The Kalender.

January.

hath.xxxj.dayes. The mone hath.xxx.

iiij	A	Circumcisyon	i
	b	octa. Steuen	ij
xj	c	octa. John	iij
	d	octa. Innocentes	iiij
xix	e		v
viij	f	Epyphany	vj
	g	Felix and January	vij
xvj	A	Lucian	viij
v	b	Joyce	ix
	c	Paule fyrst her.	x
xiij	d	☾ The sunne in aqua.	xj
ij	e	Archade martyr	xij
	f	octa. Epypha. hilary	xiij
x	g	Felix preste	xiiij
	A	Mayre abbote	xv
xviij	b	Marcel	xvj
viij	c	Anthony	xvij
	d	Prisca virgyn	xviij
xv	e	Wulstayn bysshop	xix
iiij	f	Fabiane and Sebast.	xx
	g	Agnes virgyn	xxj
xij	A	Vincent martyr	xxij
j	b	Emerenciane	xxiij
	c	Timothe	xxiiij
ix	d	Conuersyon of sayncte Paul	xxv
	e	Policarpe bysshop	xxvj
xvij	f	Juliane bysshop	xxvij
vj	g	Agnes secunde	xxviij
	A	Valery bysshop	xxix
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ij	c		xxxj

Febyuary.

hath.xxviij.dayes. The mone.xxix.

	d	Brigyt virgyn	j
xj	e	Purificacyon of our Lady	ij
xix	f	Blase bysshop	iij
viij	g	Gilberte	iiij
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xvj	b		vj
v	c	Angule bysshop	vij
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xiij	e	Appollone virgyn	ix
ij	f	Scolastica virgyn	x
	g	Euphrasie virgyn	xj
x	A	☾ The sunne in pisce	xij
	b	Vulfran bysshop	xiij
xviij	c	Valentin martyr	xiiij
vij	d	Faustyne and Jouite	xv
	e	Juliane virgyn	xvj
xv	f	Policron bysshop	xvij
iiij	g	Symeon bysshop	xviij
	A	Sabyne martyr	xix
xij	b	Wildrede virgyn	xx
j	c		xxj
	d	Cathedra Petri	xxij
ix	e	Locus hillerii	xxiij
	f	Mathy apostel	xxiiij
xvij	g	Inuencyon of Paul	xxv
vj	A	Nestor bysshop	xxvj
	b	Austayne	xxvij
xiiij	c	Oswolde bysshop	xxviij

Marche.

hath.xxxj. dayes. The mone.xxx.

iij	d	Dauid bysshop	j
	e	Chadde bysshop	ij
xj	f	Martyne	iij
	g	Adriane	iiij
xix	A		v
viij	b	Victor and Victorym	vj
	c	Perpetue and Felicite	vij
xvj	d	depositon of Felix	viij
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	f	Agape virgyn	x
xiij	g	Quirion and Candide	xj
ij	A	Gregory	xij
	b	Theodore matrone	xiij
x	c	☾ The sunne in ari. Equino.	xiiij
	d		xv
xviij	e	Hilary and Tacoani	xvj
vij	f	Patryke bysshop	xvij
	g	Edwarde kynge	xviij
xv	A	Joseph	xix
iiij	b	Cuthberte abbote	xx
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xij	d		xxij
j	e	Theodore pree	xxiij
	f	Agapite martyr	xxiiij
ix	g	Annun. of our Lady	xxv
	A	Castor martyr	xxvj
xvij	b		xxvij
vj	c	Dorothe virgyn	xxviij
	d	Victorine	xxix
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iij	f	Adelme bysshop	xxxj

Apryll.

hath.xxx. dayes. The mone.xxix.

	g	Theodore virgyn	j
xj	A	Mary egyptian	ij
	b	Rychарde bysshop	iij
xix	c	Ambrose bysshop	iiij
viij	d	Martiane and Martiniane	v
xvj	e		vj
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xiij	A	Perpetuus bysshop	ix
ij	b		x
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x	d	☾ The sonne in tauro	xij
	e	Julius	xiij
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vii g
A Isidore
xv b Ancete
iiij c Eleuthere
d
xii e Saynt Victor
j f Simeon bysshop
g Saynt Mother
ix A Georges martyr
b Wilfryde bysshop
xvij c Marke euangelyste
vi d Saynct Cleto
e Anastase
xiiij f
ij g Peter of Mylan
A Erkenwalde

May.

hath xxxi dayes. The mone xxx.

xi b Philip and James apostles
c Athanase bysshop
xix d Invencion of the crosse
viij e
f Godarde
xvj g John before the Latin porte
v A John of Beuerly
b Appearinge of S Michael
xiij c Translac. of S. Nicolas
ii d Gordian and Epimach
e Anthony martyr
x f
g Seruatius confessor
xviii A The sunne in gemini
vii b Isidore martyr
c Bzandyn bysshop
xv d Translac. of Bernarde
iiij e Dyoscor martyr
f Dunstane bysshop
xij g Bernardyne
i A Helyne quene
b Juliane virgyn
ix c Desidery martyr
d Translac. of Fraunces
xvij e Aldelme bysshop
vi f Austayne
g Bede preste
xiiij A Germayne bysshop
iij b Cozone martyr
c Felix
xj d Petronille virgyn

June.

hath xxx. dayes. The mone hath xxix.

e Nicodeme martyr
xix f Marcellyne and Pet.
viij g Erasmus
xvi A Petroce
v b Bonifface
xv c Mellon archbysshop
xiij d Translac. of Wulstane
ii e Medarde and Gildarde
f Translac. of Edmonde
x g
A Barnabe apostle
xviij b Basilide and Cyzine. ge
vij c The sunne in cancer
d Basel bysshop
xv e Vite, Modeste, and Cre.
iiij f Richarde
g Botulph
xij A
i b
c Translac. of Edward
ix d Walburge virgyn
e Albone martyr
xvij f Indzey Fast.
vi g Natiui. S. John babt.
A Translac. Elegy bysshop
xiiij b John and Paul
iij c Crescens
d Fast.
xi e Peter and Paule apostles
f Commemo. of S. Paule

Julye.

hath xxxj. dayes. The mone xxx.

xix g octa. of John baptist
viij A Visita. of our Lady
b
xvi c Translac. Martyne
v d Zoe virgyn
e octa. of Peter and Paul
xiij f
ij g Gzymbalde
A Cirily bysshop
x b Seuen bzethzen martyrs
c Translac. S. Benet
xviij d Nabor and Felix
vij e
f The sunne in leo
xv g Translac. of Swithun
iiij A Translac. of Osmunde
b Kenelme kynge
xij c Arnulphe bysshop
i d Rufyne and Julyne
e Margarete virgyn
ix f Praxede virgyn
g Mary Magdalayne
xvij A Apolinaris bysshop
vi b Cristin virgyn Fast
c James apostle
xiiij d Anne mother ge.
iij e The seuen sleperes
f Samson bysshop
xj g
A Abdon and Sennes
xix b Germayne bysshop

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Augustus

hath.xxxi. dayes. The mone.xxx.

viii c Lammas daye i
xvi d Steuen confessor ii
v e Inuencyon of S. Stenen iii
f Iustyne preste iiii
xiij g v
ij A Transfigura. of our Lorde vi
b The feste of Jesu vii
x c Cirpake and hys felowes viii
d Romayn ix
xviij e Laurence martyr x
vij f Tiburtius martyr xi
g Haynet Clare xii
xv A Ypolite and hys felowes xiii
iiij b Eusebius Fast. xiiii
c Assumpcyon of our Lady xv
xij d ☌ The sunne in virgyn xvi
i e octaue of Laurence xvii
f Agapite martyr xviii
ix g Magnus martyr xix
A Lewys bysshop xx
xviij b Bernarde xxi
vi c Octa. assump. xxii
d Fast. xxiii
xiiij e Barthelmew apostle xxiiii
f Lewys kynge xxv
iij g Serayne xxvi
xi A Rufe martyr xxvii
xix b Austayne xxviii
c decola. John xxix
viij d Felix and Audacte xxx
e Cutberte virgyn xxxi

September.

hath.xxx. dayes. The mone hath.xxix.

xvj f Gyles abbote i
v g Anthony martyr ii
A iii
xiii b Transla. of Cuthber iiii
ii c Bertyne abbote v
d Eugenius vi
x e vii
f Natiui. of oure Lady viii
xviii g Gorgone martyr ix
vii A x
b xi
xv c Marcyane bysshop xii
iiii d Maurilius bysshop xiii
e Exalta. of the crosse xiiii
xii f ☌ The sunne in libra. xv
i g Edyth virgyn xvi
A Lamberte bysshop xvii
ix b Victor and Corone xviii
c Januarius martyr xix
xvii d Eustace Fast. xx
vi e Mathew apostle xxi
f Maurice and his comp. xxii
xiiii g Tecla virgyn xxiii
iii A Andoche martyr xxiiii
b xxv
xj c Cyprian and Iustine xxvi
d Cosme and Damiane xxvii
xix e xxviii
viij f Michael archangel xxix
g Jerome preste xxx

October.

hath.xxxj. dayes. The mone.xxx.

xvi A Remygi bysshop i
v b ii
xiii c iii
ii d iiii
e Apollinaris martyr v
x f Kayth vi
g vii
xviii A Pelagy viii
vii b ix
c Geron and Victor x
xv d Ficalius bysshop xi
iiii e Wylfryde xii
f Transla. of Edward xiii
xij g xiiii
i A Wulfran bysshop xv
b ☌ The sunne in scorpione xvi
ix c xvii
d Luke euangelist xviii
xvii e Frydeswyde virgyn xix
vi f Iustre berte virgyne xx
g xi. M. virgynes xxi
xiiii A Mary salome xxii
iii b Romayn bysshop xxiii
c Magloze bysshop xxiiii
xi d Crispiane and Crispiniane xxv
e Euaryste xxvi
xix f Fast xxvii
viii g Symon and Jude xxviii
A Narcissus bysshop xxix
xvi b Germayne capua. xxx
v c Quintin. Fast. xxxi

Nouember.

hath.xxx. dayes. The mone.xxix.

d The feast of all sayntes i
xiii e All soulen daye ii
ii f Wenefrede virgyne iii
g Amantius iiii
x a Lete preste v
b Leonarde vi
xviij c Wilfryde archbysshop vii
vii d viii
e Theodore ix
xv f Martyne confessor x
iiii g Martyne bysshop xi
A Paterne martyr xii

The Kalender.

xij	b			xij		c	Mabbe abbote		b
i	c	Transla. of Erkenw		xiiij		xviij	d	Concepcyon of oure Lady	vi
	d	¶ The sunne in sagit.		xv		vij	e	octa. of Andrewe	vij
ix	e	Edmunde archbyshop		xvj			f	Nicolas byshop	viij
	f	Hew byshop		xvij		xv	g	Cayriane abbote	ix
xvij	g	octa. of Martyn		xviij		iij	A		x
	A	Elyzabeth		xix			b	Wamaste	xi
vi	b	Emunde kynge		xx		xij	c	¶ The sunne in cancer	xij
xiiij	c			xxj		i	d	Lucye virgyn	xiij
iij	d	Cecyle virgyn		xxij			e		xiiij
	e			xxiij		ix	f	Valery byshop	xv
xi	f	Gzysogone martyz		xxiiij			g	¶ O sapiencia.	xvi
	g	Katheryne virgyn		xxv		xvij	A	Lazarus byshop	xvij
xix	A			xxvj		vi	b	Gzaciane byshop	xviij
viij	b	Agricole		xxvij			c		xix
	c	Ruke martyz		xxviij		xiiij	d	Juliane martyz Fast	xx
xvi	d	Saturnyne. Fast.		xxix		iij	e	Thomas apostle	xxi
v	e	Andrew apostle.		xxx			f	xxx. martyzs	xxij
						xi	g	Victozie virgyn	xxiij
							A	Fast.	xxiiij
						xix	b	Natiuite of oure Lozde	xxv
						viij	c	Steuen pzothomartyz	xxvi
							d	John euangeliste	xxvij
						xvj	e	Chyldermasse	xxviij
						v	f		xxix
							g	Transla. of James	xxx
						xiij	A	Syluester.	xxxi

December,

hath.xxxj. dayes. The mont. xxx.

	f			i					
xiij	g	Liban		ij					
ij	A	Depos. Osmunde		iij					
x	b	Barbara virgyn.		iiij		xiij	A	Sylueste.	xxxi

¶ Almanacke for. xviii. yeares.

Epenombre of the yeere.	Easter.	The golden nombre. Depynt.	The lettre dominicall.	Leape yeare.				
				A	B	C	D	E
M.d.xl	xxviii. Mar:	ii	A					
M.d.xli	xvii Apzill	iii	B					
M.d.xlii	ix. Apzill	iiii	C					
M.d.xliii	xxv. Mar.	v	D					
M.d.xliiii.	xiiii. Apzill	vi	E					
M.d.xlv	v. Apzill	vii	F					
M.d.xlvi	xxv. Apzill	viii	G					
M.d.xlvii.	x. Apzill	ix	A					
M.d.xlviii	ii. Apzill	x	B					
M.d.xlix	xxi. Apzill	xi	C					
M.d.l	vi. Apzill	xii	D					
M.d.li	xxix. Mar.	xiii	E					
M.d.lii	xviii. Apzill	xiiii	F					
M.d.liii	ii. Apzill	xv	G					
M.d.liiii	xxv. Mar.	xvi	A					
M.d.lv	xiiii. Apzill	xvii	B					
M.d.lvi	xxx. Mar.	xviii	C					
M.d.lvii	xviii. Apzill	xix	D					

¶ The yeare hath.xii. monethes. lij. wekes, and one daye:
And it hath in all, thze hundzed and lxvi. dayes,
and fyre houres.

Scripture gathered out of the Bible.

Christ vnto the people. John.v.

Searche the Scriptures: For they are they that testifye of me.

Paul to Timothy ij. Timo.iij.

All Scripture gyuen by inspiracion of God is profitable to teach, to improue, to amende and to instructe in ryghteousnes, that the man of God maye be perfecte and prepared to all good workes.

The same to the Roma.xv

Whatsoeuer thinges were wrytten, are wrytten for our learninge: that we thorowe patience and comforte of the Scripture, myght haue hope.

Salomon Prouer.xxx

All the worde of God is pure and cleane, it is a shylde vnto them that put theyr truste in hym. Put nothinge vnto his wordes, lest he reproue the and thou be founde a lyer.

Moses to the people Deute.xij

Ye shall not do euery man what semeth him good in his awne eyes. But whatsoeuer I commaunde you, that take hede ye do: and put nought therto, nor take ought therfrom.

The Lorde vnto Josua Josue.i

Let not the booke of thys lawe departe out of thy mouth. But recorde therin daye and nyght, that thou mayest be circumspecte to do accordynge to all that is wrytten therin. For then shalt thou make thy waye prosperous, and then shalt thou haue vnderstandinge. Turne therfore nether to the ryghte hande, nor to the lefte: that thou mayest haue vnderstandynge in all that thou takest in hande.

The same to the people Exod.xiij

And thou shalt shewe thy sone at that tyme, sayeng: This is done because of that which the Lord dyd vnto me when I came out of Egypte. Therfore it shalbe a sygne vnto the vpon thyne hande, and a remembraunce betwene thyne eyes, that the Lordes lawe maye be in thy mouth. For with a stronge hande the Lorde brought the out of Egypte.

Moses Deute.xxxi.

Se that thou reade thys lawe before all Israel in theyr eares. Gather y people together. both men, wemen, and chyldren, and straungers that are in thy cyties, that they maye heare, lerne, and feare the Lorde your God, to kepe all the wordes of thys lawe.

Deu. vi. i. Timot. ii. Gene. viii. Esa. xlv. Gene. i. Psal. v. Gene. iii. Jerem. xv. Roma. ix. Esaye. xliii. Jere. v.

Fyrst the holy writinges of the Byble teach

vs, that there is one God almyghtye, that hath neither beggynyng nor endynge: whiche of his owne goodnesse dyd create all thynges: of whom all thynges procede, and without whō there is nothynge: which is rygh̄tous and mercyfull: and which worketh all thynges in all after his wyll: of whom it maye not be demaunded wherfore he doth this or that.

Gene. i. Baptim. ii. Roma. v.

Then that this verye God dyd create Adam

the fyrst man after his owne ymage and symilitude, and dyd ordeyne and appoynte hym lorde of all the creatures in the earth. Whiche Adam by the enuye of the deuyll disobeyinge the commaundement of his maker dyd fyrst synne, and brought the synne into this worlde, suche and so greate, that we whiche be spronge of hym after the flesh are subdued vnto syn, death and dampnacion, brought vnder the yocke and tyranny of the deuyll.

Ephes. i. Gene. iii. iii. an. xxvi. xxviii. Hebr. ii.

And further that Chryst Jesus his son was

promised of God the father, to be a sauiour to this Adam, Abraham, Isaac, Jacob, Dauid, and the other fathers: whiche shoulde delyuer them from theyr synnes and tyrannye of the deuyll, that with aquycke and lyuynge fayth wolde byleue this promysse: and truste to this Jesus Chryst, hoppynge to haue this delyueraunce of hym and by hym. And truly this promysse is very oft rehearsed in the bokes of the olde Testament, yea, and the olde Testamēt is this promysse: as it is called the newe, which teacheth that this promysse is fulfylled.

And that in the meane season / whyle the fa-

thers loked for saluacion and delyueraunce promysed, bycause mannes nature is suche that he not onely can not, but also wyll not confesse hym selfe to be a synner, and specyally suche a synner that hath nede of the saupnge healthe promysed, the lawe was gyuen wherethrough men myght knowe synne, and that they are synners: when they se that they doo none of the thynges that the lawe commaundeth with so glad and wyllynge a mynde as God requyreth: but rather agaynst theyr wylles, without affection, and as though they were cōstrayned with the feare of that hell whiche the lawe threateneth, saying: Cursed be he that maynteyneth not all the wordes of this lawe to kepe them. And that this lawe was gyuē, to thintent that synne and the malyce of mennes hertes being therby the better knowen, mē shulde the more feruently thyrst the commynge of Chryst, whiche shoulde redeme them from their synnes. As it was figured vnto the Jewes by many ceremonyes, dooctes, and sacrifyces, which were ordeyned of God, not to thintent to take awaye synnes, but to shewe & declare that they shoulde be put awaye by fayth, in the saluation promysed thorowe Chryst: and whiche nowe are put awaye by the cōmynge of that Chryst, whiche is the very dooct of the father that taketh awaye all synne.

Last of all by the bokes of the newe testamēt

we are taught, that Chryst whiche was promysed and shadowed in the olde Testament, is sent of the father, at suche tyme as he had determyned with hym selfe, at suche tyme (I saye) as all wyckednesse florysshed. And that he was sent, not for any mannes good workes (for they all were synners) but to thintent that he wolde truelye shewe the aboundaunt ryches of grace, whiche he had promysed.

In the new Testament therfore is mooste euī-

dently declared, that Jesus Chryst the true lambe and hoost, is come to thintent to reconcyle vs to the father, payinge on the crosse the punyshment due vnto our synnes: and to delyuer vs from the bondage of the deuyll (vnto whome we serued through synne) and to make vs the sonnes of God, syth he hath gyuen vs the true peace and tranquyllitye of conscyence, that we no longer do feare the payne of hell: whiche feare is put awaye by the fayth, confydence and assurannce that the father gyueth vs drawynge vs vnto his sonne. For that fayth is the gyfte of God, wherby we byleue ꝑ Chryst is come into this worlde to saue synners, whiche is of so greate pyth ꝑ they whiche haue it desyre to perfourme all the dutyes of

loue

¶A deſcripcyon and ſucceſſe of the kynges of Juda and Jeruſalem, declarynge whan & vnder what kynges euery prophet lyued. And what notable thynges happened in theyr tymes, tranſlated oute of the Hebzue.

DAuid rayned ouer Iſraell the. iii. C. xxix. yere of theyr enterynge into the lande, whych was the. iiii. C. yere of their paſſynge out from Egypt, and the ii. M. viii. hundzed. lxxviii. yere after the creacion of the wozlde: and he raygned. xl. yere and begat Salomon. Salomon buylte the temple. And in hys dayes, Jonathan Iddo & Ahia Shlonytes were prophetes. And hys ſonne Rehabeam raygned after him. xvii. yere. Semaiahu and Iddo prophecieng. And after hym Abiahu hys ſonne raygned. iii. yere, and Iddo was the prophete. Aſa hys ſonne raygned after hym. xli. yere. Aſariahu the ſonne of Odad, Hanani the Sear, ād Jehu the ſonne of Hanani prophecyenge. After hym raygned hys ſonne Joſaphat. xx. yere. Jehu the ſonne of Hanani, Obadia, Micha, Jehiel the ſonns of zachary, and Eleazar the ſonne of hys vncle prophecyenge. Joram his ſonne ſucceaded him in hys kyngdome ād raygned. viii yere, and the prophete was Elia. After hym raygned Ahaziahu his ſonne one yere, & Eliſa was prophete. After this, Athalia the mother of Azahia dyd ryſe and deſtroyed the kynges ſtocke, and there was none lefte, but the lytle chylde Joas: and Athalia raygned. vi. yeare, and they kylled her. And Joas raygned. xl. yere. After hym raygned hys ſonne Amaziahu. xxix. yere. The prophetes were Amos and Amazia brethren, and Amos the father of Eſaye. After hym raygned Uziahu hys ſonne. lii. yere. The prophetes were Hoſea Amos & Eſaye, Hys ſonne Jonathan raygned after hym. xvi. yere. The prophetes were Hoſea, Eſaye, Amos and Uziahu and Micha Morathites. Then hys ſonne Ahas raygned after hym. xvi. yere. And Hoſea, Eſaye, Amos, Micha ād Obad dyd prophelye. Hys ſonne Ezechias raygned after hym. xxix. yere: Hoſea, Eſaye, Amos, Micha were prophetes. Whome ſucceaded Manaſſe raygnynge. lv. yere, Jobell, Nahum and Habakuck were the prophetes. After him raygned Amon his ſonne. ii. yere, and Hozai was prophete, whoſe ſonne Joſiahu raygned after hym. xxxi. yere. The prophetes were zephania Jeremye and Holda, Jehoiaz hys ſonne raygned after him thze monethes & Jeremy was prophet. Whoſe brother Jehoiakim raygned after him. xi. yere, Jeremye and Uria were prophetes. The. iii. yere of his raygne Nabuchadnezer kynge of Babylon toke hym captyue, and he dyed in his pryſon, that it myght be fulfylled wpiche was ſayde: the Buryall of an aſſe ſhalbe buryed. And he tranſpoſed Jeruſalem and al the gouerners, and toke captyue. vii. M. of Beniamyns, and the other trybes, whyche were all valyaunt men of warre. After hym raygned his ſonne Jehoachin thze monethes and. x. dayes, Jeremye prophecyenge, and Nabuchadnezer kynge of Babell carped hym awaye pryſoner, and. xviii. M. with hym: and made Ezekia the brother of hys father, the ſonne of Joſiahu kynge, whych raygned. xi. yere, Jeremy and Ezechiel prophecyenge. The. v. yere of his raygne the hoſt of Babylon came agaynſt Jeruſalem, and in the xi. yere of his raygne the cytie was taken captyue and Jurye was altered from hyr lande: this was the. viii. C. and. iii. yere of theyr enteryng into the lande: and the. iii. M. iii. c. & viii yere of ỹ creacion of the wozlde. And there was now lefte of Dauids ſtocke but only Jechoniah, which begat Salathiell, Malkirā, Pedaiā and Semariam. Nabuchadnezer raygned vntyll the. xxxvii. yeare of the tranſmygracion of kynge Jehochim and Euylmedozach his ſonne raygned. xxiii. yeare, and the fyrſt yere of hys raygne he brought Jehoacin out of pryſon, and after this dyed in Babell after the death of Ezekia. Mozeouer, Belchezer raygned iii. yere, and Salathiell dyed: and after hym hys ſonne zerobabell raygned, that was the. lii yere of the deſtruccion of the temple, and the. lxx. yere of the domynion of Babylon. Whyle Darius Medo raygned, the Chaldees kingdome was deſtroyed, and zerobabel aſcended into Jeruſalem the fyrſt yere of Chozes kynge of the perſyans, & the trāſmygracion with him Then was Jehoſua the ſonne of Jezoziadac the great prieſt, and Haggai zacharia and Eſdra were prophetes. But Ahaſuerus raygnyng, dyd let the wozke of the houſe of the tabernacle and indeuozed to ſubuerte Iſrael. But the holy which is bleſſed, delyuered the wozlde both of hym and alſo of Haman. The. xviii. yere of the Medians whych was the. lxx. yeare of the deſtruccion of the tẽple Ezra the ſcribe aſcended into Jeruſalē and the other tranſmygraciō wyth hym, and he buylte the wall of Jeruſalem and reſtozed the houſe of the tabernacle: ād zerobabell retozned into Babell and dyed there. After hym raygned hys ſonne Meſullam,

and in his dayes the kyngdome of Grece had the dompnion. The.lii. pere of the Medians & Perſians dyed Haggai, zachari, and Malachi, and at that tyme ceaſſed prophecynge in Iſraell. Thys is the pere from the creacyon of the worlde. iii. M. viii. C. and. iiii. From hense forth geue thyne eare and herken the wordes of wyſe men. Alexãder Macedo kyng of Grece raygned. xii. pere and dyed at Hyerſullam, and after him raygned his ſonne Hanania. The C.xl. pere of the Grecians dyed Hanania and Mathathia the ſonne of Johatha beynge the ſonne of Hymeon. And after him raygned his ſonne Berechia. In his tyme was Seleuchus and Antiochus whych buylt Antiochia and Ptolome whych wryte pentatuchon, (that is the .v. bookes of Moſes.) The hundred. lxx. pere of the Grecians Berechia dyed. After hym raygned hys ſonne Haſadia. In hys dayes there was a great trouble agaynſt Iſraell, that was in the tyme of Nicanor kynge of Grece the chyldren of Haſmonin whych were called the Machabytes, ſtepynge forth kylled hym and all hys hoſte. Thys was. C.lxv. pere of the Grecians. And Johanan the ſonne of Simon the ſonne of Mathathia, the ſonne of Haſmoni raygned. xxx v. pere. And when Haſadia was deed, after hym raygned Jeſaia and Janai the ſonne of Johanan the great preſte raygned. xxvii. pere. And when Janai was deed, Ariſtobolus his ſonne ſtode vp after hym, and raygned. xiii. pere and was ſlayne. After him raygned Antigonus his ſonne. xxvi. pere, and was ſlayne the. C.iii. pere of the raygne of the ſtocke of the Machabytes. After hym raygned Herode the ſonne of Antipater ſeruaunt of the Machabytes, which makynge an inſurrecciõ kylled all that were of his maſters ſtock, and contynued ſo. xl. pere. After him Agrippas the ſonne of Herode raygned, and agayne after hym raygned his ſonne Hunabas. The. C.iii. pere of the Romaynes raygne whyche was. iiii. C. xl. pere of the temple buylt vp, ãd the. iii. M. v. C. lviii. pere from the creacion of the worlde came veſpaſyan and deſtroyed the temple, and caryed Iſrael & many of the ſtocke of Dauid and Jehuda into ſpayne.

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A prologue or preface made by the moost reuerende father in God, Thomas Archbyshop of Canturbury Metropolytan and Primate of Englande.

For two sondrye sortes of people/it semeth moche necessary that somthynge be sayde in the entrye of thys booke, by the waye of a preface or prologue: whereby herafter it maye be both the better accepted of them, which hitherto couldе not well beare it: & also the better vsed of them, which hertofore haue myssed it. For truly, some there are that be to slowe, and nede not the spurre: some other seme to quycke, and nede more of the bydell. Some loose the yr game by shorte shotynge, some by ouer shotynge. Some walke to moche on the lefte hande, some to moche on the ryght. In the formest sorte be all they that refuse to rede, or to heare redde the scripture in theyr vulgar tonges, moch worse they that also let, or discourage the other from the readynge or hearynge therof. In the latter sorte be they, which by theyr inordinate readyng, vndiscrete speakyng, contentious disputyng, or other wyse, by theyr licencyous lyuinge, slaūder and hynder the worde of God, moost of all other, wherof they wolde seme to be greatest furtherers. These two sortes albeit they be moost farre vnlyke the one to the other, yet they both deserue in effecte lyke reproche. Neyther can I well tell whyther of them I maye iudge the more offender, hym that doth obstinately refuse so godlye and goodly knowledge: or hym that so vngodly and so vngoodly doth abuse the same. And as touchynge the formest I wolde marualye moche that any man shulde be so madde, as to refuse in darcknes, lyght: in honger, foode: in colde, fyer: for the worde of God is lyght: Lucerna pedibus meis, verbum tuum. Foode: Non in solo pane viuit homo, sed in omni verbo dei. Fyer: Ignem veni mittere in terram, et quid volo, nisi vt ardeat? I wolde marualye (I saye at thys) saue that I consyder, howe moche custome and vsage maye do. Nothat yf there were a people as some wryte, de Cymeriis, which neuer sawe the sunne, by reason that they be situated farre towarde the north pole, and be enclosed and ouershadowed with hygh mountaynes: it is credyble and like ynough, that yf, by the power and will of God, the mountaynes shulde synke downe, and geue place, that the lyght of the sunne might haue entraunce to them: at the fyrst, some of them wolde be offended therwith. And the olde prouerbi affermeth, that after a village of corne was fyrst founde: many delyted more to feade of maste and acornes, wherwith they had ben accustomed, then to eate breed made of good corne. Moche is the nature of custome that it causeth vs to beare all thynges well and easelye, wherwith we haue bene accustomed, and to be offended with all thynges therunto contrary. And therfore, I can well thynke them worthy pardon, which at the comyng abroade of scripture houbted and drewe backe. But such as wyll perlyste styll in theyr wylfulnes, I muste nedes iudge, not onely foolyshe frowarde and obstinate: but also penyshe, peruerse and indurate. And yet, yf the matter shulde be tryed by custome, we myght also allege custome for the readynge of the scripture in the vulgare tonge, and prescribe the more auncient custome. For it is not moche aboue one hundreth yeare agoo, sens scripture hath not bene accustomed to be redde in the vulgar tonge within this realme, and many hundred yeares before that, it was translated & redd in the Saxones tonge, which at that tyme was oure mothers tonge. Wherof there remayneth yet diuers coppes founde lately in olde abbeis, of soch antique maners of writynge and speaking, that fewe men nowe ben able to reade and vnderstande the. And when this language waxed olde and out of comen vsage, because folke shulde not lacke the frute of readyng, it was agayne translated in the newer language. Wherof yet also many copies remayne and be dayly founde. But nowe to lett passe custome, and to weye as wyse men euer shulde, the thyng in hys awne nature. Let vs here discusse. What it auayleth scripture to be had and redde of the lay and vulgare people. And to this question I entende here to saye nothyng: but that was spoken and wrytten by the noble doctoure and moost morall diuine sayne John Chrisostome, in hys thyrde sermon de Lazaro: albeit, I wylbe somthynge shorter, and gether the matter into fewer wordes and lesse rowme the he doth there: because I wolde not be tedyous. He exorteth there hys audience, that euery man shulde reade by him selfe at home in the meane dayes and tyme, betwene sermon and sermon: to the entente they myght both more profoundely fyxe in their myndes and memories that he had sayde before vpon soch textes, wherupon he had allready preached: and also that they myght haue theyr myndes the more ready and better prepared to receyue and perceaue that which he shulde sey from thensforth in hys sermones, vpō soche textes, as he had not yet declared and preached vpon: therfore sayth he there: Myne comen vsage is to geue you warnynge before,

what

matter I intende after to entreate vpon, ꝑ you youre selues in the meane dayes maye
se the boke in hande, reade, wepe, and perceyue the summe and effect of the mattier: and
marke what hath bene declared, and what remayneth yet to be declared: so ꝑ therby youre
mynde maye be the moze furnysshed, to here the reste, that shalbe sayde. And that I exhoꝛte
you (sayth he) and euer haue & wyll exhoꝛte you, ꝑ ye (not only here in the churche) geue care
to that, that is sayde by the preacher: but that also, when ye be at home in youre houses, ye
applye youre selues from tyme to tyme to the readyng of the holy scriptures: which thyng al-
so I neuer lynne to beate into the eares of them that bene my hamplyers, and with whom I
haue ꝓyuate aquayntaunce and conuersacyon. Lett no man make excuse and saye: (sayeth
he) I am busyed aboute mattiers of the cõmon welth, I beare this office oꝛ ꝑ, I am a craftes
man, I must applye myne occupacyon, I haue a wyfe, my chyldꝛen must be fedde, my house-
holde must I prouyde foꝛ. Verily I am a man of the woꝛld, it is not foꝛ me to reade the scri-
ptures, that belõgeth to thẽ that hath bedden the woꝛld sayde well, which lyue in solitarenes
and contemplacyon, that hath bene bꝛought vp, and contynually noselled in learnynge and
religyon. To thys answeryng: what sayest thou man (sayeth he) is it not foꝛ the to studye
and to reade the scripture, because thou art encõbꝛed and distracte with cures and busynes?
So moch the moze it is behouefull foꝛ the to haue defence of scriptures, howe moche thou art
the moze distressed in woꝛldly daungers. They that bene free and farre from trouble and en-
tremedlyng of woꝛldly thinges, lyueth in sauegarde and tranquilyte, and in the calme oꝛ
within a sure hauen. Thou art in the myddest of the see of woꝛldely wickednelle, and ther-
foꝛe thou nedest the moze of ghostlye succoure and comfoꝛt: they sytte farre from the stroke
of battayll, and farre out of gonneshoute, and therfoꝛe they be but seldome wounded: thou ꝑ
standest in the foꝛefrounte of the hoost, and nyest to thyne enemyes, muste nedes take nowe
and then many stroke, and be grenously wounded. And therfoꝛe thou hast moze nede to ha-
ue thy remedyes and medecynes at hande. Thy wyfe prouoketh the to anger, thy chylde gy-
ueth the occasyon to take soꝛowe and pensyuenes, thyne enemyes lyeth in wayte foꝛ the, thy
frende (as thou takest him) somtyme enuyeth the, thy neyghboure mysreporteth the, oꝛ ype-
reth quarels agaynst the, thy mate oꝛ partyner vndermyneth the, thy loꝛde iudge, oꝛ tyraye
threteneth the, pouerty is paynefull to the, the losse of thy deare and welbeloued causeth the
to moꝛne. Prosperite exalteth the, aduersyte bꝛyngeth the lowe. Briefly, so diuerse and so
manyfolde occasyons of cares, tribulacyons and temptacions besetteth the and besegeth the
rounde aboute. Where canst thou haue armoure oꝛ foꝛtresse agaynst thyne assautes? Where
canst thou haue salue foꝛ thy soꝛes, but of holy scripture? Thy flesche must nedes be ꝓone
and subiecte to fleshly lustes, which dayly walkest and art conuersaunte amongest women,
seyst theyꝛ bewtes, set foꝛth to the eye, hearest theyꝛ nyse and wãton woꝛdes, smellest their
balme, cyuet and muske, with many other lyke prouocations and steringes, except thou hast
in a redynes wherwith to suppresse and auoyde them, which cannot elles where be had, but
onely out of the holy scriptures. Lett vs reade and seke all the remedyes that we can, and all
shalbe lytell ynough. Howe shall we then do, yf we suffer and take dayly woũdes, and whã
we haue done, wyll sytte styll and serche foꝛ no medecynes? Doest thou not marke and consi-
der, howe the smyth, mason, oꝛ carpenter, oꝛ any other handy crafteſmã, what neade so euer
he be in, what other shyfte soeuer he make, he wyll not sell oꝛ laye to pledge the toles of hys
occupacyon, foꝛ then howe shulde he woꝛke his frate oꝛ get hys lyuinge therby? Of lyke
mynde and affeccyon ought we to be towardes holye scripture, foꝛ as mallettes, hammars,
sawes, chesylles, axes, and hatchettes be the tooles of theyꝛ occupacyon. So bene the bokes
of the ꝓphetes, and apostelles, and all holye wꝛyte inspired by the holy ghost, ꝑ instrumen-
tes of oure saluacyon. Wherfoꝛe, let vs not stryche to bye and prouyde vs the Byble, that is
to saye, the bookes of holy scripture. And lett vs thinke that to be a better Juell in our house
then eyther golde oꝛ syluer. Foꝛ lyke as theues bene lothe to assaute an house, where they
knowe to be good armoure and artillary, so wheresoeuer these holy and ghostly bookes bene
occupied, there nether the deuell, noꝛ none of hys angelles dare come neare: And they that
occupye them bene in moche sauegarde, and hauen greate consolacyon, and bene the readyer
vnto all goodnes, the slower to all euyll, and yf they haue done any thing amyss, anone euen
by the syght of the bookes theyꝛ conscyences bene admonished, and they waxen sozy & asha-
med of the facte. Paraduenture, they will saye vnto me: howe and yf we vnderstande nott
that we reade, that is conteyned in the bokes. What then? Suppose, thou vnderstande nott
the depe and profounde misteryes of scriptures, yet can it not be, but that moche frute and
holynes must come and growe vnto the by the reading: foꝛ it cannot be that thou shuldest be
ignoꝛaunte in all thinges alyke. Foꝛ the holye ghost hath so oꝛdered and attempered the scri-
ptures, that in them al well publicanes, fyshers, and shepherdes maye fynde theyꝛ edyfica-
cion, as greate doctoures theyꝛ erudicyon: foꝛ those bookes were not made to vayne glozye,
lyke as were the wꝛytinges of the gentyle philophosers and rethoꝛicyans, to the entent the

makers

makers shulde be hadd in admiration for theyr hye styles and obscure maner of wry-
wherof nothyng can be vnderstande without a master or an expositoure. But the apost-
and prophetes wrote theyr bokes so, that theyr speciall entent and purpose might be vnde-
stande and perceaued of euery reader, which was nothing but the edificacyon and amende-
mente of the lyfe of them that readeth or heareth it. Who is that reading or hearing reade in
the gospell, Blessed are they that bene mehe, Blessed are they that bene mercyfull, Blessed
are they that bene of cleane herte: and soch other lyke places, can perceyue nothing excepte he
haue a master to teache hym what it meaneth? Likewyse, the signes and myracles with all
other hystoryes of the doynges of Christ or hys apostells, who is ther of so simple witte and
capacite, but he maye be able to perceaue and vnderstande them? These be but excuses and
cloakes for the rayne, and heuerynges of theyr awne ydell slouthfulnes, I cānot vnderstande
it. What maruayle? howe shuldest thou vnderstande, yf thou wylt not reade, nor loke vpō
it? take the bookes into thyne handes, reade the hole storye, and that thou vnderstandest kepe
it well in memorye: that thou vnderstandest not, reade it agayne and agayne: yf thou can
nether so come by it, counsayle with some other that is better learned. Go to thy curate and
preacher, shewe thy selfe to be desirous to knowe and learne. And I doubte not, but God
seynge thy diligence and redynesse (yf no man elles teache the) wyll hym selfe vouchsaffe w̄
hys holy spirete to illuminate the, and to open vnto the that which was locked from the.

Remember the Ennuchus of Candace quene of Ethiopye, which albeit he was a man of
a wylde and barbarous countrye, and one occupyed with worldly cures and busynesses, yet
ryding in hys charet, he was readynge the scripture. Nowe consider, yf thys man passyng in
hys iorney, was so diligent as to reade the scripture, what thinkest thou of like was he wōte
to do sittyng at home? Agayne, he that letted not to reade, albeit he dyd not vnderstande,
What dyd he then, trowest thou, after that when he had learned and had gotten vnderstan-
ding? For that thou maye well knowe that he vnderstode not what he reade: herken what
Philippe there sayth vnto hym. Vnderstandest thou what thou readest? And he nothynge
ashamed to confesse hys ignorannce, answereth: Howe shulde I vnderstande hauyng no bo-
dy to shewe me the wey? Lo when he lacked one to shewe hym the weye and to expounde to
hym the scriptures, yet dyd he reade: and therfore God the rather prouyded for hym a gyde
of the wey, that taught hym to vnderstande it. God perceyued hys wyllinge and towarde
mynde: and therfore he sent hym a teacher by and by. Therfore, let no man be negligēt about
hys awne health and saluation: though thou haue not Philippe allwayes when thou wol-
dest, the holy ghost, which then moued and stered vp Philippe, wilbe ready and not faile the
yf thou do thy diligence accordingly. All these thinges bene written for vs to oure edifycatiō
and amendement, which be borne towardes the latter ende of the worlde. The readyng of
scriptures is a greate and strong bulwarke or fortresse against synne, the ignorannce of the
same is the greater ruyne and destruccyon of them that will not knowe it. That is the thing
that bringeth in heresyes, that is it, that causeth all corrupte and peruerse lyuing, that it is, y
bryngeth all thinges out of good order. Hetherto, all that I haue sayde, I haue takē and ga-
thered out of the forsayde sermon of this holy doctour sayncte John Chrisostome. Nowe yf I
shulde in lyke maner bryng forth, what the selfe same doctour speaketh in other places, and
what other doctoures and wryters saye, concerning the same purpose, I myght seme to you
to wrote another Bible, rather then to make a preface to the Bible. Wherfore in few wor-
des to comprehende the largenes and vtilytie of the scripture, howe it conteyneth frutefull
instruction and erudityon for euery man, yf any thinges be necessarye to be learned: of the ho-
lye scripture We maye learne it. Yf falshed shall be reproued, therof we maye gather wher-
with all. Yf any thynge be to be corrected and amended, yf there nede any exhortation or cō-
solatyon, of the scripture we maye well learne. In the scryptures be the fatte pastures of the
soule, therin is no venymouse meate, no vnholsome thynge, they be the very dayntie and pu-
re fedynge. He that is ignorannte, shall fynde there what he sholde learne. He that is a pe-
uerse synner, shall there fynde his damnatyon to make hym to tremble for feare. He that la-
houreth to serue God shall fynde ther his glorye, & the promissiōs of eternall lyfe, exhortyng
him more diligently to labour. Herin maye prynces learne howe to gouerne their subiectes:
Subiectes obedience, loue and dreade to theyr prynces. Husbandes, howe they shulde be haue
thē vnto their wyfes: howe to educate theyr children and seruaūtes. And contrary the wyfes,
chyldren, and seruauntes maye knowe there dutye to theyr husbandes, parentes and masters.
Here maye all maner of persons, men, wemen, ponge, olde, learned, vnlerned, ryche, poore,
prestes, laymen, Lordes, Ladyes, officers, tenauntes, and meane men, virgyns, wyfes we-
dowes, lawers, marchauntes, artificers, husbande men, and almaner of persons of what
estate or condityon soeuer they be, maye in thys booke learne all thynges what they ought to
beleue, what they ought to do, & what they shulde not do, as well concerning almyghtye God

concernynge them selues and all other. Wherfore to the readyng of the scrypture none
e enemye, but that eyther be so sycke, that they loue not to here of any medecyne: or
is that be so ignorannte, that they knowe not scrypture to be the most helthfull medecyne.
Therfore as touchynge thys former parte. I wyll here conclude and take it as a conclusion
sufficyentlye determyned and approued, that it is conuenient and good, the scrypture to be
redd of all sortes & kyndes of people, and in the vulgare tonge without farther allegatiõs or
probatiõs for the same, which shall not nede, syns y thys one place of John Chrysostome is
ynough & sufficiente to persuade all thẽ y be not frowardly and peruerslye sett in their awne
wyll fall opinion, specially nowe that the kynges highnes beynge supreme hede nexte vnder
Christe of thys churche of Englande hath, approued with his royall assente the setting furthe
herof, which onely to all true and obedient subiectes ought to be a sufficiente reason, for the
alowance of the same, without farther delaye, reclamation, or resystaunce although there
were no preface nor other reason heare in expressed. Therfore nowe to come to the secõde and
latter parte of my purpose there is nothyng so good in thys worlde but it maye be abused,
and turned from frutefull and holsome, to hurtfull and noysome. What is there above, bet-
ter then the sunne, the moone, the starres? Yet was ther y toke occasion by the great bewty
and vertue of them to dishonoure God, and to defyle them selues with ydolatrye, geuing the
honour of the lyuing God and creatour of all thinges, to suche thynges as be bad created.
What is there here beneth, better then fyer, water, meates, drynckes, metalles of golde,
syluer, yron and stele? Yet, we se daylie great harme and moch mischefe, done by euery one of
these, aswell for lacke of wisdome and prouydence of them that suffer euyll, as by the malice
of them that worketh the euyll. Thus to them that be euyll of them selues, euery thynge set-
teth forwarde and encreaseth their euyll, be it of his awne nature a thing neuer so good, lyke
as contrarelye, to them that studyeth and endeuoreth them selues to goodnes, euery thynge
preuayleth them, and profiteth vnto good: be it of hys awne nature a thyng neuer so badde.
As sayncte Paul sayth, his qui diligunt deum omnia cooperantur in bonum: euen as out of
moost venomouse wormes is made triacle, the moost soueraygne medecine for the preserua-
tyon of mans helth in tyme of daũger. Wherfore I wolde aduise you all, that cometh to the
readyng or hearyng of this boke, which is the worde of God, the moost precious Juell, and
moste holy relyque, that remayneth vpon earth, that ye bring with you the feare of God, and
that ye do it with all due reuerẽce, and vse youre knowledge therof, not to vayne glorye and
friuolouse disputatiõ: but to the honour of God, encrease of vertu, and edifycation both of yõ
selues and other. And to the entent that my wordes maye be the more regarded, I wyll vse
in thys parte the auctorite of sayncte Gregorye Nazianzene, lyke as in the other I dyd of S.
John Chrisostome. It appereth that in hys tyme there were some (as I feare me, there bene
also nowe at these dayes a great nomber) which were ydell babblers, and talkers of the scri-
pture out of reason, and all good order, and without any encrease of vertu, or exãple of good
lyuing, to them he wryteth all hys fyrst boke, de theologia. Wherof I shall briefly gather y
the hole effecte, and recite it here vnto you. There ben some (sayeth he) whose not onely eares
and tonges, but also their hartes bene whitted and ready bent all to contencyon and vnpro-
fitable disputation, whom I wolde wisshe as they bene vehemente and ernest to reason the
matter with tonge: so they were also ready and practique to do good dedes. But for asmoche
as they, subuertyng the order of all godlynes, haue respecte onely to thys thynge. howe they
maye bynde and loose subtile questions, so that nowe euery market place, euery alehouse and
tauerne, euery feasthouse: briefly euery company of men, euery assembley of wemen is fylled
with such talke. Seyng the matter is so (sayeth he) and that our fayth & holy religion of Christ
begynneth to wax nothing els: but as it were a sophistrye or a talkyng crafte. I can no lesse
do but saye somthing therunto. It is not fitte (sayth he) for euery mã to dispute y hygh que-
stions of diuinite, nether is it to be done at all tymes: nether in euery audiẽce must we discuse
euery doubte: but we must knowe whã, to whom, and how farre we ought to enter into soch
matters. Fyrst, it is not for euery man: but it is for suche as be of exacte and exquisite iud-
gementes, and suche as haue spente theyr tyme before in studye and contemplatyon: and
suche as before haue clensed them selues aswell in soule, as bodye: or at the least, endeuored
them selues to be made cleane. For it is daungerous (sayth he) for the vncleane to touch that
thynge, that is moost cleane: lyke as the sore eye taketh harme by lokynge vpon the sunne.
Secondarelye, not at all tymes but when we be reposed: and at reste frome all outwarde
bregges and trouble, and when that oure headdes be not encombred with other worldelye
and wanderinge ymaginatyons: as yf a man shulde myngle balme and dyrte togyther. For
he that shall iudge and determyne suche matteres and doubtes of scryptures, muste ta-
ke hys tyme, when he maye applye hys wittes therunto, that he maye thereby the bet-
ter see, and discerne what is truethe.

Thyrdelye

Thyrdelye where, and in what audience. There and amonge those that bene studio-
arne, and not amonge suche as haue pleasure to tryfle with suche mattyers as with other
thynges of pastyme, which repute for there chefe delicates the disputacion of hygh questio-
nes, to shewe there wittes, learnynge and eloquence in reasonynge of hygh mattyers. Four-
thlye, it is to be consydered howe laere to wade in suche mattyers of difficultie. No further
(sayeth he) but as euery mannes owne capacytie wyll serue him, and agayne no further the
the weakenes or intelligence of the other audience maye bere. For lyke as to great noyse hur-
teth the eare, to moche meate hurteth a mannes bodye, to heuye burdens hurteth the berers
of them, to moche rayne doth more hurte then good to the grounde, briefly in all thynges
to moch is noyouse, euē so weke wittes & weke cōceyptes maye sone be oppressed wt ouer hard
questiōs. I say not this to disuade mē frome ye knowledge of God, & readyng or studying of ye
scripture. For I saye, ye ye is as necessarye for the lyfe of mānes soule as for ye body to breathe.
And yf it were possyble so to lyue, I woulde thynke it good for a man to spende all hys lyfe
in that, and to do no other thynge. I comende ye lawe whyche byddeth to meditate & studye
the scryptures all wayes both nyght and daye, and Sermons and preachynges to be made
both mornynge none and euentyde. And God to be laweded and blessed in all tymes, to bedd
warde, frome bedde, in oure torneys, and all oure other worthes, I forbydd not to reade, but
I forbydde to reason. Nether forbydde I to reason so farre as is good and godlye. But
I alowe not that is done oute of season, and out of measure and good order. A man maye
eate to moche of honey be it neuer so swete, and ther is tyme for euery thynge, and that
thynge, that is good is not good, yf it be vngoodly done. Euen as a flower in wynter is oute
of season, and as womans apparell becometh not a man, nether contrarilye, the mannes, the
woman: nether is weppynge conuenient at a bryddeale, nether laughynge at bery all. Nowe
yf we can obserue and kepe that is comely and tymely in all other thynges, shall not we then
the rather do the same in the holye scriptures? Let vs not runne furth as it were wyld horse
that can suffer nether brydell in there mouthes, nor syttet on there backes. Let vs kepe vs in
oure boundes, and nether let vs go to farre on thone syde, leste we retorne into Egypte, ne-
ther to farre ouer ye other, leste we be caried awaye to Babylon. Let vs not synge the songe
of our Lorde in a straunge lande, that is to saye, let vs not dispute the worde of God at all
auentures, aswell where it is not to be reasoned, as where it is, and aswell in the eares of
them ye be not fytte therfore, as of the that be. If we can no wyse forbere, but that we must
nedes dispute, let vs forbere thus moche at the leaste, to do it oute of tyme, and place conue-
nient. And let vs entreate of those thynges which be holye, holilye, and vpon those thyn-
ges ye bene mysticall, mistically, & not to vtter the dyuine misteryes in the eares vnworthye
to heare them, but let vs knowe what is comely aswell in oure syence: and talkynge, as in
oure garmentes werynge, in oure fedynge, in oure gesture, in oure goynges, and all oure
other behauynge. Thys contentyon and debate aboute scryptures, and doubtes therof (spe-
cially whan suche as pretende to be the fauorers and studentes therof cannot agre within
the selfes, doth moste hurte to oure selfes, and to the furtherynge of the cause & quarells that
we woulde haue forthered aboue all other thynges. And we in this (sayeth he) be not vnlyke
to them that beynge madde, sett there awne houses on fyer, and that fle there awne chyldre,
or brate there awne parentes. I maruaile moch (sayth he) to recounte wherof cōmeth all this
desyre of vayne glorye, wherof commeth all this tongne itche, that we haue so moch delight
to talke and clatter. And wherin is our cōmunication? Not in the cōmendations of vertuous
and good deades of hospitalitie, of loue betwene christiane brother & brother, of loue betwen
man & wyfe, of virginitye and chastitie, and of almose towardes the poore. Not in Psalmes
and godly songes, not in lamentynge for oure synnes, not in repressynge the affections of the
body, not in prayers to God. We talke of scripture, but in ye meane tyme we subdue we not our
flesche, by fastinge, wakynge, and weppyng, we make not this lyfe a meditation of death, we
do not stryue to be Lordes of oure appetites & affections. We goo not aboute to pull downe
oure proude & hygh myndes to abate oure fumyshe & rancorouse stomakes, to restrayne oure
lustes & bodely delectations, oure vndiscrete sorowes, oure lasciuious merthe, oure inor-
nate lokynge, oure vnsaciable herynge of vanities, oure speakyng without measure, oure in-
conuenient thoughtes, and briefly, to reforme oure lyfe and maners: but all oure holynes cō-
systethin talkynge. And we pardon eche other frome all good lyuynge, so that we may stycke
fast together in argumentacyon, as though there were no moo wayes to heauen, but thys
alone the waye of speculatyon and knowledge (as they take it) but in very dead, it is rather
the waye of superfluous contention and sophisticatiō. Hetherto haue I receyued the mynde
of Gregorye Nazianzene in that booke which I spake of before. The same authour sayeth
also in an other place that the learnynge of a Chrysten man ought to begynne of the feare of
God, to ende in matyers of hygh speculatyō, and not cōtrarily to begynne with speculation

..ot in feare. For ſpeculatiō (ſaieth he) other hye commyng and knowledge, yf it be not, layed with the bryddell of feare to offende Godde is daūgerous and enough to tumble a man hedelinge downe the hyll. Therfore, ſayeth he, the feare of God muſt be the fyrſt begynnynge and as it were an abce or an introductiō to all them that ſhall enter to the very trew and moſt frutefull knowledge of holye ſcriptures. Where as is the feare of God, there is, ſayeth he, the kepinge of the commaundementes, and where as is the kepyng of the cōmaundemētes, there is the clenſynge of the fleſhe, which fleſhe is a cloude before the ſoules eye, and ſuffereth it not puerlye to ſee the beame of ỹ heuenly light. Where as is the clenſynge of the fleſhe, there is the illumination of the holy ghoſt, thende of all oure deſyres, and the very lyght wherby the verytie of ſcriptures is ſeen and perceyued. This is the mynde and almoſt the wordes of Gregorie Nazianzene doctour of the greke churche of whom ſaynt Jerome ſayth, that vnto hys tyme, the laten churche had no wryterable to be compared, and to make an euen matche with him. Therfore to conclude this latter parte, euery man that commeth to the readynge of this holye booke ought to bringe with hym fyrſt and formoſte thys feare of almyghtye godde, and then nexte a fyrme and ſtable purpoſe to reforme hys awne ſelfe accordynge thee vnto, and ſo to contynue procede, and proſpere frome tyme to tyme, ſhewynge hym ſelfe to be a ſober and frutefull herer and lerner, which yf he doo, he ſhall proue at the legth well able to teache, though not with hys mouth, yet with hys lyuynge and good example, which is euer the moſt lyuely, and moſte effectouſe forme and maner of teachyng. He that other wyſe intermedeleth with this booke, let hym be aſſured, that ons he ſhall make accompte therfore, when he ſhall haue layde to hym as it is wrytten in the Prophete Dauid, Peccatori dicit deus &c. Vnto the vngodly layde God, why doeſt thou preache my lawes, and taheſt my teſtament in thy mouth: Where as thou hateſt to be reformed, and haſt caſte my wordes behynde the. When thou ſawest a theke, thou conſentydeſt vnto hym and haſt bene partetaker with aduouterers. Thou haſt lett thy mouth ſpeake wyckednes, and with thy tonge thou haſt ſetforth diſceyte. Thou ſatteſt and ſpakeſt agaynſt thy brother and haſt ſclaundered the awne mothers ſonne. Theſe thynges haſt thou done, & I helde my tong and ỹ thoughteſt (wyckedly) that I am euen ſuche a one as thy ſelfe. But I wyll reproue the, and ſett before the, the thynges that thou haſt done. O conſyder this, ye that forget God leſt I plucke you a waye, and ther be none to deliuer you. Who ſo offereth me thākes and prayſe he honoureth me, and to hym that ordereth hys comerſation ryght: wyll I ſhewe the ſaluation of godde.

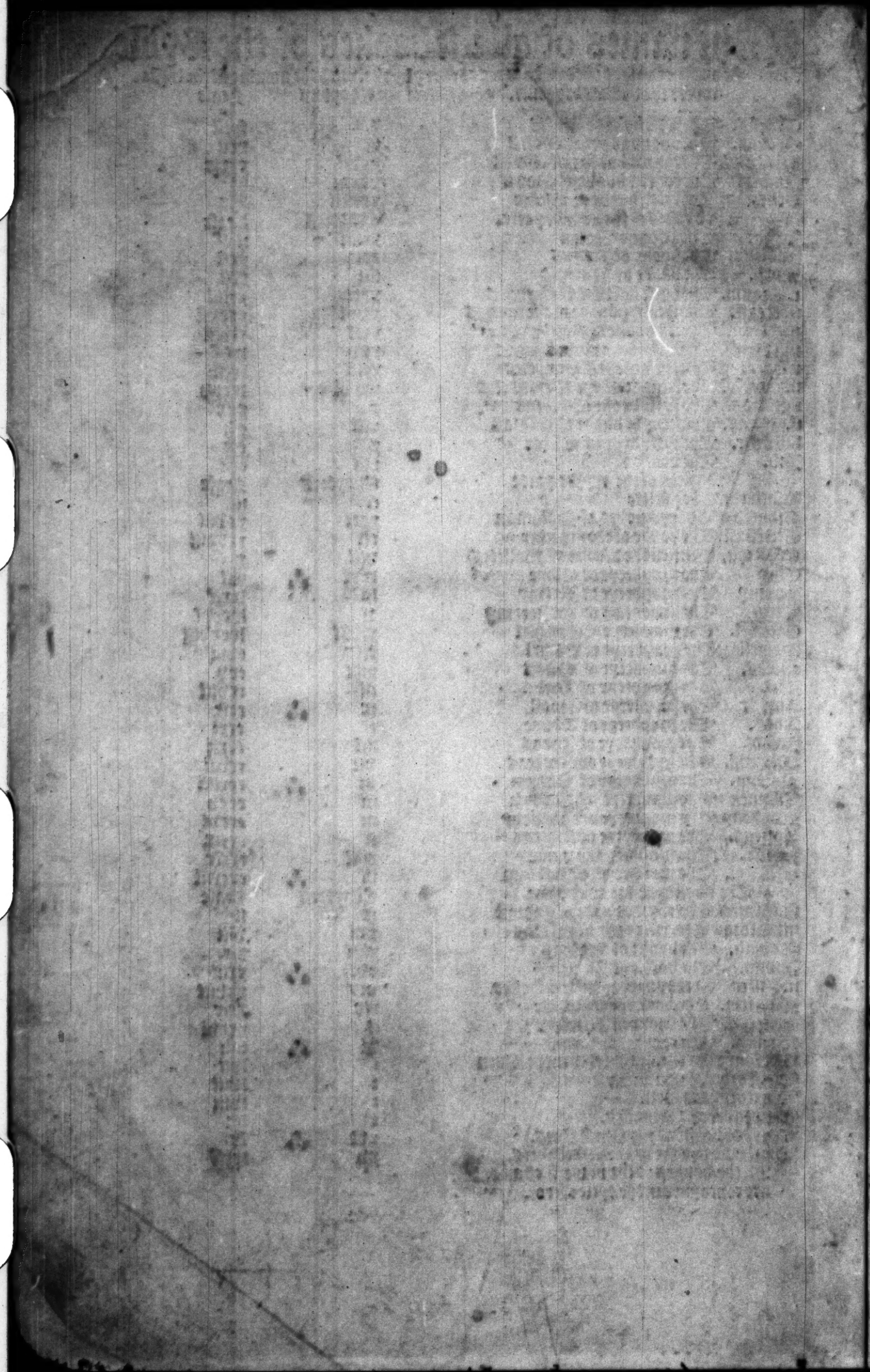
God ſaue the kynge.

¶ The names of all the bookes of the Byble

and the content of the Chapters of euery booke, with the nombre of the leafe where the bookes begynne.

		Chapters	Leafe
Geneſis.	The fyrſt boke of Moſes	L	fyrſt
Exodus.	The ſeconde boke of Moſes	xl	xxii
Leuiticus.	The thyrde boooke of Moſes	xxvii	xxxix
Numeri	The fourth booke of Moſes	xxxvi	lii
Deuteron.	The fyfth booke of Moſes	xxxiiii	lxix
	The bookes of the ſeconde parte.	Chapters	Leafe
Joſua.	The booke of Joſua	xxiiii	ii
Judicum	The booke of Judges	xxi	xxii
Ruth.	The booke of Ruth	iiii	xxii
i. Regum.	The fyrſt booke of the kynges	xxxi	xxiiii
ii. Regũ.	The ſeconde booke of the kynges	xxiiii	xxxvii
iii. Regũ.	The.iii. booke of the kynges	xxii	xlviii
iiii. Regũ.	The.iiii. booke of the kynges	xxv	lxi
i. Paralyp.	The fyrſt of the Chronycles	xxix	lxxiii
ii. Paraly.	The ſeconde of the Chronycles	xxxvi	lxxxv
i. Eſdras.	The fyrſt booke of Eſdras	x	xcix
ii. Eſdras.	The ſeconde booke of Eſdras	xiii	ciii
i. Eſther.	The fyrſt boke of Eſther	x	cix
Job.	The booke of Job	xlii	cxii
	The bookes of the thyrde parte	Chapters	Leafe
Pſalteriũ.	The pſalter	cl	ii
Prouerbia	The prouerbes of Salomon	xxxi	xxviii
Eccleſiaſt.	The booke of the preacher	xii	xxxviii
Cãticozũ,	Cantica the Wallet of Walletes	viii	x
Eſay	The prophecye of Eſaye	lxvi	xlii
Jeremy	The prophecye of Jeremy	lii	lxxii
Treni.	The lamentacyons of Jeremy	v	lxxxvi
Ezechiel.	The prophecye of Ezechiel	xlviii	lxxxviii
Daniel.	The prophecye of Daniel	xii	cviii
Oſeas.	The prophecye of Oſeas	xiiii	cxv
Joel.	The prophecye of Joel	iii	cxviii
Amos.	The prophecye of Amos	ix	cxix
Abdy.	The prophecye of Abdye	i	cxxi
Jonas.	The prophecye of Jonas	iiii	cxxii
Micheas.	The prophecye of Micheas	vii	cxxiii
Nahum.	The prophecye of Nahum	iii	cxxiiii
Abacuck.	The prophecye of Abacuck	iii	cxxv
Sophony	The prophecye of Sophony	iii	cxxvi
Aggeus.	The prophecye of Aggeus	ii	cxxix
zacharias.	The prophecye of zachary	xiiii	cxxix
Malachi.	The prophecye of Malachy	iii	cxxxiii
	The bookes of Hagiographa	Chapters	Leafe
iii. Eſdras.	The thyrde booke of Eſdras	ix	ii
iiii. Eſdras	The.iiii. booke of Eſdras	xvi	viii
Tobias.	The booke of Tobias	xiiii	xix
Judith.	The booke of Judith	xvi	xxiii
ii. Heſter	Certayne chapters of Heſter	vi	xxviii
Sapiẽcia.	The booke of wyſdome	xix	xxix
Eccleſiaſt.	The booke of Jeſus Syrac	li	xxxvi
Baruch.	The prophete Baruch	vi	xliii
The ſonne	Of the.iii. chyldren in the Ouen	i	lvii
The ſtory	Of Suſanna	i	lviii
The ſtory	Of Bell.	i	lviii
The prayer of	Manaſſeh.	i	lix
The fyrſt booke of the	Machabees.	xvi	lx
The ſeconde booke of the	Machabees.	xv	lxxii

All the bookes of the newe Teſtament are contayned in the tytle therof.



the creacion of the wylde.

The fyrst booke of Moses/ called in the hebrue Bereschith: and in the latyn: Genesis.

The fyrst Chapter.

¶ Howe heauen and earth, the lyght, the firmamẽt, the sunne, the moone, the starres, and all beastes, foules, and fisshes in the sey were made by the worde of God. And howe man also was created.

IN the begynnynge * God created heauen and earthe. The earth was voyde and empeye: and darcknes was ↠ vpon the face of the depe: and the spyrete of God moued ↠ vpon the face of the waters. And God sayde: let there be made lyght, and there was light made. And God sawe the light that it was good. And God made a diuision betwene the light and darknesse. And God called the light, daye: and the darknesse called he, nyght. And the euenyng and the mornyng was made one daye.

And God sayde: let there be a firmamẽt betwene the waters: and let it make a diuision betwene waters and waters. And God made the firmament, and set a diuision betwene the waters which were vnder the firmamẽt and the waters that were aboue the firmament. And it was so. And God called the firmament, heauen. The euenynge also and the mornyng was made the secõd daye.

And God sayde: * let the waters vnder heauen be gathered togethere into one place, that the dryc lande maye be sene. And soit came to passe. And God called the dryc lãde Earth: and the gatheryng togethere of waters called he the seas. And God sawe that it was good.

And God sayde: let the earth bryng forth grene herbe, which maye engendre seed: and frutefull tre, yeldyng frute after hys kynde, whose seed maye be in it self vpon the earth. And it came to passe. And the earth brought forth grene herbe, makynge seede after hys kynde: and tree yeldynge frute, whose seed was in it selfe after hys kynde. And God sawe that it was good. The euenynge also and the mornynge was made the thyrde daye. And God sayde: * let there be made lyghtes in the firmament of heauen: and let them make a difference betwene the daye and the nyght, and let them be ☞ vnto sygnes, and vnto appoynted seasons, and vnto dayes, and vnto yeares. And let them be vnto lyghtes in the firmament of heauen, that they maye geue lyght vpon the earthe. And so it came to passe.

And God made * two greate lyghtes: a greater lyght to rule the daye, & a lesse lyght to rule the night (And he made) sterres also. And God set them in the firmament of heauen, that they myght geue lyght vpon the earth, and that they might rule the daye and the night: and to make a difference betwene the lyght and the darknes. And God sawe that it was good. The euenyng also and the mornyng was made the fourth daye.

And God sayde: * let the waters bryng forth mouynge creature that hath lyfe, and foule that maye flye vpon the earth in the face of the firmament of heauen. And God created great whales and euery lyuing and mouyng creature, which ỹ waters brought forth after their kynde: and euery fethered foule after their kynde. And God sawe that it was good. And God ☞ blessed them, sayinge: Growe & increace and fyll the waters of the see: and let fethred foules be multiplyed in the earth. The euenynge also and the mornyng was made the fyfth daye.

And God sayde: let the earth bring forth lyuing creature after his kynde: catell, worme and beast of the erth after his kynde: and so it came to passe. And God made the beast of the earth after his kynde, and catell after their kynde: and euery thynge that crepeth vpon the earth after his kynde. And God sawe that it was good.

And God sayde: let vs make man ↠ in oure ymage after oure lyckenes, and let them haue rule of the fysh of the see: and foule of the ayre and catell, and all the earth, and of euery crepyng thyng that crepeth vpon the erth. And so God created man in his awne ymage: in the * ☞ ymage of God created he hym, + male and female created he them. And God blessed them, and God sayd vnto them: Growe and increace and replenysshe the erth, and subdue it: and haue * dominion of the fish of the see, and foule of the aire: and of euery lyuing thyng that moueth vpõ the earth. And God sayde: Beholde, I haue geuen you euery herbe sowynge seed, which is in the vpper face of all the earth: and euery tre in the which is the frute of tree, and that soweth seed, that they maye be meate vnto you. To euery beast of the earth also, and to euery byrde of the ayre, and to euery suche thinge as crepeth vpon the earth (wherin is a lyuing ☞ soule) I haue geue all greenes of herbe to be meat. And it came so to passe. And God sawe euery thyng ỹ he had made, *and beholde, it was exceadyng good. The euenyng also and the mornynge was made the syxth daye.

¶ The second Chapter.

¶ The halowynge of the Sabboth daye. The foure floudes of Paradise. The settyng in of man in Paradise. The tre of knowledge is forbidden him: how Adam named all creatures. The creacion of Eua. The institucion of mariage.

A The heauēs also and the erth were fynished, and all the ☞ hoost of them. And in the seuenth daye God ended his worcke which he had made. * In the seuenth daye also, he rested from all hys worke which he had made. ☞ And God ☞ blessed the seuenth daye, and ☞ sanctifyed it, because ꝑ in it he had rested from all his worke, which God ordeyned to make.

*Exo.xx.d. Deu.v.b

These are the generacions of the heauēs and of the earth when they were created, in the daye, when the Lorde God made ꝑ earth and the heauēs and euery plant of the felde, before it was in the earth: and euery herbe of the felde, before it grewe. For the Lorde God had not caused it to rayne vpon the earth, nether was there a man to tyll the grounde. And there went vp a myste frō of the earth, and watred the whole face of the grounde.

B The Lorde God also * shope man, euen ☞ dust from of the grounde, and * breethed into his nasthrels the breth of lyfe: and Adā was made a lyuing soule. And ꝑ Lorde God planted a garden eastwarde from ☞ Eden, and there he put mā whō he had made. Moreouer, out of the grounde made the Lorde God to growe, euery tre that was pleasaūt to the sight, and cōmodious for meate. The * tre of lyfe also and the tre of knowledge of good and of euyll was in the myddes of the garden. And out of Eden, there went forth a riuer to water the garden. And from thence it was deuyded, and became into foure heades. The name of one is ☞ Pison. The same is it that compasseth the whole lande of Hauilah, where there is golde. And the golde of that lande is good. There is also Bdellium, and the onix stone. The name of ꝑ second ryuer is, Gihon: the same is it ꝑ compasseth the whole lande of Ethiopia. The name of the third ryuer is Hidekel, ꝑ it goth towarde ꝑ eastsyde of Assiria. And ꝑ fourth ryuer is Euphrates.

*Gen.xlviii.d. Sapi.x.a. Iobi.xxvi.b Ecc.xxxiii.b. *1.Cor.xv.c.

*Pro.iii.c Apo.ii.b

☞ *Ecc.xxiiii.c

C The Lorde God also toke Adam, and put him into the garden of Eden, that he myght dresse and kepe it. And the Lorde God commaūded Adā, saying: Eating, ꝑ shalt eate of euery tre of the garden. But as touchynge the tre of knowledge of good and euell, thou shalt not eate of it. For in, what daye soeuer thou eatest therof, thou shalt dye the death.

And agayne, the Lorde God sayd: ☞ It D is not good that Adam shulde be alone ↦ I will make him an helpe, which maye be present wt him. And so out of the grounde shope the Lorde God euery beast of the felde, and euery foule of the ayre, and brought it vnto man, that he myght se howe he wolde call it. For likewyse as mā hym selfe named euery liuyng thyng, euen so was the name therof. Than gaue man names therfore named the names vnto all catell, and foule of the ayre, and to euery beast of the felde. And for man founde he not an helpe that myght be present with him. The Lorde God also caused a slomber to fall vpon Adam, and he slept. And he toke one of hys ribbes, & closed vp ꝑ flesh in stead therof. And the rybbe which the Lorde God had taken from man, * made he a woman, and brought her vnto man. And man sayde: This is nowe bone of my bones, and flesh of my flesh. She shalbe called woman, because she was take out of man. ☞ For this cause shall a man leaue hys father and hys mother, & shalbe ioyned with hys wyfe, and they * shall become one flesh: and they were both naked, the man and his wife, and were not ashamed.

*Ecc.xl. 1.Cor.xi.a

D

*Mat.xix. Mar.x.a Ephe.v.g. 1.Cor.vi.b

C The.iij. Chapter.

C The serpent deceaueth the woman. The serpent, the woman, and the man are curssed, and dryuen out of Paradyse. Christ our sauiour is promysed.

A But the serpent was sotyller then euery beast of the felde, which the Lorde God made. And he sayde vnto the woman: yee, hath the Lorde God sayde: ye shall not eat of euery tre of the garden? And the woman sayde vnto the serpēt: we eate of the frute of the tre of the garden: but as for the frute of ꝑ tre which is in the middes of the gardē, God hath sayde: ye shall not eate of it, nether shal ye touche it, lest happly ye dye. And * the serpent sayde vnto the woman: ye shall not dye the death: but God doth knowe, that the same daye that ye eat therof, your eyes shalbe opened, & ye shalbe euē as goddes, knowing good and euyll. And so the * woman (seyng that the same tre was good to eate, and lusty to the eyes, & that the same tre was pleasaunt to get wisdome) toke of the frute therof, and dyd eate: and gaue vnto her husband beynge with her, which dyd eate also. And the eyes of them both were opened: and they knewe that they were naked, & they sowed fygge leaues together, and made thē selues aperns. And they heard ꝑ voyce of the Lorde God walkynge in the garden in the coole of the daye. And ☞ Adam & his wyfe hyd thē selues frō the presence of ꝑ Lorde God amōg the trees of the garden. And the Lorde God called Adam, and sayd vnto hym: where art

*1.Cor.xi

*Ecc.xxv

B

☞ D

thou

thou/which ſayde: I heard the voyce in the garden, & was afrayed, becauſe I was naked, & hyd my ſelfe. And he ſayde: Who tolde the, that thou waſt naked/haſt thou not eaten of the ſame tre, concernynge the which I cõmaunded the, that thou ſhuldeſt not eate of it? And Adam ſayd: The woman, whom thou gaueſt to be wyth me, ſhe gaue me of the tree, and I dyd eate.

¶ And the Lorde God ſayde vnto the woman: Why haſt thou done this? And the woman ſayde: yonder ſerpent begyled me, and I dyd eate. And the Lorde God ſayde vnto the ſerpẽt: becauſe thou haſt done this, thou art curſſed aboue all catell, and aboue euery beaſt of the felde. Upon thy belly ſhalt thou go, & duſt ſhalt thou eate all ỹ dayes, of thy lyfe. I will alſo put enemyte betwene the & the woman, betwene thy ſede and hyr ſede: ☞ ☞ * The ſame ſhall treade downe thy head, and thou ſhalt treade vpon hys hele. ☞ Iohã. c.

But vnto the woman he ſayde: In multiplienge wyll I multiplye thy ſorowe & thy conceyuynge: In ſorowe ſhalt thou brynge furth chyldren, & thy luſt ſhall pertayne to thy huſbande, & he ſhall haue the rule of the.

Unto Adam he ſayde: Becauſe thou haſt herkened vnto the voyce of thy wyfe, & haſt eaten of the tree (cõcernynge the which I cõmaũded the, ſayinge: Thou ſhalt not eate of it) curſed is the groũd for thy ſake. In ſorowe ſhalt thou eate of it all the dayes of thy lyfe. Thorne alſo & thyſtle ſhall it cauſe to growe vnto the, & thou ſhalt eate the herbe of the felde. In the ſweat of thy face ſhalt ỹ eate bread, tyll thou be turned agayne into the groũde, for out of it was thou taken, in aſmuch as thou * art duſt, & into duſt ſhalt thou be turned agayne. Iob.xxxiiii

☞ And Adã called his wyues name ☞ Heua, becauſe ſhe was the mother of all lyuinge. Unto the ſame Adam alſo & to hys wyfe dyd the Lorde God make lether garmentes, & clothed them. And the Lorde God ſayde: Beholde, yonder man hath bene euen as one of vs, that he myght knowe good and euell. And nowe leſt happily he put furth hys hãde, and take alſo of the tree of lyfe, and eate, & lyue for euer. And the Lorde God ſent

them furth from the gardẽ of Eden, to dreſſe the groũde that he was taken out of. And ſo he droue out man, & at the eaſt ſyde of the garden of Eden, he ſet Cherubins, & the glyſterynge flame of a ſhakynge ſwerde, to kepe the waye of the tre of lyfe.

¶ The.iiij. Chapter.

¶ Cain doth not onely kyll his righteous brother Abell/ but alſo diſpayreth: and is curſed. The generacion of Enoch: Mathuſael: Lamech: Iabal and Enos.

ADam knewe Heua his wife: Who cõceaunynge, bare Cain, ſayinge: I haue gotten a man of the Lorde. And ſhe proceadynge furth, brought furth hys brother Habel, and Habel was a keper of ſheepe. But Cain was a tyller of the grounde. And in proceſſe of dayes it came to paſſe, that Cain brought of the frute of the grounde an oblacyon vnto the Lorde. Habel alſo brought of the fyrſtlynges of hys ſheepe, and of the fat therof. And the Lorde had ☞ reſpecte vnto ☞ Iob.xxxiiii * Habel, & to hys oblacyon. But vnto Cain and to hys offrynge he had no reſpecte. For the whych cauſe Cain was exceadyng wrothe, and hys countenaunce abated. And the Lorde ſayde vnto Cain: Why art thou wrothe, & why is thy countenaũce abated? ☞ * yf thou do well, ſhall there not be a promocion. And yf thou doſt not well, lyeth not thy ſynne in the dores? Unto the alſo pertayneth the luſt therof, and thou ſhalt haue dominiõ ouer it. And Cain ſpake vnto Habel hys brother (let vs go furth.)

And it fortuned * whan they were in the felde, Cain roſe vp agaynſt Habel hys brother, and ſlue him. And the Lorde ſayde vnto Cain: Where is Habel thy brother? Whych ſayd: I wote not. Am I my brothers keper? And he ſayde: What haſt ỹ done? The voyce of thy brothers bloude ☞ crieth vnto me out of the grounde. And nowe art thou curſſed from of the erth, whych hath opened hyr mouth, to receaue thy brothers bloude from thy hande. If thou tyll the grounde, ſhe ſhall not proceade to yelde vnto the hyr ſtrength. Fugityue, and vagabounde ſhalt thou be in the erth. And Cain ſayde vnto the Lorde: Myne * iniquite is more, then yt maye be forgeuẽ. Beholde, thou haſt caſt me out this daye from the vpper face of the erth, and frõ thy face ſhall I be hyd: Fugityue alſo and a vagabounde ſhall I be in the erth. And it ſhall come to paſſe: euery one that fyndeth me, ſhall ſlaye me. And the Lorde ſayde vnto him: (it ſhall not be ſo) yet, but whoſoeuer ſlayeth Cain, it ſhalbe auenged ſeuen folde. Iob.xxxi.c.

And the Lorde ſet a marke vpon Cain, leſt any mã fyndynge him, ſhulde kyll hym. And Cain wente out frõ the preſence of the Lorde, & dwelt in the lãde of Nod eaſtward frõ Eden. Cain alſo knewe his wife, whych cõceaued & bare Henoch: & buyldinge a cyte, he called the name of the ſame cyte after the name of hys ſonne Henoch. Unto the ſame Henoch was borne Irad, Irad begat Me-

huiael, & Mehuiael begat Methuschael. Methuschael begat Lamech. And Lamech toke vnto hym two wyues: The name of the one was Ada, & the name of the other was Zilla. And Ada begat Jabal, whych was the father of such as dwell in tentes, & of such as haue catell. His brothers name was Thubal, whych was the father of such as handle harpe & organe. And Zilla also begat Thubal Cain, which wrought cunnyngly euery craft of braße & of yron. The sister of Thubal Cain, was Naema.

D And Lamech sayde vnto his wyues Ada and Zilla: Heare my voyce ye wyues of Lamech, herken vnto my speche. For I haue not slayne a man to the woundynge of my selfe, & a yonge man to myne owne punyshment. If Cain shalbe auenged seuenfolde, truly Lamech seuentye tymes and seuen tymes.

Adam knewe his wife agayne, & she bare a sonne, and called his name Seth: For God (sayde she) hath appoynted me another sede in steade of Habel, whō Cain slew. And vnto the same Seth also there was borne a sonne, & he called his name Enos. Then began they to make inuocacyon in the name of the Lorde.

¶ The. v. Chapter.

¶ The genealogie of Adam and of the other fathers vnto Noe.

THis is the boke of the generacyons of Adā. In the daye that God created mā, in the lykenesse of God made he him. Male and female created he them, & blessed them, and called their name Adam in the daye of their creacyon.

And Adam lyued an hundzeth & thyrtye yeres, & begat (a sonne) in hys owne lykenesse after hys ymage, & called his name Seth. All the dayes of Adam (after he had begotten * Seth) were eyght hundzeth yeres, & he begat sonnes and daughters. And all the dayes that Adam lyued, were nyne hūdzeth and thyrtye yeares, and he dyed.

Seth lyued an hūdzeth & fyue yeares, and begat Enos. And Seth lyued (after he begat Enos) eyght hundzeth yeares & seuē yeres, & begat sonnes & daughters. And all the dayes of Seth were, nyne hundzeth & twelue yeares. And he dyed.

Enos lyued nyntye yeares & begat Kenā. And Enos lyued (after he begat Kenā) eight hūdzeth, and fyftene yeares, & begat sonnes & daughters. And all the dayes of Enos were nyne hundzeth & fyue yeres. And he dyed.

Kenan lyued seuentye yeres, & begat Mahelaiel. And Kenan lyued (after he begat Mahelaiel) eyght hūdzeth yeares and foure tye yeres, and begat sonnes & daughters. And all the dayes of Kenan were nyne hundzeth yeares and ten yeares, and he dyed.

Mahelaiel lyued fyftye yeares & fyue yeares, & begat Jared. And agayne, Mahelaiel lyued (after he begat Jared) eyght hundzeth & thirtye yeres, & begat sonnes & daughters. And all the dayes of Mahelaiel were eyght hūdzeth nyntye & fyue yeares. And he dyed.

Jared lyued an hundzeth & fyftye and two yeares, & begat Henoch. And Jared lyued (after he begat Henoch) eyght hūdzeth yeares, & begat sonnes and daughters. And all the dayes of Jared were nyne hundzeth and fyftye and two yeares. And he dyed.

Henoch lyued fyftie & fyue yeares, & begat Methuselah. And Henoch * walked wyth God after he begat Methuselah, thre hūdzeth yeres, & begat sonnes & daughters. And all the dayes of Henoch were thre hundzeth fyftie & fyue yeres. And Henoch * walked with God, & he (was * no more sene,) for God toke hym awaye.

Methuselah also lyued an hundzeth yeares, & eyghtye & seuē yeres, & begat Lamech. And agayne Methuselah lyued (after he begat Lamech,) seuen hundzeth yeares, and eyghtye, & two yeres, and begat sonnes and daughters. And all the dayes of Methuselah were nyne hundzeth yeares and fyftye & nyne yeares. And he dyed.

Lamech lyued an hundzeth yeres & eyghtye & two yeres, & begat a sonne, & called his name Noah, sayenge: This same shall cōforte vs as cōcernynge oure worke & sorowe of oure hāde, frō of the erth, which God cursed. And Lamech lyued (after he begat Noah) fyue hūdzeth yeres & nynety & fyue yeares, & begat sonnes & daughters. And all the dayes of Lamech were seuē hūdzeth yeares, and seuentye and seuen yeares, and he dyed.

Noah was fyue hūdzeth yeare olde. And Noah begat Sem, Ham, and Japheth.

¶ The. vi. Chapter.

¶ The cause of the flowde. God warneth Noe of the chaunge of the flowde. The preparynge of the Arke.

AND it came to passe, that man began to be multiplied in the vpper face of the erth, and there were daughters borne vnto the. The sonnes of God also sawe the daughters of mē that they were fayre, and they toke them wyues from amonge all ſ they had chosen. And the Lorde sayde: My spirite shall not allwaye, stryue in mā, because he is flesh, and hys dayes shalbe * an hundzeth & twentye yeares. But there were gyauntes in the erth in those dayes: yee and after that the sonnes of God came vnto the daughters of men, and they had gotten vnto them, the same became myghtye mē of the worlde, and men of renowme.

But God sawe that the malyce of man was greate in the erth, and all the ymaginacyō of the thoughtes of hys * hert was onely euell euery daye. And it repented the Lorde, that he had made mā in the erth, & he was

was touched with sorow in his harte. And ꝑ Lorde sayde: I wyll (from the vpper face of the earth) destroye man, whom I haue created: both man, catel, wormе, & foule of ꝑ ayre, for it repenteth me ꝑ I haue made them.

But Noah founde grace in the eyes of ꝑ Lorde: These are ꝑ generacyons of Noah * Noah was iust & perfect in his generacions, and † walked wt God. Noah begat thre sonnes: Shem, Ham, & Japheth. The earth also was corrupte before God, & the same earthe was fylled wt cruelte. And God loked vpō the erth, and beholde it was corrupt: For al fleshe had corrupt his waye vpon earth.

And God sayde vnto Noah: The ende of all fleshe is come before me, for the earthe is fylled with cruelte from the face of them. And beholde, I wyll destroy them with the erth, Make the an Arke of pyne trees. Habitacyons shalt thou make in the Arke, and shalt pytch it within & without with pytch. And of this fasshyon shalt ꝑ make it. The lengthe of the Arke shalbe thre hundreth cubytes: The breedth of it, fyfty cubites, & the heygth of it thyrty cubytes. A wyndowe shalt thou make in the Arke, and in a cubite shalt thou fynyshe it aboue, but the doore of the Arke shalte thou set in the syde therof. With thre lofte sone aboue an other shalte thou make it.

And behode, I, euen I, do bring a flonde of waters vpon the earthe, that I maye destroye al fleshe wherin is ꝑ breth of lyfe vnder heauen: And euery thynge that is in the earth, shall dye. With the also wyll I make my * couenaunt, & thou shalte come into the Arke: thou & thy sonnes, thy wife & thy sonnes wyues wt the. And euery lyuing thinge, and of all fleshe, a payre of euery one shalt ꝑ bringe into the Arke, to kepe them alyue wt the. They shalbe male & female. Of fethered foules also after theyr kynde, & of catell after theyr kynde, of euery wormе of the earth after his kynde: two of euery one shall come vnto ꝑ, that thou mayst kepe them alyue. And take thou with the of all meate that is eaten, and thou shalt laye it vp with ꝑ, that it maye be meate for the & them. Noah therfore dyd accordyng vnto all that God commaunded hym: euen so dyd he.

¶ The. vij. Chapter.

¶ The entrauce of Noe, and of them that were with hym: into the Arke. The risyng of the flonde: wherewyth rowe all thynges dyd perysh.

AND ꝑ Lord sayd vnto Noah: Come thou and al thy house into ꝑ Arke, for the haue I sene * rygtuous before me in thys generacyon. Of euery & cleane beaste thou shalte take with the seuen and seuen: The male and hys female: But of vncleane catell, two, the male and his female. Of foules also of the ayre, seuen and seuen, ꝑ male & the female, to kepe sede alyue vpon the face of al the whole erth. For yet after seuen dayes I wyll rayne vpō the erth foure dayes & foure nyghtes. And all substaunce that I haue made, wyll I destroye from of the vpper face of the earth.

Noah therfore dyd accordynge vnto all that God cōmaunded hym. And Noah was syxe hundreth yeres, & the * flonde of waters was vpon ꝑ earth. And Noah came (and his sonnes, & his wyfe, & his sonnes wiues with hym) vnto the Arke, because of the waters of the flonde. Of cleane catell, & of vncleane catell, & of fyenge foules, and of euery suche as creepeth vpon ꝑ erth, there came two and two vnto Noah into the Arke, the male and the female, as God had cōmaunded Noah. It fortuned also after seuen dayes, and the waters of the flonde were vpon the earth.

In the syxe hundreth yere of Noes lyfe in the seconde Moneth, the seuenth daye of the moneth. In the same daye were all the fountaynes of the great depe broken vp, and the wyndowes of heauen were opened. And the rayne was vpon the earthe foure dayes and foure nyghtes. In the selfe same daye entred Noah, Shem, Ham, & Japheth, the sonnes of Noah, & Noahs wyfe, and the thre wiues of his sonnes with them into the Arke: They, & euery beast after hys kynde, and all catell after theyr kynde, yee & euery wormе that creepeth vpon ꝑ earthe after his kynde, and euery byrde after his kynde, and euery fleyng & fethered foule.

And they came vnto Noah into the Arke two and two, of all fleshe wherin is the breth of lyfe. And they entryng in, came male and female of all fleshe, as God had cōmaunded hym. And God shut hym in rounde aboute. And the * flonde came foure dayes vpon the earth, & the waters were increased, and bare vp ꝑ Arke, whiche was lyfte vp aboue the erth. The waters also preuayled, & were increased exceadyngly vpon the earthe, and the Arke went on the vpper face of the waters. And the waters preuailed exceadingly vpon ꝑ earth, & al the hye hylles that are vnder the whole heauen, were couered. Fyftene cubytes vpwarde dyd the waters preuayle, so that the mountaynes were couered.

And all fleshe dyed that moued vpon the earth, in foule, in catel, in beast, and in euery wormе that creepeth vpon the earth: yee and euery man also. What soeuer was (in whose nostrels the breth of lyfe dyd brethe, all these in the drye lande dyed.) And * euery thyng was destroyed, that remayned, & that was in the vpper parte of the grounde (both man and catell, and wormе, and foule of the ayre) they were euen destroyed from of ꝑ earth. And Noah onely remayned alyue, and they that were with hym in the Arke. But

watery preuayles vpon the earth an hū-
dreth and fyfty dayes.

¶ The. viij. Chapter.

¶ After the sendynge out of the rauen and the doue.
Noe goeth forth of the Arke and offereth sacrifice.
The naturall corrupcion of mans herte.

AND God remembred Noah, and euery beaste, and all ꝑ catell that was with him in ꝑ Arke. And god made a wind to passe vpon the earth, and the waters ceassed. The fountaynes also of the depe and the windowes of heauen were stopped, and the rayne from heauen was restrayned. And the waters from the erth were returned, goyng and commynge agayne. And after the ende of the hundreth and fyftieth daye, ꝑ waters were abated. And in the seuenth moneth in the seuententh daye of the moneth, the Arke rested vpon ꝑ mountaines of Armenia. And the waters truely were goynge and decreasyng vntyl the tenth moneth: For in ꝑ tenth moneth, & in the fyrst daie of ꝑ same moneth were the toppes of the mountaynes sene.

And after the ende of the fortieth daye, it happened that Noah opened the wyndowe of the Arke which he had made. And he sent forth a rauen, whiche went out goyng forth and returnynge agayne, vntyll ꝑ waters were dryed vp vpon the earth. And agayne he sent forth a doue from hym, ꝑ he myghte se yf the waters were abated from ꝑ vpper face of the grounde. And the doue founde no rest for ꝑ sole of her fote, & she returned vnto hym agayne into the Arke: for the waters were in ꝑ vpper face of the whole erth. And he, whan he had put forth his hāde, toke her, and pulled her into hym into the Arke.

And he abode yet other seuen dayes, and proceadynge further, he sent forthe the doue out of the Arke. And the doue came to hym in ꝑ euen tyde, and lo, in her mouthe was an olyue leaf ꝑ she had plaet, wherby Noah did knowe, that the waters were abated vpon the earth. And he abode yet other seuē daies and sent forthe the doue, whiche proceaded not to returne vnto hym any more.

And it came to passe in the syxe hundreth & one yere, in the fyrst moneth, & in the fyrst daye of the moneth, the waters were dryed vp from the earthe. And Noah remoued the couerynge of the Arke, & loked, & beholde, the vpper face of ꝑ grounde was dryed vp. And in the seconde moneth, in the seuen & twentye daye of the moneth, was the earth dryed.

And God spake vnto Noah sayeng: Go forth of the Arke, thou & thy wyfe, thy sonnes, & thy sonnes wyues wt the. And bryng forth with the, euery beaste that is with the: of all flesshe (both foule & catel, & euery worme that creepeth vpon the earthe) that they maye gendre in ꝑ earth, & bryng forth frute, and * increase vpon erth. And so Noah came forth and hys sonnes, hys wyfe, & hys sonnes wyues with hym. Euery beast also and euery worme, euery foule, and whatsoeuer creepeth vpon the earth (after theyr kyndes) went out of the Arke. * Gene. i. b. and. 4f. a.

And Noah buylded an altare vnto ꝑ lorde, and toke of euery * cleane beast, and of euery cleane foule, & offred sacrifyces in ꝑ altare. * Leui. fi. a.

And the Lorde smelled a swete (or quyete) sauoure. And the Lorde sayde in his herte: I wyll not proceade to curse ꝑ grounde any more for mannes sake, for the * ymagynacyon of mās hert is euel euen frō hys youth. Neyther wyl I adde to smite any more euery thynge liuynge, as I haue done, yet therfore shall not sowyng tyme, & harueste, colde and heate, Sōmer & wynter, daye & nyght, cease, all the dayes of the earth. * Gen. vi. a.

¶ The. ix. Chapter.

¶ God blesseth Noe & his sonnes. Forbyddeth to eat the blood of beastes: & to shed mannes blood. The law of the swerde. He maketh a couenaunt that he wyll destroye the worlde nemore by water: & geueth the rayne bow for a token and confirmacion of the same. Noe is dronken. Ham discouereth hym, and getteth his curse.

AND God * blessed Noah & his sonnes, and sayde vnto them: bryng ye forth frute and multiplye, and replenyshe ꝑ earth. The feare of you and the dreade of you shalbe vpon euery beast of ꝑ erth, and vpon euery foule of the ayre, in all such as ꝑ earth bryngeth forth, and in all the fyshes of ꝑ see. Into your hande are they delyuered. Euery thynge that moueth it selfe, and that lyueth, shalbe meate for you: Euen as ꝑ grene herbe haue I geuen you all thinges. But * flesshe in the lyfe therof, and in the blonde therof shall ye not eate. Els your blonde of your lyues wyll I requyre. From the hande of euery beaste wyll I requyre it, and from the hande of man: From the hande of mans brother wyll I requyre ꝑ lyfe of man. Who so * sheddeth mannes blonde, by man shall hys blonde be shedde: For in the ymage of God, hyd God make man. But bryng you forth frute, and multiplye: Gendre ye in the earth, and increase therin. * Gene. i. c. and. viii. a. * Leui. bii. and. xvii. b. * exod. xx. Deut. vii.

God spake also vnto Noah & to his sonnes with hym sayeng: Beholde I set vp my * couenaunt with you, & with your sede after you, and with euery liuing creature that is with you, both in foule and in catell, and in euery beast of the earth which is with you of all ꝑ go oute of the Arke, accordyng vnto euery liuyng thing of the earth. But my couenaūt wyl I make wt you that * from hēceforth euery flesshe be not roted out with the waters of a floude, neyther shall there be a floude to destroye ꝑ earth any more. * Gene. vi. b. * Esa. liii.

And God sayde: This is the token of the couenaūt which I geue betwene me & you, and

and euery lyuynge creature that is with you in to perpetuall generacyons. I haue set my bowe in the cloude, and it shalbe for a token betwene me & the erth. And it shall come to passe, that whan I bringe a cloude vpon the erth, the bowe also shall be sene in the same cloude. And I wyll thynke vpō my couenaunt whych is betwene me & you, & euery lyuynge creature in all flesche: & it shall nomore come to passe, that * waters make a floude to destroye all flesche. But the bowe shalbe in the same cloude, & I wyll loke vpon it, that I maye thynke vpon the euerlastynge couenaunt betwene God and euery lyuinge creature, in all flesh that is vpon erth. And God sayde vnto Noah. This is the token of the couenaunt which I haue made betwene me and all flesh that is vpon erthe.

The sonnes of Noah goynge furth of the Arke, were: Sem, Ham, and Japheth. And Ham truly is the father of Chanaan. These are ỹ thre sonnes of Noah, & of thē was the whole erth ouerspred. Noah also beganne to be an husbande man, and planted a vyneyarde. And he dronkynge of the wyne, was dronken, and vncouered wythin hys tent.

And Ham the father of Chanaan seynge the nakednesse of hys father, tolde hys two brethren wythout. And Sem and Japheth, they two, takynge a garment, layed it vpō their shulders: & cōminge bakwarde, couerd the naked preuityes of their father: namely, theyr faces beynge turned awaye, lest they shulde se theyr fathers preuities.

And Noah awoke from hys wyne, and knewe what his yonger sonne had done vnto hym. And he sayde: Cursed be Chanaan, a seruaunt of seruaūtes shall he be vnto hys brethren. He sayde moreouer: Blessed be the Lorde God of Sem, & Chanaan shalbe hys seruaūt. God shall enlarge Japheth, and he shall dwell in the tentes of Sem, & Chanaan shalbe their seruannt. Noah lyued after the floude thre hundreth and fyftye yeares. And all the dayes of Noah were nyne hundreth & fyftye yeares. And he dyed.

¶ The .x. Chapter.

¶ The genealogye of Japheth Sem and Ham.

These are the generatiōs of the sonnes of Noah, Sem, Ham and Japheth: And vnto them were chyldren borne after the floude.

The chyldren of * Japheth: Gomer and Magog, and Madai, and Jauan, and Thubal, Mesech and Theras. The chyldren of Gomer: Askenas and Riphath and Thogarma. The chyldren of Jauan: Elisa and Tharsis, Kittim, and Dodanim. Of these were the Iles of the Gentiles deuyded in their landes, euery man after hys tonge, & after hys kynreds in their nacyons.

The childre of Ham: Cush & Mizraim, and Phut and Chanaan. And the chyldren of Cush: Seba and Hauilah and Sabtha, and Rahma, and Sabthecha. The chyldren of Rahma: Scheba and Dedan. Cush also begat * Nimrod. The same beganne to be myghtye in the erth. For he was a myghtye hunter before the Lorde. Wherfore it is sayde: Euen as Nimrod the myghtie hunter before the Lorde. The begynning of his kyngdome was * Babel and Erech and Accad, and Calne, in the londe of Sinhar. Out of that londe came Assur, and buylded * Ninyue, and the stretes of the citie & Calah. Resen also betwene Ninyue and Calah, and it is a greate cite. Mizraim begat Ludym, & Enamim, & Lehabim, and Nephtuhim. Pathrusim also and Casluhim, out of whom came Philistim and Capthorim.

Chanaan begat Zidon his fyrst borne sonne, and heth, & Jebusi, and Emori, & Girgosi. Hahiui also and Haarki and Hasim, and Haaruadi, and Hazmari, and Hahemathi: And afterwarde were the kynreds of ỹ Canamites spred abrode. The border of the Canamites was from Zidon, as thou cōmest to Gerar vntill Gazan, and as thou goest vnto Sodoma, and Gomorra, and Adama, and Zeboim, euen vnto Lesa. These are the chyldren of Ham in their kynreds, in theyr tonges, countrees and in theyr nacyons.

Vnto Sē also the father of all the chyldren of Eber (and elder brother of Japheth) there were chyldren borne. The chyldren of Sem: Elam and Assur, Arphachsad, and Lud and Aram. The children of Aram: Uz and Hul, Gether & Mas * Arphachsad begat Selah, & Selah begat Eber. Unto Eber also were borne two sōnes: The name of the one was Peleg, for in hys dayes was the erth deuyded. And hys brothers name was Jaketan. Jaketan begat Almodad and Saleph Hazarmaueth and Jerah, and Hadoram & Uzal and Dickla, Obal also & Abimael and Scheba, and Ophir, and Hauila, and Jobab. All these were the chyldrē of Jaketan. And their dwellinge was from Mesa, as thou goest vnto Sephar a mount of the east. These are the childre of Sem after their kynreds and tonges in their londes and nacyons. And so these are the kynreds of the chyldren of Noah, after their generacions in their peoples, and of these were the nacions deuyded in the erth after the floude.

¶ The .xj. Chapter.

¶ The buyldynge of the tower of Babel. The confusyon of tonges. The generacyon of Sem the sonne of Noe vntyll Abram: whyche goeth wyth Lot hys brother.

All the whole erth was of one language & lyke speche. And it happened whan they were furth fro the east, they founde a playne in the lōde of Sinhar, & there they abode. And they

sayd euery one to his neyghboure: Come, let vs prepare bryche, & burne them in the fyre. And they had bryche for stone, & syrme had they in steade of morter. And they sayde: Go to, let vs buylde vs a cittie & a tower, whose toppe maye reach vnto heauen: & let vs make vs a name, lest haply we be scatred abrode in to the vpper face of the whole erth. But the Lorde came downe, to se the cytie and tower whych the chyldren of men buylded.

And the Lorde sayde: Beholde, the people is one, and they haue all one language, & thys they begynne to do, neyther wyll it be restrayned fro them, whatsoeuer they haue ymagined to do. Come on, let vs go downe, and confounde theyr language, that euery one perceaue not hys neyghbours speche. And so the Lorde scatred them fro that place into the vpper face of all the erth. And they left of to buylde the cytie. And therfore is the name of it called * Babel, because the Lorde dyd there confounde the language of all the erth. And from thence dyd the Lorde scatter them abrode vpon the face of all the erth.

*Gene.x.b. * Confusyon.

These are the generacyons of Sem: Sem was an hundreth yeare olde, and begat Arphachsad two yeare after the floude. And Sem lyued (after he begat Arphachsad) fyue hundreth yeares, and begat sonnes and daughters.

& vs

& * Arphachsad lyued fyue and thyrtye yeares, & begat Selah. And Arphachsad lyued (after he begat Selah) foure hundreth & thre yeares, and begat sonnes & daughters.

Selah lyued thyrtye yeares, & begat Eber. And Selah lyued (after he begat Eber) foure hundreth and thre yeares, and begat sonnes and daughters.

Eber lyued foure and thyrtye yeares, and begat Peleg. And Eber lyued (after he begat Peleg) foure hundreth and thyrtye yeares, & begat sonnes and daughters.

Peleg lyued thyrtye yeares, & begat Reu. And Peleg lyued (after he begat Reu) two hundreth and nyne yeares, and begat sonnes and daughters.

Reu lyued two and thyrtye yeares, and begat Serug. And Reu lyued (after he begat Serug) two hundreth and seuē yeares, and begat sonnes and daughters.

Serug lyued thyrtye yeares, & begat Nahor. And Serug lyued (after he begat Nahor) two hundreth yeares, and begat sonnes and daughters.

And Nahor lyued nyne & twentye yeares, and begat Terah. And Nahor lyued (after he begat Terah) an hundreth and nynetene yeares, and begat sonnes and daughters. D

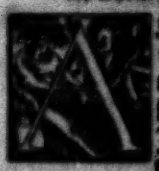
Terah lyued seuentye yeares, and begat Abram, Nahor, and Haran.

These are the generacyons of * Terah: Terah begat Abram, Nahor & Haran. Haran begat Lot. And Haran dyed in the presence of Terah hys father, in the lōde of hys natyuitye, eue in Ur of the Caldees. Abram and Nahor toke them wyues: The name of Abrās wyfe was Sarai, & the name of Nahors wyfe was Milca, the daughter of Haran the father of Milca & the father of Jisca. But * Sarai was baren, & had no chylde. *1.Par.i.b. Iosu.xxiiii. Gen.f. * Heb.xi.c. * Iosu.xxiiii & 9. Esd.xv.b.

And Terah toke Abram * his sonne, and Lot the sonne of Haran, hys sonnes sonne, & Sarai hys daughter in lawe, hys sonne Abrās wyfe. And they departed together frō Ur of the Caldees, that they myght go into the lōde of Chanaan, & they came vnto Charan, & dwelt there. And the dayes of Terah were two hūdreth and fyue yeares, and Terah dyed in Haran.

¶ The.xij. Chapter.

¶ Abram is blessed of God: & goeth with Lot vnto the lōde of Chanaan, which God promised to geue vnto hym and his sede. Abram goeth into Egypte: & rauyssheth Sarai hys wyfe to call hyr sister hys sister: for whom Pharao is plagued.



And the Lorde sayd vnto Abrā: * Get the out of thy countrey, & out of thy nacyon, and from thy fathers house, vnto a lōde that I wyll shewe the. And I wyll make of the a greate people, and wyll & * blesse the, & make thy name greate, that thou mayest be euen a blessynge. I wyll also blesse them that blesse the, & curse suche as curseth the, & in the shall all the kynreds of the erth be blessed. A * Act.vij.a. Heb.xi.c. & * Gen.xviij. and.xxij.c. Actes.iij.b.

And so Abrā departed euen as the Lorde spake vnto him, & Lot wēte wyth hym. And Abrā was seuentye & fyue yeares olde, whā & he departed out of Haran. And Abram toke Sarai his wife & Lot his brothers sonne, & all theyr * substaunce that they had in possessyō, & the & soules that they had begotten in Haran. And they departed, & they myght come in to the londe of Chanaan, and in to the lōde of Chanaan they came. Abram passed thorowe the londe vnto the place of Sichem, & vnto the playne of Moreh: And the Cananite was then in the londe. 25 & * Gen.xiij.a. and.xiij.c. & * Gene.

And the Lorde apearyng vnto Abram: sayd: Vnto thy * sede wyll I geue this lōde. And there buylded he an altare vnto the Lorde, euen where he had appeared vnto hym. * Gen.xiij.b. xv.b. and xvi.b. Deu.xxxiiii.b

And

¶ And remouynge thence vnto a mountayne that was east warde from bethel, he pitched his tent, hauynge Bethel on the west syde, & hai on ꝑ east. And he buyldynge an altare vnto the Lozde, dyd call on the name of the Lozde. And Abzam wente furth goinge and departynge towarde the south.

But there was a derth in that londe, and therfoze wente Abzā downe in to Egypte, ꝑ he myght soiourne there, foz there was a soze derth in the londe. And it happened whā he was come nere to entre in to Egypte, he sayde vnto Sarai hys wyfe: Beholde, I knowe, that thou art a fayze woman to loke vpon. Therfoze shall it come to passe ꝑ whā the Egyptyans se the, they shall saye: She is hys wyfe. And they shall kyll me, but they shall saue the alyue. Saye (I prayethe) that
Gen.27.a.b * thou art my syster, that I maye fare well foz thy sake, and that my soule maye lyue thozowe thy occasyon.

¶ And so it happened, whan Abzam was come in to Egypte, the Egyptians beheldē ꝑ womā, foz she was very fayze. The prynces also of Pharao sawe her, and commended her before Pharao, and the woman was taken into Pharaos house. And he truly intreated Abzam well foz her sake, and he had shepe & oxen and he asses, men seruauntes and maydē seruauntes, she asses & camels.

And the Lozde smote Pharao and hys house with greate plages because of Sarai Abzams wyfe. And Pharao callinge Abzā, sayde (Why hast thou done thys vnto me? Why bydest thou not tell me, that she was thy wyfe? Nowe therfoze beholde, there is thy wyfe, take her, and go thy waye: And Pharao gaue the men commaundemēt concernynge him and they conuayed him furth, and his wyfe, and all that he had.

¶ The.xiij. Chapter.

¶ Abzam and Lot departe out of Egypte. And Abzā deuyded hys lande & catell with Lot hys bzoz there soune. Here agayne is ꝓmysed to Abzam the lande of Canaan.

AND so Abzam gat him vp out of Egypte, he & his wyfe, & * all that he had,
Ge.xij.b. & Lot wyth hym, towarde the south. And Abzam was very ryche, in catell in syluer & golde. And he wente furth on hys iourney from the south towarde Bethel, vnto ꝑ place where hys tent had bene at the begynnynge, betwene Bethel & hai: Euen vnto ꝑ place of the * altare which he had made there at the fyrst, and there Abzam called on the name of the Lozde.
Gene.xij.c.

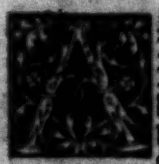
Lot also whych went with Abzam had shepe, catell & tentes: & the lande was not able to receaue them that they myght dwell
Ge.xxvi.a. together, foz the * substaūce of their ryches was greate, & they coulde not dwell together. And there fell a stryfe betwene ꝑ herdmen of Abzams catell, & the herdmē of Lots catell. Moreouer the * Cananytes and the Pherezytes dwelled at that tyme in the londe. Then sayde Abzam vnto Lot: Let there be no stryfe (I prayethe) betwene the and me & * betwene my herdmen and thyne, foz we be ☞ bzethren. Is not all the ✝ hole lande before the? Departe I prayethe fro me. If thou wilt take the lefte hande, I will go to the ryght: oz yf thou departe to the ryght harde I will go to the left. And so Lot lyftynge vp hys eyes, beholde all the contre of Iozdane, which was a plentyous contre of water euery where, before ꝑ Lozd destroyed Sodome & Gomozra, euen as the garden of the Lozde, lyke the lande of Egypte as thou commest vnto zoar.
* Gene.xiij.b.
✝ Deu.xi.a.
¶

Than Lot chose all the playne cōtrey of Iozdane & toke hys iourney from the east. And so departed the one bzother from the other. Abzam dwelled in ꝑ lande of Canaan: and Lot abode in the cyties of the playne, & tented vntyll Sodome. But * the men of Sodome were wicked, and exceadynge synners before the Lozde.
* Gen.xix.f.

And the Lozde sayde vnto Abzam, after that Lot was departed from him. Lyfte vp thyne eyes nowe, & loke frō the place where ꝑ art, northwarde, southwarde, estwarde & westwarde, foz all * the lande whyche thou seeste wyll I geue vnto the and to thy seed foz euer. And I wyll make thy seed, as the
* Gene.xiij.b. xxvij.b. xxviij.a. Act.vij.a. dust of the erth: so that yf a man can nombre the dust of the erth, than shall thy seed also be nombred. Aryse and walke about in the lāde after the length of it & after the bzedth therof, foz I wyll geue it vnto the. And Abzam takynge downe hys tente, came and dwelled in the okegroue of Mamre, namely in Ebzon, and buylded there an alter vnto the Lozde.

¶ The.xiiij. Chapter.

¶ Lot is taken prisoner. The victory of Abzam foz the Sodomytes. Lot is deliuered by Abzam. Melchisedech offreth gyftes vnto Abzam. Abzā payeth tythes vnto Melchysedech. Abzā refuseth nothynge of the kynge of Sodomes goodes.



AND it chaunsed in the dayes of Amraphael kynge of Synhar, Arioch kynge of Ellasar, kedozlaomoz kynge of Elam, & Thydrall kynge of the nacions, and they made warre wyth Bera kynge of Sodome, & wyth Birsa kynge of Gomozra, and with Sinab kynge of Adama, and with Semeabar kynge of zeboim, and with the kynge of Bela. The same is zoar. All these were ioyned togeather in the vale of ☞ Siddim where ꝑ salt see is. Foz twelue yeare were they subiecte to kynge kedozlaomoz, and in the .xiij. yere rebelled. But in the .xiiij. yere came kedozlaomoz and the kynges that were wyth hym, and smote the Gyauntes in Astaroth karnaim

and the Huſyms in Ham, & the Emyms in the playne of Kariathaim, and the Horrims in mounte Seir vnto the playne of Pharan, whiche bordreth vpon the wildernesse. And they retuernynge, came to En Mispat which is Cades, & smote all ꝑ countre of the Amalechytes, and also the Amozites that dwelt in Hazezon Thamar.

And there went out the kynge of Sodome, & the kynge of Gomozra, and the kynge of Adama and the kynge of Zeboim, and the kynge of Bela which is Zoar. And they stode battell with the in the vale of Siddim, that is to saye, with Kedorlaomor the kynge of Elam and with Thydeal kynge of the Nacyons, and with Amraphael kynge of Synhar. And with Arioch kynge of Ellasar: foure kynges agaynste fyue. And ꝑ vale of Siddim was full of slyme pyttes.

And the kynge of Sodome and Gomozra fled, and fell there. And they that remayned, fled to the mountayne. And they takynge all the goodes of Sodome and Gomozre and all their vytalles, wet their waye. And they caryed awaye Lot also Abzams brothers sonne and hys good (for he dwelled at Sodome) & departed. And there came one that had escaped, and tolde Abzam the Hebrewe whiche dwelled in the okegroue of Mamre the Amozyte, brother of Eschol, and brother of Aner, which were confederate wt Abzam. When Abzam hearde that hys brother was taken, he harnelled hys fre the younge men borne in hys owne house thre hundred and eyghtene, and folowed on them vntyll Dan: And he was sett in Aray vpō thē by nyght, he and his seruauntes, and smote them and pursued them vnto Hoba: which lyeth on the lefte hande of Damascos, and recouered all the goodes, and also brought agayne hys brother Lot, and his goodes, the women also and the people.

After that he returned agayne from the slaughter of Kedorlaomor & of the kynges ꝑ were with him, came the kynge of Sodome forth to mete him in ꝑ playne valeye, which is the kynges dale.

And Melchisedech kynge of Salē brought forth bread & wyne. For he was the Prieste of ꝑ most hyghest God & blessed hym sayinge: Blessed be Abzam vnto the hyghe God possessor of heauen and erth. And blessed be ꝑ hye God which hath delyuered thyne enemyes in to thy hande. And Abzam gaue him tythes of all.

And the kynge of Sodome sayde vnto Abzam: Gyue me the soules, and take ꝑ goodes to thy selfe. And Abzam answered the kynge of Sodome: I haue lyfte vp my hande vnto the Lorde the hye God possessor of heauen and erth, that I wyll not take of all that is thyne so moche as a thred or thonglachet, lest thou shuldest saye, I haue made Abzam ryche. Saue only that whyche the yonge men haue eaten and the partes of the men which wēt with me. Aner, Eschol, and Mamre which shall take their partes.

¶ The.xv. Chapter.

¶ The lande of Canaan is yet agayne promysed to Abzam. God promyseth hym seed. He beleueth & is iustified. The prophecye of the bondage wherin the chyldren of Israel shulde be vnder Pharao: and of their deliueraunce from the same.

After these thynges were done, the worde of the Lorde came vnto Abzam in a vysyon sayinge, Feare not Abzam, I am thy defence, and thy rewarde shall be exceadynge great. And Abzam sayde: Lorde God what wilt thou gene me whan I go childlesse, and the chylde of the stewardship of my house is thys Eleazar of Damasco? And Abzam sayde: Se, to me hast thou geuen no seed: lo, a lad borne in my house is myne heyre.

And beholde, the worde of the Lorde came vnto hym sayinge: he shall not be thyne heyre, but one that shall come out of thyne awne body shalbe thyne heyre. And he brought him out & sayde: loke vp vnto heauen, and tell the * starres, yf thou be able to nombre them. And he sayde vnto him * Euē so shall thy seed be.

And Abzam * beleued the Lorde, and that counted he to hym for ryghteousnes. And agayne he sayde vnto hym: I am the Lorde that brought the out of Ur of the Caldees to geue the thys lande, and that thou myghtest possesse it.

And he sayde: Lorde God, wherby shall I knowe that I shall possesse it? He answered vnto hym: Take an heyfer of thre yere olde, and a she goate of thre yere olde, and a thre yere olde ram, a turtyll bone also and a yonge pigeon. He toke therfore all these vnto him, & deuyded them in the myddes, and layde euery pece, one agaynst another. But the foules deuyded he not. And whan ꝑ byrdes fell on the carcases, Abzam droue them awaye: And when the sunne was downe, ther fell a slomber vpon Abzam. And loo, a darke and great feare fell vpon hym.

And he sayde vnto Abzam: knowe thys of a suertye, that thy * seed shalbe a straunger in a lande that perteyneth not vnto them. And shall serue the, & they shall entreate the euell * .iiij. hundred yeares. But the nacyon whom they shall serue, wyll I iudge. And afterwarde shall they come out with great substaunce. And thou shalt goo vnto thy fathers in peace, and shalt be buryed in a good olde age: But in the fourth generacyon they shall come hyther againe, for the wickednesse of the Amozites ys not yet full.

And it

D And it came to passe that whan the sonne went downe, there was a darke cloude: beholde, ther was a smoking furnesse, & a fyre brande goinge betwene the sayde peces.

In that same daye the Lorde made a co-
Gen.xvij.a uenaunte w̄ Abzam sayinge: vnto thy * seed haue I geuen thys lande, from the ryuer of Egypt, euen vnto the great ryuer the ryuer of Euphrates, the kenytes, the kenyzites, and the Cadmonites, the hethites, and the Pherezites, and the gyauntes, the Amozytes also, & the Canaanites, the Gergesytes and the Jebusytes.

The.xvj. Chapter.

Sarai geueth Abzā leaue to take Agar hyr mayde to wyfe. Agar despyseth hyr maystres: for whych she was cyuyll entreated of Sarai: and therfore rēneth awaye. The angell metynge hyr: commaundeth hyr to turne agayne and doth promyse hyr fre de. And nameth hyr fyrst chylde Jsmael.

A SArai Abzams wyfe bare hym no Chyldren. But she had an hande mayde an Egyptyā, Hagar by name. And Sarai sayde vnto Abzam Beholde the Lorde hath restrayned me, that I can not bere. I praye the go in vnto my mayde, peraduenture I maye be edifyed by her. And Abzam obeyed the voyce of Sarai And Sarai Abzams wyfe toke Hagar hyr mayde the Egyptian (after Abzam had dwelled .x. yere in the lande of Canaan) and gaue her to hyr husbande Abzam to be hys wyfe.

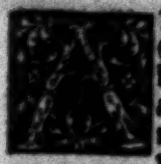
Which whan he went in vnto Agar, she conceaued. And when she sawe that she had cōceyued, hyr mastresse was despysed in hyr
B eyes. And Sarai sayde vnto Abzam: Thou dost me wronge: I haue geuen my mayde into thy bosome. Whych seynge that she hath conceaued, I am despysed in hyr eyes, & Lorde iudge betwene the and me. But Abzam sayde to Sarai: beholde, thy mayde is in thy hande, do with hyr as it pleaseth the.

And whan Sarai fared foule wyth her, she fled from the face of her. And the Angell of the Lorde founde her besyde a fountayne of water in the wyldernes: euen by the well that is in the waye to Sur. And he sayde: Hagar Sarais mayde, whence camest thou and whether wilt thou goo? She sayde: I flee frō the face of my mastresse Sarai. And the angell of the Lorde sayde vnto her: returne to thy mastresse agayne, & submytte thy selfe vnder her handes.

C And agayne, the angell of the Lorde sayde vnto her: In encreasinge I wyll encrease thy seed and it shall not be nombred for multitude. And the Lordes angell sayde vnto her, se, thou art with chylde and shalt bere a sonne, and shalt call hys name Jsmael: because the Lorde hath herde thy tribulacyon. He also will be a wylde man, and hys hande will be agaynst euery man, and euery mans hande agaynst him. And he shall dwell in the presence of all his brethrē. And she called the name of the Lorde that spake vnto her: thou God lokest on me, for she sayde: haue I not sene here the backe partes of hym that seeth me? Wherfore the well was called, the well of him that lyueth & seeth me. And it is betwene Cades and Bared. And Hagar bare Abzam a sonne, and Abzā called his sonnes name which Hagar bare vnto him. Jsmael And Abzam was .lxxxvj. yere olde, when Hagar bare him Jsmael.

C The.xvij. Chapter.

Abzam is called Abzaham: and Sarai is named Sara. The lande of Canaan is here & fourth tyme promysed. Circumcyson is here instituted. Jsahac is promysed. Abzaham prayeth for Jsmael.



Abzam was nynetye yere olde A
& .ix. & the Lorde apeared to Abzam & sayde vnto hym: I am y almyghtie God: walke * before me and be thou perfecte. And I * Gen.xvij.c will * make my bōde betwene me and the, and will multiplye y̆ exceedingly. And Abzam fell on hys face. And God talked with him sayinge: Beholde, I am, and my testament is with the, & thou shalt be a father of many * nacyōs. Neyther shall thy * Gen.xvij.c name any more be called Abzam, but thy name shalbe Abzaham: * for a father of ma- † Roma.iij.c ny nacyons haue I made the, I will make y̆ to growe exceedyngly, and will make naciōs of the: ye & kynges shall sprynge out of the. B
Moreouer I will make my bonde * betwe- * Act.vij.b. me and the, and thy seed after the, in theyr generacyons, by an euerlastynge testament, that I maye be God vnto the and to thy seed after the. And I will gene vnto the and to thy seed after the, * the lande where in thou * Gen.xvij.b art a straunger: Euen all the lande of Canaan, for an euerlastynge possessyon, and wyll be their God.

And God sayde agayne vnto Abzaham: Se thou also kepe my testamente therfore both thou and thy seed after the in their generacyons. This is my testamente which ye shall kepe betwene me & you & thy seed after the. Euery manchylde amonge you shalbe circumcysed. ye shall circumcyse the flesshe of your foreskyne, and it shall be a * token of * Rom.iij.b. the bonde betwyxte me and you. And euery man chylde of .viij. dayes * olde shall be cir- * Gene.xvij.a Lu.ij.b. cumcysed amonge you, & suche as be in youre Leui.xij.a. generacyons, and borne at home and he that is boughte wyth money of any straunger whych is not of thy seed. He that is borne in thy house, & he also that is boughte wyth money, must nedes be circumcysed. And my testamēt shall be in youre flesshe, for an euerlastinge bonde. And the vncircumcysed mā chylde, in whose flesshe the foreskynne is not circumcysed, that soule shall perysshe, from his people: because he hath broken my testament

¶ testament. And God sayde vnto Abraham: Sarai thy wyfe shalt thou not call Sarai: but Sara shall her name be. And I will blesse her & haue geuen the a sonne of her, & wyll blesse her: people also, ye and kynges of people shall sprynge of her. But Abraham fell vpon his face and laughed, and sayde in hys harte: shall a chylde be borne vnto him that is an hundred yere olde, and shall Sara that is nynetie yere olde, bere? And Abraham sayde vnto God: O that Ismael myght lyue in thy syghte.

Unto whom God sayde: Sara thy wyfe
*Ge.xvij.b. shall * bere the a sonne in dede, & thou shalt call his name Isahac. And I wyll make my
*Esa.lxvj. b. bonde with him, for an *euerlastynge bonde and with his seed after him. And as concernynge Ismael also, I haue herde the: for I haue blessed him, & wyll make hi to encrease,
*Gen.xvij.b. & will multiplye him exceedyngly. * Twelue prices shal he begette, & I will make a great nacyon of him. But my bonde will I make with Isahac, which Sara shall bere vnto ỹ: euen this tyme twelue moneth.

D And he left of talkynge with hym, & departed vp from Abraham. Abraham toke Ismael his sonne and all suche as were borne in his house, and all that was bought wt money as many as were men chyldre which were amonge the men of Abrahams house, & circumcysed the fleshe of their foreskynne, euen in that selfe same daye, as God had sayde vnto him. Abrahā also him selfe was nynetye yere olde & nyne, when the fleshe of his forskynne was circūcysed. Ismaell his sonne was .xiij. yere olde when he was circumcysed in the fleshe of his foreskynne. The selfe same daye was Abraham circumcysed, and Ismaell hys sonne. And all the men of hys house, borne in his house or bought with money (of straungers) were circumcysed with him.

¶ The .xviij. Chapter.

¶ There apeared thre men vnto Abraham. Isahac is promysed to hym agayne: at whych Sara laughed. The destruccyō of the Sodomites is declared vnto Abraham. Abraham prayeth for them.

I And the Lorde apeared vnto hym in the playne of Mamre and he sat in his tent dore in the heate of the daye. And he lifte vp his eyes and looked: & lo, thre men stode by him. And whē he sawe them, he ran to mete them from the tent dore, and fell to the grounde and sayde: Lorde (I beseche the) yf I haue founde fauoure in thy syght: goo not (I praye the) frō thy seruaunte. Let a lytle water be fett, and washe youre fete, and refreshe youre selues vnder the tree. And I wyll fett a * morsell of breed, to comforte youre hartes withall. And than shall ye goo youre wayes, for euen therfore are ye come to youre seruaūte. And they sayde: Do euen so as ỹ hast sayde: And Abraham went a pase in to his tent vnto Sara, & sayde: make redy attōce thre peckes of fyne meale, kneade it, & make cakes. And Abraham rennynge vnto his beastes, fett a calfe tendre and good, & gaue it vnto a ponge man, & he hasted to make it redy attonce. And he toke butter & mylche & the calfe whych he had prepared, & set it before the, and stode hym selfe by them vnder the tree
*Heb.xiij. Jud.xiij. * whan they dyd eate.

And they sayde vnto him: Where is Sara thy wyfe? he answered: beholde, she is in the tent. And he sayde ⟨s⟩ in returnynge, I will come agayne vnto the, accordynge to ỹ tyme of lyfe. And loo * Sara thy wyfe shall haue a sonne. That herde Sara, in the tent doore which was behinde him (Abrahā and Sara were both olde & well stryken in age, & it ceased to be with Sara after the maner as it is wyth wemen) Therfore Sara laughed with in hyr selfe sayinge: Nowe I am wared olde, shall I geue my selfe to * lust, & my Lorde olde also? And God sayde vnto Abraham: wherfore dyd Sara laughe sayinge: shall I of a suertye bere a chylde which am olde? is any thynge wonderfull to God? Accordynge to the tyme * appoynted will I returne vnto the, euē accordynge to the tyme of lyfe, & Sara shall haue a sonne. Thā Sara denyed it sayinge: I laughed not, for she was afrayde. And he sayde: It is not so, but thou laughedst. And ỹ men stondinge vp frō thence, loked towarde Sodome. And Abraham went with them to brynge them on the waye. And ỹ Lorde sayde: Shall I hyde frō Abraham that thynge which I do? seynge that Abrahā shall be a * great and a myghtie people, and all the nacyons of ỹ erth shalbe blessed in him? I knowe this also, that he will commaunde his chyldren and hys housholde after him, that they kepe the waye of ỹ Lorde, and do after ryghte and conscyence, that the Lorde maye bringe vpon Abraham all that he hath spoken vnto him.

And the Lorde sayde * The crye of Sodome and Gomorra is great, and theyr synne is exceedynge greuous. I wyll go downe nowe and see whether they haue done all together accordynge to that crye which is come vnto me or not, that I maye knowe

knowe. And the men departed thence and
wēt to Sodome warde. But Abrahā stode
yet before the Lorde, and Abraham drewe
nere & sayde: Wylt þ also destroye the ryghte-
wes with the wicked? parauenture there be
D l. ryghtwes within the cytie, wylt thou de-
stroye and not spare the place for the sake of
l. ryghtwes that are therin? That be farre
from the, that thou shuldest do after thys
sayinge, & sley the ryghtwes with the wic-
ked, & that the ryghtwes shulde be as þ wic-
ked, that be farre frō the. Shall not the iudge
of all the worlde do accordynge to ryghte?
And the Lorde sayde: If I fynde in Sodo-
me. l. ryghtwes wythin þ cytie, I will spare
all the place for their sakes.

And Abraham answerynge: sayde, Be-
holde, I haue taken vpon me to speake vnto
Gene.ij.b. the Lorde, * which am but dust and asshes.
peraduenture there shall lacke fyue of fyftye
ryghteous: Wylt þ destroye all the cytie for
lacke of fyue? And he sayde: yf I fynde there
fourtye & fyue, I will not destroye thē. And
he proceaded to speake vnto hym agayne, &
sayde, peraduenture there shalbe fourtye fo-
unde there. He answered: I will not do it for
fortyes sake. He sayde vnto him agayne: O
let not my Lord be angry that I speake: per-
aduēture there shall thyrtye be founde there.
And he sayde: I will do nothynge yf I fynde
thirtye there. He sayde agayne: O se, I haue
taken vpō me to speake nowe also vnto my
Lorde: peraduēture ther shalbe twentye fo-
unde there. He answered: I wyll not destroye
them for twenties sake. And he sayde: O let
not my Lorde be angry, & I wyll speake yet
but this once. Peraduenture there shall ten be
founde there. He answered: I wyll not de-
stroye them for tens sake. And þ Lorde went
his waye as soone as he had lefte cōmoninge
with Abraham. And Abraham also return-
ed vnto his place.

¶ The.xix. Chapter.

¶ Lot receaued two Angelles in to his house. The
spirite iudges of the Sodomytes. Lot is deliuered
and desyreth to dwell in þ cytie zoar. Lottes wyfe
is turned into a pillar of salt. Sodome is destroyed.
Lot is dronken & lyeth with his daughters which
conceaued chyldren by hym.

AND there came. ij. angels to So-
dome at euen. And Lot sat at the
gate of Sodome. And Lot seinge
them, rose vp to mete thē, and he
Ge.xviij.a. * bowed him selfe to the groūde
vō his face. And he sayde: my Lordes, turne
in I praye you into youre seruaūtes house &
tary all nyghte & wash youre fete & ye shall
ryse vp early to go on youre wayes. Whych
sayde: nay, but we wyll byde in the streates
Lu.xxiiij.c. all nyghte. And he in maner dyd euen * com-
pelle thē violētly. And they turnynge in vn-
to him entred in to his house, & he made thē a
Deu.xvj.d. feaste & did bake swete bred, & they did * eate
And before they wēt to rest, þ men of þ cytie
(euen the men of Sodome) compassed the
house rounde aboute both olde & ponge, all þ
people from all quarters. And they callynge
vnto Lot, sayde vnto him: where are þ men
which came into the thys nyght? bringe thē
out vnto vs & we will knowe them.

And Lot wēt out at the doores vnto thē 25
and shut the doze after hym and sayde: naye
for goddes sake brethē, do not so wyckedly.
Beholde I haue two daughters which haue
knowne no mā, thē will I bringe out nowe
vnto you: & do with them as it semeth good
in your eyes. Only vnto these mē do nothin-
ge, for therfore came they in vnder þ shado-
we of my rofe. And they sayde: stonde back.
And they sayde: he came in as one to soiour-
ne, & wyll he be nowe a * iudge? we wyll sur- * Exo.ij.b.
terly deale worse with the than with them. Actes.vij.b.
C

And they preased sore vpō the man, euen
Lot: & came to breake vp the dooze, but the
men put forth their hande & pulled Lot in to
the house to them and shut to the dooze. And
the men that were at the dooze of the house, * Sapie.xix.c
they smote with blyndnesse * both small & Ecclus.xlij.b.
greate: so that they fainted and coulde not
fynde the dooze. And þ men sayde vnto Lot:
If thou haue yet here any sonne in lawe or
sonnes or daughters or what so euer þ hast
in the cytie, bringe it out of this place: for we
must destroye this place, because the crye of
them is great * before the face of God: for * Gen.xviij.d
the Lorde hath sent vs to destroye it.

And Lot went out and spake vnto hys
sonnes in lawe which maried his daughters
sayinge: stōde vp: get powe out of this place,
for þ Lorde will ouerthrowe this cytie. But
he semed as though he had mocked, vnto
his sonnes in lawe. And whan the morninge
arose, þ angels caused Lot to spede him say- D
inge: Stonde vp, take thy wyfe and thy two
daughters at hande, lest thou perysshe in the
synne of the cytie. And as he prolōged the ty-
me, the men caught both him, his wyfe & his
two daughters by the handes, the Lorde be-
inge mercyfull vnto him, and they brought
hym forth and sette hym without the cytie.
It fortuned whan they had brought them
out, * he sayde: Saue thy lyfe, and loke not a-
behynde the, neyther tary thou in all thys E
playne countre. Saue thy selfe in the moun-
tayne, lest thou perysshe. And Lot sayde vn-
to them. Oh nay Lorde: beholde, thy serua-
unt hath fownde grace in thy syghte, and
thou hast magnifyed thy mercye which thou
hast shewed vnto me in sauynge my lyfe.
Beholde, I can not be saued in the moun-
tayne, lest some misfortune fall vpon me and
I dye. Beholde, here is a cytie by, to flee vn-
to, euen yonder lytle one: Oh let me be saued
there: is it not a lytle one, and my soule shall
lyue? And he sayde to hym: se I haue recea-
ued thy request as concernynge this thynge,

that

that I wyll not ouerthrowe thys cytie for the which thou hast spoken. Haste the, & be saued there, for I can do nothynge tyll thou become thyther. And therfore the name of ꝑ cyte is called Zoar. And the sonne was nowe rysen vpon the erth, when Lot was entred into Zoar.

* Gen.xiij.b. Deute.xl. Esa.xlvi.c. ☞

Than the Lorde rayned vpon * Sodome & Gomorra, brymston & fyre ☞ frothe Lorde out of heauen, & ouerthrewe those cyties & all ꝑ regyon, and all that dwelled in the cyties, and that that grewe vpon the erth. But Lotes wyfe loked behynde her, & was turned in to a pyllar of salte. Abraham rysinge vpearly, got him to the place where he stode before ꝑ presence of God, & lokynge towarde Sodome & Gomorra & towarde all the londe of that contre he loked: and beholde, the smoke of the contrye arose as the smoke of a fornace. And it happened that when God destroyed the cyties of that regyon, he thought vpon Abraham, & sent Lot * out from the myddes of ꝑ ouerthrowenge, when he ouerthrewe the cyties where Lot dwelled.

* 2.Pet.ii.b Sapien.x.a. Ame.iij.b. Lu.xvij.f. Jude.i.b.

And Lot departed out of Zoar & dwelled in the mountayns wt his .ij. daughters, for he feared to tary in Zoar, but dwelled in a caue, he & his .ij. daughters. * And the elder sayde vnto ꝑ yonger: oure father is olde, and there is not a man in the erth to come in vnto vs after the maner of all the worlde. Come, we will make oure father dronken with wyne, & lye with him, that we maye saue sede of oure father. And so they made their father dronken wyth wyne that nyght. And the elder daughter went & laye with her father. And he perceaued it not, nether when she laye downe, nether when she rose vp.

G And on the morow we it happened that the elder sayde vnto the yonger: beholde, yesternyght laye I with my father. Let vs make him dronke with wyne this nyght also, & go thou & lye with him, that we maye rayse vp seed of oure father. And they made their father dronke with wyne that nyght also. And the yonger arose & laye with him. And he perceaued it not: nether when she laye downe, nether when she rose vp. Thus were both the daughters of Lot wt chylde by their father. And the elder bare a sonne, and called hys name Moab. The same is the father of the Moabytes vnto thys daye. And the yonger bare a sonne also and called hys name Ben Ammi, The same is the father of the chyldren of Ammon vnto this daye.

¶ The.xx. Chapter.

¶ Abraham went as a straunger in to the lande of Gerar. The kynge of Gerar taketh away his wyfe.

A AND Abraham departed thence towarde ꝑ south cõtrey, and dwelled betwene Cades & Sur, and sojorned in Gerar. And Abraham sayde of Sara hys wyfe: she is my * syster. And Abimelech kynge of Gerar sent & fett Sara awaye. * Ge.xij.c. and.xxvi.b.

But God came to Abimelech in a dreame in ꝑ nyght and sayde to hym: Se, thou shalt dye for the womans sake which thou hast taken awaye, for she is a mans wyfe. But Abimelech had not yet come nye her, & he sayde: Lorde wylt thou sley ryghteous people? sayde not he vnto me, she is my syster? yee, & sayde not she herselfe: he is my brother? with a pure herte and innocent hãdes haue I done this. And God sayde vnto him by a dreame: I wot it well that thou dydest it in the purenesse of thy herte. I kepte ꝑ also that thou shuldest not sinne agaynst me, & therfore suffred I the not to touch her. Nowe therfore delyuer the man his wyfe agayne, for he is a prophete. And he shall praye for ꝑ that thou mayst lyue. But and yf thou delyuer her not agayne, be sure that thou shalt dye the deth, both thou, and all that thou hast.

Therfore Abimelech rysynge vp betymes in the morynge called all his seruauntes, & tolde all these sayinges in their eares, and ꝑ men were sore afrayde. And Abimelech called Abraham & sayde vnto hym: What hast thou done vnto vs & what haue I offended the that thou hast brought on me and on my kyngdome so great a synne? thou hast done dedes vnto me ꝑ ought not to be done. And Abimelech sayde vnto Abraham: What sawest thou that thou hast done this thynge?

Abraham answered. For I sayde: surely the feare of God is not in thys place, & they shall sley me for my wyfes sake: yet in very dede she is my syster, for she is the daughter of my father: though she be not the daughter of my mother: and she became my wyfe. And after, God caused me to wandre, out of my fathers house, I sayde vnto her: Thys kyndnesse shalt thou shewe vnto me in all places where we come, that thou saye of me, he is my brother.

Than toke Abimelech shepe and oxen, men seruauntes & wemen seruauntes & gaue them vnto Abraham, and delyuered hym Sara his wyfe agayne. And Abimelech sayde: beholde, my lande lyeth before the, dwell where it pleaseth ꝑ best. But vnto Sara he sayde: Se, I haue geuen thy brother a thousande peces of syluer, beholde, it shall be a couerynge of thyne eyes vnto all that are wt the & thus with all was she reproued.

And so Abraham prayed vnto God, and God healed Abimelech and his wyfe and his maydens, & they bare chyldre. For ꝑ Lorde had closed to, all the matrces of the house of Abymelech: because of Abrahams wyfe.

The.xxi. Chapter.

¶ Isahac is borne. Agar is cast oute with hyr yoonge sonne Ismael. The Angell comforteth Agar. The couenaunt betwene Abimelech and Abraham.

The Lorde

THe Lorde vysyted Sara as he had sayde and dyd vnto her * accordynge as he had promysed. For Sara was wyth chylde and bare Abraham a sonne in his olde age, euen the same season which ꝑ Lorde had appoynted him. And Abrahã called his sonnes name that was borne vnto hym which Sara * bare him, Isahac: & Abrahã + circumcysed Isahac his sonne whẽ he was. viii. dayes olde: as God cõmaunded hym. And Abrahã was an hũdred yere olde: whẽ his sonne Isahac was borne vnto hym. But Sara sayde: God hath made me a laughynge stocke: so that all that heare: wyll laugh at me. She sayde also: who wolde haue sayd vnto Abrahã: that Sara shulde haue geuen chyldrẽ suche: for I haue borne him a sonne in hys olde age. The chylde grewe: and was wened: and Abraham made a great feast: the same daye that Isahac was wened. Sara sawe also the sonne of Hagar the Egyptian (whyche she had borne vnto Abraham) to be a mocker.

Wherfore she sayde vnto Abraham: * put a waye this bondemayde & hyr sonne: for the sonne of thys bondewomã shall not be heyre with my sonne Isahac: & thys sayinge was very greauous in Abrahams syght because of hys sonne. And God sayde vnto Abrahã: let it not be greauous in thy syght, because of the ladd and of thy bondmaide. All ꝑ Sara hath sayde vnto the, heare hyr voyce, for + in Isahac shall thy seed be called. Moreouer of the sonne of the bondewoman wyll I make a nacyon: because he is thy * seed.

And so Abrahã rose vp early in the morninge, and toke bread and a bottell of water, and gaue it vnto Hagar, puttynge it on hyr shulders with the laddalso, & sent her awaye. who departynge, wandred vp and doune in the wyldernes of Beer Seba. And the water was spent in the bottell, and she cast ꝑ lad vnder a bushe and went and satt on the other syde a greate waye, as it were a bowshote of: for she sayde: I will not se the death of the chylde. And she syttynge doune on the other syde, lyfte vp hyr voyce and wepte.

And God herde the voyce of the chylde. And the angell of God called Hagar oute of heauen and sayde vnto her: what ayleth the Hagar? feare not, for God hath herde the voyce of the childe where he lyeth. Aryse, and lyfte vp the ladd, and take hym in thy hande, for I wyll make of hym a greate people. And God opened hyr eyes: and she sawe a well of water. And she went and fylled the bottell with water, and gaue the boye drynke. And God was wyth the ladd, and he grewe and dwelt in the wyldernesse, and became an archer. And he dwelt in ꝑ wyldernesse of Pharan. And hys mother gatt hym a wyfe out of the lande of Egypte.

And it chaũced the same season, that Abimelech and Phicoll hys chefe captayne spake vnto Abraham sayinge: * God is wyth the in all that thou doest. And nowe therfore swere vnto me euen here by God, that thou wylt not hurt me nor my chyldren, nor my chyldrens chyldrẽ. But that thou shalt deale with me and the contre where thou hast bene a straunger, accordynge vnto the kyndnesse that I haue shewed the. And Abraham sayd: I wyll swere.

And Abrahã ☞ rebuked Abimelech for a well of water, which Abimelechs seruauntes had violently takẽ awaye. And Abimelech sayde: I wote not who hath done thys thinge. Also thou toldest me not: nether herde I of it, but thys daye. And Abraham toke shepe and oxẽ, and gaue thẽ vnto Abimelech. And they made both of them a bonde together. And Abraham set. vii. ewe lambes by thẽ selues. And Abimelech sayd vnto Abrahã: what meane these. vii. ewe lambes which thou hast set by them selues? he answered: For these. vii. lambes shalt thou take of my hãde, that they maye be a wytnesse vnto me, that I haue dygged thys well. Wherfore the place is called ☞ Beer Seba, because that there they sware both of them. Thus made they a bonde to gether at Beer Seba. And Abimelech & Phicol his chefe Captayne rose vp, and turned agayne vnto the lande of the Philistines. And Abraham planted a wodd in Beer Seba, and called there on the name of the Lorde, the euerlastyng God: and sogeourned in the Philistins lãde a longe season.

¶ The. xxii. Chapter.

¶ The fayth of Abrahã is proued in offeryng hys sonne Isahac. Christ oure sauyour is promysed. The generacyon of Nachor Abrahams brother.

AFter these sayinges it happened ꝑ God dyd * proue Abraham and sayde vnto hym: Abraham. Whych answered: here am I. And he sayde take thy ☞ only sonne Isahac whom thou louest, & get the vnto the lande Moria, and sacrifyce hym there for a sacrifyce vpon one of the mountayns, whych I wyll shewe the: Than Abraham rose vp early in the morninge, & sadled his asse, and toke two of hys ponge mẽ wyth hym, and Isahac hys sonne: and cloue wodd for the sacrifyce, and rose vp and gott hym to the place whyche God had appoynted hym.

The thyrde daye Abraham lyfte vp hys eyes, and sawe the place a farre of and sayde vnto his ponge men: byde here with the asse. I and the lad wyll goo ponder and ☞ worshyppe, & come agayne vnto you. And Abraham toke the wodd of the sacrifyce and layde it vpon Isahac his sonne, but he him selfe toke fyre in his hande and a knyfe. And they went both of them together.

Than

Than spake Isahac vnto Abraham hys father and sayde: My father? And he answered: here am I my sonne. He sayd: Se here is fyre and wodd, but where is the shepe for sacrifyce? Abraham answered: my sonne, God wyll prouyde him a shepe for sacrifyce. And so they wente both together.

And when they came vnto ỹ place which God had shewed hym, Abraham made an aulter there, & dressed the wodd, and bownde
* Iacob. 11.d. 1. Mach. 11.f. Isahac hys sõne, & * layde him on the aulter, aboue vpon the wodd. And Abraham stretchynge forth hys hande, toke the knyfe to haue kylled hys sonne. And the angell of the Lorde called vnto him from heauen, saying: Abraham Abraham: And he sayde: here am I. And he sayde: laye not thy hande vpon the chylde, nether do any thinge at all vnto him, for now I knowe that thou feareſt God, and
C hast for my sake not spared thyne only sonne. And Abrahã lyfftynge vp his eyes, loked aboute: and beholde, there was a ram caught by the hornes in a thycket. And he went & toke the ram and offred hym vp for a sacrifyce in the steade of hys sonne. And Abrahã called ỹ name of the place, the Lorde wyll see. As it is sayde thys daye: in ỹ mõte wyll the Lorde be sene.

And the Angell of the Lorde cryed vnto Abraham from heauen the seconde tyme, and
I Hebr. 1.c. sayde: & by my selfe haue I sworne (sayeth the Lorde) because thou haſt done thys thynge and haſt not spared thy onely sonne: that in blessynge I wyll bleſſe the, and in multiplieꝛ ge I wyll multiplie thy seed as the starres of heauẽ & as the sande which is vpõ the see syde. And thy seed shall possesse the gate of hys
D enemies. * And in thy seed shall all the nacions * Gene. 18.c. Actes. iii.b Gala. iij.b of the erth be blessed, because thou haſt herde my voyce. So turned Abraham agayne vnto hys yonge mẽ, and they rose vp and went together to Beer Seba. And Abrahã dwelt at Beer Seba. And it chaunsed after these thinges, that one tolde Abrahã sayinge: Beholde, Milcha, she hath also borne chyldren vnto thy brother Nachor. Hus hys eldeſt sonne, and Bus hys brother, and Kemuell the father of the Syrians, and ceased, & Haso, and Pyldas, & Jedlaph, & Bethuel. And Bethuel begat Rebecca. These eyght dyd Milcha bere to Nachor Abrahams brother: And hys concubyne called Rhuma she bare also Tebah, & Gaham, Thaas & Waacha.

¶ The. xxiii. Chapter.

¶ Sara dyeth and is buryed in the felde that Abraham bought of Ephron the Hethite.

SAra was an hũdred and. xxvii. yere olde (so longe lyued she) & Sara dyed in kyriat Arba. The same is Hebron in the lande of Canaan. A
And Abraham came to morne Sara, and to wepe for her. And Abraham stode vp frõ the syght of hys coorse, and talked wyth the sonnes of Heth sayinge: I am a straunger & a forryner amonge you, geue me a possessyon to burye in wyth you, that I maye bury my coarse out of my syght. And the chyldren of Heth answered Abraham, saying vnto him: Heare vs Lorde, thou art a prynce of God amonge vs. In the cheſest of oure sepulchres bury thy dead: None of vs also shall forbyd the hys sepulchre, but thou mayeſt bury thy dead therin: Abraham stode vp and bowed him selfe before the people of the lande ỹ chyldren of Heth. And he comoned wyth the sayinge: If it be youre mynde that I shall bury my dead out of my syght, heare me, and spe- B
ke for me to Ephron the sonne of Zoar: that he maye geue me the dubbyll caue which he hath, and that is in the ende of hys felde: but for as moche money, as it is worth shall he geue it me in the presence of you, for a possessyon to burye in. For Ephron dwelled amõge the chyldren of Heth.

And Ephrõ the Hethite answered Abrahã in the audience of the chyldren of Heth and of all that went in at the gates of hys cyte, sayinge: Not so my Lorde, heare me. The felde geue I the, and the caue ỹ therin is geue I the also: and euen in the presence of the sonnes of my people geue I it ỹ, bury thy dead. And Abraham bowed hym selfe before the people of the lande, & spake vnto Ephron in C
the audiẽce of the people of the cõtre saying: I praye the heare me yf it please the: I wyll geue syluer for the felde, take it & I will bury my deed there. Ephron answered Abraham sayinge vnto hym: My Lorde, herken vnto me. The lande is worth. iiij. hũdred sycles of syluer: what is ỹ bet wyxte the and me? bury therfore thy deed. And Abraham harkened vnto Ephron & weyed hym the syluer whych he had sayde, in the audience of the sonnes of Heth. Euen. iiii. hundred syluer sycles of currant money amõge marchaũtes. And the felde of Ephron with the dubbyll caue whyche was before Mamre: euẽ the felde and the caue ỹ was therin and all the trees ỹ were in the D
felde, & that were in all the borders rounde aboute, was made sure vnto Abraham for a possessyon, in the syght of the childrẽ of Heth, before all that went in at the gates of the cyte. After thys dyd Abrahã burye Sara hys

wyfe

wyfe in the double caue of the felde ꝑ lyeth before Mamre. The same is Hebron in the lande of Chanaan. And so both the felde and the caue ꝑ is therin, was made vnto Abraham a sure possessyon to bury in, of the sonnes of heth.

¶ The.xxiiij. Chapter.

¶ Abraham maketh hys seruaunt sweare and commaundeth hym to fetche a wyfe for Isahac hys sonne. The seruaunt was forthfull & brought Rebecca wyfe for Isahac to hys wyfe.

ABraham was olde and stryken in dayes, and the Lorde had blessed hym in all thynges. And Abraham sayde vnto his eldest seruaunte of his house whych had ꝑ rule ouer all ꝑ he had: Put thy hande vnder my thygh, & I wyll make the sweare by the Lorde God of heauen and God of the erth, that thou shalt not take a wyfe vnto my sonne, of the daughters of Chanaan, amonge whych I dwell. But thou shalt goo vnto my countrey and to my natyue londe, and take a wyfe vnto my sonne Isahac.

But the seruaunte sayde vnto hym: peraduenture the woman wyll not agree to come wyth me vnto thys lande, shall I bringe thy sonne agayne vnto the lãde whych thou cammest out of? To whom Abraham answered: beware, that thou bringe not my sonne thyther agayne. The Lorde God of heauen whych toke me frõ my fathers house and from the lande where I was borne, and whych spake vnto me and that sware vnto me, sayinge: vnto thy seed wyll I gene thys lande, he shall sende hys angell before the, and thou shalt take a wyfe vnto my sonne from thence. Neuertheiesse yf the woman wyll not agree to folowe the, thã shalt thou be wyth out daunger of thys my ooth. Only bringe not my sonne thyther agayne. And the seruaunt put hys hande vnder the thygh of Abraham his master, and sware to hym as concernynge that matter. And the seruãt toke .x. camels of the cameles of hys master and departed, and had of all maner goodes of hys master wyth hym, and rode vp and went to Mesopotamya, vnto the cytie of Nahor. And made hys camels to lye downe without the cytie by a wels syde of water, at euen: aboute the tyme that women come out to drawe water, and he sayde.

Lorde God of my master Abraham, sende me good spede this daye, and shewe mercy vnto my master Abraham. Lo I stonde here by the well of water, and the daughters of the men of thys cytye come out to drawe water: Now the damsell to whome I saye, stowpe downe thy pytcher I praye the that I maye drynche. If she saye also: Drynche, and I wyll geue thy camels drynche: the same is she that thou hast ordeyned for thy seruaunte Isahac: yee, and therby shall I knowe that thou hast shewed mercy on my master. And it came to passe yer he had left speakynge, beholde, Rebecca came out, the daughter of Bethuell, sonne to Milca the wyfe of Nahor Abrahams brother, and hyr pytcher vpon hyr shoulder: The damsell was very fayre to loke vpon, and yet a mayde and vnknowen of man. And she went downe to the well, and fylled hyr pytcher and came vp. And the seruãte rennynge vnto her, sayde: let me suppe a lytle water of thy pytcher. And she sayde: drynche my Lorde. ¶

And she hasted and lett downe her pytcher vpon hyr arme, and gaue hym drynke. And when she had gyuen hym drynche, she sayde: I wyll drawe water for thy camels also, vntyll they haue dronke ynough. And she powred out hyr pytcher in to the trough hastely, and ranne agayne vnto the well to fett water: and drewe for all hys camels. And the man wondred at her: but helde his peace, to wete whether the Lorde had made hys iourney prosperous or not. And it fortuned as the cameles had lefte drynkynge, the man toke a golden eare ¶ eare ¶ D
yenge of halfe a sicle waight, and two braceletes for hyr handes, of .x. sycles weyght of golde, and sayde: Whose daughter art thou? tell me I praye the, is there rowme in thy fathers house for vs to lodge in? She answered him: I am the daughter of Bathuel the sonne of Milca which she bare vnto Nahor: and sayde moreouer vnto hym: we haue litter and prouender ynough, and also rowme to lodge in.

And the man bowed him selfe, & wor- ¶ D
shypped the Lorde, and sayde: blessed be the Lorde God of my master Abraham, whych ceasseth not to deale mercyfully and truly wyth my master, and hath brought me the waye to my masters brothers house. And the damsell ranne and tolde them of her mothers house these thynges. And Rebecca had a brother called Laban.

And he ranne out vnto the man, euen to the well: for as sone as he had sene the earynges and the braceletes in hys systers handes (and heard the wordes of Rebecca hys syster sayinge: thus sayde the man vnto me) he went out vnto the man. And loo, he stode wyth the camels by the well syde. And he sayde: come in thou blessed of the Lorde. Wherfore stodest thou wythoute? I haue dressed the house, and made rowme for the camels. And than the man came in to the house: and he vnbrydled the camels and (Laban) brought lytter and prouender for the camels, and water to wa-

sete and the mennes sete that were wt hym, & set meate before hym to eate. But he sayde: I wyll not eate, vntyll I haue sayde myne erande. And he sayde: saye on. And he sayd: I ☞ am Abrahās seruaūt. & God hath ☞ blessed my master out of measure, that he is become greate, and hath geuen hym shepe, and oxen, syluer and golde, men seruauntes, and mayde seruauntes, camels and asses. * Gen.xxi.a. And * Sara my masters wyfe bare hym a sonne, when she was olde: and vnto hym hath he geuen all that he hath. And my master made me sweare sayinge: thou shalt not take a wyfe to my sonne amōge the daughters of ỹ Cananites in whose lāde I dwell: But thou shalt go vnto my fathers house & to my kynred, and take a wife vnto my sonne. And I sayde vnto my master: peraduenture the wyfe wyll not folowe me. And he answered me: The Lorde, before whome I walke, wyll sende hys angell wyth the, and prosper thy iourney and thou shalt take a wyfe for my sonne, of my kynred and of my fathers house. Then shalt thou be gyltlesse of my curse, whan thou commest to my kynred. And yf they geue the not one, thou shalt be gyltlesse of my curse.

And so I came thys daye vnto the well and sayde: O Lorde, the God of my master Abraham, yf it be so nowe that thou makest my iourney whych I go, prosperous: beholde I stonde by thys well of water, and whē a virgyn cometh forth to drawe water, and I saye to her: geue me (I praye the) a lytle water of thy pytcher to drynche, and she saye to me: drynche thou, and I wyll also drawe for thy camels: that same is the wyfe whom the Lorde hath prepared for my masters sonne.

And before I had made an ende of speakynge in myne harte: beholde Rebecca came forth, and hyr pytcher on hyr shulder, and she went downe vnto the well & drewe water. And I sayde vnto her: geue me drynche I praye the. And she made hast, & toke downe hyr pitcher from of hyr, and sayde drynche, and I wyll geue thy camels drynche also. And I dranke, & she gaue the camels drynche also. And I asked her, sayinge: whose daughter art thou? she answered: the daughter of Bathuel Nahors sonne * whom Milca bare vnto hym. And I put the earing vpon hyr face, and the braceletes vpon hyr hādes. And I bowed my selfe, and worshypped the Lorde, & ☞ blessed the Lorde God of my master Abraham whych had brought me the ryghte waye, to take my masters brothers daughter vnto hys sonne. Nowe also yf ye wyll deale mercyfully and truly wyth my master, tell me: and yf not, tell me also: that I maye turne me to the ☞ ryght hande or lefte.

* Gen.xxiv.b. * Gen.xxiv.c.

Than answered Laban and Bathuel, sayinge. This sayenge is proceded euen out of the Lorde, we can not therfore saye vnto the, ether good or bad: beholde, Rebecca is before the, take her and goo, that she maye be thy masters sonnes wyfe, euen as God hath sayde. And when Abrahams seruaunt heard theyr wordes, he worshypped the Lorde, flatt vpon the erth. And the seruaunt toke forth iewelles of syluer and iewelles of golde and rayment, and gaue them to Rebecca. And vnto hyr brother and to hyr mother, he gaue gyftes. And they dyd eate & drynke, both he and the men that were with him, and taryed all nyght. And whan they rose vp in the morynge, he sayde: let me departe vnto my master. hyr brother & hyr mother answered: let the damsell abyde wyth vs a whyle, and it be but euen. x. dayes, and than shall she go. he sayde vnto them: hynder me not, beholde, the Lorde hath prospered my iourney. Sende me awaye therfore, that I maye goo vnto my master. And they sayde: we wyll call the damsell, and ☞ enquire at hyr mouth. And they called forth Rebecca, and sayde vnto her: wylt thou goo with this man? And she answered, I wyll goo.

So they let Rebecca theyr syster go and her norse & Abrahams seruaūte, & hys men. And they ☞ blessed Rebecca, and sayde vnto her: Thou art oure syster, growe in to thousande thousandes * and thy seed possesse the gate of theyr enemyes. And Rebecca arose and hyr damsels, and satt them vp vpon the camels, and wēt theyr waye after the man. And the seruaūt toke Rebecca, and went hys waye.

* Gen.xxiv.d.

And Isahac was a commynge from the waye of the well of the * lyuinge and seynge me, for he dwelt in the south cōtrey, & Isahac was gone out to ☞ praye in the felde at the euē tyde. And he lyft vp hys eyes and sawe the camels commyng. And Rebecca lyft vp hyr eyes, and when she sawe Isahac, she lyghted of the camell, and sayd vnto the seruaunt: what mā is thys that commeth walkynge agaynst vs in the felde? And the seruaunt sayde: it is my master. Therfore she toke hyr cloke, and put it about her. And the seruaunt tolde Isahac all thynges that he had done. And Isahac broughte her in to his mother Saraes tēte, and toke Rebecca, and she became hys wyfe, and he loued her: and so Isahac receaued conforte after hys mother

¶ The.xxv. Chapter.

¶ Abraham taketh hethura to hys wyfe: and begetteth many children. Abraham dyeth and geueth all hys goodes to Isahac. The generacyon of Ismael. The byrth of Jacob and Esau. Esau selleth hys birthright for a messe of potage.

Abrah-

A Abzahā proceaded further and tooke him a wyfe called Ketura, whyche bare hym Zimram, and Jeckſan, and Medan, and Midiā, and Jeſbach and Suah. Jeckſan begat Seba & Dedan. And the ſonnes of Dedan were: Aſſurim. Letuſim and Leumim. And the ſonnes of Midian: Epha, and Epher, Hanoch, and Abida & Elda. All theſe were the chyldren of Ketura. And Abzaham gaue all hys goodes vnto Jſahac. But vnto the ſonnes of the ☞ concubynes whych Abzahā had, he gaue gyftes, and ſent them awaye from Jſahac hys ſonne (whyle he yet lyued) eaſtwarde, vnto the lande of kedes.

And theſe are the dayes of the yeares of Abzahams lyfe whych he lyued: an hundred and.lxxv. yeare, and than fell ſycke and dyed in a * luſtye age (whē he had lyued ynough) and was ☞ put vnto hys people And hys ſonnes Jſahac and Jſmahel buryed hym in the double caue in the felde of Ephzon ſonne of zoar ꝑ hethyte beſyde the playne of Mā-re. Whych felde Abzaham bought of the ſonnes of heth: There was Abzaham buryed & Sara hys wyfe. It foztuned after the deeth of Abzahā that God bleſſed Jſahac his ſonne, and Jſahac dwelled by the well of the lyuynge and ſeynge me.

* Gene.xb.c.

B Theſe are the generacīōs of Jſmael Abzahams ſonne, whych Hagar the Egyptyan Saras handmayde bare vnto Abzahā. And theſe are the names of the ſonnes of Jſmael, in their names accozdinge to theyz kynredes. The eldeſt ſonne of Jſmael: Nebaioth, and Cedar: and Adbeel, and Mibſam, and Miſma, Duma, and Maſa, & Hadar, Thema, Jetur, Naphis & kedma: Theſe are the ſonnes of Jſmael, & theſe are, theyz names, by theyz townes and caſtels *. xij. prynces of their houſholdes. And theſe are the yeares of the lyfe of Jſmael, an hundred and. xxxvij. yeare, and he fell ſycke, & dyed, & was layde vnto hys people. And they dwelled frō Heulah vnto Sur ꝑ is by the bozder of Egypte, as thou goeſt towarde ꝑ Aſſirians. And he dyed in the preſence of all hys bzethren.

* Gen.xvij.c
Dar.i.b.

C And theſe are the generacions of Jſahac Abzahams ſonne: Abzaham begat Jſahac. And Jſahac was.xl. yeare olde whē he toke Rebecca to wyfe, the daughter of Bathuel the Syrian of Meſopotamia and ſyſter to Laban the Syrien. And Jſahac made interceſſyon vnto the Lozde foz hys wyfe: becauſe ſhe was baren: and the Lozde was intreated of hym, and Rebecca his wyfe cōceaued: and the chyldzē ſtroue to gether wythin her. Therfoze ſhe ſayd: yf it ſhulde goo ſo to paſſe, what helpeth it that I am wyth chylde? Wherfoze, ſhe went to aſke the Lozde. And the Lozde ſayde vnto her: there are two maner of people in thy wombe, & two nacyons ſhalbe deuyded out of thy bowels, and the one nacyon ſhalbe myghtyer than the other, and the * elder ſhalbe ſeruaunte vnto the ponger.

* Moſes.xx.c.

Therfoze when hyz tyme was come to be delyuered: beholde, there were two wynnes in hyz wombe. And he that came out fyrſt was redd, and he was all ouer as it were a rough garmēt, & they called his name Eſau. And after hym, came hys bzother out, & hys handē holdynge Eſau by the * hele. And his name was called Jacob. And Jſahac was. lx. yeare olde when they were borne: and the boyes grewe, and Eſau became a connynge hunter & a tyller of the erth. But Jacob was a perfecte man, & dwelled in the tentes. Jſahac loued Eſau, becauſe he dyd eate of hys venyſon, but Rebecca loued Jacob.

B

* Oſee.xij.a.

Jacob ſod potage, and Eſau came from the felde and was fayntie, and Eſau ſayd to Jacob: fede me I praye the wyth that redde potage, foz I am fayntie. And therfoze was hys name called ☞ * Edom. And Jacob ſayde: ſell me thys daye thy ‡ byrthzyghte. Eſau ſayde: Loo I am at the poynte to dye, and what profyte ſhall thys byrthzyghte do me? Jacob anſwered * ſwere to me then thys daye. And he ſware to hym, & ſolde hys byrthzyghte vnto Jacob. Than Jacob gaue Eſau bzede and potage of ryſſe. And he dyd eate and dzyncke and roſe vp, & wet hys waye. And Eſau regarded not hys byrthzyghte.

☞ * Abdi.i.a.
‡ Heb.xij.c.

* Gen.xlvij.b.

¶ The.xxvj. Chapter.

¶ The iorneye of Jſahac towarde Abimelech. The promes made vnto Jſahac and hys ſeede. Jſahac is rebuked of Abimelech foz callynge hys wyfe hys ſyſter. The chydynge of the ſhepharders foz the welles. Jſahac is comfoyted. The atonement betwene Abimelech and Jſahac.

And there came a derthin the lande, paſſynge the fyrſt derth that was in the dayes of Abzaham. And Jſahac went vnto Abimelech kynge of the Philiſtyās vnto Gerar. And the Lozde apeared vnto him, and ſayde: Go not downe into Egypte, but byde in the lande whych I ſhall ſhewe vnto the: ſoiourne in thys lande, and I wyll be wyth the, and wyll bleſſe the: foz vnto the and vnto thy ſede I wyll gene all theſe * contreys. And I wyll perfozme the oothe which I ſwoze vnto Abzahā thy father, and wyll * multiplye thy ſeed as the ſtarres of heauē, and wyll gene vnto thy ſeed all theſe contreys. And in thy ſeed ſhall all the nacyōs of the erth be bleſſed, becauſe that Abzahā harkened vnto my voyce and kepte myne ozdinaunces, my commaundementes, my ſtatutes, and my lawes.

A

* Gen.xvij.b.
and.xlvj.b.

‡ Gene.xxij.b.
and.xxvj.c
Eccl.xliiij.a.

B And Jſahac dwelled in Gerar. And the men of the place aſked hym of hys wyfe, and he ſayde: ſhe is my * ſyſter: foz he feared

* Gene.xij.c.
and.xx.a.

to saye: She is my wyfe, lest the men of the place shulde haue kylled him because of Rebecca whych was bewtyfull to the eye. And it happened after he had bene there longe tyme, that Abimelech kynge of the Philistyās loked out at a wyndowe, and sawe Jsahac sporteynge with Rebecca hys wyfe. And Abimelech called Jsahac, and sayde: she is of a suertye thy wyfe, & why saydest thou: She is my sister? To whom Jsahac answered: I thought that I myght peraduenture haue dyed for hyr sake. Abimelech sayd: why hast thou done thys vnto vs? one of the people myght lyghtely haue lyne by thy wyfe, and so shuldest thou haue brought synne vpon vs. And so Abimelech charged all hys people, sayinge: he that toucheth this mā or hys wyfe, shall dye the death.

Jsahac sowed in that lande, and founde in that same yere an. C. busshels: & the Lorde blessed hym, & the man waxed myghtye, and wēt forth and grewe tyll he was exceadinge great, for he had possessyon of shepe, of oxen and a myghtye housholde, and therfore the Philistians had enuy at hym: for the Philystines stopped & fylled vp with erth all the welles which his fathers seruaūtes dygged in hys father Abrahams tyme. And Abimelech sayde vnto Jsahac: get the from vs, for thou art myghtyer then we a great deale.

Therfore Jsahac departed thēce, and abode in the valley of Gerar, and dwelt there. And Jsahac returnynge, digged agayne the welles of water whych they dygged in the dayes of Abraham hys father, which the Philistyans had stopped after the deth of Abraham, and gaue them the same names whych hys father gaue thē. Jsahacs seruaūtes dygged in the valey, and foūde a well of lyuing water. And the herdmen of Gerar dyd stryue wyth Jsahacs herdmen, sayinge: the water is ours. Thā called he the well *Eseck, because they stroue wyth hym.

* Contencio.

And they dygged another well, and stroue for that also. And he called the name of it * Sitena. And than he departed thence, and dygged another well for the which they stroue not: therfore called he it * Rehoboth, sayinge: the Lorde hath nowe made vs rowme, that we maye encrease vpon the erth. And he went vp thence, to Beer Seba. And the Lorde appeared vnto hym the same nyght, and sayde: I am the God of Abraham thy father, feare not, for I am wyth the, & wyll blesse the, and multiplye thy seed for my seruaunt Abrahams sake. And he buylded an aulter there, and called vpon the name of the Lorde, and pytched hys tēte. And there Jsahacs seruauntes dygged a well.

* Enemytie.

* Largenesse

Than came Abimelech to hym from Gerar, and Ahusath hys frende, and Phicol his chefe captayne. And Jsahac sayde vnto thē: wherfore come ye to me, seinge ye hate me & haue put me awaye from you? Whych answered: In seinge, we sawe that the * Lorde was with the, & we sayde: let there be nowe an oothe betwyxte vs euen betwixte vs and the, and let vs make a bonde wyth the, that thou shuldest do vs no hurte, as we haue not touched the, and as we haue done vnto the nothynge but good, and sent the awaye in peace: for thou art nowe the blessed of the Lorde. And he made them a feast, & they dyd eate & drincke. And they rose vp by tymes in the mornynge, and sware one to a nother. And Jsahac sent them awaye. And they departed from hym in peace. And that same daye it happened, that Jsahacs seruauntes came & tolde hym of a well whych they had dygged: and sayde vnto hym, we haue founde water. And he called it * Seba. And the name of the cyte is called * Beer Seba vnto thys daye. Esau was. xl. yeare olde and he toke a wyfe called Judith, the daughter of Beryan herthyte, & Basmath the daughter of Elon herthyte also, which were dysobedient vnto Jsahac and Rebecca.

* Gen. xxi.

* An oath.
* The well of the oath.

The. xxvij. Chapter.

Jacob stealeth the blessynge from Esau by hys mothers counsell. Jsahac is sad. Esau is confoyted. The hatred of Esau towarde Jacob.

And it came to passe that whan Jsahac waxed olde and hys eyes were dymme (so that he coulde not see) he called Esau his eldest sonne and sayd vnto hym: my sonne. And he sayde vnto hym: here am I. And he sayde: beholde, I am nowe olde, and knowe not the daye of my deth: and nowe therfore take thy weapens, thy quyuer and thy bowe, & get the to the felde, that thou mayest take me some venyson, and make me meate soche as I loue, and bryng it me, that I maye eate, and that my soule maye bl... & before that I dye. But Rebecca hearde when Jsahac spake to Esau hys sonne. And Esau wente into the felde, to catche venyson, and to bryng it. And Rebecca sayd vnto Jacob hyr sonne sayinge: Beholde I haue herde thy father talkynge wyth Esau thy brother and sayinge: bryng me venyson and make me meate, that I maye eate and blesse the before the Lorde, afore my death. Nowe therfore

B therfore my sonne heare my voyce in that whych I commaunde the: gett the to the flocke, and bryng me thence two good kydds, that I maye make meate of them for thy father, soche as he loueth. And thou shalt bryng it to thy father, that he maye eate & that he maye blesse the before hys deth.

Then sayde Jacob to Rebecca hys mother: beholde, Esau my brother is a rough man, and I am smooth. Myp father shall peraduenture fele me, and I shall seme vnto him as though I went aboute to begyle hym, & so shall he bryng a curse vpon me, and not a blessynge: and hys mother sayde vnto hym: Upō me be thy curse my sonne, only heare my voyce, and go and fetch me them. And Jacob went and fet them, and brought them to hys mother. And hys mother made meate such as she knewe his father loued. And Rebecca fett goodly rayment of hyr eldest sonnes Esau, whych was in the house wyth hyr, & put yt vpō Jacob hyr yongest sonne, C & she put the skynnes of gotys vpō hys handes and vpon the smooth of hys necke. And she put the meate & brede whych she had prepared in the hande of hyr sonne Jacob.

Whan he came to hys father, he sayde: my father? And he answered: here am I, who art thou my sonne? And Jacob sayde vnto hys father: I am Esau thy eldest sonne, I haue done accordynge as thou baddest me: vp and syt and eate of my venyson, that thy soule maye blesse me. And Jlahac sayde vnto hys sonne: howe commeth it that thou hast founde it so quyckly my sonne? he answered: The Lorde thy God brought it to my hande. Than sayde Jlahac vnto Jacob, come nere and let me fele the my sonne, whether thou be my sonne Esau or not. Than went Jacob to Jlahac hys father, and he felt hym and sayd: the voyce is Jacobs voyce, but the handes are the handes of Esau. D And he knewe hym not, because hys handes were rough as hys brother Esaus handes: and so he blessed hym.

And he axed hym: art thou my sonne Esau? And he sayde, that I am. Than sayde he: bryng me & let me eate of my sonnes venyson, that my soule maye blesse the. And he brought hym and he eate. And he brought hym wyne also, and he dranke. And hys father Jlahac sayde vnto hym, come nere, and kysse me my sonne. And he went vnto hym and kyssed hym. And he smelled the sauoure of hys rayment, and * blessed hym, and sayde, Loo, the smelle of my sonne is as ꝑ smell of a felde whych the Lorde hath blessed. God geue the of the E dewe of heauen, and of the fatnesse of the erth, and plentye of corne and wyne. People be thy seruauntes, and nacyons bowe vnto the. Be Lorde ouer thy brethren, and thy mothers chyldren stowpe vnto the. Cursed be he that curseth the, and blessed be he that blesseth the.

It happened that assoone as Jlahac had made an ende of blessynge and Jacob was scace gone out from the presence of Jlahac his father, then came Esau his brother from his huntynge and had made also meate, and brought it vnto hys father, and sayde vnto his father: let my father aryse and eate of his sonnes venyson, ꝑ thy soule maye blesse me. Than hys father Jlahac sayde vnto hym: who art thou? he answered: I am thy eldest sonne Esau. And Jlahac was greatly astonyed out of measure, and sayde: whych is he & where is he then that hath hunted venyson and brought it me? and I haue eaten of all before thou camest, and haue blessed hym, & he shall be blessed. When Esau herde ꝑ wordes of hys father, he cryed out greatly and bytterly, about measure, and sayde vnto hys father: blesse me also my father. Who answered: thy brother came wyth subtilte, & hath take awaye thy blessyng. And he sayd agayne: he maye well be called Jacob, for he hath vndermyned me now two tymes, fyrst he toke awaye my byrthright: and se, nowe hath he taken awaye my blessynge also. And he sayde: hast ꝑ kept neuer a blessynge for me?

Jlahac answered and sayde vnto Esau: beholde I haue made hym thy Lord, and all hys mothers chyldren haue I made hys seruauntes. Moreouer wyth corne & wyne haue I stablysshed hym, what can I do vnto the nowe my sonne? And Esau sayde vnto hys father: hast thou but ꝑ one blessynge my father? blesse me also father: and lyfted vp Esau his voyce and * wepte. Than Jlahac hys father answered & sayde vnto hym: beholde, thy dwellinge place shall be the fatnesse of the erth, and of the dewe of heauen from aboue. And wyth thy swerde shalt thou lyue, and shalt be thy brothers seruaūt. And it wyll come to passe, that when thou shalt gett the maistrye, thou shalt lowse hys yocke from of thy necke.

And Esau * hated Jacob, because of the blessynge that hys father blessed hym wyth. all. And Esau sayde in his harte: The dayes G of my fathers sorowe are at hande, and I wyll slee my brother Jacob. And these wordes of Esau hyr eldest sonne were tolde to Rebecca. And she sent and called Jacob hyr yongest sonne, and sayde vnto hym: beholde thy brother Esau threatneth to kyll ꝑ: nowe therfore my sonne heare my voyce, make the redy, & flee to Laban my brother at Haran & tarye wyth him a whyle * vntyll thy brothers fearfulnes be swaged, & vntyll thy brothers wrath turne awaye from the, & forget the thynges whych thou hast done to hi. Than wyll I sende and fet the awaye from

thence. Why shulde I be desolate of you both in one daye? ¶ Rebecca spake to Isahac, I am wery of my lyfe, for feare of the daughters of Heth. If Jacob take a wife of ỹ̄ daughters of Heth, soche one as these are, or of the daughters of the lande, what good shall my lyfe do me?

¶ The.xxviij. Chapter.

¶ Jacob is sent into Mesopotamia to Laban for a wyfe. Esau marieth an Ismaelyte. Jacob dreameth a dreame. Christ is ỹmplied. Jacob maketh a vowe.

A ND so Isahac called Jacob and
*Gen.xxvij.c. * blessed hym, & charged hym, & sayde vnto him: se thou take not a wyfe of the daughters of Chanaã, but aryse & gett the to Mesopotamia to the house of Bethuel thy mothers father: and there take the a wyfe of the daughters of Laban thy mothers brother. And God almyghtye blesse the, & make the to increase, and multyplye the that ỹ̄ mayst be a nombre of people, and geue the the blessynge of Abraham: to the and to thy seed wyth the, that thou mayst possesse the lande (wherin thou art a straunger) whyche God gaue vnto Abraham. Thus Isahac sent forth Jacob. And he went to Mesopotamia vnto Laban, sonne of Bethuel the Sirien, and brother to Rebecca Jacob and Esaus mother.

B When Esau sawe that Isahac had blessed Jacob, and sent him to * Mesopotamia,
*Gen.xxv.b. to fet him a wyfe thence, and that as he blessed hym he gaue him a charge, sayinge: thou shalt not take a wyfe of the daughters of Chanaan: and that Jacob had obeyed hys father and mother, & was gone vnto Mesopotamia: & Esau seynge also that the daughters of Chanaan pleased not Isahac hys father: then went he vnto Ismael, and toke vnto the wyues whych he had, Mahala the daughter of Ismael Abrahams sonne, the syster of Nabaioth to be his wyfe. Jacob departed from Beer Seba, to come vnto Haran, and came vnto a place by chaunce, and taryed there all nyghte, because the sonne was downe. And toke a stone of the place, and put it vnder hys heade, and layde hym downe in the same place a slepe. And he dreamed: and beholde, there stode a ladder vpon
C the erth, and the topp of it reached vp to heauen. And se, the angels of God went vp and downe vpon it, yee and God stode vpon it, and sayde.

I am the Lorde God of Abraham thy father, and the God of Isahac: The lãde whyche thou slepest vpon wyll I geue the and thy seed. And thy seed shall be as the dust of the erth: and thou shalt spreade abrode to the west, to the east, to the north and to the south. And thorowe the and in thy seed shall all the kynredes of the erth be blessed. And se I am wyth the, and wylbe thy keper in all places whether ỹ̄ goest, and wyll bringe the agayne in to thys lande: nether wyll I leaue the vntyll I haue ỹmplied the.

When Jacob was awaked out of hys slepe, he sayde: surely the Lorde is in this place, D
and I was not aware. And he was afrayed & sayde: howe fearfull is this place? it is none other, but euen the house of God and D
the gate of heauen. And Jacob stode vp early in the morynge, & toke the stone that he had layde vnder hys head, and pitched it vp an ende * and poured oyle on the topp of it. *Gen.xxxv.c. *the house of God
And he called the name of ỹ̄ place * Bethell, but the name of the cytie was called Luz before tyme. And Jacob vowed a vowe, sayinge: If God wyll be wyth me, and wyll kepe me in thys iourney which I goo, and will geue me bread to eate, and clothes to put on, so that I come agayne vnto my fathers house in saftye: then shall the Lorde be my God, and thys stone which I haue set vp an ende, D
shalbe goddes house: and of all that thou shalt geue me, wyll I geue the tẽth vnto the.

¶ The.xxix. Chapter.

¶ Jacob cometh to Laban and serueth seuen yeare for Rahel. Lea was brought to hys bed in stede of Rahel. He marieth them both: and serueth yet. vij. yeare more for Rahel. Lea conceaueth.

A THen Jacob lyfte vp hys fete, & came in to the east coũtrey. And as he loked aboute, beholde there was a well in the felde, and .iij. flockes of shepe laye therby (for at that well were the flockes watered) and there was a great stone vpon the well mouth. And thyther were all the flockes brought, and they rolled the stone from the welles mouth, and watred the shepe, & put the stone agayne vpõ the welles mouth vnto hys place. And Jacob sayd vnto them: brethren whence be ye? And they sayde: of Haran are we. And he sayd vnto them: knowe ye Labã the sonne of Nahor? They sayd: we knowe hym. And he sayde vnto them, is he in good health? And they sayde, D
he is in good health, and beholde, hys daughter Rahel commeth with the shepe. And he sayde, lo, it is yet but hye daye, nether is it tyme B
that the catell shulde be gathered together, water ye the shepe and go and fede the. And they sayde, we maye not, vntyll all the flockes be brought to gether, and tyll they roll the stone from the welles mouth, and so we water oure shepe.

Whyle he yet talked wyth them, Rahel came wyth hyr fathers shepe, for she kepte them. As soone as Jacob sawe Rahel, the daughter of Labã his mothers brother, and the shepe of Laban hys mothers brother, he went

he wēt and rowled the stone from the wells mouth, and watered the flocke of Laban his mothers brother. And Jacob kyssed Rahel, and lyfte vp hys voyce and wepte: and Jacob tolde Rahel, ꝑ he was hyr fathers brother & Rebeccas sonne. Therfore ranne she and tolde hyr father.

And it happened when Laban hearde tell of Jacob his systers sonne, he ranne to mete him, & embraced him & kissed him, & brought him to his house. And he tolde Laban all the matter. To whom Laban sayde: well, thou art my bone & my flesshe. And he abode wyth him the space of a moneth. And Labā sayde vnto Jacob: Thoughthou be my brother, shuldest ꝑ therfore serue me for naught? tell me, what shall thy wages be? Labā had .ij. daughters, the eldest called Lea & the yongest Rahel. Lea was tender eyed, but Rahel was bewtyfull & well fauored. And Jacob loued Rahel, and sayde: I wyll serue the .vij. yeare for Rahel thy yongest daughter. Laban answered: it is better that I geue her the, than to another man: byde wyth me.

And Jacob serued * .vij. yeares for Rahel and they semed vnto him but a fewe dayes, for the loue he had to her. And Jacob sayde vnto Labā: geue me my wyfe, that I maye lye with hir. For my dayes are fulfilled.

Than Laban gathered together all the men of that place, & made a feast. And when euen was come, he toke Lea hys daughter & brought her to hym: and he went * in vnto hyr. And Laban gaue vnto hys daughter Lea, Zilpha hys mayde, to be hyr seruaunte. (No whō whā Jacob came in accordynge to ꝑ custome.) And when the morowynge was come, behold it was Lea. Thā sayde he to Labā wherfore hast thou played thus wt me? dyd not I serue the for Rahel? wherfore thā hast thou begyled me? Laban answered: it is not the maner of thys place, to marye the yōgest before the eldest. Fulfille out thys weke, and thā shall thys also be geuen the for the seruyce whych thou shalt serue me yet .vij. yeres more. And Jacob dyd euen so, and fulfilled out ꝑ weke, and thā he gaue him Rahel hys daughter to wyfe also. And Laban gaue to Rahel hys daughter, Bilha hys handmayde to be hyr seruaunte. So laye he by Rahel also, and loued Rahel more thā Lea * and serued hym yet .vij. yeares more.

When the Lorde sawe that Lea was despised, he made her fruteful. And Rahel remayned baren. And Lea conceaued and bare a sonne, and called hys name Ruben, for she sayde: the Lorde hath loked vpon my tribulacyō. Nowe therfore my husbād wyll loue me. And she conceaued agayne and bare a sonne, and sayde: the Lorde hath herde that I am despysed, and hath therfore geuē me thys sonne also, and she called hys name * Simeon. And she conceaued yet, & bare a sonne, and sayde: nowe thys once wyll my husbande kepe me company, because I haue borne hym .iii. sonnes: and therfore was hys name called Leui. And she cōceaued yet agayne, and bare a sonne, sayinge: nowe wyll I prayse the Lorde: therfore she called hys name Juda, and left bearynge.

The .xxx. Chapter.

Rahel and Lea beynge both baren geue their maydens vnto their husbāde: and they beare hym children. Jacob deceaueth Laban in the conceyuynge of the sheepe & kydes. Jacobs rewarde for hys seruyce.

RAhel whan she sawe that she bare Jacob no children, she enuyed hyr syster, and sayde vnto Jacob: Geue me childre, or els I am but deed. And Jacob was wroth wt Rahel sayig: Am I in Goddes stead, which kepeth frō the the frute of thy wōbe? Then she sayd: here is my mayde Bilha, go in vnto her, & she shall beare vpon my lappe, that I maye be encreased by her. And she gaue hym Bilha hyr handmayde to wyfe. And Jacob went in vnto her, and Bilha conceaued & bare Jacob a sonne. Than sayde Rahel. God hath geuen sentēce on my syde, and hath also hearde my voyce, and hath geuen me a sonne. Therfore called she hym Dan. And Bilha Rahels mayde conceaued agayne, and bare Jacob another sonne. And Rahel sayde: * wyth Godly wrestlynges haue I wrestled wyth my syster, and haue gotte the vpper hande: And she called hys name: Nepthali.

When Lea sawe that she had left bearinge, she toke Zilpha hyr mayde, and gaue her Jacob to wyfe. And Zilpha Leas mayde bare Jacob a sonne. Than sayde Lea: Good luche: and called hys name Gad. And Zilpha Leas mayd bare Jacob another sonne. Thā sayde Lea: happy am I, for the daughters wyll call me blessed. And called hys name Asser.

And Ruben went out in the dayes of the whet harueste and founde mandragoras in the feldes, and brought them vnto hys mother Lea. Than sayd Rahel to Lea: geue me of thy sonnes mādragoras. To whō Lea answered: Is it not ynough that thou hast taken away my housbāde, but woldest take away my sonnes mādragoras also? Thā sayde Rahel: well, let hym slepe wt the thys nyght, for thy sonnes mandragoras. And Jacob came from the feldes at euē, and Lea went out to mete hym, and sayde: come into me, for I haue bought the wyth my sonnes mandragoras.

And he slepte wyth her that nyght. And God herde Lea, that she cōceaued & bare vnto Jacob the .v. sonne. Thā sayde Lea. God hath geuen me a rewarde, because I gaue

my mayde to my husbande, & she called hym Issachar. And Lea conceaued yet agayne, & bare Jacob the .vi. sone. And Lea sayd: God hath endewed me with a good dowrye. Nowe wyll my husbande dwell wyth me, because I haue borne hym .vi. sonnes: & called his name Zabulon. After that she bare a daughter, and called hys name * Dina.

* Gen. xxx. 20.

And God remembred Rahel, heard her, and made her fruteffull: so that she conceaued & bare a sone, & sayd: God hath taken awaye my rebuke. And she called hys name Joseph, sayinge: The Lorde geue me yet a nother sonne. As soone as Rahel had borne Joseph, Jacob sayde to Laba: Sende me awaye that I maye go vnto my awne place and cõtrey, geue me my wyues and my children for whom I haue serued the, and let me goo: for thou knowest what seruyce I haue done the. To whom Laba answered: yf I haue founde fauoure in thy syght (for I suppose that the Lord hath * blessed me for thy sake) appoynte what thy rewarde shall be, and I wyll geue it the. But he sayde vnto hym: thou knowest what seruyce I haue done the, and in what takynge thy catell haue bene vnder me: For it was but lytle that thou haddest before I came, and nowe it is encreased into a multitude, and the Lorde hath blessed the for my sake. But nowe when shall I make prouision for myne awne house also? And he sayde: what shall I then geue the? And Jacob answered: thou shalt geue me nothynge at all, yf thou wylt do thys one thynge for me: and then wyll I turne agayne, and fede thy shepe and kepe them.

* Gen. xxix. a

I wyll go aboute all thy shepe thys daye, and separate from them all the shepe that are spotted and of dyuers colours, and all blacke shepe amonge the lambes, & the partye, and the spotted amonge the kydde: and the same shalbe my rewarde. So shall my ryghtwesnes answere for me ☞ to morowe, and shall come for my rewarde before thy face, and euery one that is not speckled and partye amonge the goates and blacke amonge the shepe, ☞ same shalbe theft wyth me. And Laban sayde: Go to, wolde God it myght be accordynge to thy sayeng. Therfore he toke out that same daie the he goates that were partye and of dyuerse colours, and all the she goates that were spotted and partye coloured, and all that had whyte in the, and all the blacke amonge the shepe, and put them in the keppynge of hys sonnes, & set thre dayes iourney betwyxte hym selfe and Jacob. And so Jacob kepte the rest of Labans shepe.

Jacob toke rodde of greene popular, hasell & of chest nut trees, & pylled whyte strakes in them, & made the whyte apere in the rodde. (But they that were whole remayned grene: and thus was it made a variable colour.) And put the rodde whyche he had pylled, euē before the shepe, in the gutters & watrynge troughes when the shepe came to dryncke: that they shulde conceaue when they came to dryncke. And the shepe conceaued before the rodde, & brought forth lambes straked, spotted and partye. And Jacob parted the lambes & turned the faces of the shepe towarde spotted thynges, and towarde all maner of blacke, that was amonge the shepe of Laba: Namely, puttynge hys awne flockes by the selfe, & not puttynge them wyth Labas shepe. And it fortuned ☞ in euery rāmynge tyme ☞ of the stronger shepe, Jacob layed the rodde before the eyes of the shepe in ☞ gutters: namely, that he myght make them conceaue before the rodde. But whē the shepe were feble, he put thē not in. And so the feble were Labans, and the stronger Jacobs. And the man increased exceadyngly, and had a great flocke, mayde seruauntes and man seruauntes, camels and asses.

The .xxxj. Chapter.

At the commaundement of God: Jacob departed from Laban: & toke hys goodes wyth hym. Rachel stealeth hyr fathers ymages. Laban followeth Jacob. The couenaunt betwene Laban and Jacob.

But he hearde the wordes of Labas sonnes sayenge: Jacob hath taken awaye all that was oure fathers, and of oure fathers goodes hath he gotten all thys honoure. And Jacob beheld the countenaunce of Laban, & beholde, it was not ☞ as yesterdaye and yerysterdaye. And the Lorde sayde vnto Jacob: turne agayne in to the lande of thy fathers and to thy kynred, & I wyll be wyth the. Therfore Jacob sent and called Rahel and Lea to the felde vnto hys flocke, & sayde vnto them: I se youre fathers countenaūce that it is not towarde me as yesterdaye & yerysterdaye. But the God of my father hath bene wyth me. And ye knowe howe that I haue serued youre father with all my myght. But youre father hath disceaued me, and chaunged my wages .x. tymes: but God suffred hym not to hurte me. When he sayde, the spotted shall be thy wages, than all the shepe bare spotted. And whan he sayde: the straked shall be thy rewarde, than bare all the shepe straked: thus hath God taken awaye youre fathers shepe, and geuen them me. But in rāmynge tyme it happened, ☞ I lyfted vp myne eyes & sawe in a dreame, & beholde the rāmes leaped vpon the shepe ☞ were straked, spotted & partye. And the angell of God spake vnto me in a dreame, saying: Jacob. And I answered: here am I. And he sayde: lyfte vp nowe thyne eyes & se all ☞ rāmes leapinge vpon the shepe that are straked, spotted & partye: for I haue sene all that Laban doth vnto the. I am the God of * Bethel, where thou

* Gen. xxxi.

thou anoynteddest the stone, and where thou vowedst a vowe vnto me. Now therfore aryse & get the * out of this coũtre, and returne vnto the lande wher thou wast borne. Gen.xvii.c

C Than answered Rahel, and Lea, & sayde vnto hym haue we a porcion & inheritaunce in our fathers house? Doth not he count vs euen as straũgers? for he hath solde vs, and hath euen eaten vp oure monye. But all the riches whych God hath taken from oure father, that is ours & oure childrẽs. And now what soeuer God hath sayde vnto the, that do. Thã Jacob rose vp, & set his sonnes and wyues vp vpon camels, & caried awaye all hys flockes & all hys substaũce which he had procured, hys riches and possessiõs which he had gotte in Mesopotamia, for to go to Isaac hys father vnto the land of Canaã. But Laban was gone to * shere hys shepe, & Rahel had stolen hyr fathers ymages. And Jacob stale awaye the herte of Laban the Syriã, in that he tolde hym not that he fled. So fled he & all that he had, and made hym selfe redy, & passed ouer the ryuer, & set hys face stregyght toward the mount Gilead. Gen.xxxi.a Gen.xiii.c

D Upõ the thyrde day after, was it told Labã that Jacob fled. Thã he toke his brethrẽ with hym and followed after him. vii. dayes tourney, & ouertoke hym at the moũte Gilead. And God came to Laban the Syrian in a dreame by night, & sayd vnto hym: take hede, that thou speake not to Jacob ought saue good. And Labã ouertoke Jacob: and Jacob had pitched hys tente in the mounte. And Laban with hys brethren pitched their tente also vpon the moũte Gilead: And Labã sayde, to Jacob: Why hast thou thus done to steale awaye my herte, and carye awaye my doughters as though they had bene taken captyue wyth ỹ swerde? Wherfore wẽtest thou awaye secretely vnknowen to me, & didest not tell me, that I myght haue brought the on the waye wyth myrth, syngyng, tymrell & harpe, and hast not suffred me to kisse my chyldren and my daughters? Thou wast * a fole now to do it, for I am able to do you euyll. But the God of youre father spake vnto me yesterdaye, sayeng take hede that ỹ speake not to Jacob ought saue good. And now thought thou wentest thy waye, because thou longest after thy fathers house, yet wherfore hast thou stolen my goddes? Reg.xiii.c. Dan.xvi.c

E Jacob answered and sayde to Laban because I was afrayed, & thought that thou woldest haue taken awaye thy doughters frõ me. But (where as thou laiest theft to my charge whyth whome soeuer thou fyndest thy goddes, let hym dye, here before oure brethren. Seke that thyne is by me, & take it to the. But Jacob wyst not that Rahel had stolen thẽ. Than went Laban into Jacobs tente, and into Leas tẽte, & into the. ii. maydẽs tentes: but founde them not: Than went he out of leas tente, and entred into Rahels tente. And Rahel had taken the ymages & put thẽ in the camels strawe, & sate downe vpõ thẽ. And Laban serched all the tente: but founde them not. Than sayde she to hyr father: my lord, be not angry ỹ I cã not ryse vp before the for ỹ custome of womẽ is come vpõ me. So searched he but founde not those ydols.

And Jacob was wroth, and chode with Labã. Jacob also answered & sayde to hym: what haue I trespaced or what haue I offended, ỹ thou folowedest so after me? Thou hast searched all my stuffe, & what hast thou founde of all thy houshold stuffe? put it here before thy brethrẽ & myne ỹ they maye iudge betwyxte vs both. Behold: Thys. xx. yere haue I bene wyth the, thy shepe & thy goates haue not bene baren, & the rãmes of thy flocke haue I not eaten. Whatsoeuer was torne of beastes I brought it not vnto the, but made it good my selfe: of my hande dydest thou requyre it, euen as it that was stollen by daye or nyght. By daye the hete cõsumed me, and the frost by nyght, and my slepe departed frõ myne eyes. F

Thus haue I bene. xx. yere in thy house, & serued the. * xiiii. yeres for thy. ii. doughters, & vi. yeres for thy shepe, and thou hast chaũged my rewarde. x. tymes. And excepte the God of my father, ỹ God of Abraham & the feare of Isahac had bene wyth me: surely thou haddest sent me awaye now all empte. But God beholde my trybulacyon and the labour of my handes, and rebuked the yesterdaye. *Gen.xxix.c

Laban answered and sayde vnto Jacob: these daughters are my daughters, and these chyldren are my chyldren, and these shepe are my shepe, and all that thou seyst, is myne. And what can I do thys daye vnto these my daughters, or vnto theyr chyldrẽ whych they haue borne? Now therfore come on & let vs make a bonde, I & thou, whych maye be a witnesse betwene the and me. Thã toke Jacob a stone and set it vp an ende, & Jacob sayde vnto hys brethren: gather stones. And they toke stones, and made an heape, & they dide eate there vpõ the heape. And Laban called it * Jegar Sahadutha, but Jacob called it Gilead. (eyther of them accordynge to the propertye of hys owne langage.) * The heape of witnesse.

Than sayde Laban: thys heape is * witnesse betwene the & me thys daye: therfore is it called Gilead (that is: a heape of witnesse) & * Mizaph: for he sayd: The Lorde loke betwene me & the when we are departed one frõ another: If ỹ shalt vexe my daughters or shalt take other wyues beside my daughters, here is no man with vs: beholde, God be witnesse betwyxte the and me. And Labã * Tumulus testificans. * A totehill.

sayde moreouer to Jacob: beholde, thys heape and thys marke whych I haue set there, bet wixte me and the: thys heape be wytnesse and also thys marke that I will not come ouer thys heape to the, and thou shalt not come ouer thys heape and thys marke vnto me: to do any harme. The God of Abraham, the God of Nahor, & the God of theyr fathers be iudge betwixte vs.

And Jacob sware by the feare of hys father Isahac. Then Jacob dyd sacrifyce vpō ℣ mounte, & called his brethrē to eate breed. And they dyd eate breed & taryed all nyght in the hyll. And early in the morynge Laban rose vp and kyssed hys children and hys daughters, and blessed them: and Laban departynge, went vnto hys place agayne.

¶ The.xxxii. Chapter.

¶ The vision of ℣ Angells. Jacob sendeth presentes vnto his brother Esau. How he wrestled with ℣ Angell which chaunged his name and called hym Israell.

AVt Jacob went forth on his iourney. And the Angels of God came, & met hym. And whē Jacob sawe thē, he sayd thys is Goddes hoost: & called the name of ℣ same place *Mahanaim. (That is an hoost.) And Jacob sente messengers before him to Esau his brother, vnto ℣ land *of Seir & the felde of Edom. And he cōmaunded them sayinge. Thus shall ye speake to my Lord Esau: thy seruaūte Jacob sayth thus: I haue sogeorned & bene a straūger wyth Laban vnto thys tyme and haue oxen, asses & shepe men seruaūtes and wemenseruauntes, and haue sent to shewe it my Lorde, that I may fynde grace in thy syghte. And the messengers came agayne to Jacob saying: we came vnto thy brother Esau, and he commeth agaynst the & hath .iiii. hundreth mē wt hym. But Jacob was greatly afrayed, and wyst not whych waye to turne hym selfe, and deuyded the people that was wyth hym & the shepe, & oxen & camels, into .ii. companyes: & sayd: If Esau come to the one parte & smyte it, the other shall saue it selfe.

And Jacob sayde agayne: O God of my father Abrahā, & God of my father Isahac: Lorde whych saydest vnto me *returne vnto thy coūtre and to thy kynred, & I wyll do all well wyth the. I am not worthy of the leaste of all the mercyes and truthe whych thou hast shewed vnto thy seruaunte. For wyth my staf came I ouer thys Iordane, & now haue I gotten .ii. droues. Delyuer me from the handes of my brother Esau: for I feare hym: lest he wyll come and smyte the mother wyth the chyldren. Thou saydest: I wyll surely do the good, & make thy seed as the sande of the see, which can not be nombred for multytude.

And he taryed there that same nyght, & toke of that whych came to hāde, a present, for Esau hys brother. .ii. hundred she goates & .xx. he goates. .ii. hundred shepe and .xx. rammes: thyrtye mylch camels wyth theyr colttes. xl kyne, & .x. bulles. xx. she asses & ten foles: and delyuered them into the hande of hys seruaunes, euery droue by them selues, and sayde vnto hys seruauntes: go forth before me, and put a space betwixte, droue, & droue. And he cōmaūded ℣ formost sayinge.

If Esau my brother mete the and aske the sayinge: whose art thou, and whyther goest thou: & whose are these that goo before the? thou shalt saye, they be thy seruaunte Jacobs, and it is a present sent vnto my Lord Esau, and beholde, he hym selfe commeth after vs: And so commaunded he the seconde, and the thyrde, and all that folowed the droues sayinge of thys maner se that ye speake vnto Esau when ye mete hym, and saye moreouer: thy seruaunte Jacob also commeth after vs, for he sayde: I wyll pease his wrath wyth ℣ present that goeth before me, and afterward I wyll se hym my selfe, yt peraduenture he wyll receaue me to grace: So went the present before hym and he taryed all that nyght in the company, and rose vp the same nyght, and toke hys two wyues and hys two maydens, and hys eleuen sonnes, and went ouer the foorde Jaboh And he tobe thē and sent them ouer the ryuer, and sent ouer that he had, and taried behinde hym selfe alone.

And there * wrastled a man wyth hym vnto the breakynge of the daye. And when he sawe that he coulde not preuayle agaynst hym, he smote hym vnder the thye, and the senowe of Jacobs thye shrāke, as he wrastled wyth hym. And he sayde: let me goo, for the daye breaketh. Which answered: I wyll not let the goo, excepte thou blesse me. And he sayde vnto hym: what is thy name? He answered: Jacob. He sayde: thou shalt be called Jacob nomore, but * Israell. For as a prynce hast thou wrastled wyth God: and wyth man, and hast preuayled.

And Jacob asked hym sayinge: tell me thy name. And he sayde, wherfore doest thou so aske after my * name? and he blessed hym there. And Jacob called the name of ℣ place * Pheniel, for I haue sene God face to face, & my lyfe is preserued. And as he went ouer Pheniel, the sonne rose vpō hym, and he halted vpō hys thye. And therfore is it that the chyldrē of Israell eate not of the senow that shranke in that place of the thye, vnto thys daye: because that he touched the place of Jacobs thye in the senow that shroncke.

¶ The.xxxiii. Chapter.

¶ Esau and Jacob are agreed: and Jacob came vnto Sichem.

Jacob

A IAcob lyfte vp his eyes, loked, and beholde, Esau came, hauynge with him .iiij. hundred men. And he deuyded the chyldren vnto Lea and vnto Rahel and vnto the .ij. maydens. And he put the maydens and their chyldren formost, and Lea and hye chyldren after, and Rahel and Joseph hyndermost.
Gen.xlv.a. And he went before them and * fell on the grounde .vij. tymes vntill he came vnto his brother.

...xxvj.a. Esau * came to mete hym and enbraced hym and fell on hys necke and kyssed hym, and they wepte. And he lyfte vp hys eyes & sawe the wemen, and ỹ chyldren, and sayde: vp ob ¶ whence hast thou these? vp (And do they belonge
B vnto the.) And he answered: they are the chyldren whych God hath geuen thy seruaunte. Than came the maydens forth, & their chyldren, and dyd theyr obeysaunce. Lea also with hyr chyldren came & dyd theyr obeysaunce. And last of all came Joseph & Rahel, & dyd theyr obeysaunce.

And he sayde: what is all ỹ droue whych I mett? he answered: that I maye fynde grace in the syghte of my Lorde. And Esau sayde: I haue ynough my brother, kepe that thou hast vnto thy selfe. To whom Jacob answered, oh nay, but yf I haue founde grace in thy syghte, receaue my present of my
Genes.xxxiij.b hande: for I haue sene thy face * as though vp I had sene the face of God: vp And thou hast
C had a good wyll towarde me. Oh take my blessynge that is brought the, for God hath
op had mercy on me. vp (Geuynge me all thynges.) And I haue ynough. And so he compelled hym, and he toke it. And he sayde: let vs take oure iourney and goo, I wyll goo before the. Jacob answered him: my Lorde, Thou knowest, that the chyldren are tender, & the ewes & kyne wyth yonge vnder myne hande, which yf men shulde ouerdryue but euen one daye all the shepe wyll dye. Oh let my Lorde goo before hys seruaunte, and I wyll dryue fayre and softly, accordynge as the catell that goeth before me and the chyldren be able to endure: vntyll I come to my Lorde vnto Seir.

And Esau sayde: let me pet leaue some of my folke with the. And he answered, what
op neadeth it? vp (Thys one thynge onely haue I nede of.)
D let me fynde grace in the syghte of my Lord. So Esau went hys waye agayne that same daye vnto Seir. And Jacob toke hys iourney towarde Sucoth, & buylt hym an house, & made boothes for his catell. And therfore is it, that the name of the place is called
Boothes. * Sucoth.

And Jacob came to Salē a cytie of Sichem which is in the lande of Canaan, after that he was come from Mesopotamia, and pytched before the cytie, and bought a parcell of grounde (were he pytched hys tent) of the chyldren of Hemor Sichems father & for
D an hundred peces of money. And he made there an aulter, & called vpon ỹ myghtie God of Israel.

¶ The .xxxiiij. Chapter.

¶ The rauyshynge of Dyna Jacobs daughter by the me of Sichem. And of the great bloude shedynge done by the sonnes of Jacob.

DIna ỹ daughter of Lea * which she bare vnto Jacob, went out
A to se the daughters of the lāde. Whom whan Sichem the sonne of Hemor the Heuite Lorde of the countrey sawe, he toke her, and laye with her, and forced * her: and hys harte laye
*d.Mc.xlij.c. vnto Dina the daughter of Jacob. And he loued that damsell and spake kyndly vnto her, and Sichem spake vnto hys father Hemor sayinge, gett me thys mayden vnto my wyfe. And Jacob hearde that he had defyled Dina hys daughter, hys sonnes beinge with theyr catell in the felde, and he helde hys peace, vntyll they were come. And Hemor the father of Sichem went out vnto Jacob, to comen with hym. And whan the sonnes of Jacob commynge out of the felde herde it, it greued the, & they were not a lytle wrooth, because he had wrought folye in Israel, in that he had lyen wyth Jacobs daughter, which thinge ought not to be done. And He-
B mor commened with them sayinge: the soule of my sone Sichē longeth for youre daughter: geue her hym to wyfe, and make mariages with vs: and geue youre daughters vnto vs, and take oure daughters vnto you, & ye shall dwell wyth vs, and the lande shall be before you, dwell and do youre busynes, and haue youre possessyons there in. And Sichem sayde vnto hyr father and hyr brethren, let me fynde grace in youre eyes, and what soeuer ye apoynte me, that wyll I geue. Axe freely of me both the dowry and gyftes, and I wyll geue accordynge as ye saye vnto me, so that ye geue me the Damsell to wyfe.

But the sonnes of Jacob answered to Sichem & Hemor hys father talkynge amōge them selues deceytefully, because he had defyled Dina theyr syster. And they sayde vnto them, we can not do thys thynge that we shulde geue oure syster to one that is vncircūcysed, for that were a shame vnto vs. But in thys wyll we consent vnto you: If ye wylde as we be and all the men chyldren amonge you be circumcysed, then wyll we geue oure daughters to you and take youre daughters to vs, and wyll dwell wyth you and be one people. But and yf ye wyll not harken vnto vs to be circumcysed, than will
C we take oure daughter & goo oure wayes. Their wordes pleased Hemor: and Sichem his sonne.

hys sonne. And the yonge man deferde not for to do the thynge, because he had a lust to Jacobs daughter: he was also most set by of all that were in hys fathers house. Than Hemor & Sychem hys sonne went vnto the gate of their cytie, and comened with the mē of their cytie, sayinge: these men are vnkayned towarde vs, and dwell in the lande and do their occupacyon therin. And in the lande is rowme ynough for them, we wyll take their daughters to wyues, and gene thē oure daughters: only here in wyll they cōsent vnto vs for to dwell wyth vs & to be one people: yf all the menchyldren that are amonge vs be circūcysed as they are. Shall not their goodes and their substance and all their catell be oures, only yf we cōsente vnto them? For they wyll dwell with vs.

And vnto Hemor and Sichem his sonne harkened all that went out at the gate of
D hys cytie. And all the menchyldren were circumcised whatsoeuer went out at the gates of his cytie. And it happened the thyrde daye (when it was paynefull to them) .ij. of the sonnes of Jacob Symeon and Leui Dinas
* Ge.xlix.a. Judyth.ix.a. brethē, toke ether of them his * swerde and wēt in to the cytie boldly, and slewe all that was male, and slewe also Hemor and Sichem hys sonne with the edge of the swerde, and toke Dina out of Sichems house, and went their waye.

And the sonnes of Jacob cōmynge vpon the deed, spoyled the cytie, because they had defyled their syster: & toke their shepe, oxen, and their asses and whatsoeuer was in the cytie and also in ỹ feldes. And all their goodes & all their chyldren, and their wyues toke they captiue and made hauouck of all that was in the house.

But Jacob sayde to Symeon and Leui: ye haue troubled me and made me stynke before the inhabitours of the lāde, before the Canaanyte and the Pherezite. And I beynge fewe in nombre, they shall gather them selues together agaynst me & slee me, and so shall I and my house be destroyed. And they answered: shulde they deale with oure syster as with an whoore.

¶ The.xxxv. Chapter.

¶ Jacob goeth vp vnto Bethell, and buryeth hys ymages vnder an ake. Debora dyeth. Jacob is called Jsrael. The lande of Canaā is promysed him. Rachel dyeth in labour: Ruben laye wyth hys fathers concubyne. The death of Jsaac.

I AND God sayde vnto Jacob, aryse and get ỹ vp to Bethel, and dwell there. And make there an aulter vnto God that apeared vnto the,
* Ge.xxvii.c * when thou fleddest from the face of Esau thy brother. Than sayde Jacob vnto hys housholde and to all that were wyth hym: ☞ put awaye the straunge goddes that are amōge you and be cleane, and chaūge youre garmentes, for we wyll aryse and goo vp to Bethell and I wyll make an aulter there, vnto God, which herde me in the daye of my tribulacyon, and was with me in the waye which I went.

And they gaue vnto Jacob all the straūge goddes which they had in their hāde, and all their earinges which were in their eares, & Jacob hyd thē vnder an ooke whych was by Sichem. And whan they departed, the feare of God fell vpon the cyties that were rounde aboute them. And they dyd not folowe after the sonnes of Jacob. So came Jacob to Lus which is in the lande of Canaan, 15
The same is Bethell, he & all the people that was with him. And he buylded there an aulter, and called ỹ place: The God of Bethell, because that God apered vnto hym there, when he fled from the face of his brother.

But * Debora Rebeccas norse, dyed, & * Ge.xxiiii.c was buryed beneth Bethell vnder an ooke. And the name of it was called: the ooke of lamentacyon. And God appeared vnto Jacob agayne after he came out of Mesopotamia and blessed hym, and God sayde vnto him: thy name is Jacob. Notwythstondinge thou shalt be no more called * Jacob, but * Ge.xxxii.
Jsrael shalbe thy name. And he called hys name Jsrael.

And God sayde vnto him: I am God allmyghtye, growe and multiplye, people and a multitude of people shall sprynge of the, yee and kynges shall come out of thy lopnes. And the lande whych I gaue Abraham and Jsahac, will I gene vnto the, and vnto thy seed after the will I gene that lāde also: And so God departed vp from hym in the place where he had talked wyth hym. And Jacob set vp a marke in the place where he talked with hym: euen a marke of stone and powred ☞ dryncke offrynge theron, & powred also oyle theron, and Jacob called the name of ỹ place where God spake with hym * Bethell.

And they departed from Bethel, and whē he was but a felde brede frō Ephrath, Rahel began to trauell, and in trauelynge she was in parell. And it happened as she was in paynes of hyr labour, the mydwyfe sayde vnto her, feare not, for thys sonne is thyne also. Then as hyr soule was a departynge, ỹ she * must dye, she called his name. Ben Oni. (the sonne of my sorowe.) But hys father called hym Ben Jamin. (The sonne of the ryght hande.) And thus dyed Rahel and was buryed in the waye to Ephrath, which is Bethlehem. And Jacob sett vp a stone vpō hir graue, which is called Rahels graue stone vnto thys daye. And Jsrael went thence, & pytched vp hys tent beyonde the * toure of Eder. And it chaunced as Jsrael dwelt in the lande, that Ruben went and laye with

laye * wyth Bilha hys fathers concubyne, and it came to Israels eare. The sonnes of Jacob were .xij. in nombre. The sonnes of Lea. Ruben Jacobs eldest sonne, and Simeon, Leui, Juda, Isachar, and zabulon. The sonnes of Rahel: Joseph and Ben Jamin. The sonnes of Bilha Rahels mayde: Dan and Neptali. The sonnes of zilpha Leaes mayde, Gad and Aser. These are the sonnes of Jacob whych were borne hym in Mesopotamia.

And so Jacob came vnto Isahac hys father to Mamre vnto kyriath Arba which is Hebron: where Abraham & Isahac sotourned as straungers. And the dayes of Isahac were an hundred and .lxxx. yeres: & Isahac fell sycke and dyed, and was put vnto hys people, beynge olde and full of dayes. And his sonnes Esau and Jacob buryed him.

¶ The .xxxvj. Chapter.

¶ The wyues of Esau. Jacob and Esau are riche. The genealogye of Esau. Esau dwelleth in the hyll Seir.

These are the generacyons of Esau. The same is Edom. Esau toke his wyues of the daughters of Canaan. Ada the daughter of Elon an hethite, & Ahalibama ꝑ daughter of Ana, the daughter of zibeon an heuyte, and Basmath Ismaels * daughter & sister of Nebaioth. And Ada bare vnto Esau, Eliphas: and Basmath bare Reguel: And Ahalibama bare Jeus and Jaelan and kozah. These are the sonnes of Esau whych were borne him in the lande of Canaan.

And Esau toke his wyues and hys sonnes and daughters and all the soules of hys house: hys goodes and all hys cattell and all hys substance whych he had gott in the lande of Canaan, and went into a countre awaye from the face of hys brother Jacob: for their * ryches was moche, and they coulde not dwell together, and the lande where in they were straungers, coulde not receaue the: because of their possession. Thus dwelt Esau in mounte Seir. The same Esau is Edom. These are the generacyons of Esau father of the Edomites in mounte Seir, and these are the names of Esaus sonnes: * Eliphas the sonne of Ada ꝑ wyfe of Esau, and Reguel the sonne of Basmath the wyfe of Esau. And the sonnes of Eliphas were: Theman, Omar, zepho, Gaethom and kenas. And Thimna was concubyne to Eliphas Esaus sonne, and bare vnto Eliphas Amalech. And these be the sonnes of Ada Esaus wyfe. And these are the sonnes of Reguel: Nahath, Serah, Samma and Misa, these were the sonnes of Basmath Esaus wyfe. And these were the sonnes of Ahalibama the daughter of Ana daughter of zebion Esaus wyfe, and she bare vnto Esau: Jeus, Jealam and kozah.

These were dukes of the sonnes of Esau. The chyldren of * Eliphas the fyrst sonne of Esau, were these: duke theman, duke Omar, duke zepho, duke kenas, and duke korah, duke Gaethã and duke Amalech. These are the dukes that came of Eliphas in the lande of Edom, and these were the sonnes of Ada. These also are the chyldren of Reguel Esaus sonne: duke Nahath, duke Serah, duke Samma, duke Misa. These are the dukes that came of Reguel in the lande of Edom, & these are the sonnes of Basmath Esaus wyfe. These were the chyldren of Ahalibama Esaus wyfe: duke Jeus, duke Gaelan, duke kozah, these dukes came of Ahalibama ꝑ daughter of Ana Esaus wyfe. These are the chyldren of Esau, and these are the dukes of the: which Esau is Edom. These are the chyldren of Seir the horite, the inhabitoure of the lande: Lothan, Sobal, zibeon, and Ana, and Dison, Ezer and Disan. These also are the dukes of the horites the chyldren of Seir in the lande of Edõ. And the chyldren of Lothan were: Hozi and Heman. And Lothans syster was called Thymna.

The chyldren of Sobal were these: Aluan, Manahath and Ebal, Sepho & Onã. These are the chyldren of zibeon. Aia and Ana, thys was that Ana that founde mules in the wyldernes, as he fed hys father zibeons asses. The chyldren of Ana were these. Dison and Ahalibama the daughter of Ana. These are the chyldren of Dison, Hemdan and Esban, Jethran and Cheran. The chyldren of Ezer are these: Bilhan, Seauan and Akan. The chyldren of Disan also are these: Uz and Aran. These are the dukes that came of Hozi: duke Lothan, duke Sobal, duke zibeon, duke Ana, duke Dison, duke Ezer, duke Disan. These be the dukes ꝑ came of Hozy after their dukedomes in the lande of Seir. These are the kynges that reygned in the lande of Edom before there raygned any kynge vpon the chyldren of Israel. Bela the sonne of Beor reygned in Edomea, & the name of hys cytie was Dinhaba. And when Bela dyed, Jobab the sonne of Serah out of Bozra, reygned in hys steade. When Jobab also was dead, husam of the lãde of Themany reygned in his stede. And after the deth of husam, Hadad the sonne of Bedad which slewe the Madianytes in the feide of the Moabytes, reygned in hys steade, and the name of hys cytie was Auith. When Hadad was dead, Samla of Masreka reygned in his steade. Whē Samla was dead, Saul of the ryuer Reboboth reygned in hys steade. When Saul was dead, Baal hanã ꝑ sõne of Achbor reygned in his

in his stede. And after the deth of Baal hanan the sonne of Achbor, Hadad reygned in his stede, and ꝑ name of his cytie was Pahu. And hys wyfes name Mehetabeel the daughter of Matred, ꝑ daughter of Mesaab.

These are the names of the dukes that came of Esau, in ꝑ .xij. kynredes, places and names: duke Thymna, duke Alua, , duke Jetheth, duke Aholibama, duke Ela, duke Pinon, duke Kenas, duke Theman, duke Mibzar, duke Magdiel, duke Jram. These be the dukes of Edomea accordynge to theyr habitacyons, in the lande of theyr possessions. Thys Esau is the father of the Edomytes.

¶ The .xxxvij. Chapter.

¶ Joseph accuseth hys brethren. Joseph dreameth and is hated of hys brethren and ꝑ solde to the Ismaelytes. Jacob bewayleth Joseph.

A JAcob dwelt in the lande where in his father was a straunger, euen in the lãde of Chanaan. These are the generacyons of Jacob. when Joseph was .xvij. yere olde, he kepte shepe wyth hys brethren, and the lad was with the sonnes of Bilha and with the sonnes of Zilpha his fathers wyues. And he brought vnto their father an euyll sayinge of them. But Israel loued Joseph more than all hys chyldren, because he begat him in hys olde age, and he made hym a coote of many colowres.

And when hys brethren sawe that theyr father loued him more than all his brethren, they hated hym ꝑ coulde not speke peaceably vnto hym. Moreouer whan Joseph * had dreamed a dreame, he tolde it his brethren whych hated hym yet the more. ✠ And he sayde vnto them: heare I praye yowe thys dreame which I haue dreamed: Beholde we were byndinge sheues in the felde: ꝑ lo, my sheffe arose, and stode vp ryght, and youres stode rounde aboute and made obeysaunce to my sheffe. To whom hys brethren sayde: shalt thou be oure kynge in dede / or shalt ꝑ in dede haue dominyon ouer vs? And they hated hym yet the more, because of hys dreames, and of his wordes.

* Ge. xlij. b.

And he dreamed yet another dreame and tolde it his brethren sayinge: beholde, I haue had one dreame more: me thought the sonne and the moone ꝑ .xj. starres made obeysaunce to me. And when he had tolde it vnto his father and hys brethren, hys father rebuked him ꝑ sayde vnto him: what is thys dreame which thou hast dreamed: shall I ꝑ thy mother and thy brethre come to fall on the grounde before the? And hys brethre hated him, but hys father noted the sayinge.

hys brethren also went to kepe their fathers shepe in Sichem, and Israel sayde vnto Joseph: do not thy brethren kepe in Sichem / come, and I wyll sende the to the. he answered * here am I. And he sayde vnto him: goo and see whether it be well with thy brethren and the shepe, and bringe me worde agayne. And so he sent him out of the vale of Hebron and he went to Sichem. And a certayne man founde hym, and beholde he was wandringe out of hys waye in the felde, and the mã asked him: what seekest thou? he answered: I seke my brethren, tell me I praye the where they kepe shepe. And the mã sayde, they are departed hence, for I herde them saye: let vs goo vnto Dothan. Thus went Joseph after his brethren, and founde them in Dothan.

* 1. Reg. c.

D

And when they sawe him a farre of before he came at them, they toke counsell agaynst him, for to slay hym. For one sayde to another: Beholde this * dreamer commeth: come nowe therfore and let vs slay hym and cast hym in to some pytt, and we wyll saye a wycked beast hath deuoured hym, and we shall se what wyll come of hys dreames.

* Gen. xl. Mat. xxi. Luc. xx.

Whē Ruben hearde that, he ꝑ ryd him out of their handes and sayde, we wyll not kyll hym. And Ruben sayde more ouer vnto them, shede not his * blonde, but cast him in to thys pytt ꝑ is in the wyldernes, and laye no hande vpon him: ✠ (thys he sayde.) Namely, that he myght rydd him out of their handes ꝑ deliuer him to hys father agayne. ✠

* Ge. xlij.

E

And it happened that whan Joseph was come vnto hys brethre, they strypte him out of his coot, hys party coloured coote ꝑ was vpon hym, and they toke hym and cast hym into an emptye pytt: Wherin was no water. And they satt the downe to eate bryde. And as they lyft vp their eyes and loked aboute, there came a companye of Ismaelytes from Gilead, and their camels ladē with spicery, baulme, and myrre, and were goynge downe to cary it into Egypte.

F

And Juda sayde vnto his brethren: what auayleth it ꝑ we slay oure brother, and kepe hys blonde secrett / come on and let vs * sell hym to the Ismaelytes, and let not oure hãde be vpon hym: for he is oure brother and oure flesshe. And hys brethren were content. Than as the Madianites marchaunt men passed by, they drewe and lyft Joseph out of the pytt and solde him vnto the Ismaelytes for

* Act. vij. Gene. xlv.

tes for .xx. peces of syluer. And they brought him into Egypte.

And when Ruben came agayne vnto ꝑ pytt & founde not Joseph there, he ☞ rent his cloothes and went agayne vnto his brethre sayinge: the lad is not yonder, and wherher shall I goo? And they toke Josephs coote and kylled a goote, & dypped the coote in the blonde. And they sent that partye coloured coote, and brought it vnto their father and sayde: Thys haue we founde: se whether it be thy sonnes coote or no. And he knewe it sayinge, it is my sonnes coote, a wycked beast hath * devoured hym, Joseph is rent in peces. And Jacob rent hys cloothes, and put sacke clothe aboute his loynes, and sorowed for his sonne a longe season. But all his sonnes and all hys doughters rose vp to comforte him. Neuertheles he wolde not be comforted, but sayde: I wyll go downe into the graue vnto my sonne, mournynge. And thus hys father weyte for hym. And the Madianytes * solde hym in Egypte vnto Putiphar a Lord of Pharaos, and his chefe Stewarde.

¶ The .xxxviij. Chapter.

¶ The mariage of Juda. The trespas of Er and Onan, and the denouncynge of God that came ther vpon. Juda laye with his daughter Thamar. The byrth of Pharez and Zarah.

IT fortuned at that tyme, that Judas went downe from his brethre, and gatt hym to a man called Hira of Odollam, and there he sawe the daughter of a man called * Sua a Canaanyte: And he toke her and wēt in to her. And she conceaued & bare a sonne and called hys name Er. And she conceaued agayne, and bare a sonne and called him Onan. And she conceaued agayne, & bare yet a sonne, whom she called Sela: ☞ and he was at Chesyb when she bare him.

And Judas gaue Er hys eldest sonne a wyfe, whose name was Thamar. And Er Judas eldest sonne was ☞ wycked in the syghte of the Lorde, & the Lorde slewe hym. And Judas sayde vnto Onan: goo into thy brothers wyfe and marye her, ꝑ thou mayest stryre vp seed vnto thy brother. And when Onan perceaued that the seed shulde not be his, therfore when he went into his brothers wyfe, he spylled it on the grounde, and gaue not seed vnto hys brother. And the thynge whych he dyd, displeased the Lorde, wherfore he slewe him also. Than sayde Judas to Thamar hys daughter in lawe: remayne a wydowe at thy fathers house, tyll Sela my sonne be growne: for he sayde: Lest peraduenture he dye also, as hys brethren dyd. And Thamar wente and dwelt in her fathers house.

And in processe of tyme, the daughter of Sua Judas wyfe dyed. Then Judas when he had left mournynge, went vnto his shepe sherers to Thymnath he and his feede Hira of Odollam. And one tolde Thamar sayinge: beholde, thy father in lawe goeth vp to Thymnath, to * shere hys shepe. And she put hyr wydows garmentes of from her & couered her wyth a clooke, and disgysed her selfe: And satt her downe in a comon place which is by ꝑ hye wayes syde to Thimnath, for because she sawe ꝑ Sela was growne, and she was not geuen vnto him to wyfe.

When Juda sawe her, he thought it had bene an whooze, because she had couered hyr face. And he turned to her vnto the waye, & sayde, come I praye the, let me lye with the, for he knewe not that it was hys daughter in lawe. And she answered: what wilt thou gyue me, for to lye with me? Than sayde he, I wyll sende the a kydd from the flocke. She sayde, Than geue me a pledge tyll thou sende it. He sayde, what pledge shall I geue the? She answered: thy sygnett, thy bracelet, and thy staffe that is in thy hande. And he gaue it her and lay by her, and she was with chylde by hym. And she gatt here vp and went and put her mantell from her, and put on hyr wydowes rayment. And Judas sent the kydd by hys frende of Odollam, for to receaue hys pledge agayne from the wyfes hande. But he founde her not, Than asked he the men of the same place sayinge, where is the whooze that satt openly by the waye syde? They answered, There was no whooze here. He came therfore to Juda agayne & sayde vnto him: I can not finde her, and also the men of the place sayde, that there was no whooze there. And Juda sayde, let her take it to her, lest we be shamed. Beholde I sente the kydd and thou hast not founde her.

And it came to passe that after .iij. monethes, one tolde Juda sayinge: Thamar thy daughter in lawe hath played the whooze, and wyth playinge the whooze is become great with chylde. And Juda sayde, bryuge her forth, that she maye be brente. And when they brought her forth, she sent to her father in lawe sayinge: by the man vnto whome these thynges pertayne, am I with chylde. And sayde also, looke whose are thys seale, bracelet, and thys staffe. And Juda knewe thē and sayde, she hath bene more ryght wes than I, because I gaue her not to Sela my sonne. And he laye with her nomore.

It fortuned when tyme was come that she shulde be delyuered, beholde there was .ij. twynnes in hyr wombe. And it fortuned, that whan she trauyled, the one put out hys hande and the mydwyfe toke and bounde a reed threde aboute it sayinge, thys is come out fyrst. And it chaunced, that he plucked hys hande backe agayne, and beholde

hys

hys brother came out. And she sayde, wherefore hast thou ☞ rent a rent vpon the? ☜ called his name, Phares. Afterwarde came out his brother that had ꝑ redd threde about hys hande, and his name was called Zarah.

¶ The.xxxix.Chapter.

¶ God prospereth Joseph. Pharaos wyfe tempteth him. He is accused & cast in prison. God hath mercye vpon hym.

IOseph was brought vnto Egypte, and Putiphar * a Lorde of Pharaos (& his chefe stewarde an Egyptian) bought him of the Ismaelytes which had brought him thyther. And God was with Joseph, & he became a luckye man, cõtinuynge in the house of his master the Egyptian. And his master sawe that God was with him, & that God made all that he dyd to prosper in his hande. And Joseph founde grace in hys masters syghte, and serued him. And made hym rular of hys house, and put all that he had in his hande. And it fortuned from the tyme that he had made him rular ouer hys house and ouer all that he had, the Lorde * blessed the Egyptyans house for Josephs sake, and the blessynge of the Lorde was vpon all that he had: in the house, and in the felde. And therefore he left all that he had in Josephs hande, and loked vpon nothynge that was wt hym, saue only on the bread whych he dyd eate. And Joseph was a * goodly persone & a well fauored. And it fortuned after thys, that his masters wyfe cast hyr eyes vpõ Joseph and sayde: come lye with me. But he refused, and sayde to hys masters wyfe: Beholde, my master woteth not what he hath in the house with me, and hath committed all that he hath to my hande. ☞ There is no man greater in the house than I, Neyther hath he kepte any thynge frõ me, but only the, because thou art hys wyfe. Howe than can I do this great wyckednes, and synne agaynst God? And after thys maner spake she to Joseph daye by daye: but he harkened not vnto her, to slepe nere her, or to be in her company.

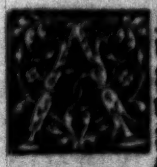
¶ And it fortuned on a certayne conuenient daye, that Joseph entred into the house, to do hys busynes: and there was none of the housholde by, in the house. And she caught him by the garment sayinge: come slepe with me. And he lefte hys garment in hyr hande and fled, and gott hym out. And it chaunced. When she sawe that he had lefte his garment in hyr hande, and was fled out. ☞ (And he not regarded.) She called vnto the men of hir house, and tolde them, sayinge: See, he hath brought in an Hebrewe vnto vs to do vs shame. For he came in to me, for to haue slepe with me. And I began to crye with a lowde voyce. And when he hearde ꝑ I lyfte vp my voyce & cryed, he lefte hys garment wt me, and fled awaye, and got him out.

And she layed vp hys garment by her, vntyll hyr Lorde came home. And she tolde him with these wordes sayinge: Thys Hebrues seruaunte whych thou hast brought vnto vs, came vnto me to do me shame. But as soone as I lyfte vp my voyce and cryed, he lefte hys garment with me and fled out. When his master. ☞ (Worthye to lyght of correction.) hearde the wordes of hys wyfe whych she tolde hym sayinge: after this maner dyd thy seruaunte to me, he waxed wroth.

And the master toke Joseph & put hym in * prison euen in to the place where the kynges prysoners laye bounde. And there continued he in prison, but the Lorde was with Joseph, and shewed hym mercye, and gott hym fauoure in the syghte of the Lorde of ꝑ prison. And the keper of the prison committed to Josephs hande all the prisoners that were in the prison house. And whatsoeuer was done there, that dyd he. And the keper of the prison loked vnto nothynge that was vnder his hande, seynge that the Lorde was with him. For what soeuer he dyd, the Lorde made it to prosper.

¶ The.xl.Chapter.

¶ Joseph expounded the dreames of the two prisoners.



AND it chaunced after this, that the butteler of ꝑ kynge of Egypte and hys baker had offended their Lorde the kynge of Egypte. And Pharao was angrye agaynst his two officers: agaynst ꝑ chefe butler & the chefe baker: and put them in warde in hys chefe stewardes house: euen in the prison and place where Joseph was bounde. And the chefe Stewarde gaue Joseph a charge with them, & he serued thẽ. And they continued a season in warde.

And they dreamed ether of them in one nyght: both the butteler and the baker of the kynge of Egypte which were bounde in the prison house, ether of them his dreame, and eache maness dreame of a sondrye interpretacyon. When Joseph came in vnto them in the morynge, and loked vpon them: beholde, they were sadd. And he asked Pharaos officers that were with hym in hys masters warde sayinge: Wherefore loke ye so sadly to daye? They answered hym: we haue dreamed a dreame, and haue no man to declare it. And Joseph sayde vnto them: Do not interpretynges belonge to God: yet tell me? And the chefe butler tolde his dreame to Joseph, and sayde vnto him: In my dreame me thought there stode a vyne before me, and in the vyne were. iij. braunches, and it was as though it budded, and her blossoms shott forth: and the grapes there of waxed rype.

And

And I had Pharaos cuppe in my hande and toke of the grapes and wronge them into Pharaos cuppe, and delyuered Pharaos cuppe in to hys hande. And Joseph sayde vnto hym: thys is the interpretacion of it. The thre braunches are thre dayes; for wythin thre dayes shall Pharao lyft vp thyne heade, and restore the vnto thyne office agayne, and thou shalt delyuer Pharaos cuppe in to hys hande, after the old maner wherin thou wast wont to geue hym drynke. But yf thou thynke on me wyth the, when thou art in good case, shewe mercye (I praye the) vnto me. And make mencion of me to Pharao, and brynge me out of thys house: for I was stollen out of the lande of the Hebrues, and here also haue I done nothynge at all, wherfore they shulde haue put me in to thys dongeon. When the chefe baker sawe that the interpretacyon was good, he sayde vnto Joseph: me thought also in my dreame, that I had .iij. wyuer basshettes on my heade. And in the uppermost basshet there was of all maner bakemeates for Pharao. And the byrdes dyd eate the out of the basshet that was vpon my head.

D And Joseph answered and sayde: thys is the interpretacyon therof. The thre basshettes are thre dayes, for thys daye thre dayes shall Pharao take thy heade from the, and shall hange the on a tree, and the byrdes shall eate thy flesshe from of the.

And it came to passe the thyrde daye wheych was Pharaos * byrth daye, that he made a feast vnto all hys seruauntes. And he lyfted vp the head of the chefe buttelar and of the chefe baker amonge hys seruauntes. And restored the chefe buttelar vnto hys buttelarshyppe agayne: wheych also reched the cuppe in to Pharaos hande, but he hanged the chefe baker: euen as Joseph had interpreted vnto them. Neyther dyd the chefe buttelar remembre Joseph, but forgat hym.

¶ The .xli. Chapter.

¶ Pharaos dreames are expouded by Joseph. He is made ruler ouer all Egipt. He hath two sonnes: Manasses & Ephraim. The derth begynneth in Egypt.

AND it fortuned after two yeres, that Pharao dreamed, and beholde, he stode by a ryuers syde, & there came out of the ryuer seuen goodly kyne and fatt fleshed, and fedd in a medowe, & .vij. other kyne came vp after them out of the ryuer, euell fauored and leane fleshed, and stode, by the other kyne vpon the brynke of the ryuer. And the euyll fauored and leane fleshed kyne dyd eate vp the seue well fauored and fatt kyne: and Pharao awoke. And he slepte agayne, and dreamed the seconde tyme. And beholde, seuen eares of corne grewe vpo one stalke, ranche and goodly. And agayne, seue thynne eares blasted wyth the east wynde, sprange vp after them and the seuen thynne eares deuowred the seuen ranche and full eares. And Pharao awaked: and se, it was a dreame. And whe the morynge came, his spyrte was troubled. And he sent and called for all the sothesayers of Egypte, and all the wyse men therof, and Pharao tolde the hys dreame: but there was none of the that coulde interpretate it vnto Pharao. Than spake the chefe buttelar vnto Pharao sayinge: I do remembre my fawtes thys daye. Pharao beynge angrie wyth hys seruautes, put me warde [the chefe Stewardes house both me & the chefe baker. And we dreamed both of vs in one nyght, and eche mannes dreame ofa sondrye interpretacyon.

And there was wyth vs a ponge man, an Hebrue borne, seruaunte vnto the chefe Stewarde. To whom whā we tolde them, he declared oure dreames to vs accordynge to ether of oure dreames. And as he declared the vnto vs, euen so it came to passe. For he restored me to myne office agayne, & hanged hym.

Pharao sent therfore and called Joseph. And they brought hym hastely out of * prison. And he shaued hym selfe, and chaunged hys rayment, and came in to Pharao. And Pharao sayde vnto Joseph: I haue sene a dreame, and no man can interpretate it, and I haue herde saye of the, that as soone as thou hearest a dreame, thou canst interpretate it. Joseph answered Pharao, sayinge: Not I, but God shall geue Pharao an answere of peace. And Pharao sayde vnto Joseph: in my dreame me thought I stode by a ryuers syde, and there came out of the ryuer seuen faet fleshed, and well fauored kyne, & fedd in the medowe. And then seuen other kyne came vp after them, poore and very euell fauored and leane fleshed: such as I neuer sawe in all the lande of Egypte, they were so euell fauored. And the seuen leane & euell fauored kyne dyd eate vp the fyrst .vii. fatt kyne. And when they had eaten the vp, a man coulde not perceaue that they had eaten them: but they were still as euell fauored as they were at the begynnynge. And I awoke. And I sawe agayne in my dreame & beholde, .vii. eares sprange out of one stalk,

full and fayre. and. vij. other eares agayne, wythered, thynne and blasted with the eest wynde, ſpringe vp after the. And the thynne eares deuowred the. vij. good eares. And I haue tolde it vnto ye ſothſayers, but there was no man that coulde tell, what it meaneth. And Joſeph anſwered Pharao: both Pharaos dreames are one. And God hath ſhewed Pharao what he is aboute to do. The. vij. good kyne are. vij. yeares: and the. vij. good eares are ſeuen yeares alſo, and it is but one dreame. Lykewyſe, ye. vij. thynne and euell fauored kyne that came out after the, are. vij. yeares: and the. vij. emptye and blasted eares ſhalbe. vij. yeares of hunger.

D Thys wherch I haue ſayde vnto Pharao, is it that God is aboute to do, and ſheweth it vnto Pharao.

Beholde there come. vij. yeare of great plenteouſnes throughe out all the lande of Egypte. And agayne there ſhall aryſe after them. vij. yeares of hunger. And all the plenteouſnes ſhalbe forgott in the lãde of Egypte: And the hũger ſhall cõſume the lãde: neither ſhall the plenteouſnes be knowē in the lande. by reaſon of that hunger that ſhall come after, for it ſhalbe exceadinge great. And as concernynge that the dreame was doubled vnto Pharao the ſecõde tyme, beholde, the thynge is certaynly prepared of God, & God wyll ſhortly bringe it to paſſe.

Nowe therfore, let Pharao prouyde for a man of vnderſtondynge and wyſdome, and ſett hym ouer the lande of Egypte. And let Pharao do thys alſo, that he make offycers ouer the lãde, and take vp the fyfte parte of the lande of Egypte in the. vij. plenteous yeares, and let them gather all the foode of theſe good yeres that come, and lay vp corne vnder the hande of Pharao, that there maye be foode in the cytes, and there let them kepe it: that there maye be foode in ſtoore in the lande, agaynſt the ſeuen yeares of hunger whych ſhall come in the lande of Egypte, that the lande perysshe not thorowe hunger.

E And the ſayinge pleaſed Pharao and all hys ſeruaũtes. Then ſayde Pharao vnto hys ſeruaũtes: where ſhall we fynde ſoch a man as thys is, in whom is the ſpyrete of God? And Pharao ſayde vnto Joſeph: for as moche as God hath ſhewed the all thys, there is no man of vnderſtondynge or of wyſdome lyke vnto ye. Thou therfore ſhalt be * ouer my houſe, and accordynge to thy worde ſhall all my people be ruled, only in ye kynges ſeate wyll I be aboue the. And Pharao ſayde agayne vnto Joſeph: beholde, I haue ſett the ouer all the lande of Egypte. And he toke of hys ryng from hys hande, and put it vpon Joſephs hande, and arayed hym in cloth of rayne, and put a golden

* Pſal. cxlv b Act. vij. b. 1. Mac. vj. f. Daniel. vj. g.

cheyne aboute hys necke, and ſett hym vpon the beſt charett that he had, ſaue one. And they cryed before hym: Bowe the knee, and Pharao made hym ruler ouer all the lande of Egypte.

And Pharao ſayde vnto Joſeph: I am Pharao, wythout the ſhall no man lyfte vp hys hãde or fote in all the lande of Egypte. And he called Joſephs name ☞ ſayphnath Parna. And he gaue hym to wyfe Aſnath the daughter of Putiphar preaſt of On. Than went Joſeph abrode in the lande of Egypte. And he was thyrtye yeare olde ☞ when he ſtode before Pharao kynge of Egypte. And Joſeph departynge from the preſence of Pharao, went thorowe out all the lande of Egypte.

And in the ſeuen plenteous yeares they made theues and gathered vp all ye foode of the ſeuē plenteous yeares which were in the lande of Egypte, and layed vp the ſame in the cytes. The foode of the feldes that grewe rownde aboute euery cyte, layed he vp in the ſame. And Joſeph layde vp corne in ſtoore, lyke vnto the ſande of the ſee, in multitude out of meſure, vntyll he left nõbrynge: For it was wythout nombre. And vnto Joſeph were borne two ſonnes (before the yeares of hunger came) whych Aſnath the daughter of Putiphar preaſt of On, bare vnto hym. And Joſeph called the name of ye G fyrſt ſonne * Manaſſe, for God (ſayde he) * Gen. xli. hath made me forgett all my labour ād all my fathers houſholde. The name of the ſeconde called he Ephraim, for God (ſayd he) hath cauſed me to growe in the lande of my trouble.

And when the ſeuen yeares of plenteouſnes that was in the lande of Egypte were ended, then came the ſeuen yeares of * derth * Act. vij. accordyng as Joſeph had ſayde. And ye derth was in all lãdes: but in all the lãde of Egypte was there yet foode. And when the lande of Egypt alſo began to hunger, the people cryed to Pharao for bread. And Pharao ſayde vnto all the Egyptyans, goo vnto Joſeph, and what he ſayth to you, that doo. And the derth was thorow out all the land. And Joſeph opened all that was in the cytes, and ſolde vnto the Egyptyans. For the hunger wared ſore in the lande of Egypte: And all cõtrees came to Egypte to Joſeph for to bye corne: becauſe that the hũger was ſo ſore in all landes.

¶ The. xlii. Chapter.

¶ Joſephs brethren come into Egypte to bye corne. And he knoweth them and reproeth them. Symeon is put in priſon: the other retorne to their father to fetche Ben Jamin, hys father is lothe to let hym go: but at the laſt he graunteth it.

And Jacob

A Nd Jacob seynge ꝓ there was cozne in Egypt, sayde vnto hys sonnes: why gape ye one vpon another? And he sayd: beholde, I haue heard e that there is cozne in Egypte. * Gete you downe thyther & bye vs cozne from thence, that we maye lyue & not dye. So went Josephs ten brethren downe to bye cozne of the Egyptyans. But Ben Jamin Josephs brother wolde not Jacob sende with his other brethre, foz he sayd: lest some mysfoztune happen hym:

And the sonnes of Israel came to bye cozne amonge other that came, foz there was derth in the lande of Canaan. And Joseph was gouerner in the lande, and solde to all the people of the lande. And hys brethren came, and fel flat on the grounde before hym. B When Joseph sawe hys brethren, he knewe them: and made hym selfe straunge vnto them, and spake roughly vnto them, sayinge: Whence come ye? They answered: out of the lande of Canaan, to bye vytayle. And Joseph knewe hys brethren, but they knewe not hym.

And Joseph remembred his * dreames which he dreamed of them, and sayd vnto them: ye are spies, and to se where the lande is weake is youre compynge. And they sayd vnto him: nay my Lozde: but to bye vitayle thy seruauntes are come. We are all one mās sonnes, and meane truly, and thy seruauntes are no spyes. And he sayd vnto them agayne, nay, but euen to se where the lande is weake, is youre compynge. And they sayde: we thy seruauntes are .xii. brethren, the sonnes of one C man in the lande of Canaan. And beholde, the yongest is thys daye wyth oure father, and one, no man woteth where he is. And Joseph sayde vnto them, ꝓ is it that I spake vnto you, sayinge: ye are spyes. Here by ye shall be proued. By the lyfe of Pharao, ye shall not goo hence, excepte youre yongest brother come hyther. Sende out one of you whych maye fett youre brother, & ye shalbe kepte in preson, that youre wordes maye be pued, whether there be any trueth in you: oz els by the lyfe of Pharao, ye are but spies. And he put them in warde thre dayes.

And Joseph sayde vnto them the thyrde daye: Thys doo and lyue, foz I feare God. If ye meane no hurte, let one of youre brethren be bounde in the house of youre preson, and goo ye bzynge the necessarye foode vnto youre housholdes, but bzynge youre yongest brother vnto me: that your wordes maye be tryed, and that ye dye not. And they dyd so.

D And one sayde to another: we haue verely synned agaynst oure brother, in that we sawe the angwyth of hys soull when he besought vs, & we wolde nat heare him: and therfoze is thys troubyll come vpon vs. And Ruben answered them sayinge: sayde I not vnto you that ye shulde not * synne agaynst the lad, and ye wolde not heare. And see, hys bloude is requyred. They were not aware that Joseph vnderstode them, foz he spake vnto them by an interpreter. And he turned from them & wepte * and turned to them agayne, and comened with them, & toke out Symeon from amonge the, and bownde hym before theyr eyes, and Joseph cōmaunded to fyll theyr sackes wyth cozne, and to put euery mans money in hys sacke, and to geue them vytayle to spende by the waye. And thus dyd he vnto the. And they laded theyr asses wyth the cozne and departed thence. And as one of them opened hys sacke, foz to geue hys asse prauender in the Inne, he spyed hys money: foz it was in hys sackes mouth. And he sayde vnto hys brethren: my money is restored me agayne: Foz lo, it is euen in my sacke. And theyr harte fayled them, and they were astonyed, and sayde one to another: why hath God dealt thus wyth vs? And E they came vnto Jacob theyr father vnto the lande of Canaan, and tolde hym all that had happened them, sayinge: The man, euen the Lozde of the lande spake roughly to vs, and toke vs foz spyes of the coūtre. And we sayd vnto him: we meane truely & are no spyes. We be .xii. brethren, sonnes of oure father, one is awaye, and the yongest is thys daye wyth oure father in the lande of Canaan. And the Lozde of the countre sayde agayne vnto vs: here by shall I knowe yf ye meane truly: leaue one of youre brethren here with me, and take foode necessary foz youre housholdes and get you awaye, & bzynge youre yongest brother vnto me, that I maye knowe that ye are no spyes, but meane truely: So wyll I delyuer you youre brother, & ye shall occupye in the lande.

And it foztuned as they emptyed theyr sackes, beholde: euery mans bundell of money was in his sacke. And whē both they & their F father sawe the būdells of money, they were afrayde.

And Jacob theyr father sayde vnto them: Bye haue ye robbed of my chyldren: Joseph is awaye, and Symeon is awaye, and ye take Ben Jamin awaye. All these thynges are agaynst me. Ruben sayde vnto hys father: Slee my two sonnes, yf I bzynge hym not to the agayne. Delyuer hym to my hande, and I wyll bzynge hym to the agayne: And he sayde: my sonne shall not go downe wyth you. Foz hys brother is dead, & he is left alone. If some mysfoztune happen vnto him by the waye which ye go, yet shall * bzynge my gray head with sozowe vnto the graue.

¶ The.xliij. Chapter.

¶ When Ben Jamin was brought: they entertayned hym right gentely. Symeō is deliuered out of prison. Joseph feasteth all the brethren. They trauell together.

AND the derth was greate in the lande. And it fortuned whē they had eate vp ꝑ corne whych they brought out of ꝑ lāde of Egypte they⁹ father sayde vnto them: goo agayne, & by vs a lytle food. Juda answered hym, and sayde: the man dyd testifye vnto vs, sayinge: * loke that ye se not my face, excepte youre brother be wyth you. If thou wylt sende oure brother wt vs, we wyll go downe, and bye the foode. But yf thou wylt not sende hym, we wyll not goo downe: for the mā sayde vnto vs: loke that ye se not my face, excepte youre brother be wyth you. And Israel sayde: wherfore delt ye so cruelly wyth me, as to tell the man that ye had yet a brother? They answered: The mā asked vs straytly of oure kynred sayinge, is youre father yet alyue? haue ye not another brother? And we tolde hym accordynge to these wordes. Could we knowe ꝑ he wolde saye: bringe your brother downe with you? Than sayde Juda vnto Israel hys father: Sende the lade with me, that we maye ryse & goo, & that we maye lyue & not dye: both we, thou & also oure childzen. I wylbe suerty for hym, of my hādes shalt thou requyre hym. If I bringe hym not to the agayne, & set him before thyne eyes, * than let me bere ꝑ blame for euer. Truly except we had made thys tarryenge: by thys, we had bene there twyse and come agayne.

*Gen.xlij.d.

*Ge.xliiij.g

And they⁹ father Israel sayde vnto thē: If it must nedis be so nowe: than do thus. Take of the best frutes of the lāde in youre vesselles, and bringe the man a present, a curtesye bawme, and a curtesye of hony, spyces and myrre, notts & almondes. And take double money in youre hande. And the money that was brought agayne in youre sackes, take it agayne wyth you, lest peraduenture it was some ouersyghte.

Take also youre brother wyth you and, aryse and goo agayne to the man. And God almyghtye geue you mercye in the syghte of the man, ꝑ he maye delyuer you youre other brother, & this Ben Jamin, and I ☞ shalbe robbed of my chylde, as I haue bene.

Thus tooke they the present and twyse so moch more money in they⁹ hande with Ben Jamin. And rose vp, went downe to Egypte, and stode before Joseph. When Joseph sawe Ben Jamin wyth them, he sayde to the rular of hys house: bringe these men home, and sley and make redye: for these men shall dyne wt me at noone. And the mā dyd as Joseph bad, & brought thē into Josephs house.

When the men were brought into Josephs house, they were afrayde, and sayde: because of the money ꝑ came in oure sackes mouthes at the fyrst tyme, are we brought in, ꝑ he maye pycke a quarell wt vs, & to laye some thynge to oure charge, and to bringe vs in bondage and oure asses also. Therfore came they to the man that was the rular oure Josephs house, & commened with hym at the doore of the house, and sayde:

E

O Syr, we came downe hyther at the fyrst tyme to bye foode: & as we came to an inne, it happened ꝑ we opened oure sackes: and beholde, euery mannes * money was in hys sacke wyth full weyghte: And we haue brought it agayne in oure hande, and other mony haue we brought also in oure handes, to bye foode, but we cannot tell who put oure money in oure sackes. And he sayde: ☞ peace be vnto you, feare not: youre God and the God of youre father hath geue you that treasure in youre sackes, I had youre money. And he brought Simeō out to thē, and the man led them into Josephs house, and gaue them water to washe they⁹ fete, & gaue they⁹ asses prauender: And they made redye they⁹ present agaynst Joseph came at none, for they herde saye that they shulde ☞ eate bred there. Whē Joseph came home, they brought the present into the house to hi, whych was in their handes, & fell flat on the groūde before hym. And he welcomed them courteously sayinge: is youre father that old man whych ye tolde me of, in good healthe and is he yet alyue? they answered: thy seruaūte oure father is in good health, ād is yet alyue. And they bowed downe they⁹ heades, and made obaysaunce.

*Gen.xliij.d

F

*Gen.xliij.

And he lyfte vnge vp his eyes, beheld his brother Ben Jamin his mothers sonne, and sayde: * is this youre yōger brother of whome ye sayde vnto me? And he sayde: God be mercyfull vnto the my sonne. And Joseph made haste (for * hys hert dyd melt vpon his brother) & sought where to wepe, ād entred into his chābre, & wepte there. And he washed his face & came out and refrayned hym selfe, and sayde: set bread on the table.

*Gen.xliij.e and.xlv.a.

G

And they prepared for hym by him selfe, and for them by thē selues, & for the Egyptians which dyd eate with him by them selues, because the Egyptians maye not eate bread with the Hebrues, for that is an abhominacyon vnto the Egyptyans. And they satt before hym: the eldest accordynge vnto hys age, & the yongest accordynge vnto hys youth. And the men merueled amonge them selues. And they brought rewardes vnto thē frō before hym: but Ben Jamins parte was fyue tymes so moch as any of they⁹s. And they dronkynge ☞ were dronke with hym.

☞

The.xliij.

¶ The.xliij. Chapter.

¶ Ioseph accuseth hys brother of theft. Iuda de-
commeth surety for Ben Iamin.

A AND he commaunded the ruler of
his house sayinge: fyll the mẽs sac-
kes wt so ode, as moch as they can
carye, and put euery mans money
in his sacke mouth, and put my syluer cup
in the sackes mouth of the yongest, and hys
corne money also. And he dyd accordinge
to the worde that Ioseph had sayde. And in
the morynynge assoone as it was lyghte, the
men were let goo, they and their asses. And
when they were out of the cytie and not yet
farre awaye, Ioseph sayde vnto the ruelar
of hys house: vp and folowe after the men,
and whan thou dost ouertake them, thou
shalt saye vnto them: wherfore haue ye re-
warded euell for good? is that not the cuppe
☞ in the which my Lord drynketh, ☜ and for
the which he prophecyeth? ye haue euell done
that ye haue done.

B And whan he ouertoke them, he sayde the
same wordes vnto them. And they answe-
red hym: wherfore sayeth my Lord soch wor
des? God forbydd that thy seruauntes shul-
de doo so: Beholde, the money which we
founde in oure sackes mouthes, we brought
agayne vnto the, out of the lande of Canaã:
howe then shulde we steale out of thy Lor-
des house, ether syluer or golde? wyth whõ
soeuer of thy seruauntes it be founde, let him
dye, and we also will be my Lordes bond-
men. And he sayde: Nowe also let it be accor-
dynge vnto youre woordes: he with whom
it is founde, shalbe my seruaũte: and ye shal-
be harmelesse.

C And atonce euery man toke downe hys
sacke to the grounde, and euery man ope-
ned hys sacke. And he serched, and began
at the eldest and left at the yongest. And the
cuppe was founde in Ben Iamins sacke.
Genes.xxxvij.c Then they * rent their clothes, and laded
euery man his asse, and went agayne vnto
the cytie. And Iuda and hys brethren came
to Iosephs house for he was yet there, and
they fell before him on the grounde. And Io-
seph sayd vnto the: what dede is this which
ye haue done? wote ye not that soche a man
as I can prophesye?

Then sayde Iuda: what shall we saye vn
to my Lorde? what shall we speake, or what
excuse can we make? God hath founde out
D the wyckednesse of thy seruauntes. Beholde,
both we & he with whom the cuppe is foun-
de, are my Lordes seruaũtes. And he answe
red. God forbyd that I shulde do so, but the
man with whõ the cuppe is founde, he shal-
be my seruaunte. And go ye in peace vnto
youre father.

Then Iuda went vnto hym and sayde:
oh my Lorde, let thy seruaũte speake a word
in my Lordes eares, and be not wroth
wyth thy seruaunte: for thou art euen as
Pharao. My Lord asked his seruaũte sayin-
ge: haue ye a father or a brother? And we E
answered my Lorde * we haue a father that * Gen.xliij.c.
is olde, and a ponge lad which he begat in
hys age: and the brother of the sayde lad is
dead, and he is all that is left of that mother.
And hys father loueth hym. And thou say-
dest vnto thy seruauntes: bringe him vnto
me, ꝑ I maye sett myne eye vpon him. And
we answered my Lorde, that the lad coulde
not goo from his father, for yf he shulde lea-
ue his father, he were but deed. Than say-
dest thou vnto thy seruaũtes * excepte youre * Gen.xliij.a
youngest brother come with you, loke that
ye se my face no moare.

And when we came vnto thy seruaunt F
oure father, we shewed hym what my lorde
had sayd: And oure father sayd vnto vs: goo
agayne, & bye vs a lytle fode. And we answe
red: we cannot goo downe. Neuertheles: if
yf oure yongeste brother go wt vs, then wyll
we go downe, for we maye not se the man-
nes face, excepte oure youngest brother be wt
vs. And thy seruaunt oure father sayde vn-
to vs: ye knowe that my wyfe bare me.ij.
sonnes. And the one went out from me, and
✠ I sayde: of suertye he is * torne in peaces, ✠
and I sawe hym not sence. And ye take this * gen.xxxvij.g
also awaye frõ me. If some myshortune hap
pen vpõ him, * ye shall bringe my gray heed * Gen.xlij.g.
in sorowe vnto the graue.

Nowe therfore, when I come to thy ser- G
uaunt my father, and the lad be not with vs
(seynge that his lyfe hangeth by the laddes
lyfe) then shall it come to passe, that assoo-
ne as he seeth that the lad is not come, he
wyll dye. So shall we thy seruaũtes * bryn- * Gen.xlij.g.
ge the gray hedde of thy seruaunt our father
with sorowe vnto the graue. For I thy ser-
uaunt became suertye for the lad before my
father and sayde: * yf I bringe him not vn- * Gen.xliij.d
to the agayne, I wyll bere the blame vnto
my father all my lyfe longe. Nowe therfore
let me thy seruaunt byde here for the lad, and
be my Lordes bondman: and let the lad goo
vp wt his brethren. For howe can I goo vp
to my father, yf the lad be not with me? or-
lesse I wolde see the wretchednes that shall
come on my father.

¶ The.xlv. Chapter.

¶ Ioseph maketh hym selfe knowen vnto hys
brethren: and sendeth for hys father.

IOseph coulde no longer refrayne A
before all them that stode by hym.
Wherfore he cryed: bringe furth
all the men from me. And there re-
mayned no man wyth him, whyle Ioseph
vttred hym selfe vnto hys brethren. And he * gene.xlii.e.
* wepte alowde, so that the Egyptyãs, and and.xliii.g.

c iii the

the house of Pharao herde it. And Joseph sayde vnto hys brethren: I am Joseph, doth my father yet lyue? And hys brethren coulde not answere hym, they were so abashed at hys presence. And Joseph sayde vnto his brethren: come nere to me, and they came nere.

* Act.vij.d. ‡ Ge.xxxvij.f. And he sayde: * I am Joseph youre brother ‡ whom ye solde in to Egypte. Nowe therfore be not greued ther wyth, nether let it seme a cruel thynge in youre eyes, that ye solde me hyther. For God dyd send me before you

* Gene.xl.d. to saue lyfe. * For thys is the seconde yeare of derth in the lande, and fyue moo are behynde, in whych there shall nether be earynge nor beruest.

Wherfore God sent me before you to make prouisyon, that ye mygdte cõtynue in the erth, and to saue youre lyues by a greate delyueraũce. So nowe it was not ye that sent me hyther, but God: which hath made me a father vnto Pharao & Lorde of all hys house, & ruler thorowe out all the lãde of Egypte. Haste you, and goo vp to my father and C tell him. This sayeth thy sonne Joseph: God hath made me Lorde of all Egypte. Come downe therfore vnto me, tarye not. And ỹ shalt dwell in the lande of Gosan and be by me: thou and thy chyldren, and thy chyldrens chyldren: thy shepe, and thy beestes, & all that thou hast. And there wyll I make prouisyon for the, for there remayne yet .v. yeares of derth, lest thou & thy household and all that thou hast come to pouertye.

And beholde, youre eyes do se, & the eyes also of my brother Ben Jamin, that myne awne mouth speaketh to you. Therfore tell D my father of all my honoure in Egypt and of all that ye haue sene, and make haste and bringe my father hyther. And he fell on hys brother Ben Jamins necke and wepte, and Ben Jamin wepte on hys necke. Moreouer he kyssed all hys brethren and wepte vpon them. And after that, hys brethren talked wyth hym. And the tydynges came vnto Pharaos house, so that they sayde: Josephs brethren are come, & it pleased Pharao well and all hys seruauntes.

E And Pharao spake vnto Joseph: saye vnto thy brethren, this do ye: lade youre beestes and get you hence, vnto the lande of Canaan, Take youre father, and youre households and come vnto me, and I wyll geue you the good of the lande of Egypte, and ye shall eate the fatt of the lãde. And thou also shalt commaunde them. Thys do ye: take charettes wyth you out of the lande of Egypte, for youre chyldren and for youre wyues: and bringe your father, and come. Also, regarde not youre stuffe, for the good of all the lande of Egypte is youres.

F And the chyldren of Israel dyd euen so. And Joseph gaue them charettes accordyng to the commaundement of Pharao, and gaue them vytayle also to spende by the waye. And he gaue vnto eche of them chaunge of rayment: but vnto Ben Jamin he gaue .iij. hundred peces of syluer and .v. chaunge of rayment. And vnto hys father he sent after the same maner .x. asses ladē wyth good, out of Egypt, and .x. she asses laden wyth corne, bred and meate: for hys father by the waye. So sent he hys brethren awaye to departe: And he sayde vnto them: se that ye fall not out by the waye.

They departed therfore from Egypt and G came in to the lande of Canaan vnto Jacob theyr father, and tolde hym sayinge: Joseph is yet alyue, & is gouerner ouer all the lande of Egypte. And Jacobs hert wauered, for he beleued them not. And they tolde hym all the wordes of Joseph, whych he had sayde vnto them. And when he sawe the charettes whych Joseph had sent to carye hym, the spyrete of Jacob theyr father reuyued. And Israel sayde: I haue ynough that Joseph my sonne is yet alyue: I wyll goo, and se hym, yer that I dye.

¶ The .xlvi. Chapter.

¶ Jacob wyth all hys housholde goeth to Joseph in to Egypt. The genealogye of Jacob. Joseph meeteth hys father.

ISrael toke hys iourney w A all that he had, and came vn to Beer Seba & offred offringes vnto the God of his father Isahac. And God spake vnto Israel in a visyõ by nyght sayenge: Jacob, Jacob. And he answered: here am I. And he sayde: I am God, the God of thy father, fere not to goo downe into Egypt. For I wyll there make of the a great people. I will goo downe with the into Egypt, & I will also bringe the agayne, and Joseph shall put hys hande vpon thyne eyes. And Jacob rose vp from Beer Seba. And ỹ sonnes of Israel caryed Jacob theyr father, and their chyldrē & theyr wyues in the charettes whych Pharao had sent to carye him. And they toke theyr catell and the goodes which they had gotten in the lande of Canaan, & came in to Egypte: both Jacob & all hys seed with hym, hys sonnes & hys sonnes sonnes with hym, his daughters and hys sonnes daughters and all hys seed brought he with hym in to Egypte.

These are the names of the chyldrē of Is- B rael whych came in to Egypte, both Jacob & his sonnes: * Rubē, Jacobs first sonne. The * Gen.xl. and.xlvi. Num.xxvi. 1. Para.v. chyldren of Rubē: Hanoch, and Pallu, Hezron & Charmi. The chyldrē of Symeon: Jemuel, Jamin, Ohad, Jachin, & Zohar & Saul the sonne of a Cananitish womā. The chyldren of * Leui: Gerson, Kahath and Merari. * 1. Par.vi.

The

The chyldren of * Juda: Er, & Onan, Sela, and Pharez and zerah, But Er & Onan dyed in the lande of Canaan, The chyldren of Pharez also were Hezron & Hamul. The chyldren of Isachar: Tola, Phua, Job and Simron. The chyldren of zabulon: Sered, Elon & Jahelieel. These be the chyldren of Lea whych she bare vnto Jacob in Mesopotamia with his daughter Dina. All the soules of hys sonnes and daughters make. xxx. and.iij.

The chyldren of Gad: ziphion, & Haggi, Suni, and Ezbon, Eri, & Arodi, and Areli. The chyldren of * Asser: Jemna, and Jesua, Jesui, and Bzya and Serah theyr syster. And the chyldren of Bzya: Heber and Malchiel. These are the chyldren of Silpha, whom Laban gaue to Lea hys daughter. And these she bare vnto Jacob euen. xvi. soules.

The chyldren of Rahel Jacobs wyfe: Joseph and Ben Jamin. And vnto Joseph in the lande of Egypte were borne: Manasses and Ephraim whych * Asnath the daughter of Putiphar preast of On bare vnto hym. The chyldren of * Ben Jamin: Bela, Becher, Asbel, Gera, Naeman, Ehi & Ros, Mupim, Huvim and Ard. These are the chyldren of Rahel, whych she bare vnto Jacob, xiiii. soules altogether. The chyldren of Dan: Husim. The children of Nephtali: Jahezeel, Guni, Jezer and Sillem. These are the sonnes of Bilha, whych Laban gaue vnto Rahel hys daughter, and she bare these vnto Jacob, altogether. vii. soules. And so the * soules that came vnto Jacob into Egypte, whych came out of hys loyns (beside Jacobs sones wyfes) were all together. lx. and. vi. soules. And the sonnes of Joseph, which were borne hym in Egypte, were. ij. soules: So that all the soules of the house of Jacob whych came into Egypte, are. lxx.

And he sent Juda before hym vnto Joseph, to directe hys face vnto Golan, & they came in to the lande of Golan. And Joseph made redye hys charett, and wet vp to mete Israel hys father vnto Golan, and presented hym selfe vnto hym, and fell on hys necke, and wepte vpon hys necke a good whyle. And Israel sayde vnto Joseph: Nowe am I contente to dye, in somoch as I haue sene the and because thou art yet alyue.

And Joseph sayde vnto hys brethren, and vnto hys fathers house: I wyll goo vp and shewe Pharao & tell hym: Myne brethren and my fathers house which were in the lande of Canaan, are come vnto me, and they are shepherdes (for they were mē of catell) & they haue brought theyr shepe and theyr oxē and all that they haue. And yf it chaūce that Pharao call you, and aske you, what youre occupacyon is, ye shall answere: thy seruaūtes haue bene men occuppyed aboute catell, from our chyldhode vnto thys tyme, we and oure fathers, that ye maye dwell in the lāde of Golan. For euery shepe keper is abhominacyon vnto the Egyptyans.

¶ The.xlvij Chapter.

¶ Jacob cometh before Pharao: and vnto hym is geuen the lande of Golan. He maketh hys sonne to swere for hys buryall.

Joseph came therfore and tolde Pharao and sayde: my father and my brethrē, theyr shepe and their oxen and all that they haue, are come out of the lande of Canaan, and beholde, they are in the lande of Golan. And Joseph toke of the hynmost of hys brethren: euen fyue men, and presented them vnto Pharao. And pharao sayde vnto hys brethren: what is youre occupacyon? And they answered Pharao: shepherdes are thy seruauntes, both we & also oure fathers. They sayde moreouer vnto Pharao: for to * sogeorne in the lande are we come, for thy seruauntes haue no pasture for theyr shepe, so sore is the famesshment in the lāde of Canaan. Nowe therfore let thy seruauntes dwell in the lande of Golan.

And Pharao sayde vnto Joseph: thy father and thy brethren are come vnto the. The lād of Egypte is before the: In the best place of the lande make both thy father and thy brethren dwell: euen in the lande of Golan let them dwell. Moreouer yf thou knowe any men of actiuite amonge them, make them ruelars ouer my catell. And Joseph brought in Jacob hys father, and sett hym before Pharao. And Jacob ☞ blessed Pharao. And Pharao sayde vnto Jacob: howe olde art thou? Jacob sayde vnto Pharao: ☞ the dayes of my pilgremage are an hundred and. xxx. yeares. Fewe & euell haue the dayes of my lyfe bene, and haue not attayned vnto the yeares of the lyfe of my fathers in the dayes of theyr pilgremages. And Jacob ☞ blessed Pharao, and went out from hym. And Joseph prepared dwellynges for hys father and hys brethren, and gaue them possessyons in the land of Egypte, in the best of the lande: euen in the lande of Rameses, as Pharao had commaunded. And Joseph made prouisyon for hys father, hys brethren & all his fathers housholde wyth bread, euen as yonge chyldren are fedd.

There was no bread in all the lande, for the derth was exceadynge sore: so that the lande of Egypte and the lande of Canaan, were famesshed by the reason of the derth. And Joseph brought together all the money that was founde in the lande of Egypte and of Canaan, for the corne whych they boughte: and he layde vp the money in Pharaos house. When money fayled in the lande

of Egypte & of Canaan, all the Egypcyans came vnto Joseph and sayde: geue vs bred: wherfore suffrest thou vs to dye before the D whan oure money is spent? Then sayde Joseph: bringe youre catell, & I wyll geue yow for your catell, yf ye be without money. And they brought theyr catell vnto Joseph. And Joseph gaue them bread for horses & shepe, and oxen, and asses, and fed the wyth bread for all theyr catell that yeare.

But when that yeare was ended, they came vnto hym the nexte yeare, & sayde vnto him: we will not hyde it from my Lord how y oure money is spent, my Lord also had our catell & beastes, neyther is there ought left in the syght of my Lorde, but euen oure bodies and our lãdes. Wherfore letest thou vs dye before thyne eyes, & the lande to goo to nought? by vs & our lãdes for bread: & both we and oure landes will be bõde to Pharao. Onely geue vs seed, that we maye lyue and not dye, & that the lande goo nat to wast.

E And so Joseph bought all the lãd of Egypte for Pharao. For y Egypcians solde euery man hys lande because the derth was sore vpon thẽ: & so the lãde became & Pharaos. And he appoynted the people vnto y cytes, frõ one syde of Egypte vnto the other: only the lande of the prestes bought he not. For the prestes had an ordinaunce of Pharao, y they shulde eate that which was appoynted vnto thẽ: which Pharao had geuẽ thẽ wherfore they solde not theyr landes.

Thẽ Joseph sayde vnto the folke: beholde I haue boughte you thys daye & youre lãde for Pharao. Take there bread & sede & sowe the lãd. And of the encreace, ye shall geue the fyfte parte vnto Pharao, & .iiij. partes shalbe youre awne, for sede of the feld: & for you, and them of youre houshoulders, and for youre chyldren, to eate. And they answered: Thou haste saued oure lyues. Let vs fynde grace in the syghte of my Lord, & we wyll be Pharaos seruaũtes. And Joseph made it a lawe ouer the lande of Egypte vnto thys daye: that Pharao shulde haue the fyfte parte, excepte the lande of the prestes only, whych was not Pharaos.

And Israel dwelt in Egypte: euen in the coũtre of Golan. And they had theyr possessyons therin, & grewe and multiplied exceadyngly. Wherouer, Jacob lyued in the lande of Egypte .xvij. yeares, so that the hole age of Jacob was an hundred and .xlvij. yeare.

G When the tyme drewe nye, y Israel must dye: he sent for his sonne Joseph, & sayde vnto hym: If I haue foũde grace in thy syghte, oh, put thy hande nowe vnder my thye, and deale mercyfully and truely wt me, that thou burye me not in Egypte: but I will lye with my fathers, and thou shalt carye me out of Egypte, & burye me in theyr buryall. And he answered: I wyll do as thou hast sayd. And he sayde * swere vnto me. And he sware vnto hym. And Israel, & wozshypped toward the bedds head. * Gen.xl. D

C The .xlviij. Chapter.

C Jacob lyeth sycke. He blesseth Ephraim and Manasses for hys sonnes: and bleseth them.

After these deades it happened, y a messaũger sayde vnto Joseph: thy father is sycke. And he toke wt him his .ii. sonnes, Manasses & Ephraim. Then was it sayd vnto Jacob: beholde, thy sonne Joseph cõmeth vnto the. And Israel toke his stregth vnto hym, & satt vp on the bedd, & Jacob sayde vnto Joseph: God allmyghtie apeared vnto me at * Lus in the lande of Canaan, & bleseth me, & sayde vnto me: beholde, I wyll make the growe, & wyll multiplye the, & wyll make a great * nombre of people of the, and wyll geue thys land vnto thy seed after the vnto an euerlastyng possessyõ. And now thy .ii. sonnes Manasses & Ephraim which were borne vnto the in y lande of Egypte, before I came to the in to Egypte, are myne: euẽ as Ruben & Symeõ are myne. And the childzen which thou hast gotten after thẽ, shalbe thyne awne: & shalbe called after the names of theyr brethzẽ in theyr enheritaunce. And whan I came from Mesopotamia, Rahel * dyed vpon my hãd in the lande of Canaan, by the waye: when ther was but a feldes bzede to come vnto Ephzat. And I buryed her there in y waye to Ephzat. The same is Bethlehem. * Gen.xxxv. * Gen.xlviij. * Gen.xxxv. A B

And Israel behelde Josephs sonnes and sayde: what are these? Joseph sayd vnto his father: they are my sonnes which God hath geuẽ me here. And he sayde: oh, bringe them to me, & let me bielsse thẽ. And the eyes of Israel were dymme for age, so y he coulde not well see. And he brought them to hym, and he kyssed them and embraced them. And Israel sayde vnto Joseph: I had not thought to haue sene thy face, ãd yet loo, God hath shewed it me and also thy seed. And Joseph toke them awaye from his lappe, & wozshypped on the grounde before hym. C

Than toke Joseph them both: Ephraim with his ryghte hande towarde Israels left hãde, & Manasses wt hys left hãde, towarde Israels

Israels ryghte hande, & brought them vnto hym. And Israel stretched out hys ryghte
& handes & layde it vpon Ephraims heade which was the ponger, & hys lyfte hãde vpõ Manasses heed, gydinge hys handes wysely, for Manasses was the elder. And he blessed Joseph & sayde: God, before whome my fathers Abraham & Isahac dyd walke, God whych hath fedd me all my lyfe longe vnto thys daye, And the angell whych hath delyuered me from all cuyll, bielle these laddes: & let my name be named in them, & the name of my fathers Abrahã & Isahac, & that they maye growe into a multitude in the mydes of the erth.

When Joseph sawe that hys father layde hys ryghte hãde vpon ỹ heade of Ephraim, it displeased him. And he lyfte vp his fathers hande, to haue remoued it from Ephraims
D heade vnto Manasses heade, & Joseph sayde vnto hys father: Not so my father, for thys is the eldest. Put thy ryght hande vpon hys heade. And hys father wolde not, but sayde: I knowe it well my sonne, I knowe it well. He shalbe also a people & shalbe great. But hys ponger brother shalbe greatter than he, and hys seed shall be full of people. And he blessed them that daye and sayde: In the let Israel bielle & saye: God make ỹ as Ephraim and as Manasses. And sett Ephraim before Manasses.

And Israel sayde vnto Joseph: beholde, I dye. And God shalbe wyth you and bryng you agayne vnto ỹ lãde of youre fathers. Moreouer I haue geuen vnto the, a porcyõ
* John.iiii.a of * lande aboue thy brethren, which I gatt out of the hãde of the Amorite in my swerde and in my bowe.

¶ The.xlix. Chapter.

¶ Jacob bieſſeth all his awne ſonnes and sheweth ehi what is to come. He appoynteth where he wylde buryed and dyeth.

A AND Jacob called for hys sonnes and sayde: come together, that I maye tell you what shall happen you in the last dayes. Gather you together, and heare ye sonnes of Jacob, herken vnto Israel youre father.

Gen.xrix.f. Ruben * myne eldest sonne, thou art my myghte and the beginnynge of my strength,
» » the noblenesse of dignyte, and the noblenesse of power. Unstable as water. Thou shalt not be the chefest, because thou wentest vp to thy fathers bed. Euen then dyddest thou defyle it, & it was nomore my couche.

The brethren Simeon and Leui, cruell instrumentes in their habitaciõs. Into their secretes come not my soule, vnto their congregacyon be my honoure not coupled: for
Gen.xrxiiii.d in their * wrath they slewe a man, & in their
» selfe wyll they, » digged downe a wall. Cursed be their wrath, for it was shamelesse, and their fearsnes, for it was cruell. I wyll deuide them in Jacob, & scater them in Israel. B

Juda thou art he, whõ thy brethren shall prayse. Thy hande shalbe in the * necke of *i.Para.b.d
thyne enymies, thy fathers children shall stoupe before the. Juda is a * lyons whelpe, *Mich.b.c.
from thy spoyle my sonne thou art come an hye. He layde hym downe and couched hym selfe as a lyon, and as a * lioneſſe. Who wyll *Gen.xrxii.d
stere hym vp? The & sceptre shall not departe frõ Juda, and a lawgeuer frõ betwene hys fete, vntyll & Syloe come. And vnto & hym shall the gatherynge of the people be. He shall bynde his fole vnto ỹ vyne, and hys asses colt vnto the braunche. He washed hys C
garment in wyne, and hys mantell in the blonde of grapes. Hys eyes are redder than wyne, & his teeth whytter then mylke.

* Zabulon shall dwell besyde the hauen *Jos.xrviii.a
of the see and nye the hauen of shyppes. His border shalbe vnto Sydon.

Jsachar a stronge asse conchynge hym downe betwene .ij. bordens, and sawe that rest was good, & the lande that it was pleasant, and bowed hys shulder to beare, and became a seruaunte vnto tribute. * Dan shall *Jud.xiii.
& iudge hys people & the trybes of Israel. xiiii.xv.xvi.
Dan shalbe a serpẽt in the waye, an edder in xvii.xviii.
the path, byting the horse heles and hys ryder fell backwarde: after thy saluacyon haue I loked (o Lorde.) D

Gad, an hoost of men shall ouercome him, And he shall ouercome at the last.

Of Asser: his bread shalbe & fat, and he & shall geue pleasures for a kynge.

Nephtalim is a swyfte hynde, geuynge goodly wordes. That florysshynge childe Joseph, that plenteous chylde by the well spde, the daughters ran vpõ the wall. They haue prouoked hym, and shot hym throgh with dartes. The archers haue enuyed him: But hys bowe abode fast, and the armes of hys handes were made stronge, by the handes of the myghtye God of Jacob. Out of hym shall come an herde man, a stone in Israel: from thy fathers God which hath helped the, and with the almyghtye which hath D
blessed the wyth blessynges from heauen aboue, wyth blessynges of the depe that lyeth vnder, and wyth blessynges of the brestes and of the wombe. The blessynges of thy father were stronger then the blessynges of my elders, vnto the vtmost of the hylles of ỹ worlde, and they shalbe on the heade of Joseph, and on the toppe of the heade of hym ỹ was separat from his brethren.

Ben Jamin shall rauesshe as a & wolfe. & In ỹ morninge he shall deuoure the praye, and at nyghte he shall deuyde the spoyle.

All these are the .xij. trybes of Israel, and thys their father spake vnto them and blessed them, euery one of them bieſſed he wyth

a stuerall biellynge. And he charged them, and sayde vnto them: When I shalbe gathered vnto my * people, burye me wyth my fathers, in the caue that is in the felde of Ephron the hethyte, in the double caue that is in the felde by the countre of Mamre in the lande of Canaan. Whych felde Abraham boughte of Ephron the hethyte for a possellyon to burye in, where as were buryed Abraham and Sara hys wyfe. And where as were buryed Isahac & Rebecca his wyfe. And there I buryed Lea. The felde and the caue that is therin, was bought of the chyldren of Heth.

*Ge.xxv.c.

And when Jacob had commaunded all that he wolde vnto hys sonnes, he plucked vp his fete vnto the bedd and dyed, and was * put vnto hys people. And Joseph fell vpō hys fathers face, and wepte vpon hym, and kyssed hym.

*Act.vij.c.

¶ The.l. Chapter.

¶ Jacob is buryed Joseph forgyueth hys brethren the iniury that they dyd to hym. And he dyeth.

A Nd Joseph commaunded hys seruauntes the Phisicyons, to embawme hys father, and the Phisicyens embawmed Israel xl. dayes longe, for so lōge doth the embawmynge last, and the Egyptians bewayled hym lxx dayes.

And when the dayes of weppynge were ended, Joseph spake vnto the house of Pharao sayinge: If I haue founde fauoure in youre eyes, speake in the eares of Pharao sayynge: my father made me sweare & sayde: loo, I dye, * burye me in my graue whych I haue made me in the lande of Chanaan. Nowe therfore let me goo and burye my father, and thā will I come agayne. And Pharao sayde, goo and burye thy father, accordynge as he made the sweare.

*Ge.xlvij.g.

And Joseph went vp to burye hys father, and with hym went all the seruauntes of Pharao that were the elders of his house, and all the elders of the lande of Egypte, & all the house of Joseph, and his brethren and hys fathers house, only theyr chyldren and their shepe and their catell lefte they behynde in ỹ land of Gosan. And there went with him also Charettes and horsmen: & it was an exceadynge great companye.

And they came to the corne flooze of Atad whych is beyonde Jordane, and there they made a great and exceadynge sore lamentacyon. And he * mourned for hys father. vij. dayes. And when the inhabiters of the lande (euen the Cananytes) sawe the mournynge in the corne flooze of Atad, they sayde: thys is a greate mournynge vnto the Egyptians. Wherfore ỹ name of the place is called, The mournynge of the Egyptians, and it is beyonde Jordane: And hys sonnes dyd vnto him accordynge as he had commaunded the.

*Eccl.xxvij.b

For hys sonnes caryed hym * in to the lande of Canaan, and buryed him in the double caue of the felde: which caue * Abraham boughte, and the felde also, to be a place to burye in, of Ephron ỹ hethite before Mamre. And Joseph returned in to Egypte agayne, he and hys brethren (and all that went vp with him to burye hys father,) allone as he had buryed hym.

*Gen.xlix.c. Act.vij.b. *Ge.xxiij.

And when Josephs brethren sawe that their father was dead, they sayde: Joseph myghte fortune to hate vs & * rewarde vs agayne all the euell which we dyd vnto him. And they dyd a commaundement vnto Joseph sayinge, thy father charged vs before hys deeth sayinge: Thys wyle shall ye saye vnto Joseph, forgeue (I prayethe) the trespace of thy brethren, and theyr synne: for they rewarded ỹ euell. And nowe (we prayethe) forgeue the trespace of the seruauntes of thy fathers God. And Joseph wepte, when they spake vnto hym.

*Ge.l.a.

For hys brethren came vnto hym, & fell flat before hys face sayinge: beholde, we be thy seruaūtes. To whō Joseph sayde * feare not. Am I God? ye thought euell agaynst me: but God turned it vnto good, to bringe to passe, as it is thys daye, and to saue moch people alyue. Feare not therfore, Nowe, I will norysche you, and youre chyldren, and he comforted them, & spake kyndly vnto them.

*Gen.l.

Joseph dwelt in Egypte he and hys fathers house, and Joseph lyued an hundred and.x. yere. And Joseph sawe * Ephraims chyldren, euen vnto the thyrde generacyon. And vnto Machir the sonne of Manasses were chyldren borne, on Josephs knees.

*Deu.xxiij. Job.xlij.a. Act.vij.c. Psa.cxxvij. Psa.cxxix.

And Joseph sayde vnto hys brethren: I dye. And God wyll surelye visyte you & bringe you out of this lande, vnto the lande whych he sware vnto Abraham, Isaac and Jacob. And Joseph toke an ooth of the chyldren of Israel, sayinge: God wyll not fayle but visyte you: and ye shall carye my * boones hence. And so Joseph dyed, when he was an hundred & .x. yere olde. And they embawmed hym wyth spices, puttynge him in a chest in Egypte.

*Deu.xxxiij.a. Exo.xiij.a. Josu.xxiij.

¶ The end of the fyrst

boke of Moses: called in the hebrue, Bereschyth, and in the Latyn, Genesis.

¶ The second boke of Moses called in the Hebrue: Ueelleh Schemoth: And in the Latin, Exodus.

The fyrst Chapter.

¶ The chyldren of Jacob are nombred. The newe Pharao oppresseth them. The acte of the godly mydwiues.

THese are the names of the childzen of Jsrael, whych came to Egypte wyth Jacob, euery man came wt hys houshold: Rubē, Simeō, Leui, and Juda, Jsachar zabulon, and Beniamin, Dan, Nephtali, Gad and Aser. All the soules þ came out of the loynes of Jacob were.lxx. But Joseph was in Egypte allredie. And Joseph dyed and all hys brethren and all that generacyon, and the * chyldren of Jsrael grewe, encreased, multiplyed, ād warred exceadinge myghtye: and the lande was full of them.

But there rose vp a newe kynge in Egypte wyych knewe not Joseph. And he sayde vnto his folke: beholde, the people of þ chyldrē of Jsrael are greater and myghtyer than we. Come on, let vs playe wisely wyth thē, lest they multiplye, & lest it happen, that (yf there chaunce any warre) they ioyne thē selues vnto oure enemyes and fyghte agaynst vs, and so gete them out of the lande.

Therfore dyd they sette taskmasters ouer them, to kepe them vnder wt burthens. And they bylte vnto Pharao treasurecities: Phiton and Rameses. But the more they vexed thē, the moare they multiplyed and grewe, so that they abhorred the chyldren of Jsrael. And the Egyptiās helde the chyldren of Jsrael in bondage without mercye. Therfore was their lyfe bytter vnto thē in that cruell bondage, in claye & bryche, and all maner of worke i þ felde. For all their bōdage which they serued them, was full of tyrannye.

And the kynge of Egypte sayde vnto the mydwiues of the Hebruel women, of which the ones name was Sephora and the other Phua: when ye do the office of a mydwife to the women of the Ebrues and se in the byrth tyme that it is a boye, ye shall kyll it. But yf it be a daughter, it shall lyue. Not withstondynge the mydwiues feared God and dyd not as the kynge of Egypte cōmaunded them: but saued the men chyldren.

And the kynge of Egypte called for the mydwiues and sayde vnto them: why haue ye delt on thys maner, and haue saued the menchyldren? And the mydwiues answered Pharao, that the Hebrues wemen are not as the wemen of Egypte: for they are sturdie women, and are delyuered yer the mydwyues come at thē. And God therfore delt well with the mydwyues. And the people multiplyed and waxed very myghtye. And it fortuned because the mydwyues feared God, & he made them houses.

And Pharao charged all hys people, sayinge: All the menchyldren that are borne, cast into the ryuer, and saue the maydechyldren alyue.

¶ The seconde Chapter.

¶ Moses is borne and cast into the flagges. He is take vp of Pharaos daughter. He kylleth þ Egyptian. He fleeth and marryeth a wyfe. The Jsraelites crye vnto the Lorde.

ANd ther went a mā of * the house of Leui. And toke a daughter of Leui. And the wyfe conceaued and bare a sonne. And when she sawe that it was a proper chylde * she hyd hym thre monethes. And when she coulde no longer hyde him, she toke a basket of bulrusshes and dawbed it with slyme and pytche, and layde the chylde therin, and put it in the flagges by the ryuers brynke. And his sister stode a farre of, to wete what wold come of it. ‡ And the daughter of Pharao came doune * to washe herselfe in the ryuer, and hyr maydens walked alonge by the ryuers syde. And when she sawe the basket amonge þ flagges, she sent hyr mayde to fetch it. And when she had opened it, she sawe it was a chylde: and beholde, the babe wepte. And she had compassyon on it, and sayde: it is one of the Hebrues chyldren. Then sayde hys syster vnto Pharaos daughter: shall I go and call vnto the a nurse of the Hebrues wemen, to nurse the, the chylde? Pharaos daughter answered her: Goo. And the mayde ranne and called the chyldes mother. To whom Pharaos daughter sayde: Take thys chylde awaye, and nurse it for me, I will rewarde the. And the woman toke the chylde, and nursed it vp.

The chylde grewe, & she brought it vnto Pharaos daughter, & it was made hyr sōne, & she called the name of it Moses, because (sayde she) I toke him out of þ water. And it happened in those dayes, when Moses was waxed

wared great, that he went out vnto his bre-
thren and loked on their burdens, & spied an
Egyptian smytynge an Hebrue whych was
one of hys brethren. And he loked rounde a-
boute, and when he sawe no mã by, he sle we
the Egyptiã, and hyd him in the sonde. And
whã he was gone out another daye: beholde
two Hebrues stroue to gether. And he sayde
vnto hym that dyd the wronge: wherfore
smytest ꝓ thy felowe? he answered: * who
made the a man of auctorytye to iudge vs?
* Act.vij.d. Gene.xix.b. Speakest thou to kyll me, as thou killedst
the Egyptian? And Moses feared & sayde: of
a suertie thys thynge is knowne: And Pha-
rao herde of it, and went aboute to slee Mo-
ses: And Moses flyenge frõ the face of Pha-
rao, dwelt in the lande of Madian, and he sat
doune by a welles syde.

The preast of Madian had. vij. daughters which came and drewe water, and fyl-
led the troughes, for to water their fathers
shepe. And the shepardes came & droue them
awaye: but Moses stode vp and helped thẽ,
and watered their shepe. And when they ca-
me to Raguel their father, he sayde: howe
happeneth it ꝓ ye are come so soone to daye?
And they answered: a man of Egypte dely-
uered vs frõ the hande of the shepardes, and
so drewe vs water, & watered the shepe. He
sayde vnto hys daughters. And wher is he?
why haue ye so lefte the man? Call hym that
he maye eate bread. And Moses was cõtent
D to dwell with the man. And he gaue Moses
Zephora hys daughter, which whan she bare
a sonne. * called him Gerson: for he sayde: I
* Exo.xviij.a haue bene a straunger in a straunge lande.

pp (And she bare yet another sonne, whom he called Elie-
zer, sayinge: the God of my father is myne helper, and hath
ꝓ me out of the handes of Pharao.)

And it chaunced in processe of tyme, that
the kynge of Egypte dyed, and the chyldren
of Israel syghed by the reason of bondage,
and cryed. And their cõplaynt came vp vnto
God from the bõdage: and God hearde their
mone. And God remembred hys promyse
with Abraham, Isaac and Jacob. And God
☞ loked vpon the chyldren of Israel, and
☞ God had respecte vnto them.

¶ The. iij. Chapter.

¶ Moses kepeth shepe. God appeareth vnto hym
in a bush, & sendeth hym to the chyldren of Israel,
and to Pharao that tyraunt.

MOses kepte the shepe of * Jethro
hys father in lawe, preest of Ma-
dian, and he droue the flocke to the
backeslyde of the desert, and came
to the mountayne of God, Horeb.
* Act.vij.a. A.
* And the angell of the Lorde appeared vn-
to him in a flame of fyre out of the myddes of
a bush. And he loked, & beholde, ꝓ bush bur-
ned wt fyre, and the bush was not consumed.
* Act.vij.a. Act.ij.d.
Therfore Moses sayde: I wyll goo nowe,
and see thys greate syght, howe it cometh ꝓ
the bushe burneth not. And when the Lorde
sawe that he came for to see, God called vn-
to him out of the myddes of the bushe, and
sayde: Moses, Moses. He answered: here am
B I. And he sayde: * come not hyther, put thy
* Josue.v.a. shoes of thy fete: for ꝓ place where on thou
standest is ☞ holy grounde. And he sayde
☞ I am the God of thy father, ꝓ God of Abra-
2 Mat.xij. Mar.xij.c. Lu.xx.c.
ham, the God of Isahac & the God of Jacob
And Moses hyd his face, for he was afrayed
to loke vpon God.

And the Lorde sayde: I haue surely sene
the trouble of my people whych are in Egy-
pte, and * haue herde their crye ☞ from
☞ the face of their taskemasters. For I knowe
* Exo.iij.a. Exo.vi.a.
their sorowes, and am come downe to dely-
C uer them out of the hande of the Egyptians,
and to bringe them out of that lande vnto
a good lande and a large: and vnto a lande
that floweth wyth mylcke and hony: euen
vnto the place of the Cananites and Hethi-
tes, and Amorites, and Pherezites, and He-
ui tes, and of the Jebusites. Nowe therfore,
the complaynt of the chyldren of Israel is
come vnto me, and I haue also sene the op-
pressyon wherwith the Egyptians oppresse
them. Come thou therfore, and I wyll sende
the vnto Pharao, that thou mayest bringe
my people the chyldre of Israel out of Egy-
pte. And Moses sayde vnto God: what am
D I to goo vnto Pharao, and to bringe the
chyldren of Israel out of Egypte? And he
answered: I wyll be wyth the. And thys
shalbe a token vnto the that I haue sent the:
after that thou hast brought the people out
of Egypte, ye shall serue God vpon thys
mountayne.

And Moses sayde vnto God: beholde,
when I come vnto the chyldren of Israel,
I shall saye vnto them: the God of youre fa-
thers hath sent me vnto you, and yf they
saye vnto me, what is hys name, what ans-
were shall I geue them? And God ansswe-
red Moses: I am that I am: and he sayde:
thys shalt thou saye vnto the chyldren of Is-
rael. I am hath sent me vnto you. And God
E spake further vnto Moses: thus shalt thou
saye vnto the chyldren of Israel * the Lor-
* Deu.xij.
de God of youre fathers, the God of Abra-
ham, the God of Isahac, and the God of Ja-
cob hath sent me vnto you: thys is my name
for euer

for euer, and thys is my memoryall into generacyon and generacyon. Goo and gather the elders of Israel to gether, and thou shalt saye vnto them: the Lorde God of youre fathers, ꝑ God of Abrahã, the God of Isahac, and the God of Jacob apeared vnto me, and sayde: In visitynge haue I visited you, and knowe that which is done to you in Egypte And I haue sayde, I wyll bringe you out of the tribulacyon of Egypte vnto the lande of the Cananytes, and hethites, and Amorytes, and Pherezytes, and heuytes, and Jebusytes: euen vnto a lande ꝑ floweth wyth mylcke and hony.

And whan they heare thy voyce then goo, both thou and the elders of Israel shall go vnto the kynge of Egypte, and saye vnto him: The Lorde God of the hebrues hath met wyth vs: and nowe wyll we go therfore .iij. dayes iourney into the wyldernesse, and do sacrifyce vnto the Lorde oure God. G And I am sure, that the kynge of Egypte wyll not let you goo, no not in a myghtye hande: and I wyll stretche out myne hande and smyte Egypte wyth all my wonders which I will do in ꝑ myddes therof. And after ꝑ he wyll let you goo. And * I wyll gett thys people fauoure in ꝑ syghte of the Egyptians: so that when ye goo, ye shall not goo emptie: but a wyfe shall borow of hir neyghboures & of her that soiourneth in hir house, iewels of syluer and of Gold and rayment. And ye shall put them on youre sonnes and ☞ daughters, & shall ☞ robbe the Egyptians.

¶ The .iiij. Chapter.

¶ Moses receaued signes of his callynge and was sent into Egypte. Hys wyfe Zephora circumcysed hys sonne. Aaron meteth wyth Moses. Moses taketh hys leaue of hys father in lawe.

AND Moses answered and sayde: Se, they wyll not beleue me nor herken vnto my voyce: but will saye the Lorde hath not apeared vnto the. And ꝑ Lorde sayde vnto him: what is ꝑ whych is in thyne hande? he answered a rodd. And he sayde: cast it on ꝑ grounde. And he cast it on the grounde, and it became a serpent. And Moses fled from the syght of it. And the Lorde sayde vnto Moses: put forth thyne hande and take it by the tayle. And therfore he put forth hys hande & caught it, and it became a rodd in his hande. For thys thinge (sayeth he) shall they beleue the, that the Lorde God of their fathers, the B God of Abraham, the God of Isahac & the God of Jacob hath apeared vnto the.

And the Lorde sayde forthermore vnto hym: thrust thyne hande in to thy bosome. And he thrust hys hande in to hys bosome. And whã he toke it out agayne, beholde, his hande was leperous euen as snowe. And he sayde: put thyne hande in to thy bosome agayne. And he put hys hãde into his bosome agayne, and plucked it out of hys bosome, & beholde, it was turned agayne as hys other flesshe. Therfore yf they will not beleue the nether heare the voyce of the fyrst token, yet wyll they beleue for the voyce of the seconde token. But and yf they will not beleue the two signes, nether herken vnto thy voyce, C thou shalt take of the water of the ryuer, & powre it vpon the drye lande. And ꝑ water which thou takest out of ꝑ ryuer, shall turne to blonde vpon the drye lande.

Moses sayde vnto the Lorde: oh my Lorde, I am not eloquent from ☞ yester daye & ☞ D the tyme ꝑ thou spakest vnto thy seruãte: but I am slowe mouthed and slowe tonged. And the Lorde sayde vnto hym: who hath made mans mouth, D or who hath made the domme or the deafe, the seynge or the blynde? haue not I the Lorde? Therfore * I will be with thy mouth, & *Mat. 7.c. teache the what thou shalt saye. He sayde: oh my Lorde, sende I praye the ☞ by the hãde ☞ E of him whom thou wilt sende. And ꝑ Lorde was angrye with Moses, & sayde: do not I knowe Aaron thy brother the leuyte, that he can speake? For lo, he commeth forth to mete the, & when he seyth the, he wyll be glad in his herte. Therfore thou shalt speake vnto hym, and put these wordes in hys mouth, and I wyll be with thy mouth and wyth hys mouth, and wyll teache you what ye ought to do. And he shalbe thy spokesman vnto the people: ☞ he also shall be thy mouth & ☞ thou shalt be hys God: and thou shalt take this rodd in thy hande, wherwith thou shalt do myracles.

Therfore Moses went and returned to Jethro hys father in lawe agayne, & sayde vnto him: I wyll go nowe, and turne agayne E vnto my brethren whych are in Egypte, and se whether they be yet alyue. And Jethro sayde to Moses, goo in peace. And the Lorde sayde vnto Moses in Midian: goo, and returne agayne in to Egypte * for they *Mat. 2.b. are dead which wer about to kyll the. And Moses toke hys wyfe, and his sonnes, & put thẽ on an asse, and went agayne to Egypte, & Moses toke the rodd of God in his hande.

And the Lorde sayde vnto Moses: when thou art entred & come into Egypte agayne, se that thou doo all the wonders before Pharao which I haue put in thy hande: but I wyll holde * hys herte, and he shall not let *Exo. 7.d. the people goo. And thou shalt saye vnto F. Pharao, thus sayeth the Lorde: Israel is myne eldest sonne, and I haue sayde vnto the that thou shuldest let my sonne goo, that he maye serue me. And thou woldest not let hym goo: beholde, I wyll * slee thyne eldest *Exo. 11.a. sonne.

And it chaunced by the waye in the ynne that the Lorde mett hym, and wolde haue

kylled

kylled him. And zephora toke a stone, & cut a waye the forestkynne of hyr sone, & fell at his fete, & sayde: a bloudy husbande art thou vnto me. Then he lett him goo. And she sayde a bloudy husbande, because of the circumcysion. Then sayde the Lorde vnto Aaron: go vnto Moses in the wilderneße. And he went and met hym in the mount of God, and kyssed him. And Moses tolde Aaron all the wordes of the Lorde which had sent him, and all the tokens which he had charged him with all. So went Moses & Aaron and gathered all the elders of the childre of Israel. And Aaron tolde all the wordes whych the Lorde had spoken vnto Moses, and dyd the myracles in the syght of the people, and the people beleued. And whē they herde that the Lorde had visited the children of Israel and had loked vpon their tribulacyon, they bowed their head, and worshypped.

¶The.v.Chapter.

¶ Moses & Aaron goeth vnto Pharao. The people of Israel are oppressed more and more, & they crye out vpon Moses & Aaron therfore.

AMoses & Aaron went in after warde, and tolde Pharao, thus sayeth the Lorde God of Israel: Let my people goo, that they maye kepe holye daye vnto me in the wilderneße. And Pharao sayde: who * is ỹ Lorde, that I shulde heare hys voyce, & let Israell goo? I knowe not the Lorde, nether will I let Israel goo. And they sayde: the God of the hebrewes hath mett with vs: and therfore wyll we go. iij. dayes iourney into the deserte, and sacrifyce vnto the Lorde oure God: lest there happen vnto vs ether pestylence or swerde. Then sayde the kynge of Egypte vnto them: wherfore do ye, Moses and Aaron let the people from their worke, get you vnto your labour. And Pharao sayde furthermore: beholde, there is moche people nowe in the lande, and ye make them leaue their worke.

And Pharao commaūded the same daye vnto the taskemasters which were amonge the people, and vnto the officers, sayinge: ye shall geue the people no more strawe, to make brycke wyth all, (as ye dyd in tyme passed.) let them goo and gather them strawe them selues and the nombre of brycke whyche they were wont to make in tyme passed, laye vnto their charges also, and mynyſh not ought therof. For they be ydell and therfore crye sayinge: we wyll goo & do sacrifyce vnto oure God. They must haue more worke layed vpon them, that they maye laboure therin, & not regarde vayne wordes.

Than went the taskemasters of the people and the officers out: and tolde the people Thus sayeth Pharao: I wyll geue you no more strawe, goo your selues and gather you strawe where ye can fynde it, yet shall none of youre labour be minyſhed. And so were ỹ people scatered abrode thorowe out all the lande of Egypte for to gather stubbyll in stead of strawe.

And the taskemasters hasted them forward sayinge: fulfyll youre worke daye by daye, euen as yf ye had strawe. And the officers of the children of Israel whych Pharaos taskemasters had sett ouer them, were beate. And they sayde vnto them: wherfore haue ye not fulfylled youre taske in makinge brycke, both yester daye and to daye, as well as in tymes past?

The officers also of the childre of Israel came & complayned vnto Pharao, sayinge: wherfore dealeſt thou thus wyth thy seruauntes? there is no strawe geue vnto thy seruauntes, and they saye vnto vs: make brycke. And thy seruauntes are beaten, and thy people is foule intreated. He sayde: ydell ar ye, ydell, and therfore ye saye: We wyll goo and do sacrifyce vnto the Lorde. Goo therfore nowe and worke, and ther shall no strawe be geuen you, and yet shall ye delyuer the hole tale of brycke.

And the officers of the children of Israel dyd wyth beuynes loke on them that sayde: ye shall mynyſhe nothynge of youre dayly makynge of brycke. And they mett Moses and Aarō, which stode in there waye as they came out frō Pharao, & sayde vnto thē: The Lorde loke vnto you and iudge you, whych hath made the sauoure of vs stincke in ỹ eyes of Pharao & in the eyes of his seruaūtes, and haue put a swerde in their hande to slee vs.

Moses returned vnto the Lorde & sayde: Lorde wherfore hast thou dealte cruelly wt this people: and wherfore hast thou sent me? For sence I came to Pharao to speake in thy name, he hath fared foule wyth thys folke, and yet thou hast not delyuered thy people at all. Then the Lorde sayde vnto Moses: Nowe shalt thou see, what I wyll doo vnto Pharao, for in a mygbtye hande shall he let them goo, and * in a mygbtye hande shall he dryue them out of hys lande.

¶The.vj.Chapter.

¶ God promyseth deliuerance of the Israelites, and the lande of Canaan. The genealogye of Ruben, Simeon and Leui.

AAnd God spake vnto Moses, and sayde vnto him: I am the Lorde, I appeared vnto Abraham Isahac and Jacob as an allmygbtye God: and in my name Jehouah was I not knowne vnto them. Moreouer * I made an appoyntment with them to geue thē the lande of Canaan: ỹ lande of their pilgremage where in thy were straungers. And I haue also herde the gronynge of the childre of Israel, whōthe Egyptians kepe in bondage.

in bondage, and haue remembred my couenaunt.

Wherfore saye vnto the chyldren of Israel: I am the Lorde, I wyll bryng you out from ꝑ burdens of the Egyptians, and wyll rydd you out of their bondage, & wyll delyuer you in a stretched out arme and in great iudgementes. And I wyll take you for my people, & wyll be to you a God. And ye shall
6 knowe, ꝑ I am the Lorde your God which bryng you out frō the burdens of the Egyptians. And I wyll bryng you vnto the lande concernyng the whych I dyd lyft vp my hāde to geue it vnto Abraham, Isahac and Jacob, and wyll geue it vnto you for a possessyon: euen I the Lorde. And Moses tolde the chyldren of Israel euē so: But they harkened not vnto Moses, for anguyshe of spyrete and for cruel bondage.

The Lorde spake vnto Moses sayinge: Goo in, & speake vnto Pharao kynge of Egypte, that he let the chyldren of Israel goo out of hys lande. And Moses spake before the Lorde sayinge: beholde, the chyldren of Israel herken not vnto me, howe than shall Pharao heare me, which am of vncircumcised lyppes? And the Lorde spake vnto Moses and vnto Aaron, and gaue them a charge vnto the chyldren of Israel and vnto Pharao kynge of Egypte: to bryng the chyldren of Israel out of the lande of Egypte. These
C be the heedes of theyr fathers houses. The
Gen.xlvi.b * chyldren of Ruben the eldest sonne of Is-
i.c. Num.xxvi.a rael are these: Hanoh, and Pallu, Hezron, i.a. and Charmi, these be the housholdes of Ruben The chyldren of Simeon: Semuel, and Jamin, Ohad, and Jachin, Zohar, ād Saul the sonne of a Cananyteth wyfe: these are the
Gen.xlvi.a. kynredes of Simeon. These also * are the i.b. names of the chyldren of Leui in their gene-
Num.iii.c.g racyons: Gerson, and Kahath and Merari. d. Leui lyued an hundred ꝑ. xxx vij. yere. The sonnes of Gerson: Libni and Semei by their kynredes. The chyldre of Kahath: Amram, and Jesear, Hebron and Vsiel. And Kahath lyued an hundred and. xxxiij. yere. The chyldren of Merari: Mahely and Musi: these are the kynredes of Leui by their generations.

Gen.xlvi.a. * Amram toke * Jochebed hys nece to
Num.xxvi.g. wyfe and she bare hym Aaron and Moses. e Exo.vi.a (And Miriam.) And Amram lyued an hun-
D dred and. xxxvij. yere. The chyldren of Jezear, Hozah, Nepheg and Sichri: The chyldre of Vsiel: Misael, Elzaphan and Sithri.

And Aaron toke Elizaba daughter of Aminadab and syster of Nahason, to wyfe: whych bare hym Nadab, and Abihu, Eleazar and Ithamar. The chyldren of Hozah: Assir, and Elkana and Abiasaph: these are the kynredes of the Hozahites. Eleazar Aarons sonne toke him one of the daughters of Putuel to wife, which bare him Pinchas: and these be the pryncipall fathers of the Leuites throwe out their kynredes.

This is that Aaron and Moses to whō the Lorde sayde: carye the chyldren of Israel out of the lande of Egypte, accordynge to theyr armyes. These are ꝑ Moses and Aaron which spake to Pharao kynge of Egypte, that they myghte bryng the chyldren of Israel out of Egypte. And in the daye when the Lorde spake vnto Moses in the lande of Egypte, he spake vnto hym, sayinge: I am the Lorde. speake thou vnto Pharao ꝑ kinge of Egypte all that I saye vnto ꝑ. And Moses sayde before the Lorde: Beholde, I am of * vncircumcised lyppes, and howe shall * Exo.vi.b. Pharao geue me audience?

C The.vij. Chapter.

¶ The tokens to knowe God. The rodde of Moses is turned to a serpēt. The sorcerars do euen the same. The waters are turned into bloude.

AND the Lorde sayde vnto Moses: beholde, I haue made the Pharaos God, and Aaron thy brother shall be thy yphete. Thou shalt speake all that I commaunded the, and Aaron thy brother shall speake vnto Pharao, that he sende the chyldren of Israel out of hys lande. * Exo.iii.a. And * I wyll harden Pharaos hert, and multiplie my myracles and my wondres in the lande of Egypte. But Pharao shall not herken vnto you, that I maye sett myne hand vpon Egypte, and bryng out myne armyes, and my people the chyldren of Israel out of the lāde of Egypte, in great iudgementes, and the Egyptians shall knowe, that I am the Lorde: when I stretche forth my hande vpon Egypte, and bryng out the chyldren of Israel from amonge them.

Moses and Aaron dyd as the Lorde commaunded thē, euen so dyd they. Moses was
B lxxx. yere olde, and Aaron. lxxxiij. whē they spake vnto Pharao. And the Lorde spake vnto Moses and Aaron sayinge: yf Pharao speake vnto you sayinge: shewe a wonder, thou shalt saye vnto Aaron: take thy rodd and caste it before Pharao, that it maye be a serpent. Than went Moses and Aaron in vnto Pharao, and dyd euen as the Lorde had commaunded. And Aaron caste forth his rodd before Pharao and before his seruauntes * and it turned to a serpente. Than Pha- * Exo.iiii.a.
rao called for the wyse men and * enchaun- 2.Tim.iii.b
ters, & those wyse men of Egypte dyd in like maner wt there sorcery. For they caste downe euery man hys rodd, and they turned to serpentes: but Aarons rodde dyd eate vp theyr roddes: and he hardened Pharaos herte: that he herkened not vnto them, euen as the Lorde had sayde.

The Lorde also sayde vnto Moses. Pharaos herte is hardened, he refuseth to let the people

people goo. Set the vnto Pharao ſyr mor-
nynge, lo, he will come vnto the water, and
thou ſhalt ſtonde vpon the ryuers brynke
*gaynſt he come, and the rodd whyche tur-
ned to a ſerpēte, ſhalt thou take in thyne hā-
de. And thou ſhalt ſaye vnto hym: the Lorde
God of the hebrues hath ſente me vnto the,
*Exo.viij.a. ſayinge * let my people goo, that they maye
ſerue me in the wildernes: And beholde, hy-
therto thou wolde̅ſt not heare. Thus ſayth
D the Lorde: In thys thou ſhalt knowe that I
am the Lorde. Beholde, I wyll ſmyte (with
the ſtaffe ꝓ is in myne hande) the waters that
is in the ryuer, and it ſhall turne to bloude.
And the fyſhe that is in the ryuer ſhall dye,
and the ryuer ſhall ſtynke: and it ſhall greue
the Egyptians to drynche of the water of
the ryuer.

And the Lorde ſpake vnto Moſes, ſaye
vnto Aaron: take thy ſtaffe, and ſtretche out
thyne hande ouer ꝓ waters of Egypte, ouer
their ſtreames, ouer their ryuers and ponds
and all pooles of water, whych they haue, ꝓ
they maye be bloude, and that there maye be
bloud thorowe out all the lande of Egypte:
both in veſſels of wodd and alſo of ſtone.

And Moſes and Aaron dyd euen as the
Lorde commaunded. And he lyfte vp the
ſtaffe and ſmote the waters that were in the
ryuer in the ſyghte of Pharao and in ꝓ ſyghte
of hys ſeruaunters, and all the water that
was in the ryuer, turned into bloud. And
*Pſa.lxxviij
f.
and.cv.c.
the fyſhe that was in the ryuer dyed * and
the ryuer ſtanke: and the Egyptians coulde
not drynche of the waters of the ryuer. And
there was bloude thorowe out all the lande
of Egypte.

And the enchaunters of Egypte dyd lyke
wyſe wyth their ſorceries, and he harde-
ned Pharaos hert: neyther dyd he harken
*Exo.vij.d.
and.viij.a.
vnto them * as the Lorde had ſayde. And
Pharao turned hym ſelfe, and went agayne
into hys houſſe, and ſet not hys herte there
vnto. And the Egyptians dygged rounde
aboute the ryuer for water to drynke, for
they coulde not drynke of the water of the
ryuer. And it continued a weke after that the
Lorde had ſmyten the ryuer.

¶ The.viij. Chapter.

¶ The plage of frogges. Moſes prayeth for Pha-
rao. The plage of lyce.

A The Lorde ſpake vnto Mo-
ſes: Goo vnto Pharao & tell
him, thus ſayeth the Lorde:
*Exo.viij.c.
ſ.c.f.a.
* lett my people goo, that
they maye ſerue me. If thou
wylt not let them goo: be-
holde, I wyll ſmyte all thy
borders wt frogges. And the ryuer ſhall ſcrall
wyth frogges, whych ſhall go vp and come
into thyne houſe and in to thy preuy cham-
bre where thou ſlepeſt, and vpon thy bedd,
and into the houſe of thy ſeruaunters, & vpon
thy people, and into thyne ouens, and vpon
thy meates. And the frogges ſhall come vpō
the and on thy people and vpon all thy ſer-
uauntes.

* And the Lorde ſpake vnto Moſes: ſaye *Pſa.
f.
vnto Aaron: ſtretche forth thyne hande wyth
thy rodd ouer the ſtremes, ouer the ryuers, B
and ouer the pondes, that thou mayeſt bryn-
ge vp frogges vpon ꝓ lande of Egypte. And
Aaron ſtretched hys hande ouer the waters
of Egypte, and the frogges came vp, & cou-
red the lande of Egypte. And the ſorcerers
dyd lyke wyſe wt their ſorcery, and brought
frogges vp vpon the lande of Egypte.

Then Pharao calied for Moſes & Aaron *xvi.v.
Exo.xij.
f.c.
Act.xiij.
and ſayde * praye ye vnto the Lorde, that
he maye take awaye the frogges from me &
from my people, and I wyll let the people C
goo, that they maye do ſacrifyce vnto the
Lorde. And Moſes ſayde vnto Pharao:
reioyſſe thou ouer me, and appoynte D
when I ſhall praye for the and for thy ſerua-
untes, and for thy people, to dryue awaye
the frogges frō the, and thy houſes, and that
they maye remayne but in the ryuer only. He
ſayde: to morowe. And he ſayde: euen as thou
haſt ſayde, that thou mayeſt knowe that
there is none lyke vnto the Lorde oure God.
And ſo the frogges ſhall departe from the
and from thy houſes, from thy ſeruaunters
and from thy people, and ſhall remayne in
the ryuer only.

Moſes and Aaron went out from Pha- D
rao, and Moſes cryed vnto the Lorde vpon
ꝓ apoyntment of frogges, which he had ma-
de vnto Pharao. And the Lorde dyd accor-
dynge to the ſayinge of Moſes. And ꝓ frog-
ges dyed out of ꝓ houſes, out of the courtes
and felides. And they gathred them together
vpon heapes, & the lande ſtanke of them.

But when Pharao ſawe that he had reſt
geuen him, he hardened hys herte and herke-
ned not vnto them, as the Lorde had ſayde.
And the Lord ſayde vnto Moſes: ſaye vnto
Aaron: ſtretche out thy rodd and ſmyte the
duſt of the lande, that it maye turne to lyce
thorowe out all the lande of Egypte. And E
they dyd ſo. For Aarō ſtretched out his hāde
& with his rodd he ſmote the duſt of the erth,
which turned to lyce in mā and beeſt, ſo that
all the duſt of the lande turned to lyce, tho-
rowe out all the lande of Egypte.

And the enchaunters aſſayde lykewyſe
with their enchauntmentes to bryuge forth
lyce, but they coulde not. And the lyce were
both vpon men and beeſtes. Then ſayde the
enchaunters vnto Pharao: it is the fyn- F
gre of God. And Pharaos hart remayned
obſtinate, and he harkened not vnto them,
euen * as the Lorde had ſayde. *Exo.

And the Lorde ſayde vnto Moſes: ryſe
vp early

vp early in the mornyng, and stande before Pharao. for he wyll come forth vnto ꝑ water: and thou shalt saye vnto him: thus saith the Lorde: Let my people go, that they maye serue me. Els, yf thou wylt not let my people goo, beholde, I wyll sende all maner of flyes both vpon the and thy seruauntes, and thy people, and into the houses. And ꝑ houses of the Egipcians shalbe full of flyes, and the grounde wheron they are. And the lande
E of ✱Golan where my people are, will I cause to be wonderfull in that daye: so that ther shall no flyes be there. Wherbye thou shalt knowe, that I am the Lorde in the myddes of the erth. And I will put a diuisiō betwene my people and thyne. And euen tomorowe shall this myracle be done.

The Lorde dyd euen so: and there came noysome flies into the house of Pharao, and into his seruauntes houses, and into all the lande of Egipt: and the lande was corrupte with these flyes. And Pharao called for Moses and Aaron, and sayde: Go, and do sacrifice vnto youre God in the lande. And Moses answered: it is not mete that we so do: for then we must offer vnto the Lorde our God, that which is an abhomination vnto the Egipciās. But and yf we sacrifice that, which is an abhomination vnto the Egipcians before their eyes, shulde they not stone vs? we will go thre dayes iorneye into the deserte, and sacrifice vnto the Lord our God
Exo.viij.f. ✱as he hath commaunded vs.

G And Pharao sayd: I will let you go, that ye maye sacrifice vnto the Lorde youre God in the wildernesse: but go not farre awaye, praye for me. And Moses sayde: beholde, I will go out frō the, & praye vnto the Lorde, that the flyes maye departe from Pharao, & from his seruauntes and from his people to morow. But let Pharao from henceforth deceaue nomore, that he will not let the people go to sacrifice vnto the Lorde:

And Moses went out from Pharao, and prayed vnto the Lorde. And the Lorde dyd accordinge to the sayinge of Moses: and the flyes departed from Pharao, and from hys seruauntes, and from his people, and there remayned not one. And Pharao hardened his herte euen then also, and dyd not let the people go.

¶ The.ix. Chapter.

¶ The moren of beastes. The plage of botches and sores. The horrible hayle, thonder and lyghtnyng.

I THe Lorde sayd vnto Moses: go in vnto Pharao and thou shalt tell him: thus sayth the Lorde God of the Ebrues: ✱let my people go, ꝑ they maye serue me. If thou wilt
Exo.vij.c not let them go, and wylt holde them styll, beholde, the hande of the Lorde is vpon thy flocke which is in the felde: for vpon horses, asses, camels, oxen and shepe, there shalbe a mighty great morayne. And the Lorde shall do wonderfully betwene the beastes of Israel and the beastes of Egypt: so that there shall nothynge dye of all ꝑ pertayneth to the children of Israel. And the Lorde appointed a tyme, sayeng: to morow the Lorde shall fynysh this worde in the lande.

And the Lorde dyd it on the morow, and all the catell of Egipt dyed: but of the catell of the children of Israel dyed not one. And Pharao sent, and beholde, ther was not one of the catell of ꝑ Israelites dead. And ꝑ hert of Pharao was hardened that he wolde not let the people go.

And the Lorde sayde vnto Moses and 25
Aaron: take youre handes full of asshes out of the fornace, and Moses shall sprynkle it vpinto the ayre, in the syght of Pharao, and it shall turne to dust in all the lāde of Egipt: that ther maye be swellyng sores with blaynes both on man and beaste thorowout all ꝑ lande of Egipte. And they toke asshes oute of the fornace, and stode before Pharao, and Moses sprynkled it vpinto the ayre. And there were sores with blaynes both in men and in beastes: and the sorcerers coulde not stāde before Moses because of ꝑ blaines: for ther were botches vpō ꝑ enchaūters & vpon all the Egipcians. And ꝑ Lord hardened the hert of Pharao, & he herkened not vnto thē,
✱Exo.iij.c ✱as the Lorde had sayd vnto Moses.

And the Lorde sayde vnto Moses: rise C
vp early in the mornynge, and stande before Pharao, & thou shalt tell hym: thus sayth the Lord God of the Ebrues: ✱Let my people go, that they maye serue me: or els I will
✱Exo.viij.a. at this tyme sende all my plages vpon thine herte, and vpon thy seruauntes and on thy people, that thou mayest knowe, that there is none lyke me in all the earth. For nowe I wyll stretch out my hāde, that I maye smyte the and thy people with pestilence: and thou shalt perysh from the earth. And in very dede✱ for this cause haue I kepte the, for
✱Roma.ix.c. to shewe the my power, and that they might Psal.xviij.c. declare my name thorowout all the world.

Yet thou exaltest thy selfe agaynste my people, that thou wylt not let them go: be- D
holde, to morowe thys tyme I wyll sende downe a myghty greate hayle: euen soche a one as was not in Egipt, sens it was groūded vnto thys tyme. Sende therfore nowe, and gather thy beastes, and all that thou hast in the felde. For vpon all the men and the beastes which are founde in the felde, and not brought home, shall the hayle fall, and they shall dye. And as many as feared the worde of the Lorde among the seruauntes of Pharao, made their seruauntes and their beastes flee into the houses: but he that regarded not the worde of the Lorde, left his

seruauntes and his beastes in the felde.

E And the Lorde sayd vnto Moses: stretch forth thyne hande vnto heauen, that there maye be hayle in all the lande of Egipt: vpō man and vpon beastes and vpon all the herbes of the felde, throwout ꝑ lāde of Egipt.
And Moses stretched out his rod vnto heauen: and the Lord thondred and hayled, and
* psal.lxxviii. c. and.civ.c the fyer ran a longe vpon the groūde. * And the Lorde so hayled in the lande of Egypt, ꝑ there was hayle and fyer mengled with the hayle, so greuous, and such as there was none throwout all the lande of Egipte, sence people inhabited it. And ꝑ hayle smote throwout all the lande of Egipt, all that was
F in the felde both mā and beast. And the hayle smote all the herbes of the felde, and brake all the trees of the felde: onely in the lāde of Gozan, where the childrē of Israel were, was there no hayle. And Pharao sent & called for Moses and Aaron, and sayde vnto thē: I haue nowe synned: the Lorde is righteous: and I and my people are ☞ vngodly. * Praye ye vnto the Lorde: for it is moch
☞ * Exo.viii.b that there shulde be thonders of God & hayle. I will let you go, and ye shall tary no lōger. Moses sayde vnto him: assone as I am out of the cite, I will spreade abrode my hāndes vnto the Lorde, & the thōder shall cease. neither shall there be eny more hayle, ꝑ thou mayst knowe howe ꝑ the erth is the Lordes.
But I knowe that thou and thy seruaūtes yet feare not the ☞ face of the Lorde God.
☞ G And so the flaxe and the barly were smyten: for the barly was shot vp, ād the flaxe was boulled: but the whete and the rye were not smytten: for they were late sowne.

And Moses went out of the cite from Pharao and spreade abrode his handes vnto the Lorde: and the thonder and hayle ceased neither rayned it vpon the earth. And when Pharao sawe that the rayne and the hayle and thonder were ceased, he synned agayne: and hardened his herte, he and his seruauntes. And the hert of Pharao was hardened: neither wolde he let the childrē of Israel go,
☞ as the Lorde had sayde by ☞ the hande of Moses.

¶ The.x. Chapter.

¶ The hert of Pharao is hardened of God. The grei hoppers. The thicke darckenes.

AND the Lorde sayde vnto Mo-
* Exo.iiii.f. ses: go in vnto Pharao: for * I haue hardened his hert and the herte of hys seruauntes, that I might put these my sygnes amōgest them: and that thou tell in the audience of thy sonne, and of thy sonnes sonne, what thinges I haue done in Egipte, and the myracles which I haue done amonge them: ꝑ ye maye knowe howe that I am the Lorde. And so Moses and Aaron came vnto Pharao, & sayd vnto him: Thus sayth the Lorde God of the Ebrues: howe longe shalt it be or ꝑ wylt submitte thy selfe vnto me? * Let my people go, ꝑ they maye * Exo.ix. and.xi.a serue me. Or els, yf (ye thou do refuse:) and wylt not let my people go, behold, to morow will
a I bring grehoppers into thy coastes, & they shall couer the face of the earth, that it cānot be sene: and they shall eate the residue which remayneth vnto you, and is escaped frō the hayle: & they shall eate euery grene tree that beareth you frute in the felde, and they shall
25 fyll thy houses, and all thy seruauntes houses, and the houses of all the Egipcyās after soche a maner as nether thy fathers, nor thy fathers fathers haue sene, sens the time they were vpon the earth vnto this daye. And he turned him selfe aboute, and went out from Pharao.

And Pharaos seruaūtes sayd vnto him: Howe longe shall he be a slaunder vnto vs? Let the mē go, that they maye serue ꝑ Lorde their God: knowest thou not yet ꝑ Egipt is destroied? And Moses & Aarō were brought agayne vnto Pharao, and he sayde vnto them: Go, and serue the Lorde youre God. Who are they that shall go? And Moses answered: we will go with oure yonge and with our olde: yee, and with our sonnes and with oure daughters, and with oure shepe, and with oure oxen we must go. For we must holde a feaste vnto the Lorde.

And he sayde vnto them: let it be so. The C Lorde be with you. When I let you go, and your childrē also take hede, for ye haue some mischefe in hande. Naye, not so: but go they that are men, and serue the Lorde: for that was your desyre. And they thrust them out of Pharaos presence.

And the Lord sayd vnto Moses: Stretch out thyne hande ouer the lande of Egipt for grehoppers, that they maye come vpō the lande of Egipt, and eate all the herbes of ꝑ lande, & all that the hayle left behynde. And Moses stretched forth his rod ouer the lāde of Egipt: & the Lorde brought an east winde vpon the lande, all that daye, and all that
D nyght. And in the morning, the east wynde * brought the grehoppers, and the gre- * psal.lxxvii. Sapi.xvi. Joel.ii hoppers went vp ouer all the lande of Egipt: and remayned in all quarters of Egipt very greuously. Before them were ther no soche grehoppers, nether after them shalbe: for they couered all the face of the earth: so that the land was darke. And they dyd eate all the herbes of the lande, and all the frutes of the trees, and whatsoeuer the hayle had lefte: there was no grene thinge lefte in the trees and herbes of the felde thorowe all the lande of Egipte.

E Therfore Pharao called for Moses & Aarō in haste, & sayde: I haue synned agaynst ꝑ Lorde

Lorde youre God & against you. And nowe
Exo.xj.f. forgeue me my sinne only this once: & * pray
vnto the Lorde your God, that he maye take awaye from me this deeth only. And
☞ Moses went out from Pharao, and prayed
vnto the Lorde: & the Lorde turned a mightye strong west winde, and it toke awaye ye
grashoppers and cast them into the redd see:
so that there was not one grashopper in all
Exo.xiv.f the coaste of Egipt. And the Lorde * hardened Pharaos herte, so that he wolde not lett
the childzen of Israel go.

And the Lorde sayd vnto Moses: stretch
F out thy hande vnto heauen, that there maye
be vpon the lande of Egipt darckines, which
maye be felt. And Moses stretched forth his
hande vnto heauen, and there was a thicke
Exo.xvij.a *darckines vpon all the lande of Egipt thre
dayes longe, no man sawe another, nether
rose vp from the place where he was by the
space of thre dayes: but all the childzen of Israel had lyght where they dwelled.

And Pharao called for Moses, & sayde:
G go, and serue the Lorde, only let youre shepe
and youre oxen abyde, and let your childzen
go with you. And Moses sayde: thou must
geue vs also offeringes and burntofferinges
for to sacrifyce vnto the Lorde our God: our
catell also shall go with vs, & there shall not
one hoffe be left behinde: for therof must we
take to serue the Lorde oure God. Neyther
do we knowe what we shall offre vnto the
Lorde, vntyll we come thyther.

But the Lorde hardened Pharaos herte:
and he wolde not let them go. And Pharao
sayde vnto him: get the fro me, and take hede
to thy selfe, and se my face nomoze. For whē
soeuer thou commest in my syght, thou shalt
dye. And Moses saide: Let it be as thou hast
sayde, I wyll se thy face nomoze.

¶ The.xj. Chapter.

¶ The Lorde commaundeth to rob the Egipcians. The deeth of all the fyrst begotten in Egipt.

A AND the Lorde sayde vnto Moses: yet
wyll I brynge one plage moze vpon
Pharao and vpon Egipte: and after
that, he wyll let you go hence. And when he
letteth you go, he shall vtterly dryue you hēce. Speake thou therfore in the eares of the
people, that euery mā borowe of his neyghbour, and euery womā of her neyghbours
Exod.iij.g. *iewels of syluer and iewels of golde. And
xij.f the Lorde shall gyue the people fauour in the
syght of the Egipcians. Moreouer, *Moses
Eccle.xlv.a was very great in the lande of Egipt, in the
B syght of Pharaos seruautes and in the sight
of the people.

And Moses sayde: thus sayth the Lorde:
Exo.xij.f. *At mydnight wyll I go out into the middes of Egipte, and all the fyrste borne in the
lande of Egipt shall dye, euen from the fyrst
☞ borne of Pharao ye ☞ sytteth on his seate,
vnto the fyrst borne of the mayde seruaunte
that is behynde the mylle, and all the fyrste
gēdred of the catell. And there shalbe a great
crye thorowout all the lande of Egipt, such
as there was neuer none lyke, nor shalbe. C

But amonge the chyldren of Israel, shall
not a dogge moue his tonge, nor yet man or
beast: ye maye knowe howe ye the Lorde,
(by a great miracle) putteth a differēce betwene
the Egipcyans and Israel. And these thy seruauntes shall all come downe vnto me. And
fall before me, and saye: gett the out and all
the people that are vnder the, and then wyll
I departe. And he went oute from Pharao
with an angry countenaunce.

And the Lorde sayde vnto Moses: Pha- D
rao shall not heare you, ye my wonders may
be multiplyed in the lande of Egipte. And
Moses and Aaron dyd all these wonders.
(And tokens which are written) before Pharao. E
And the Lorde hardened Pharaos herte, so
that he wolde not let the chyldren of Israel
go out of his lande.

¶ The.xij. Chapter.

¶ The passeouer is eaten. The swete breede. They must teache their chyldren what the passeouer signifyeth. The destruccyon of the fyrst begotte in Egipt. The robbery of the Egypcyans. The goynge oute of the Israelites.

A AND ✠ the Lorde spake vnto Mo- A
ses and Aaron in the lande of
Egipt, sayinge: This monethe
shalbe vnto you the beginning
of monethes: and the fyrst moneth of the yeare shall it be vnto you. Speake ye vnto all the congregacyō
of Israel, saying: In the.x. daye of this moneth, euery man take vnto him a lambe, ☞
accordyng to the house of the fathers, a lāde
thorowout euery house. Yf the housholde be
to lytle ☞ for the lambe, let hym take his ☞
neyghboure which is nexte vnto his house,
accordyng to the nombre of the soules: euery
one of you, accordyng to his eating, shal make youre counte for a lambe. And let ye lambe
of yours be wout blemysh, a male of a yeare
olde, which ye shall take out from amonge
the shepe, or from amonge the goates.

And ye shall kepe him in vntyll the *.xiiij. *Exo.xij.f
daye of the same moneth. And euery man of
the multitude of Israel shall kyll him about
euē. And they shall take of the bloud, & strike
it on the.ij. syde postes & on ye vpperdoze post
ruē in the houses, where they shall eate hym.
And they shall eate the flesh the same night:
rost wt fyer & wt vnleuēded bread, & wt sowre
herbes they shall eate it. Se that ye eate not
therof rawe ner soden in water, but roste wt
fier: the head, fete, & purtenaūce therof. And
ye shall let nothyng of it remayne vnto the B
morning. That whichremayneth of it vntyll the morowe, shall ye burne with fyer.

Of this maner shall ye eate it: with your

loynes gyrded, and your shoes on your fete, and your staues in your hãdes. And ye shall eate it in haste: for it is the Lordes passeouer: ℣ for I wyll passe thorowe the lande of Egipt this same nyght, and wyll smytte all the first borne in the land of Egipt, both of man and beaste, and vpon all the goddes of Egipt will I the Lord do execution. And the blonde shalbe vnto you a token in ỹ houses wherin ye are. And when I se the blond, I will passe ouer you, and the plage shal not be vpon you to destroye you, when I smyte the lande of Egipte.

And this daye shalbe vnto you a remembraunce: and ye shall kepe it holy vnto the Lorde, euen thorow out youre generacyons shall ye kepe it holy daie, that it be a custome for euer. ℣ Seuen dayes shall ye eat vnleuended bread: and the fyrste daye ye shall put away leuen out of youre houses. For whosoeuer eateth leuended bread from the fyrst daye vntill the seuenth daye, that soule shalbe plucked out frõ Israel. ℣ The fyrste daye shalbe an holy conuocation, and the seuenth daye shalbe an holy conuocation vnto you. There shalbe no maner of worcke done in them, saue about that onely which euery man must eate, that onely maye ye do. And ye shall obserue vnleuended bread. For this same daye haue I brought your armyes out of the lande of Egypte, therfore ye shall obserue this daye, ỹ all your childrẽ after you, by a custome for euer. ℣ The fyrst moneth and the .xiiij. daye of the moneth at euen, ye shall eate swete bread vnto the .xxj. daye of the moneth at euen agayne. Seuen dayes shall there be no leuended breade founde in youre houses. And whosoeuer eateth leuended bread, that soule shalbe roted out from ỹ multitude of Israel: whyther he be a straunger or borne in the lande. Ye shall eate nothyng leuended: but in all your habitations shall ye eate swete bread.

Moses called for the elders of Israel, and sayde vnto them: chose out and take you to euery housholde of you a shepe, and kyll it for passeouer. And take a bunche of yssope, ỹ dyp it in the blonde that is in the basen, and stryke the vpperposte and the two syde postes with the blond that is in the basen, and none of you go out at the doze of hys house, vntyll the morowyng. For the Lorde will go about to smyte the Egipcians. And whẽ he seeth the blonde vpon the vpper doze poste ỹ on the two side postes: he will passe ouer the doze, and will not suffer ỹ destroyer to come into your house to plage you. Therfore shall ye obserue this thing, that it be an ordinaũce both to the and thy sonnes for euer.

And whẽ ye become into the land which the Lorde wyll geue you, accordynge as he hath promysed, ye shall kepe thys seruyce.

℣ And when youre chyldren aske you what maner of seruyce is this ye do, ye shall saye: it is the sacrifyce of the Lordes passeouer, which passed ouer the houses of the childrẽ of Israel in Egipte, as he smote the Egyptcians, and saued oure houses. And the people bowed them selues, and worshypped: And the childrẽ of Israel wẽt, and dyd as the Lorde had commaunded Moses and Aaron. Euen so dyd they.

And at ℣ mydnight, the Lorde smote all the fyrst borne in the lande of Egipte, from the fyrst borne of Pharao that satte on hys seate, vnto the fyrst borne of the captyue ỹ was in prison: and all the fyrste gendred of catell. And Pharao arose in the nyghte, he and all his seruauntes and all the Egipciãs: ℣ and there was a greate cryinge in Egipt: for there was no house where there was not one dede.

And he called vnto Moses and Aaron by nyght, saying: ryse vp, and get you oute from amõge my people: both ye and also the childrẽ of Israel, and go and serue the Lorde as ye haue sayde. And take youre shepe and your bzoues with you as ye haue sayde, and departe and ℣ blesse me. And the Egyptcians were fierce vpon the people, that they myght sende them out of the lande in haste: for they sayde: we dye all.

And the people toke their dowgh before it was sowred, and theyr vitayles bounde in clothes vpon theyr shoulders. And the childrẽ of Israel dyd accordyng to the sayyng of Moses: and they borowed of the Egipcyãs ℣ iewelles of siluer, and iewelles of golde, and rayment. And the Lorde gaue the people fauoure in the syght of the Egipcians: so that they graũted soch thinges as they required. And they robbed the Egyptcians. And the ℣ childrẽ of Israel toke their iorneye from Rameses to Suchoth ℣ syxe hundred thousande men of fote, beside childrẽ. And moch comon people went also wt them, and shepe, and oxen, an exceadynge great flocke. And they baked swete cakes of ỹ dowgh which they brought out of Egipt, for it was not sowred. For when they were thrust oute by the Egipcyans, they coulde not tarie to prepare them selues any prouision of meate.

The dwellinge of the childrẽ of Israel, which they dwelled in Egipte, was ℣ .iiij. hundred and .xxx. yeares: and when the .iiij. hundred and .xxx. yeares were expired, euen the selfe same daye departed all the hoostes of the Lorde out of the lande of Egipt, It is a nyght to be obserued to the Lorde, in the which he brought them oute of the lande of Egypte. Thys is that nyghte of the Lorde which all the childrẽ of Israel muste kepe thorowout theyr generations.

And

And the Lorde sayde vnto Moses and Aaron: This is the lawe of passeouer: there shall no straunger eate therof. But euery seruaunt that is bought for money (after that thou hast circumcised him) shall eate therof. A straunger and a hyerd seruaunt shall not eate therof. In one house shall it be eaten. Thou shalte carye none of the flesshe oute at the house. * Neyther shall ye breake a + bone therof. All the multitude shall obserue it.

If a straunger also dwell amonge you, & will holde passeouer vnto the Lorde, let him circumcyse all that be males: and then lett him come and obserue it, and he shall be as one that is borne in the lande. For no vncircumcised persone shall eate therof. One maner of lawe shalbe vnto him that is ☞ borne in the lande, and vnto the straunger that dwelleth amonge you. And all the chyldren of Israel dyd as the Lorde cõmaunded Moses and Aaron. Euen so dyd they. And ỹ self same daye dyd the Lorde bring the chyldren of Israel out of the lãde of Egipt with their armyes.

¶ The .xiij. Chapter.

¶ The fyrst begotten must be sanctified vnto the Lord. The memoriall of theyr deliuerance. Why they were carryed thorowe the wildernes. The bones of Joseph. The pyller of the cloude.

AND the Lorde spake vnto Moses, saying: * Sãctify vnto me all the first borne, that open all maner matrices amonge the childzen of Israel as well of mã as of beaste: for it is myne. And Moses sayd vnto ỹ people: thynke on this daye in which ye came out of Egipt, out of the house of bõdage: for thorow a mighty hande the Lord brought you out from thence. There shall no * leuended bread be eaten. This daye come ye out in the moneth ☞ when corne beginneth to rype.

* When the Lorde hath brought the into the lande of the Cananites, Hethites, Amorites, Heuites & Jebusites: * which he sware vnto thy fathers that he wold geue the a lande wherin mylcke & hony floweth, thou shalt kepe this seruice in thys same moneth: Seuen dayes thou shalte eate swete bread: and in the * seuẽth daye, it is the feaste of the Lord. Swete bread shalbe eaten seuẽ daies: and ther shall no leuended bread be sene, nor yet leuen with the in all thy quarters.

And thou shalt shewe thy sonne in ỹ daie sayinge: this is done, because of that which the Lord dyd vnto me, when I came out of Egipte. And it shalbe a signe vnto the vpon thyne hande, and for a remembraunce betwene thyne eyes, ỹ the Lordes lawe maye be in thy mouth. For * in a stronge hand the Lorde brought the out of Egipt. Kepe therfore this ordynaunce in his season frõ yeare to yeare. And it will come to passe, that the Lord shall bring the into the lãde of the Cananites, which he * sware vnto the and to thy fathers: and shall geue it the. And then thou shalt appointe vnto the Lorde all that openeth the matrice. ☞ And euery caste thing, ỹ fyrst doth opẽ the matrice of a beast which thou hast: yf they be males, they shall be the Lordes. And euery fyrst gẽdred of an asse, thou shalt redeme with a lãbe: yf thou redeme him not, thou shalt breake his neck. All the fyrst borne amonge thy chyldren also, shalt thou bye out.

And when thy sonne asketh ỹ ☞ tomorowe, sayinge what is this, thou shalt saye vnto him: With a mighty hande the Lorde brought vs out of Egipt, out of the house of bondage. And ☞ when Pharao was looth to let vs go, the Lorde slewe all the first borne in the lande of Egipte: aswell the fyrste borne of man as of beaste. Therfore I sacrifice vnto the Lorde all the males that opẽ the matrice, and all the fyrst borne of my childrẽ I redeme. This shalbe a token vpon thyne hande, and a remembraunce betwene thyne eyes, ỹ the Lorde brought vs out of Egipte thorowe a mighty hande.

It came to passe, that whan Pharao had lett the people go, God carryed them not thorowe the waye and lande of the Philistines, which was the more nye waye. But God sayde: lest the people happly repẽt whã they se warre: & so turne agayne to Egipte. But God led the people about thorowe the waye of the wildernes of the redd see. And the childzen of Israel went vp harnessed out of the lande of Egipte. And Moses toke the bones of Joseph with him: for he made the childzen of Israel swere, saying * God will surely viset you, and ye shall take my bones awaye hens with you. + And they toke their iorneye from Sucoth: and abode in Etham in the edge of the wildernes. * And ỹ Lorde wente before them by daye in a pyller of a cloude to leade them the waye: and by nyght in a pyller of fyer to geue them lyght, ỹ they might go both by daye and nyght. * The pyller of the cloude departed not by daye, nor the pyller of fyer by night out of ỹ sight of the people.

¶ The .xiiij. Chapter.

¶ Pharaos hert is hardened and followeth the Israelites with all his hoost and captaynes, and is drowned. The Israelites grudge. They go thorowe the red see.

AND the Lorde spake vnto Moses, saying: Speake to the childzen of Israel, that they turne and remayne before Pi hiroth betwene Migdol and the see, ouer agaynst * Baalzephõ: and before that shall they pitch by the see. For Pharao wyll saye of the childzen of Israel: they are tangled in the lande, the wildernes hath shut the in. And I will hardẽ Pharaos hert, that he shall folowe after you: and I

will get me honoure vpon Pharao and vpō all his hoost, the Egipciās also shall knowe that I am the Lorde. And they dyd euen so.

B And it was tolde the king of Egipt that the people fled. And the hert of Pharao and of his seruauntes turned agaynst the people and they sayde: why haue we this done that we haue let Israel go out of our seruice? and he made redy his charettes: and toke hys people with him and toke syxe hundred chosen charettes and all the charettes of Egipt and captaynes vpon euery one of thē. And the Lorde hardened the hert of Pharao kyng of Egipt, and he folowed after the chyldzen of Israel. But the chyldzen of Israel wente
*Pſ.cxxxvi.b out with *an hye hande: and the Egipcians folowed after them, and all the horses and charettes of Pharao and his horsemen and his hoost ouertoke them abyding by the see,
C beside Pi hiroth before Baal zephon. And when Pharao drewe nie, the chyldzen of Israel lyft vp their eyes and beholde, ỹ Egipcians folowed after them, and they were sore atrayde: *and the chyldzen of Israel cryed
*Ioſ.xxiiij.b out vnto the Lorde.

But they sayde vnto Moses: because there were no graues in Egipt, hast thou therfore brought vs awaye for to dye in the wyldernes? wherfore hast ỹ serued vs thus, for to carye vs out of Egipte? Dyd not we tell the this in Egipt, saying: let vs be in rest, ỹ we maye serue the Egipcians? For it had bene better for vs to haue serued the Egipcians then for to dye in the wildernesse. And
*Ex.Par.xv.c Moses sayde vnto the people: *feare ye not, stande styll, & beholde, howe the Lorde shall saue you this date. For ye that haue sene the Egipcians this daye, shall se them nomore for euer. The Lorde shall fyght for you, and ye shall holde your peace.

D And the Lorde sayde vnto Moses: wherfore cryest thou vnto me? speake vnto ỹ chyldzen of Israel that they go forwarde. But lyfte thou vp thy rodd, and stretche oute thy hāde ouer the see, and deuide it a sondre, and let the chyldzen of Israel go on drye grounde thorowe the middest of the see. And behold, I will harden the hert of the Egipcians that they maye folowe them. And I wyll get me honoure vpon Pharao and vpō all his hoost, and vpon his charettes and vpō his horsmē. And the Egipcians shall knowe that I am the Lorde when I haue gotten me honoure vpon Pharao, vpon his charettes and vpon his horsmen.

And the angell of God which went before the hoost of Israel remoued, and beganne
E to go behynde them. And the clowden piller that was before the face of them beganne to stonde behynde them, and came betwene the hoost of the Egipcians and the hoost of Is-
☞ rael. It was ☞ also a darcke clowde, and gaue lyght by nyght: and all the nyght long the one came not at the other.

And Moses stretched forth hys hande ouer the see: and the Lorde caryed awaye the see by a verye stronge easte wynde all that nyght, and made the see drye lande, and the waters were deuyded. And the chyldzen of Israel went into the myddest of the see vpō F
the drye grounde. And the waters were a walle vnto them, on their ryght hande, and on their lefte hande. And the Egipcians folowed and went in after them to the myddest of the see, euen all Pharaos horses, hys charettes and his horsemen. ✠ And in the
morning watch, the Lorde *loked vnto the * Iudi.vii.
hoost of the Egipcians out of the fyery and clowdy pyller: and troubled the hoost of the Egipcians, and toke of hys charet wheles & caryed them awaye violently. So that the Egipcians sayde: Let vs flee from the face of Israel: for the Lorde fighteth for them agaynst the Egipcians. And the Lorde sayd vnto Moses: stretch out thyne hande ouer the see, that the waters maye come agayne vpō the Egipcian, vpon his charettes and vpon his horsemen.

And Moses stretched forth hys hande G
ouer the see, and it came agayne to his course rarly in the morninge, and the Egipcians fledd agaynst it. And the * Lorde ouerthrew * Iudi.vii.
the Egipcians in the myddest of the see: and the water returned and couered the charettes and the horsmē: and all the hoost of Pharao that came into the see after them, so that there remayned not one of thē. But the chyldzen of Israel walked vpō drye lande * thorowe the myddest of the see, and the waters * Eſa.xl.
were a walle vnto them on the ryght hande of thē, and on the left. * Thus the Lorde de- * 1.Mac.iv.
lyuered Israel the selfe same daye out of the hande of the Egipciās: and Israel sawe the Egipcians dead vpon the see syde. And Israel sawe ỹ mightye power which the Lorde * Pſa.cv.
shewed vpon the Egipcians: *and the people feared the Lorde, and beleued the Lorde and his seruaunt Moses.

¶ The. xv. Chapter.

Moses and the people with the women synge at the prayer of Moses: the bytter waters were swete. God must be heard. They come to Elim.

When Moses & the chyldzen of Is- A
rael sange this songe vnto ỹ Lorde and sayde: ✠ *I wyll syng vn- *Exo.xv.
to the Lorde: for he hath triūphed glorionsly: the horse and him that rode vpon him hath he ouerthrowne in ỹ see. *The Lorde is my strength and prayse, and * Pſ.cxvii.
he is become my saluacion. Eſa.xii.

He is my God, and I wyll glorify hym: my fathers God, & I wyll exalte hym. The Lorde is a man of warre. The Lorde is hys name. Pharaos charettes and his hoost hath he caste into the see. Hys chosen captaynes

also

also are drowned in the red see, the depe waters haue couered them: they soncke to ꝑ botome as a stone. Thy ryght hande Lorde, is become glorious in power: thy ryght hande Lorde hath all to dashed the enemy. And in thy greate glory thou hast ouerthrowne thē that rose vp agaynst the: thou sentest forth thy wrath which consumed thē euen as stobell. Thorowe the winde of thy nastrels the water gathered together, the floudes stode styll as an heape, and the depe water congeled together in the ☞ hert of the see.

☞ B The enemye sayd: I wyll folowe on thē: I will ouertake thē, I will deuyde the spoyle, I wyll satisfye my lust vpon thē, I wyll drawe my sweard, myne hāde shall destrope them. Thou blewdest wt thy wynde, the see couered thē, they sancke as leed in the mightye waters. Who is lyke vnto the, o Lorde, among goddes: who is lyke the so glorious ☞ in holynes, ☞ fearfull in prayses, shewing wonders? Thou stretchedest out thy ryght hāde, the erth swalowed them. Thou in thy mercye hast caryed thys people which thou deliueredst: & hast brought thē in thy strēgth vnto thy holy habitatyō. The natiōs heard and were afrayed, sorowe came vpō ꝑ Philistines. Then the dukes of the Edomites were amased, and the mightyest of the Moabites, tremblynge came vpon them: all the inhabiters of Canaā wared faynte harted. C Lett feare and dreade fall vpon them in the greatnes of thyne arme, let them be as styll as a stone, tyll thy people passe thorowe, O Lorde, whyle thys people passe thorowe, which thou hast goten. Thou shalte bringe them in, and plante them in the mountayne of thyne enheritaūce, the place, Lord, which thou hast made for to dwell in, the sanctuary, o Lorde, which thy handes haue prepared. The Lorde shall raigne ☞ euer and all waye. For Pharaos horse wēt in wt his charettes and horsemen into the see, & the Lord brought the waters of the see vpon them.

But the children of Israel went on dre lād in the myddest of the see. And Mir Jam a prophetysse the syster of Aaron toke a tymbrell in her hande, & all the wemen came out after her wt tymbrels & daunces. And Mir Jam sange before thē: * Synge ye vnto the Lorde: for he hath triumphed gloriously: the horse & his ryder hath he ouerthrowne in the see. And so Moses brought Israel from the redd see, & they went out into the wildernes of Sur. And they wēt thre dayes longe in ꝑ wildernes, and founde no waters. And whā they came to Mara, they coulde not drincke of the waters of Mara: for they were bytter: therfore the name of the place was called, Mara, (that is to saye bytternes.) And the people murmured agaynst Moses, sayinge: what shall we drincke? * And he cried vnto the Lorde: and ☞ the Lorde shewed hym a tree, which when he had cast into the water, the waters were made swete.

There he made them an ordinaunce and a lawe, and there he proued him, & sayde: If ꝑ wylt herken * vnto the voyce of the Lorde thy God, and wylt do ꝑ which is right in his sight, and wylt geue eare vnto his cōmaundementes, & kepe all hys ordinaunces: then wyll I put none of these diseases vpon the which I brought vpon the Egipcians: for I am the Lorde that healeth the.

C The. xvj. Chapter. ✠

C The Israelites come into the desert of Sin. It rayneth quayles and Manna. They grudge.

The † childre of Israel came to Elim where were .xii. welles of water and .lxx. palme trees, and they abode there by the waters. And they toke their iorney from Elim: & all the hole cōpany of the childre of Israel came to the wildernes of Sin, which is betwene Elim and Synai: the .xv. day of the .ij. moneth after their departyng out of ꝑ lande of Egypt. And ꝑ hole multitude of the childre of Israel * murmured agaynst Moses and Aarō in the wyldernes: and the childre of Israel sayde vnto thē: wolde to God we had died by the hande of the Lorde in the lande of Egypte, when we sat by the flesshe pottes, and when we dyd eate bread our belyes full: for ye haue brought vs out into this wyldernes, to kyll thys hole multitude with honger.

Then sayde the Lorde vnto Moses: behold, I wyll rayne * bread frō heauē to you, and the people shall go out, and gather daye by daye that I may proue thē, whither they will walke in my lawe or no. The. vj. daye they shal prepare for thē selues ꝑ which they wyll bryng in, and let it be twise asmoch as they gather in dayly. And Moses & Aaron sayde vnto all the childre of Israel: at euen ye shall knowe that it is the Lorde, which brought you out of the lande of Egypt: and in the morning, ye shall se ☞ the glory of ꝑ Lorde: because he hath heard your grudgynges agaynst the Lorde. And what are we ꝑ ye haue murmured against vs? And Moses sayde: At euen shall ꝑ Lorde * geue you flesh to eate, and in the morning bread ynough:

for the Lorde hath heard your murmurynges which ye murmur agaynst hi: for what are we? your murmuringes are not against vs, but agaynst the Lorde.

And Moses spake vnto Aarō: Saye vnto all the company of the childzen of Israel, come forth before ꝑ Lorde: for he hath heard your grudgynges. And as Aaron spake vnto the hole multytude of the chyldzen of Israel, they loked toward the wildernes: and beholde, the glorye of the Lorde appeared in the cloude. ¶ And ꝑ Lord spake vnto Moses, saying: I haue heard the murmurynge of the chyldzen of Israel, tell them therfore and saye: at euen ye shall eate flesh, and in ꝑ morning ye shalbe fylled with breed, and ye shall knowe that I am the Lord your God.

D And at euen the *quayles came and couered the grounde where they laye. And in ꝑ morninge, the dewe laye roūde about the hoste. And when ꝑ dewe was falle: beholde it laye vpon the grounde in the wyldernes, small & round and thyn as the hore frost on the grounde. And when the chyldzen of Israel sawe it, they sayde euery one to hys neyghboure: It is Mān. For they wist not what it was. And Moses sayde vnto the: this is ꝑ breed which the Lord hath geue you to eate. This is the worde which the Lorde hath cōmaūded: gather of it euery mā for him selfe to eate: a gomer full for a man accordyng to the nombre of you, and take euery mā for them which are in his tente.

And the chyldzen of Israel dyd euen so, & gathered some more, some lesse, and when they dyd mete it with a gomer, * vnto hym that had gathered moch, remayned nothing ouer, ād vnto him ꝑ had gathered litle, was there no lacke: euery man gathered sufficient for his eatyng. And Moses sayde vnto the: E De that no man let ought remayne of it tyll the morning. Notwithstondyng they harkened not vnto Moses: but some of the lefte of it vntyll the morning, and it wared full of wormes and stacke, and Moses was angry with them.

And they gathered it all morninges, euery man for hys eatynge. And assoone as the heate of the sunne came, it moulte. And the sixte day, they gathered twise so moch breed two gomers for one man: & all the rulers of the multitude came, & tolde Moses. He sayd vnto the: this is that which the Lorde hath sayde: tomorow is the rest of the holy Sabbath vnto the Lord: bake that which ye will bake, and seth that ye will seth, and ꝑ which F remayneth, laye vp tyll the morninge. And they layde it vp tyll the morninge, as Moses bad: and it stanke not, nether breed there any worme therin. And Moses sayde: eate thys daye: for it is the Sabbath vnto the Lorde: today ye shall not fynde it in the felde. Syxe dayes ye shall gather it, and in the seuēth daye which is the Sabbath, there shalbe none. Notwithstondyng, there went out some of the people in the seuēth daye for to gather, & they founde none. And the Lord sayde vnto Moses: howe longe refuse ye to kepe my commaundmentes and my lawes? Se, the Lorde hath geuen you a Sabbath, therfore he geueth you the syxte daye bread for two dayes. Byde therfore euery man at home & lett no man go out of hys place the seuēth daye. And ꝑ people rested the seuenth daye. And ꝑ house of Israel called it Māna. * Nume.xi.b

* And it was lyke vnto coriander sede, whyte: and the taste of it was like vnto wafers made with hony. And Moses sayd: this is that which the Lorde commaundeth, fyll a gomer of it, which maye be kept for youre childzen after you: that they maye se ꝑ bread wherwith I haue fedd you in wyldernesse, whē I brought you out of ꝑ lande of Egipt. And Moses spake vnto Aaron: take a cruse and put a *gomer full of Māna therin, and laye it vp before the Lorde to be kepte for yo childzen after you, as the Lorde commaunded Moses. So Aaron layde it vp before ꝑ testimonye to be kept. * And the chyldzen of Israel dyd eate Manna fourtye yeare, vntyll they came vnto a lande inhabited. And so they dyd eate Māna euen vntyll they came vnto the borders of the land of Canaan. A gomer is the tenth part of an epha. * Deu.xi.b.f * G.Esd.xi.a Judith.v.b Josua.v.b

¶ The.xvij.Chapter.

¶ The Israelites come into Raphidim. They grudge. Water is geuen the out of the rocke. Moses holdeth vp his hādes: & they ouercome the Amalechyter.

AND all the company of the chyldzen of Israel thorowout their armies went from the wyldernes of Sin after the commaundement of the Lorde, and pytched in * Raphidim: where was no water for the people to drincke. And the people chode with Moses, and sayde: geue vs water to drincke. Moses sayde vnto them: why chyde ye with me? wherfore do ye tempte the Lorde? There the people thirsted for water, and the people murmured agaynst Moses, & sayde: * wherfore hast thou thus brought vs oute of Egipte: to kyll vs and oure chyldzen and B catell with thyrste? * Nume.xx.a

And Moses cryed vnto ꝑ Lorde, saying: what shall I do vnto thys people? they be allmoost ready to stone me. And the Lorde sayde vnto Moses: go before the people, and take w the of the elders of Israel, & thy rod wherwith ꝑ smotest the ryuer, take in thyne hande, and go. Beholde, * I stonde before ꝑ before a rocke that is in Horeb: & thou shalt smyte the rocke, and there shall come water out therof, that the people maye drynck. * pſ.lxxviij.b 1.Cor.x.a Deut.xi.b

* And Moses dyd euē so before the eyes of the elders of Israel. And he called ꝑ name of the * Nume.xx.a C

of the place * Masse and + Meriba. because of the chydynge of the childzen of Israel, and because they tempted the Lorde, sayinge: is ꝑ Lorde amonge vs or not?

Then came Amalech and fought with Israel in Raphidim. And Moses sayde vnto Josua: chose vs oute men, and goo fyghte with Amalech. And tomorow I will stonde on the toppe of the hyll, and the rodd of God shalbe in my hande. Josua did as Moses bade hym, & fought with Amalech. And Moses, and Aaron, & Hur went vp to the toppe of the hyll. And it happened, that whē * Moses helde vp his hande, Israel had the better. And when he late hys hande downe, Amalech had the better.

But Moses handes were heuye, and therfore they toke a stone and put it vnder hym, and he satt downe there on. And Aaron and Hur stayed vp his handes, the one on the one syde and the other on the other syde. And hys handes remayned stedye vntyll the goynge downe of the sonne. And Josua discomfited Amalech and hys people, with the edge of the swerde.

And the Lorde sayde vnto Moses: write this for a remembraunce in a boke, and cōmite it vnto the eares of Josua, for * I will vtterly put out the remembraunce of Amalech from vnder heauen. And Moses made an alter and called the name of it. ☞ The Lorde is he that worketh myracles for me. For he sayde: the hāde is on the seate of God the Lorde wyll haue warre with Amalech from generacyon to generacyon.

¶ The .xviii. Chapter.

¶ Jethros councell is receaued of Moses.

JEthro the preest of Madiam Moses father in lawe herde of all that God had done for Moses and for Israell hys people, and that the Lord had broughte Israel out of Egypte. * Therfore he toke Zephora Moses wyfe, (After he had sente her backe) and hyr two sonnes, of which the one was called * Gerson, for he sayd: I haue bene an alient in a straunge lande. The name of the other was Eliesar: for the God of my father (sayde he) was myne helpe, and delyuered me frō the swerde of Pharao. And Jethro Moses father in lawe came with his two sonnes & his wyfe vnto Moses into the wildernesse: where he abode by the mount of God. And he sayde vnto Moses: I thy father in lawe Jethro am come to the, and thy wyfe also and hyr two sonnes with her. And Moses went oute to mete hys father in lawe and dyd obeysaunce and kyssed hym and eache asked other of hys health, and they came into the tent. And Moses tolde hys father in lawe all that the Lorde had done vnto Pharao and to the Egyptians for Israels sake, and all the trauayle that had happened them by the waye, and howe the Lorde delyuered them. And Jethro reioyced ouer all the goodnesse whyche the Lorde had done to Israell, and because he had delyuered them out of the hāde of the Egyptians. And Jethro sayde: blessed be the Lorde whiche hath delyuered you oute of the hande of the Egyptians and out of the hande of Pharao, which hath also delyuered hys people from the captyuite of the Egyptians. Nowe I knowe that the Lorde is greater then all goddes, for in the thynge wherby they dealt cruelly wyth them, are they them selues peryshed. And Jethro Moses father in lawe offred burntofferynges and sacrifyces vnto God. And Aaron and all the elders of Israel came to eate breade wyth Moses father in lawe before God.

And it chaunced on the morow, that Moses satt to iudge the people, and the people stode aboute Moses from morynge vnto euen. And whā Moses father in lawe sawe all that he did vnto the people, he sayd: what is this that thou doest vnto the people? why sytteste thou thy selfe alone, and all the people stonde aboute the from morynge vnto euen? And Moses sayde vnto hys father in lawe: because the people come vnto me to seke councell of God. When they haue a matter, they come vnto me, and I iudge betwene euery man and hys neyghboure, and shewe them the ordynaunces of God and hys lawes.

And Moses father in lawe sayd vnto him: it is not well that thou doest. Thou both weryest thy selfe, and thys people that is wt the: for thys thynge is of moze weyght, then * thou art able to perfourme thy selfe alone. Heare nowe therfore my voyce, and I wyll geue the councell, and God shalbe with the. Be thou vnto the people to Godwarde, that thou mayest bringe the causes vnto God, and thou shalt teache them ordinaunces and lawes, and shewe them the waye wherin they must walke, and the worke that they must doo. Moreouer thou shalt seke oute amonge all the people, men of actiuite, and such as feare God: true men, hatynge couetousnes: and make them heedes ouer the

people, captaynes ouer thousandes, ouer hũdredes, ouer fyftye and ouer ten. And let thẽ iudge the people at all seasons. And euery
* Deut.i.c. * greate matter that happeneth, let them bringe vnto the, but let them iudge all small causes them selues, and so shall it be easyer for thy selfe, and they shall bere with the. If thou shalt do thys thinge, (and God charge the with all) thou shalt be able to endure, and yet the people shall come to theyr place in peace.

And so Moses obeyed the voyce of hys father in lawe, and did all that he had sayde, and chose actyue men oute of all Israel and made them as heedes ouer the people: namely, captaynes ouer thousandes, ouer hundredes, ouer fyfty and ouer ten. And they iudged the people at all seasons, but broughte ꝑ harde causes vnto Moses: and iudged all small matters them selues. And Moses let hys father in lawe departe, and he went in to hys awne lande.

¶ The.xix. Chapter.

¶ The chyldren of Israel come to the moũte Sinay. The people of God are holy & a royall priesthode. He that toucheth the hill dyeth. God appeareth vnto Moses vpon the mountz in thonder & lyghtenynge.

IN the thyrde moneth, whã the chyldren of Israel were gone oute of ꝑ lande of Egipt, the same daye came they into the wylderneſſe of Si-
* Nu.xxxiii.c nay. * For they were departed from Raphidim, and were come to the deserte of Sinay, and had pitched theyr tentes in the wilderneſſe. And there Israel abode before the
* xro.xxxiii.a mounte. * But Moses went vp vnto God. And the Lorde called to hym out of the mountayne, sayinge: thus shalt thou saye vnto the house of Jacob, and tell the chyldren of Israel: ye haue sene what I dyd vnto the Egyptians, and toke you vp vpon Egles wynges, & haue brought you vnto my selfe. Nowe therfore * yf ye wyll heare my voyce
* Deutero. xiii.b. in deede, and kepe myne appoyntement: ye shall be myne awne, aboue all nacyons, for all the erth is myne. Ye shall be vnto me also
* 1.Pet.ii.b. a kyngdome of * preastes and an holy people: and these are ꝑ wordes which thou shalt saye vnto the chyldren of Israel.

Moses came and called for the elders of the people, and layde before theyr faces all these wordes which the Lorde commaũded hym. And the people answered all to gether, and sayde. * All that the Lorde hath sayde, we wyll doo. And Moses brought the wordes of the people vnto the Lorde. And the Lorde sayde vnto Moses: Lo, I come vnto the in a thycke cloud, ꝑ the people maye heare me talkynge with the, and beleue the for euer. Moses shewed the wordes of the people vnto the Lorde. * xro.xviii.d Deute..b.b. and.xxvi.d.

And the Lorde sayd vnto Moses: Go vnto the people, and ☞ sanctifye them to daye and to morowe, and let them wash theyr clothes: & be redy agaynst the thyrde daye. For the thyrde daye the Lorde wyll come downe in the syght of all the people vpon mounte Sinay. And thou shalt set markes rounde aboute the people and saye: beware, that ye go not vp into the mounte, or touche the bordze of it. Whosoeuer toucheth the * mounte, * Heb. xii.c. shall surely dye. There shall not an hande touch it: Els he shall be stoned or shot thorowe: whether it be beast or man, it shall not lyue: when the trompe bloweth longe, than maye they come vp into the mountayne.

And Moses went downe from the moũte vnto the people, and sanctifyed them, and they washed theyr clothes. And he sayd vnto the people: be redye agaynst the thyrde daye, and ☞ come not at youre wyues. And the thyrde daye in the mornynge there was thunder, and lyghtenynge, and a thycke clowde vpon the mounte, and the voyce of the trompe exceadynge lowde, so that all the people that was in the hoste was afrayed. And Moses brought the people oute of the tentes to mete with God, and they * stode * Deu. iiii.b. vnder the hyll.

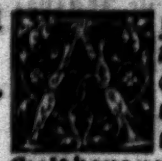
And mounte Sinay was all to gether on a smoke: because the Lorde descended downe vpon it in fyre. And the smoke therof ascended vp, as the smoke of a kele, and all the mount was exceadyng fearfull. And whan the voyce of the trompe blewe and warred lowder and lowder Moses spake, & God answered hi by a voyce. And the Lorde came downe vpon mounte Sinay, euen in the toppe of the hyll, and whan the Lord called Moses vp into the toppe of the hyll. Moses went vp.

And the Lorde sayde vnto Moses: go downe: charge the people, that they preasse not vp to se the Lorde, and so many of them perish. And let the preastes also whych come to the Lorde sanctifye them selues, lest the Lorde destroye them. And Moses sayde vnto the Lorde: the people cannot come vp into the mounte Sinay, for thou chargedest vs saying: set markes aboute the hyll, and sanctifie it. And the Lorde sayde vnto him: awaye, and get the downe: and thou shalt come vp, thou and Aaron with the. But let not the

not the Prestes and the people presume for to come vp vnto the Lorde: lest he destroye the. And so Moses went downe vnto the people and tolde them.

¶ The.xx. Chapter.

¶ The ten commaundementis are genen. The altare of erth.



AND God spake all these wordes and sayde: I am the Lorde thy God, which haue * brought the out of the lande of Egipte, oute of the house of bondage. Thou shalt haue none other goddes in my syghe. * Deute.v.a.

* Thou shalt make the no grauen ymage, nether any symilitude that is in heauen aboue, ether in the erth benethe, or in the waters vnder the erth. * Thou shalt not worshippe them, nether serue them: for I the Lorde thy God, am a ☞ gelouse God, and ☞ visyte ꝑ synne of the fathers vpon the chyldren vnto the thyrde and fourth generacyon of the that hate me: and shewe mercye vnto thousandes in them that loue me and kepe my commaundementes. * Leui.xix.a Deute.iiii.c. and.xxvii.c. * Naum.i.a. Ero.xxiiii.b. ☞ ☞

Thou shalt not * take the name of the Lorde thy God in vayne, for the Lorde wyll not holde him giltlesse that taketh his name in vayne. * Remembre the Sabbath daye that thou sanctifye it. Sixe dayes shalt thou laboure and do all that thou hast to do: but the seuenth daye is the Sabbath of the Lorde thy God, in it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy man seruaunte and thy mayde seruaunte, thy catell and the straunger that is within thy gates. For in syxe dayes the Lorde made heauen and erth, the see and all that in them is, and * ☞ rested the seuenth daye: wherfore ꝑ Lorde blessed the Sabbath daye and halowed it. ✠ ☞ * Honour thy father & thy mother, that thy dayes maye be longe in the lande which ꝑ Lord thy God geueth the. * Leui.xix.b * Ero.xxiii.a Marke. viii.b ☞

¶ † Thou shalt not kyll. † Thou shalt not breake wedlocke. † Thou shalt not steale. † Thou shalt not bere false witnesse agest thy neyghboure. † Math. b. c. ‡ Luk.xviii.b † Math.v.b ‖ Rom.xiii.c.

Thou shalt not couet * thy neyghbours house: nether shalt ꝑ couet thy neyghbours wyfe, or hys man seruaunte, or hys mayde, or his ore, or his asse, or whatsoeuer thy neyboure hath. * Rom.vii.b

And all the people sawe the thunder and the lyghtenynge, and the noyse of the trompe, and the mountayne smokynge, And whē the people sawe it, they remoued and stode a farre of, and sayde vnto Moses: * talke thou with vs, and we wyll heare: but let not God talke with vs, lest we dye. And Moses sayde vnto the people: feare not, for God is come to proue you, and that his feare maye be ☞ in your face, that ye synne not. * Deu.v.d Hebr. xii.c.

And the people stode a farre of, and Moses went into the thycke clowde where God was. And the Lorde sayde vnto Moses: thus thou shalt saye vnto the chyldren of Israel. Ye haue sene that I haue talked with you from oute of heauen. Ye shall not make therfore with me goddes of syluer neyther shall ye make you goddes of golde. * An alter of erth thou shalt make vnto me, and theron offer thy burntofferynges and thy peace offerynges, thy shepe and thyne oxen. In all places where I shall put the remembraunce of my name ✠ thyther I wyll come vnto the and blesse the. And yf thou wylt make me an alter of stone, se thou make it not of hewen stone. Els yf thou lyfte vp thy tole vpō it, thou hast poluted it. Neyther shalt thou goo vp by steppes vnto myne alter, that thy fylthynesse be not shewed there on. * Deu.xxvii.a Iosue.viii.c. 1. Mach. iii.f

¶ The.xxi. Chapter.

¶ Temporall and ciuile ordinaunces.

THese are the lawes whyche thou shalt set before them. If thou bye a seruaunte that is an hebrue, syxe yeres he shal serue, and in the seuenth he shall goo out fre payinge nothynge. If he came alone, he shall goo out alone. And yf he came maried, hys wyfe shall goo oute with hym: And yf hys master haue geuen hym a wyfe and she haue borne hym sonnes or daughters: then the wyfe and her children shalbe hir masters and he shall goo oute alone. And yf the seruaunte saye: I loue my master, my wyfe and my chyldren, I wyll not goo oute fre. Hys master shall bringe hym vnto the iudges, and sett hym to the doore or the dorepost and hys master shall bore hys eare thorowe with a nawle, and he shalbe hys seruaunte for euer. A

And yf a man sell hys daughter to be a seruaunte: she shall not goo oute as the men seruauntes doo. If she also please not her master, and he geueth her to noman to wyfe, then shall he let her go fre: to sell her vnto a straunge nacyon shall he haue no power, seinge he despysed her. If he haue promysed her vnto hys sonne to wyfe, he shall deale with her as men do with theyr daughters. And yf he take hym another wyfe, yet her fode, her rayment and dutie of mariage shal he not mynishe. And yf he do not these thre vnto her, then shall she goo out fre and paye no money. * He that smyteth a man that he dye, shalbe slayne for it. If a man laye not awayte but God delyuer hym into hys hande, then I wyll poynte the a place whether he shall flie. If a man come presumpteously vpon hys neyghboure to slee him with gyle, thou shalt take him fro myne * alter that he dye, B * Le.xxiiii.c. Num. xxxv.b Math.b.c. * iii.Reg.i.g

dye. He that smyteth hys father or hys mother, let hym be slayne for it.

* deu.xxiiij.b * He that stealeth a man and selleth him (yf it be proued vpon hym) shall be slayne for it.

1 Leui.xx.b. Deuer.xx.c. Matth.xv.a. Marke. vii.b * And he that curseth hys father or mother, shall be put to deth for it. If men stryue together & one smyte another with a stone or with hys fyste, and he dye not, but lyeth in bedd: yf he ryse agayne and walke without vpon hys staffe, then shall he that smote him go quyte: saue onely he shall bere hys charges for lesynge hys tyme, and shall paye for hys healynge.

℄ And yf a man smyte hys seruaunte or his mayde with a rodd, and they dye vnder hys hande, it shalbe auenged in dede. And yf they continue a daye or two, it shall not be auenged, for they are hys money. Yf men stryue & hurte a woman with chylde, so that hyr frute departe from her, and yet no mischefe folowe: then shall he be mersed, accordynge as the womans husband wyll laye to his charge, and he shall paye as the dayes men appoynte hym. * And yf any mischefe folowe, then shall he paye lyfe for lyfe * eye for eye, toth for toth, hande for hande, fote for fote, burning for burninge, wounde for wounde, strype for strype.

* Leu.xxiiij.c Deute. xix.d. 1 Math.v.f.

And yf a man smyte hys seruaunte or his mayde in the eye that it perysshe, he shall lett the goo free for the eyes sake. Also yf he smyte oute hys seruauntes or hys maydes toth, he shall let them go oute free for the tothes sake.

If an oxe gore a man or a woman that they * Exod.xxi.a dye, then the * oxe shalbe stoned, and hys flesshe shall not be eaten: but the owner of the oxe shall go quyte.

℄ If the oxe were wont to pusshe in tyme past, and it hath bene told hys master: and he hath not kept hym, but that he hath kylled a man or a woman: then the oxe shalbe stoned and hys owner shall dye also ☞ If there be sett to hym a summe of money, then he shall geue for the delyueraunce of hys lyfe, whatsoeuer is put vnto hym. And whether he hath gored a sonne or hurte a daughter, he shalbe serued after the same maner. But yf it be a seruaunt or a mayde that the oxe hath gored, then he shall geue vnto theyr ☞ master.xxx. ☞ sycles, and the oxe shall be stoned.

If a man open a well or dygge a pytt and couer it not, and an oxe or an asse fall therin, the owner of the pyt shall make it good, and geue money vnto theyr master, and the dead beast shalbe hys.

If one mans oxe hurte another that he dye: then they shall sell the lyue oxe and deuyde the money, and the deed oxe also they shall deuyde. Or yf it be knowē that the oxe hath vsed to pusshe in tymes past, and hys master hath not kepte him, he shall paye oxe for oxe, and the deed shalbe his awne.

℄ The.xxii. Chapter.

℄ Of the lyke lawes as are in the chapter above.

If a man * steale an oxe or shepe A and kylle it or selle it, he shall re- * Deut.xv.d. store fyue oxen for an oxe, and * foure shepe for a shepe. If a the- * ii. Regum. vii.b. fe be founde breakynge vp and be smytten that he dye, there shall no bloude be shed for hym: but yf the sonne be vp when he is founde, then there shalbe bloude shede for hym.

A thefe shall make restitucyon: If he haue not wherwith, he shalbe solde for his thefte. If the thefte be founde in hys hande alyue (whether it be oxe, asse or shepe) he shall restore double. If a man do hurte felde or vineyarde, and put in hys beast to fede in another mans felde: of the best of his owne felde, and of the best of hys awne vineyarde, shall he make restitucion.

If fyre breake out and catche in the thor- B nes, and the stackes of corne, or the stondynge corne, or felde be consumed therwith: he yt kyndled the fyre shall make restitucion.

If a man delyuer hys neyghboure money or stuffe to kepe, and it be stolen out of hys house. If the thefe be founde, let hym paye double. And yf the thefe be not founde, then the goodmā of the house shalbe brought vnto the iudges. ☞ (And shall sweare.) Whether he haue put hys hande vnto hys neyghbours good.

And in all maner of trespace, whether it be for oxen, asse, shepe, rayment or any maner of lost thynge which another chalengeth to be hys, the cause of both partyes shall come before the iudges. And whom the iudges condemne: let hym paye double vnto his neyghboure.

If a man delyuer vnto hys neyghboure to kepe, asse, oxe, shepe or whatsoeuer beast it be, and it dye or be hurte or taken awaye (and no man se it:) then shall ☞ an othe of the Lorde be betwene them, that he hath not ℄ put hys hande vnto hys neyghbours good, and the owner of it shall take the othe, and the other shall not make it good. And yf it be stollen from hym, then he shall make restitucyon vnto the owner therof: If it be torne with wylde beastes, then let hym bringe recorde of the tearynge: and he shall not make it good. And yf a man borowe ought of hys neyghboure, and it be hurte or els dye, and ye owner therof be not by, he shal make it good But yf the owner therof be by, he shall not make it good: namely, yf it be an hyred thynge, and came for hys hyre.

* If a man entyse a mayde that is not * Deut.xxii.c betrouthed, and lye with her, he shall endote her, and take her to hys wyfe. And yf hyr fat her

father refuse to geue her vnto hym, he shall paye money accordynge to the dowrie of virgens.

* 1.Regum. xxviii.a. Thou shalt not suffre a * witch to lyue. Whosoeuer lyeth with a beest, shalbe slayne for it. He that offreth vnto any goddes saue vnto the Lord onely, let him be vtterly roted out. * Vexe not a straunger, nether oppresse hym: for ye were straungers in the lande of Egypt. * Ye shall trouble no wedowe nor fatherlesse chylde. If ye shall trouble them, and they crye vnto me, I wyll surely heare theyr crye, and then wyll my wrath waxe hoote, and I wyll kyll you with the swerde, and youre wyues shall be wedowes, & youre chyldren fatherlesse.

* Exo. xxij.c Leui. xix.f. Deute. xxiij.b * Iacha.viii.c * Deu.xxiij.b * Iftthou lende money to any of my people that is poore by the, thou shalt not be as a tyraunt vnto hym, nether shalt thou oppresse hym with vsurye. * If thou take thy neyghbours raymet to pledge, thou shalt delyuer it vnto hym agayne by that the sonne goo doune. For that is hys couerynge onely: euen the rayment for hys shynne, wherin he slepeth. And whan he crieth vnto me, I will heare hym, for I am mercyfull.

* ii. Regum. vi.b. Actor. xxiii.a * Exo.viii.a. * Thou shalt not rayle vpō the goddes * nether blaspheme the ruler of thy people. Thy frutes (whether they be drie or moyst) se thou kepe not backe. * Thy fyrstborne sonne thou shalt geue me, lyke wyse also shalt thou doo with thyne oxen and with thy shepe. Seuen dayes it shall be with the damme, and the eyght daye thou shalt geue it me. Ye shalbe holye people vnto me, neither shall ye eate any flesh that is toorne of beastes in the felde. But shall cast it to dogges.

¶ The. xxiii. Chapter.

¶ Here I set no some, because I wolde all men shulde reade the chapter throwe oute, and the two that are nexte before also.

Thou shalt not accept a vayne tale, nether shalt put thyne hande with the wyked to be an vnryghteous witnesse. Thou shalt not folowe a multitude to do euell: nether answere in a matter of plee that thou woldest (to folowe many) turne aside from the trueth, nether shalt thou paynte a poore mans cause.

* Deu.xxii.a. * Yf thou mete thyne enemies oxe or asse goynge astraye, thou shalt brynge them to hym agayne. * Iftthou se thyne enemies asse synke vnder his burthen, thou shalt not passe by and let hym alone: but shalt helpe hym to lyfte hym vp agayne.

* Lub.xiiii.a Thou shalt not hynder the ryghte of thy poore, in theyr sute.

Sufan. g. Kepe the ferre from a false mater, * and the Innocent & ryghteous se thou slay not, for I will not iustifye the wyked. * Thou shalt

Exo.xx.b. take no gyftes, for gyftes blynde the seynge, and peruerte the wordes of the ryghteous.

Thou shalt not oppresse a straunger, for ye knowe the herte of a straunger, seinge ye were straungers in the londe of Egypte. 23

* Leui.xxv.a * Syxe yeres thou shalt sowe thy lande, and gather in the frutes therof: and the seuenth yere thou shalt let it rest and lye still, that the poore of thy people maye eate: & what they leaue, the beastes of the feld shall eate. In lyke maner thou shalt do also with thy vineyarde and thyne olyue trees.

* Exod.xx.b. * Syxe dayes thou shalt do thy worcke, and in the seuenth daye thou shalt rest, that thyne oxe and thyne asse maye rest, and the sonne of thy mayde and the straunger maye be refreshed. In all thynges that I haue sayde vnto you, be circumspecte. And make no rehersall of the names of straunge goddes * nether let it be heard out of thy mouth.

* Ephes.v.a. Thre feastes thou shalt holde vnto me in a yere. * Thou shalt kepe the feaste of swete bread, that thou eate vnleuend bread seuē dayes lōge as I cōmaunded the, in the tyme of the moneth whan corne beginneth to ripe, for in that moneth ye came oute of Egypte: * and se that no man appeare before me empty. And the feaste of Herueste, when thou reapest ye fyrst frutes of thy laboures, which thou hast sowne in the felde. And the feast of ingatheryng, which is in the ende of the yere: when thou hast gathered in thy laboures out of the felde.

* Exod. xxiii.c and.xxxiiii.c. * ex.xxiii.c Deu. xvi. d. C

* Thre tymes in a yere shall all thy men chyldren appeare before the Lord God. * Deu.xvi.c.

* Thou shalt not offer the bloude of my sacrifyce vpon leuēded bread: nether shal the fatt of my feast remayne vntyll the morninge. * The fyrst of the fyrst frutes of thy lande thou shalt bringe into the house of the Lord thy God * thou shalt also not seth a kydd in hys mothers mylke.

* ex.xxxiiii.d * ex.xxxiiii.d Deut. xvi.a. * Deu.xiiii.c Exo.xxxiiij.b

Beholde, I sende an Angell before the, to kepe the in the waye, and to bringe the into the place which I haue prepared. Beware of hym, and heare his voyce, and resyst hym not: for he wyll not spare youre mysdedes & my name is in hym. But and yf thou shalt herken vnto his voyce, & do all that I speake, I wylbe an enemye vnto thyne enemyes, and an aduersarye vnto thyne aduersaryes. For myne * Angell shall go before the, and bringe the in vnto the Amorites, and Hethites, & Pherezites, and Cananites, Heuites, & Jebusites, and I shall destroye them. Thou shalt not worshyppe theyr * goddes, nether serue them, nether do after the workes of them: but ouerthrowe them, and breake doune the ymages of them. And ye shall serue the * Lorde youre God, and he shall blesse thy bread & thy water, and I will take all sycknesse awaye from the myddes of the.

* Exod.xiii.a * Num.xxv.a D * Deu.vii.d

There

There shalbe no woman childlesse or vnfrutefull in thy lande: the nōbre of thy dayes wyll I fulfyll. I wyll sende my feare before the, and wyll trouble all the people whether thou shalt go. And I will make all thine enemyes turne theyr backes vnto ꝯ, and I wyll sende hornettes before the, which shall dryue out the Heuites, the Cananites, and the hethites before ꝯ. Neuertheles I wyll not cast them oute in one yere, lest the lande growe to a wylderneſſe: and the beastes of the felde multiplie agaynst the. By lytle and lytle I will dryue them oute before the, vntyll thou be increased, ꝯ enherett the lande. And I wyll make thy costes from the redd see vnto the see of the Philistines, and from the deserte vnto the ryuer. For I wyll delyuer the inhabyters of the lande into thyne hande, and thou shalt dryue thē oute before the. * Thou shalt make none appoyntement with them, nor with theyr goddes. Nether let thē dwell in thy lande, lest they make the synne against me: for yf thou serue theyr goddes, it wyll be thy decaye.

* Deut. vii. a
Exo. xxxiiii. b

¶ The. xxiiii. Chapter.

¶ Moses ascendeth vpto the mount and writeth the wordes of the Lorde. The bloude of the coumaunt. The elders of Israel iudge the people.

And he sayde vnto Moses: come vp vnto the Lorde: thou ꝯ Aaron, Nadab and Abihu, and the lxx. elders of Israel, and ye shal worshyppe a farre of. And Moses hym selfe alone shall go vnto the Lorde, but they shall not come nye, nether shall the people go vp with hym. And Moses came, ꝯ tolde the people * all the wordes of the Lord and all the lawes. And all the people answered with one voyce, and sayde: all the wordes whiche the Lorde hath sayde, wyll we doo. And Moses wrote all the wordes of ꝯ Lorde, ꝯ rose vp early, and set vp an * aulter vnder the hyll, ꝯ xii. stones accordyng to the. xii. trybes of Israell, and sent yonge men of the chyldren of Israell, which brought burntofferynges, and offred peace offeringes of oxen vnto the Lord. And Moses toke halfe of the bloude and put it in basens, ꝯ the other halfe he sprenkeld on the aulter.

* Exod. xix. a

* Exod. xx. b

And he toke the boke of the appoyntemēt and redd it in the audience of the people. And they sayd. All that the Lorde hath sayde, we wyll do and be obedyent. And Moses toke the * bloude, and sprynkeld it on the people and sayde, beholde * thys is the bloude of the appoyntement, which the Lorde hath made with you vpon all these wordes.

* 1. Petr. i. a
2 Hebr. ix. c

¶ Then went Moses and Aaron, Nadab and Abihu and ꝯ lxx. elders of Israel vppe, and ☞ sawe the God of Israel, and there was vnder hys fete, as it were a worke of a Saphir stone, and as it were the heauē whē it is cleare, and ☞ vpō ꝯ nobles of the chyldren of Israel he sett not his hand. And they sawe God and dyd eate and drynche.

☞ And the Lorde sayde vnto Moses: come vp to me into the hyll, and be there, and I wyll geue the tables of stone, and a lawe and commaundmentes, which I haue wrytē that thou mayest teach them. And Moses rose vppe ꝯ hys minister Jehosua, ꝯ Moses went vppe into ꝯ hyll of God, and sayde vnto the elders: tarye ye here vntyll we come agayne vnto you. Beholde, here is Aaron ꝯ Hur with you. If any man haue any matters to do, let hym come to them. And Moses went vp into the mounte, and a clowde couered the hyll, and ☞ the glorye of the Lorde abode vpon mounte Sinay, and the clowde couered it. vi. dayes. And the seuenth daye he called vnto Moses out of the clowde. And the facyon of the glorye of the Lorde was lyke consumynge fyre on the toppe of the hyll in the syghte of the chyldren of Israel. And Moses went into the clowde, and got him vp into the moūtayne. And Moses was in the * moūte. xl. dayes and. xl. nyghtes. ☙ * Exo. xxxiiii. b

¶ The. xxv. Chapter.

¶ The Lorde sheweth Moses the facyon of the holy place and the thynges pertaynynge therto.

And the Lorde spake vnto Moses sayinge: speake vnto the chyldren of Israel that they brynge me an heue offrynge: of euery man that geueth it wyllyngly with hys herte, ye shall take it. * Thys is the heue offrynge which ye shall take of thē golde and syluer and brasse: yelowe sylke, purple, scarlet, white sylke, and gootes here rams skynnes that are redd, and the skynnes of taxus and sethim wodd, oyle for syghte, spices for anoyntynge oyle, and for swete ēcense. Onix stones and stones to be sett in the ☞ Ephod and in the brest lappe. * Exo. xxxv. a

And let them make me a sanctuarie (that I maye dwell amonge thē.) And accordinge to all that I shewe the bothafter the facyon of the habitacyon, and after the facyon of all the ornamentes therof, euen so shall ye make it. And they shall make an * arke of sethim wood. ii. cubytes and an halfe longe, a cubite and an halfe broade and a cubyte ꝯ an halfe hye. And thou shalt ouerlaye it with pure golde ☞ * Exo. xxxvii. a

golde, within and without shalt thou ouerley it, and shalt make an hye vpō it a crowne of golde rounde aboute. And thou shalt cast foure rynges of gold for it, and put them
B in the foure cozners therof. ij. rynges shalbe in the one syde of it, and ij. in the other. And thou shalt make barres of sethim wood, and couer them with golde, and put the barres in the ringes alonge by the sydes of the arke, to bere it withall And the barres shall be in the rynges of the arke, and shall not be taken awaye from it. And thou shalt put in the arke, the witnesse which I shall geue the.

And thou shalt make a mercyseate of pure golde. ij. cubytes and an halfe longe and a cubite & a halfe brode. And thou shalt make ij. cherubins of golde: Euen of a whole wozke shalt thou make them in the two endes of the mercyseate: and the one cherub shalt thou make on the one ende, and the other on the other ende. Euē of the same mercyseate shall ye make Cherubins in the two endes therof. And the Cherubins shall stretch theyr wynges abzode ouer an hye, coueringe the mercyseate with theyr wynges, and theyr faces shall loke one to another: euen to the mercyseate warde, shall the faces of the cherubins
* nom.iij.d. be. And thou shalt put ꝑ *mercyseate aboue
exod.xl.d vpon the arke, and in the arke thou shalt put the witnesse which I wyll geue the.

☞ And from thence ☞ I wyll testifye vnto the and wyll comon with the from vpon the mercyseate: from betwene the two Cherubins which are vpon the arke of witnesse, of all thynge which I wyll geue the in cōmaundement vnto the chyldzen of Israel.

C * Thou shalt also make a table of sethim
exo.xxxvij.b wodd of two cubytes longe, and one cubytt brode, and a cubytt and an halfe hye. And thou shalt couer it with pure golde, and make there to a crowne of golde rounde aboute. And make vnto that an whope of foure fyngers brode, rounde aboute. And make a golden crowne also to the whope rounde aboute. And make for it foure rynges of gold, and put the rynges in the cozners that are on the foure fete therof: euē ouer against the whope shall the rynges be, to put in barres, to bere the table withall. And thou shalt make the barres of Sethim wodd, and ouerlaye them with gold, that the table maye be borne with them. And thou shalt make hys dysshes, and spones, flatpeces, and pottes to powre oute withall: Euen of fyne golde shalt thou make them. And thou shalt sett vpon the table,
☞ ☞ shewbzeed before me alwaye.

exod.xxvij.c * And thou shalt make a candelstycke of
D pure golde euen of a whole wozke shall the candelstycke be made with his shaft, braunches, bolles, knoppes and floures procedinge there out. Syxe braunches also shall procede out of the sydes of it: thze braunches of the candelstycke out of the one syde and thze out of the other. Thze cuppes lyke vnto almondes with knoppes & floures in one braunche. And thze cuppes lyke almōdes in the other braunche, with knoppes and floures. And euen so thozowe out the syxe braunches that procede out of the candelstycke: and in the candelstycke selfe foure cuppes lyke vnto almondes with theyr knoppes and floures: and there shall be a knoppe vnder euery two braunches. ¶ (in thze rowmes.) Of the syxe that
ga procede out of the cādelstyck. And the knoppes and the braunches shalbe of it. And it shalbe one wozke euen of pure golde.

And thou shalt make the seuen lampes of it: and the seuē lampes therof, shalt thou put an hye there on, to geue lyghte vnto ꝑ other syde that is ouer against it. The tōgges and snoffers therof shalbe of pure golde. Of an hundzed pounde weyghte of fyne golde shalt thou make it withall the apparell. * Loke * Heb.viij.a therfore that thou make them after the facyō Actes. vij.f that was shewed the in the mounte.

¶ The.xxvi. Chapter.

¶ This chapter also declarydeth the thynges pertaynynge to the holy place.

THe tabernacle shalt thou make wᵗ ten curtaynes of whyte twyned A
lyke: yelowe lyke, purple and scarlet. And in them thou shalt make pictures of brodero wozke. The lēgth of one curtayne shalbe eyght and twēty cubytes, & the bredth of one curtayne foure cubytes, and euery one of the curtaynes shall haue one measure: fyue curtaynes shalbe coupled together one to another: and fyue curtaynes shalbe coupled together one to another.

And thou shalt make lowpes of yelow syl- B
ke, a lōge by the edge of ꝑ one curtayne which is in the seluege of the couplynge courtayne. And lykewyse shalt thou make in the edge of the vtmost curtayne that is to be coupled therwith on the other syde: fyftye lowpes shalt thou make in the one curtayne, and fyftie lowpes shalt thou make in the edge of the curtayne that is to be couppled therwith on the other syde: that the lowpes maye take holde one of a nother. And thou shalt make fyftye buttons of golde, and couple the curtaynes together with the buttōs: and it shalbe one habitacyon.

* And thou shalt make. xi. curtaynes of *exo.xxxvi.b
gotes heere, to be a coueringe vpon the Tabernacle. The length of a curtayne shalbe xxx. cubytes and the bredeth foure and they shalbe all. xi. of one measure. And thou shalt C.
couple .v. curtaynes by them selues, and the syxe by them selues, and shalt double the syxt in the foze front of the tabernacle. And thou shalt make fyftye lowpes in the edge of the vtmost curtayne on the one syde: euen in the

edge of

edge of the coplynge courtayne: and fyftye lowpes in the edge of the other curtayne that must be ioyned vnto it. And thou shalt make fyftie buttones of brasse and put them on ꝑ lowpes, and couple the couerynge to gether, that it maye be one.

And the remnaunt that resteth in the curtaynes of the couerynge: euen the halfe curtayne that resteth, shalbe lefte on the backe sydes of the habitacyon: that a cubyte on the one syde and a cubyte on the other syde maye remayne in the length of the curtaynes of the couerynge, and that it maye remayne of ether syde of the habitacyon to couer it with all.

And vpon the Tabernacle thou shalt make a couerynge of rams skynnes dyed redd: & yet a coueringe aboue all of taxus skynnes.

D And thou shalt make bordes for the habitacyon of sethim wod to stonde vpryghte: ten cubytes longe shall euery borde be, and a cubite & an halfe brode. Two fete shall there be in one borde: and they shalbe separate one from another. And thus shalt thou make for all the bordes of the Tabernacle.

* Exo. xxvi. c. * And thou shalt make. xx. bordes for the habitacyon on the south syde, and thou shalt make. xl. sockettes of syluer vnder the. xx. bordes two sockettes vnder one borde, for hys two fete, & two sockettes vnder another borde for his two fete. In lyke maner in ꝑ north syde of the habitacyon there shalbe. xx. bordes and. xl. sockettes of syluer: two sockettes vnder one borde, and two sockettes vnder a nother borde.

And in the west ende of the habitacyon, shalt thou make syxe bordes, and two bordes shalt thou make in the corners of the habitacyon in the metynge together of the two sydes. And they shall be coupled together beneth and lyke wyse aboue to a ringe. And thus shall it be for the two bordes that are in the corners. And they shalbe eyght bordes, hauynge sockettes of syluer, euen syxtene sockettes: that there maye be two sockettes vnder one borde, and two sockettes vnder another borde.

F And thou shalt make barres of sethim wodd, fyue for the bordes of the Tabernacle in one syde, and fyue barres for the bordes of the Tabernacle in the other syde, and fyue barres for the bordes of the Tabernacle in the west ende. And the mydle barre shall goo alonge thorowe the myddes of the bordes from the one ende vnto the other. And thou shalt couer the bordes with golde, and make theyr ringes of golde, to put the barres thorowe, and thou shalt couer the barres with golde also. And thou shalt rere vp the habitacyon accordynge to the facion therof, as it was shewed the in the mount.

And thou shalt make a vayle of yelowe sylke, of purpull, scarlet, and whyte twyned sylke. Of broderd worke with pictures shalt thou make it. And hange it vpō foure pilers of sethim wodd couerd with golde. Whose heades shalbe of golde, stondynge vpō foure sockettes of syluer. And thou shalt hange vp the vayle wyth rynges, that thou mayest G bringe in (with in the vayle) ꝑ arcke of witnesse. And the vayle shall vnto you deuyde the holye from the most holy. And thou shalt put the mercy seate vpon the arcke of wytnesse in the holyest place. And thou shalt put the table without the vayle: and the candelsticke ouer agaynst the table on the south syde of the habitacyon. And put the table on the north syde.

And thou shalt make an hangynge for the dore of the Tabernacle: of yelowe sylke purple, scarlet, and white twined sylk wrought with nedle worke. And thou shalt make for the hangyng, fyue pillers of sethim wodd and couer them with golde, and theyr knoppes shalbe of golde, and thou shalt cast fyue sockettes of brasse for them.

¶ The. xxvii. Chapter.

¶ The forme of the altre of the burntofferynge with hys hornes, rynges, staues, gredyernes and other ornamentes.

A And thou shalt make an * aultare of sethim wodd: fyue cubytes longe and fyue cubytes brode. For it shall be foure square, and thre cubytes hye. And thou shalt make it hornes in the foure corners of it the hornes shalbe of it selfe, and thou shalt couer it with brasse. And make hys aschepannes, shoules, basens, fleshhokes, fyrepannes & all the apparell therof for the same, of brasse. And thou shalt make vnto it a gredyern also (lyke a net) of brasse. And vpon that net shalt thou make foure brasen rynges in the foure corners therof: and thou shalt put it vnder the compase of the altare beneth, that the net maye be in the myddes of the altare. And thou shalt make (two) barres for the altare of sethim wodd, and couer them with brasse, and let them be put in rynges a longe by the sydes of the altare to beare it w all. And make the aulter holowe with bordes: euen as it was shewed the in the mount, so shall they make it. * Exo. xxxviii. Ezech. xliii.

B And thou shalt make the courte of the habitacyon, that there maye be in the south syde hangynges of white twyned sylke, of an hundred cubytes longe, for one syde, and. xx. pyllers therof, with theyr. xx. sockettes of brasse: but the knoppes of the pyllers & theyr whopes shalbe syluer. In lykewyse on the north syde there shalbe hangynges of an hundred cubytes longe and. xx. pyllers with their twentye sockettes of brasse, and the knoppes and the whopes of syluer. And the breadth of the

C of the court which is eastwarde, shall haue fyftye cubytes. Hangynges of fyftene cubytes in ꝑ one syde: and their pillers with their thre sockettes: and lykewyse on the other syde shalbe hãginges of fiftene cubites with their thre pillers and thre sockettes.

And in the gate of the court shalbe a vayle of twentye cubites of yelowe silk, purple, and skarlet & whyte twined silke, wrought with nedle worke: & foure pillers with their foure sockettes. All the pillers round about the court shalbe whoped with syluer, & their knoppes shalbe of syluer, and their sockettes of brasse. The length of the court shalbe an hundred cubites, and the breadth fyftye D & the heigth fyue. And the hanginges shalbe of whyte twined sylk, and their sockettes of brasse. All the vesselles of the habitation in all maner seruice and the pynnes therof: yee, and all the pynnes also of the courte shalbe of brasse.

Leui.xxiv.a * And thou shalt commaunde the childrẽ of Israel, that they geue the pure oyle olyue beaten for the lyght, to powre all waye into the lampes. In the tabernacle of witnesse without the vayle which is before the witnes, shall Aarõ and his sonnes dresse it both euening and morning before the Lorde: and it shalbe a statute for euer vnto the generations of the childrẽ of Israel.

¶ The.xxviij. Chapter.

¶ Aarons apparell and hys sonnes.

AND take thou vnto the Aaaron thy brother and hys sonnes wt him, from amonge the chyldren of Israel, that they maye minister vnto me. Aaron, Nadab, and Abihu, Eleazar and Ithamar, Aarons sonnes. And thou shalt make holy rayment for Aaron thy brother, that they maye be vnto glory and bewtye. And thou shalt speake vnto all that are wise harted, and whomsoeuer I haue filled with the spriete of wysdome: that they make Aarons rayment to consecrate him with, ꝑ he maye minyster vnto me.

These are the garmẽtes which they shall make, a brestlap, Ephod, a tunycle, a strayte cote, a miter and a gyrdell. These holy garmentes shall they make for Aaron thy brother and his sonnes, that they maie minister B vnto me. And lett them take golde, yelowe silk, purple, skarlet and whyte twyned silk. They shall make the Ephod of gold, yelow sylke, purple, skarlet and whyte twyned silke with broderd worke. The two sydes shal come together, and be cloied vp in the two edges therof. And the gyrdell of the Ephod shalbe of the same workmanship, and of the same stuffe, euen of golde, yelow sylke, purple, skarlet and whyte twyned sylke.

And thou shalt take two onix stones, and graue in them the names of the chyldren of Israel: syxe names of them in the one stone, and the other syxe in the other stone: accordynge to ye (the order of) their byrth. After the gc worke of a stonegrauer, and of him that graueth signettes shalt thou graue the two stones with the names of the childrẽ of Israel, and shalt make them to be set in golde. And thou shalt put the two stones vpon the two shoulders of the Ephod, that they maye be stones of remembraunce vnto the childrẽ of Israel. And Aaron shall beare their names before the Lorde vpon hys two shoulders C for a remembraunce. And thou shalt make bokes of golde & two cheynes of fyne golde: linkworke and wrethed, and fasten the wrethed cheynes to the bokes.

And thou shalt make the brestlap of iudgement with broderd worke, euen after the worke of the Ephod shalt thou make it: namely of golde, yelow sylke, purple, skarlet, and whyte twyned silke, shalt thou make it. Foure square it shalbe and double, an hande brede longe, and an handbrede broade. And thou shalt fill it with foure rowes of stones. In the first rowe shalbe a Sardions, a Topas, and Smaragdus: in the second rowe, a Ruby, Saphir and Diamond: in the thyrde Lygurios, an Achat, & Amatist: in ꝑ fourth a Turcas, Onix and Jaspis. And they shall be set in golde in their inclosers. And the stones shalbe grauen as sygnettes be grauen wt the names of the childrẽ of Israel, euẽ with twelue names, euery one with his name accordyng to the twelue tribes.

And thou shalt make vpon the brestlapp D two fastenyng cheynes of pure golde & wrethen worke. And thou shalt make lykewyse vpon the brestlap two rynges of golde: and put them on the edges of the brestlap, and put the two wrethen cheynes of golde in the two rynges which are in the edges of ꝑ brestlappe. And the other two endes of the two cheynes, thou shalt fastẽ in two close bokes, and put thẽ vpon the shulders of the Ephod on the foresyde of it. And thou shalt yet make two rynges of golde, which thou mayest put in the two edges of the brestlappe, euen in the borders therof, towarde the insyde of the Ephod oueragenst it. And yet two other ringes of golde thou shalt make: and put thẽ on the two sydes of the Ephod, beneth oueragaynst the brestlap, alowe where the sydes are ioyned together vpon the brodered gyrdell of the Ephod. And they shall bynde the brestlappe by hys rynges vnto the ringes of the Ephod with a lace of yelow silke, that it maye lye closse aboue the brodered gyrdell of the Ephod, and that the brestlap be not losed from the Ephod.

And Aaron shall beare the names of the E chyldren of Israel in the brestlapp of iudge-

ment vpon his hert, when he goeth into the holy place for a remembraunce before the Lorde allwaye. And thou shalte put in the ☞ brestlappe of iudgement ☞ Urim and Thumin: and they shalbe euen vpon Arons hert, whē he goeth in before the Lord: and Aaron shall beare the iudgement of the childzen of Israel vpon his herte before the Lorde allwaye.

And thou shalt make the tunycle vnto the Ephod altogether of yelow sylke. And ther shalbe an hole for the heed in the myddes of it, hauyng a bonde of wouen worke rounde about the coler of it (as it were the coller of a partlet) that it rent not. And beneth vpon the hem, thou shalt make pomgranates of ☞ yelow sylke and of purple and skarlet, roūd about the hem, and belles of golde betwene them rounde about: and lett there be euer a golden bell and a pomgranate, a golden bell and a pomgranate, rounde about vpon the *Eccle.xlv.b hem of the tunycle. * And Aaron shall haue it vpon him, when he ministreth, and the sounde shalbe hearde, when he goeth into the holy place before the Lorde, & when he commeth out, and he shall not dye.

And thou shalt make a plate of pure gold, and graue theron, as sygnettes are grauen. The holynesse of the Lorde, and put it on a yelow sylke lace to be vpon the mytre, euen vpon the forefront of it. And it shalbe vpon Arons foreheede: that Aaron maye beare ☞ the synne of the holy thynges which the chyldzen of Israel halowe in all theyr holye G gyftes. And it shalbe allwayes vpon his forehead, for the reconcylynge of them before the Lorde.

And thou shalt make a lynnen cote, and thou shalt make a mytre of lynne and a girdell of nedle worke.

And thou shalt make for Arons sonnes also cotes, gyrdelles and bonettes, glorious and beautyfull: and thou shalt put them vpō Aaron thy brother, and on hys sonnes with ☞ him: and shalt anoynte them, and ☞ fyll their handes, and sanctifye them, that they maye minister vnto me. And thou shalt make them lynnen breches to couer their preuityes, from the loynes vnto ỹ thies shall they reach. And they shalbe vpon Aaron and his sonnes, whē they come into the * tabernacle *Ex.xxviii.d of witnes, or when they come vnto the aultare to minister in holynesse, that they beare no sinne, and so dye. And it shalbe a lawe for euer vnto Aaron and his seed after him.

¶ The .xxix. Chapter.

¶ The consecratyon of Aaron and hys sonnes.

THis thyng also shalt thou do vnto them, when thou * halowest thē to be my prestes. Thou shalt take *Leui.viij.b a calfe, euen a yonge oxe, and two rāmes that are without blemish, and vnleuened breade, and cakes of swete bread tempered with oyle, & wafers of swet bread anoynted with oyle (of wheten floure shalt thou make thē) & put them in a maūde, and bryngе thē in the maunde with the calfe and the two rammes.

And bryngе Aaron and his sonnes vnto the dooze of the tabernacle of wytnesse, and washe them with water, and take the garmentes, and put vpō Aaron: the strayte cote the tunycle of the Ephod, & the Ephod, and the brestlappe: and gyrd them to hym with the brodered gyrdell which is in the Ephod. And put the mytre vpon his heed: and put ỹ holy crowne vpon the mytre. Then shalt thou take the anoynting oyle, and powre it B vpon his heed, and anoynte hym. And bryng hys sonnes, and put albes vpon them, and gyrd them with gyrdels, aswell Aaron, as his sonnes. And put the myters on thē, and the preastes office shalbe theirs for a perpetuall lawe.

And thou shalt fyll the handes of Aaron and of his sonnes: and bryng the calfe before the tabernacle of witnes. * And Aaron and *Leui.i.b his sonnes shall put their handes vpon the heed of the calfe, and thou shalt kyll hym before the Lorde, by the dooze of the tabernacle of witnes. And take of the blood of the calfe and put it vpō the hornes of the aulter with thy fynger: and powre all the blonde beside the botome of the aulter, and take all the fat that coureth ỹ inwardes, and the kall that is on the lyuer, and the two kidneys and the fat that is vpon them: and burne them vpō the aulter. But the flesh of the calfe and hys skynne, & his donge shalt thou burne wt fyer C without the hoost. It is a synofferyng.

Thou shalt also take one ram, and Aarō and hys sonnes shalt put their handes vpon the head of the ram, & when thou hast slayne the ramme, thou shalt take hys blonde, and sprynkle it rounde about vpō the aulter, & cut the ram in peces, and washe the inwardes of him and his legges, and put thē vnto the peces and vnto his heed: and then burne the hole ram vpon the aulter for a burntofferyng vnto the Lorde, & for a swete sauour and a sacrifyce vnto the Lorde.

* And take the other ram, and Aaron & *Leui.viij.d hys sonnes shall put their handes vpon hys heed. Then shalt thou kyll hym, and take of hys blonde, and put it vpon the typpe of the ryght eare of Aaron and of hys sonnes, and vpon the thombe of their ryght handes, and vpō the great to of their ryght fote, & sprynkle the blonde vpō the aulter rounde about.

And thou shalt take of the blonde that is vpon the aulter, and of the anoyntyng oyle, and sprynkell it vpon Aaron and hys vestimentes, and vpon his sonnes and vpon their garmētes wt hym. And he shalbe halowed & D

his clothes

his clothes and his sonnes and their clothes with hym.

* Leui.viij.c *And thou shalt take the fatt of the ram and his rompe, and the fat that coureth the inwardes, and the kall of the lyuer, and the two kydneys and the fat that is vpon them and the ryghte shoulder: for that ram is a fulloffeiynge: and a symnell of bread, and a cake of oyle bread, and a wafer out of the basket te of swete breade that is before the Lorde, and putt all vpon the handes of Aaron, and on the handes of hys sonnes: and waue them for a waueoffeiynge before the Lorde. And agayne, thou shalt take it from of their handes, and burne it vpon the aulter for a burntofferinge, to be a sauoure of swetnes before the Lorde. For it is a sacrifice vnto the Lorde.

* Leui.viij.f *And thou shalt take the brest of the ram of Aarons consecracyon, and waue it for a waueoffering before the Lorde: and it shalbe thy parte. And thou shalt sanctifye the brest of the waue offering: and the shoulder of the heueofferyng which is waued and heued vp of the ram of the cõsecracyon for Aaron and for his sonnes. And it shalbe Aarons and his sonnes by a statute for euer. of the chyldrẽ of Israel: for it is an heueoffering. Euen an heueofferyng of the chyldren of Israel, and of their peaceofferinges. Their heueofferinges is the Lordes. And the holy garmentes of Aaron shalbe his sonnes after him, to be anoynted therin, and to fyll their handes therin. And that sonne that is preast in his stead after him, shall put thẽ on seuen dayes: when he commeth into the tabernacle of witnes to mynistre in the holy place.

* Leui.viij.g *And thou shalt take the ram of the consecracyon, and seth his flesh in an holy place. And Aaron and his sonnes shall eate ꝑ flesh of the ram, and the bread that is in the basket: euẽ by the dore of the tabernacle of witnes: and they shall eate them, because the atonement was made therwith, to fyll their handes, & to consecrate thẽ: but a straunger shal not eate therof, because they are holy. And yf ought of the flesh of the consecracyon or of the bread remayne vnto the morninge, thou shalt burne it with fyer, and it shall not be eaten, because it is holy. Therfore shalt thou do vnto Aaron and his sonnes, euen so, according to all thinges which I haue commaunded the: seuen dayes shalte thou fyll their handes, and offer euery daye a calfe for a synneofferynge, for to reconcyle withall: that thou mayest clense the aultare when thou reconcylest vpõ it, and thou shalt anoynte it, to sanctify it. Seuen dayes thou shalt reconcyle vpon the aulter, and sanctifye it, and it shalbe as an aulter moost holye. Euery one that toucheth the aulter, lett hym be holy.

*This is that which thou shalt offer vpõ the aulter: euen two lãbes of one yeare olde, daye by daye continually: the one thou shalt offer in the morninge, and the other at euen: And with the one lãbe a tenth deale of flour myngled with the fourth parte of an hyn of beaten oyle, and the fourth part of an hin of wyne, for a drynck offerynge. And the other lambe thou shalt offer at euen, and shalt do therto accordynge to the meatofferyng and drynckofferynge in the morninge, to be an odoure of a swete sauoure and a sacrifyce vnto the Lorde. And let this be a continuall burntofferynge amonge youre chyldren after you, before the dore of the tabernacle of witnesse before the Lorde, where *I wyll mete you, to speake there vnto the. There I wyll mete with the chyldren of Israel, and wyll be sanctifyed in myne honoure. And I wyll sanctifye the tabernacle of witnes and the aulter. And I wyll sanctifye also both Aaron and hys sonnes to be my preastes. And I wyll *dwell amonge the chyldren of Israel: and will be their God. And they shall knowe that I am the Lorde their God, that brought them oute of the lande of Egypte: for to dwell amonge them: euen I the Lord their God.

G *nu.xxviij.a.

*Leui.i.a Nume.xv.a

*Leui.xxvi.b ii.Cor.vi.d.

¶The.xxx.Chapter.

¶ The aulter of incense. The brasen lauer. The anoyntynge oyle.

And thou shalt make an alter to burne incense: of sethim wodde shalt thou make it, a cubite lõg and a cubite broade: euen foure square shall it be and two cubites hye: the hornes therof shall procede out of it, and thou shalt ouerlaye it with fyne golde, both the rofte and the walles round about, and hys hornes also, & shalt make vnto it a crowne of golde roũd about and two golden rynges on eyther syde: euen vnder the crowne, that they may be as places for the barres to beare it withall. And ꝑ shalt make the barres of sethim wodd, and couer them with golde. And thou shalt putt it before the vayle, ꝑis by the arcke of witnesse, before the mercy seate that is vpon the witnes, where I wyll mete the.

A

And Aaron shall burne theron swete incense euery morninge, when he dresseth the lampes, euen then shall he burne it: and lyke wyse at euen, when he setteth vp the lampes he shall burne incense: and thys incensynge shalbe perpetually before the Lorde thorow out youre generacyons. Ye shall putt no *straunge incense theron, burnt sacrifyce or meate offerynge, neyther powre any drinckofferinge theron.

B

*Leui.v.a

And Aaron shall reconcile vpon the hornes of it once in a yeare: wt the blonde of the synneofferynge of reconcylynge: euen once

in the yeare shall he receyple it thozow your
generacyons. It is most holy vnto the Lozd.

And the Lozde spake vnto Moses, say-
* Numr.i.a and.xxvi.a. ing: * Yf thou takest the summe of the chyl-
dren of Israel after their nombre, they shall
geue euery man a reconcylynge of hys soule
vnto the Lozde when thou tellest them: that
there be no plage amonge them, when thou
tellest them. And thus moch shall euery mā
geue, and that goeth into the nombre: halfe
*Leu.xxvij.b Numc.iij.g Eze.xlv.b a sycle, after the sycle * of the sanctuarye: a
sycle is twentye halfpence. An halfe sycle
shalbe the heue offerynge of the Lozde. All
that are nombred from twentye yeare olde
and aboue, shall geue an heue offeryng vnto
the Lozde. The ryche shall not passe, and the
pooze shal not go vnder halfe a sicle. But ye
shall geue an heue offeringe vnto the Lozde,
that he maye haue mercy vpon your soules.
And thou shalt take the reconcylyng money
of the children of Israel, and shalt put it vn-
to the vse of the tabernacle of witnesse, that
it maye be a memoziall vnto the children of
Israel before the Lozde, that he maye haue
mercy vpon youre soules.

¶ And the Lozde spake vnto Moses, say-
* Exo.xl.b. ing: * thou shalt make a lauer of brasse, and
his fote also of brasse to washe withall, and
shalt putt it betwene the tabernacle of wit-
nes, and the aulter: and put water therin.
For Aaron and his sonnes shall wash theyr
handes and theyr fete therin: euen when they
go into the tabernacle of witnesse, or when
they go vnto the aulter to minystre and to
burne the Lozdes offeringe, they shall wash
them selues with water, lest they dye. And
it shalbe an ozdinaunce vnto them for euer,
both vnto him and his seed thozow out their
generacyons.

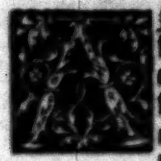
And the Lozde spake vnto Moses, say-
ing: Take vnto the principall spices: of the
most pure myzre fyue hundred sicles, of swete
cynamon halfe so moche, euen two hundred
and fyftie sycles: of swete calamus, two hū-
dred and fyftye. Of casia, two hundred and
fyftye, after the holy sycle, and of oyle olyue
* Leui.viij.b an hin. * And thou shalt make of the oyle an
holy oyntmēt, euen an oyntment compolide
after the crafte of the apoticarye. And thou
shalt noynte the tabernacle of witnes ther-
with, and the arck of witnes, and the table,
and all his apparell: and the candelstick, and
all his apparell: and the aulter of incense, ād
the aulter of burntsacrifice with all his ves-
sels, & the lauer and his fote. And thou shalt
sanctifye them, that they maye be most ho-
ly: so that no man touche them, but they that
be halowed. And thou shalt anoynte Aaron
and his sonnes, and consecrate them, ꝓ they
maye mynistre vnto me.

And thou shalt speake vnto the children
D of Israel, sayinge: thys shalbe an holy oyn-
tyng oyle vnto me, thozowout youre gene-
racyons. Upon mannes flesche shall it not be
powred: neyther shall ye make any other af-
ter the makynge of it, for yt is holye: and
shalbe holye vnto you: whosoeuer maketh
lyke that, or whosoeuer putteth anye of it
vpon a straunger, shall perysh from among
hys people.

And the Lozde sayde vnto Moses: take
vnto ꝓ swete spices: balme, Onycha, swete
galbanum, these spices with pure franckin-
cense, of eache lyke moch: and make of them
swete smellyng incense, after the craft of the
apoticarye, myngled together, pure and ho-
ly. And beate it to powder and put of it be-
fore the witnes in the tabernacle of witnes,
where I wyll mete the. It shalbe vnto you
most holy. And se that ye make none after
the makyng of that. It shalbe vnto you ho-
ly for the Lozde. Whosoeuer shall make like
vnto that, to smell therto, shall perysh from
amonge hys people.

¶ The.xxxj. Chapter.

¶ The callyng of Bezaleel and Aholiab the worcke-
men. The Sabbath is commaunded. The tables of
stonesare geuen Moses.



And the Lozde spake vnto Mo-
ses, sayinge: beholde, * I haue A
called by name, Bezaleel the *Exo.xxxvja
sonne of Ury, the sonne of Hur
of the trybe of Juda. And I ha-
ue fylled hym w̄ spzete of God,
in * wysdome, & vnderstandynge, in know- *1.Reg.vij.b
ledge & in all maner wozke, to fynd out sotle
feates, & to wozke in golde, syluer & bzasse:
and in the crafte to sett stones, and to carue
in timbre, and to wozke in all maner wozk-
manshyp. And beholde, I haue geuen hym
to be his cōpanion Aholiab the sonne of Ahi
samach of the trybe of Dan, and in the her-
tes of all that are wyse harted, I haue putt
wysdome, to make all that I haue cōmaun-
ded the, the tabernacle of witnes, the arck of B
witnes, and the mercy seate that is therupō:
and all the ornamētes of the tabernacle, and
the table and his ornamentes: and the pure
cādelstick with all his apparell, and the aul-
ter of incens: and the aulter of burnt offerin-
ges and all hys vesselles, and the lauer with
his fote. The vestimētes to minystre in, and
the holye garmentes for Aaron the preaste,
and the garmentes of his sonnes to minystre
in, and the anoyntyng oyle: and swete cense
for the sanctuary, accozding to all that I ha-
ue commaunded the shall they do.

And the Lozde spake vnto Moses, say-
ing: Speake vnto the children of Israel and ¶
saye: In any wise se that ye kepe my * Sab- *Exo.xx.j.
bathes: for it is a signe betwene me and you
in your generaciōs, for to knowe that I the
Lozde am he ꝓ doth sanctify you. * Kepe my * Num.xv.
Sabbath therfore: for it is holy vnto you.

He that

he that defyleth it, shalbe slayne. For whosoeuer worketh therin, the same soule shalbe roted oute from amonge hys people. Syxe dayes shall men worcke. And in the seuenth daye is the Sabboth of the holye rest of the
D Lorde. Whosoeuer doth any worcke in the Sabboth daye, shall dye: wherfore lett the childzen of Israel kepe the Sabboth, ꝓ they obserue it throwout theyr generations, that it be an appoyntment for euer. For it is a sygne betwene me and the childzen of Israel
*Gene.i.b for euer. * For in syxe dayes the Lorde made heauen and earth: and in the seuenth daye he rested, and was refreshed.

And when the Lorde had made an ende of comening with Moses vpon the mounte
*Exo.xxxi.d. Sinai, * he gaue him two tables of witnes: ☞ euen tables of stone, wrytten with ☞ the fynger of God.

¶ The.xxxij. Chapter.

¶ The golden calfe. Moses prayeth for the. He breaketh the tables for anger. He chydeth Aaron. The idolatres are slayne.

AND when the people sawe, that yt was longe or Moses came downe out of the mountayne, they gathred them selues together vnto Aaron, and sayd vnto hym: *Up, make vs goddes
*Act.vij.c. to go before vs: for of this Moses (ꝓ felowe that brought vs out of the lande of Egypt) we wote not what is become.

Iudith.viij.f And Aaron sayde vnto them: * plucke of the golden earynges which are in the eares of your wyues, your sonnes, and of your daughters: and bryng them vnto me. And all the people plucked of the golden earynges, which they had in theyr eares, & brought
*Psal.cvi.c. them vnto Aaron. And he * receaued them of their handes, and fashioned it with a grauer, and made of it a calfe of molten metall.
*iij.reg.xij.f And they sayde: * These be thy goddes, O Israel, which brought the oute of the lande of Egipt.

B And when Aaron sawe that, he made an aultare before it. And Aaron cryed, sayinge: to morowe is the holy daye of ꝓ Lorde. And they rose vp in the morninge, & offred burnt offeringes, and brought peaceofferinges also. *And the people sat them downe to eate
*i.Cor.x.b and drincke, and rose vp agayne to playe.

*Deute.ix.b And ✠ ꝓ Lorde sayd vnto Moses: * go, get the downe: thy people which ꝓ broughtest out of the lande of Egipt, haue marred all, they are turned at once out of the waye,
*Psal.cvi.c. which I commaunded them: * for they haue made them a calfe of molten metall, and haue worshypped it, and haue offered thereto, sayinge: These be thy goddes, O Israel, which hath brought the oute of the lande of
C Egipt. And the Lorde sayde sayd vnto Moses: * I haue sene this people: and beholde, it
*Ex.xxxiij.a is a stiffnecked people, and nowe suffre me, that my wrath may warre hote agaynst them, and consume them: and I will make of the a mightye people.

And Moses besought the Lorde his God, and sayde: O Lorde, why doeth thy wrath warre hote agaynst thy people, which thou hast brought oute of the lande of Egipte, wt greate power and with a mightye hande?
* wherfore shulde the Egipcyans speake and * Nu.xiiii.c. saye: For a mischefe dyd he bryng them out euen for to slay them in the mountaynes, and to consume them from the face of the earth? Turne from thy fearce wrath, and ✠ turne ✠.
from thys euell (deuysed) agaynst thy people. Remembre Abraham, Isaac and Israel thy seruauntes, to whom thou swarest by thyne awne selfe, and saydest vnto them:
* I will multiplye your seede as the starres *Gene.xv.b. and.xxvi.d of heuen, and all this lande that I haue spoken of, will I geue vnto your seed: and they shall enheret it for euer. And ꝓ Lorde refrayned him selfe frō that euell ✠ which he sayd he wolde do vnto hys people.

And Moses turned hys backe, and went downe from the hyll, and the * two tables * Exo.xxxi.b of witnesse were in hys hande: and the same tables were written on both the leaues, and were the worcke of God, and the wrytynge was the wrytyng of God grauen in the tables. And when Iosua hearde the noyse of the people, as they showted, he sayde vnto Moses: there is a noyse of warre in the host. And he answered: it is not the crye of them that haue the maistry, nor of them that haue the worse: but I do heare the noyes of them that synge.

And it fortuned, assoone as he came nye E vnto the hoofte, he sawe the calfe and the daunsynge, and Moses wrath wared hote, and he cast the tables out of his handes, and brake them beneth the hyll. * And he toke
* Deute.ix.c the calfe which they had made, and burned it in the fyer, and stampte it vnto powder, and strawed it in the water, and made the childzen of Israel drincke of it. And Moses sayde vnto Aaron: what dyd thys people vnto the, that thou hast brought so greate a synne vpon them?

And Aaron answered: let not the wrath of my Lorde warre fearce, thou knowest the people that they are euen sett on mischefe: For they sayde vnto me: make vs goddes to go before vs, for we wote not what is become of Moses, the felowe that brought vs out of the lande of Egipte. And I sayd vnto the: ☞ let them that haue golde pluck it ☞
of, and bring it me: and I cast it into the fier: and therof came out thys calfe.

Moses therfore sawe that the people were F naked (and that Aaron had made them naked vnto theyr shame ✠ ☞ amonge theyr ✠ ☞

enemyes) and he went and stode in the gate of the hoste, and sayde: If any man pertayne vnto the Lorde, let him come to me. And all the sonnes of Leui gathered them selues together, & came vnto him. And he sayde vnto them: Thus saith the Lorde God of Israel: put euery man his sweard by his syde, & go in and out, from gate to gate thorowout the hooste: and sleye euery man, his brother and euery man hys companyon, and euery man hys neyghboure. And the chyldren of Leui dyd as Moses had sayde. And there fell of the people the same daye about .iij. M. men. And Moses sayde: fyll your handes vnto ỹ Lorde this daye, euery man vpon hys sonne and vpon his brother. and that ther maye be geuen you a blessing this daye.

G And on the morowe it fortuned ỹ Moses sayde vnto the people: Ye haue synned a great synne. And nowe I wyll go vp vnto the Lorde: yf paraduenture I maye purchace an atonemẽt for your synne. Moses therfore went agayne vnto the Lorde, & sayde: Oh, thys people haue synned a greate synne and haue made them godders of golde. And nowe I praye the, eyther forgeue them their synne: or (yf thou wilt not) ☞ * wipe me out of thy booke, which thou hast wrytten. And the Lorde sayd vnto Moses: I will put hym out of my booke that hath synned agaynst me. And nowe go thou, bringe the people vnto the place which I sayde vnto ỹ: beholde, * myne angell shall go before the. Neuertheles later in the daye when I vyset, I wyll vyset their synne vpon them. And the Lorde plaged the people, because they made the calfe which Aaron made.

* Psal.lxix.c

Exo.xiij.a

¶ The.xxxiii. Chapter.

¶ The Lorde sendeth an angell before hys people. The Lorde denyeth to goo vp with the people. The people lament their synne. (M)oses talketh wt ỹ Lord.

AND the Lorde sayde vnto Moses: departe, and go hence: thou and ỹ people, which thou hast brought out of the lande of Egypte, vnto the land which I sware vnto Abraha, Isahac and Jacob, sayinge: * vnto thy seed will I geue it * (and I wyll sende an angel before the: and wyll cast out the Cananites, the Amorites and the Hethites, the Pherezites, the Heuites, and the Iebusites) a lande that floweth with mylke and honye. For I wyll not go amonge you my selfe: * for ye are a styffnecked people: lest I consume the in the waye. And when the people heard this euell tidynges, they sorowed: and no man did put on hys best rayment.

* Gen.xvij.b
‡ Ex.xxiij.c
* Exo.xxxiii.c

And the Lorde spake vnto Moses: saye vnto the chyldren of Israel: ye are a styffnecked people: I must come once sodenly vpon you, & make an ende of you. Therfore nowe put thy goodly rayment from the, ỹ I maye wete what to do vnto the. And the chyldren of Israel layde their goodly rayment from them, euen by the mount Horeb.

And (M)oses toke the tabernacle, and pitched it without the hooste a farre of from the hooste: and called it the tabernacle of witnes. And so it came to passe, that euery one which wolde praye vnto the Lorde, wente out vnto the tabernacle of wytnesse, which was without the hooste. And it fortuned, that when (M)oses went out vnto the tabernacle, all the people rose vp: and stode euery man at his tente doze: and loked after (M)oses, vntyll he was gone into the tabernacle. And assoone as (M)oses was entred into the tabernacle, the clowdy pyller descended, and stode at the dooze of the tabernacle, and he talked with (M)oses. And all the people sawe the clowdy pyller stande at the tabernacles doze, and they rose vp, and worshipped euery man in his tente doze.

And ỹ Lord spake vnto (M)oses * ☞ face to face, as a mã speaketh vnto his frende: and he turned agayne into ỹ hooste. ☞ And the chylde Josua hys seruaunte the sonne of Num, departed not oute of the tabernacle: And (M)oses sayde vnto the Lorde: se, thou sayest vnto me: leade this people forth, and thou hast not shewed me whom thou wylte sende with me. And thou hast sayde moreouer: I knowe the by name, and thou hast also founde grace in my syght. Nowe therfore yf I haue founde fauoure in thy syght, then shewe me thy waye, that I maye knowe ỹ, and that I maye fynde grace in thy syghte: And consyder also, that thys nacyon is thy people. And he sayde: my presence shall go with the: and I wyll geue the rest. He sayde vnto hym: Yf thy presence go not with me, carye vs not hence: for howe shall it be knowē here, that I and thy people haue founde fauoure in thy syght, but in that thou goest wt vs: yf thou go with vs, shall not I and thy people haue preemynence before all the people that are vpon the face of the earth? And the Lorde sayde vnto (M)oses: I will do this also that thou hast sayde, for thou hast founde grace in my syghte, and I knowe the by name.

* Deut.
* Num.xij.c

D

And he sayde: I beseech the, shewe me thy glorye. And he sayde: I wyll make all my good go before the, and I wyll be called in this name of the Lorde before the * and will shewe mercy to whom * I wyll shewe mercye, and wyll haue compassyon on whom I wyll haue compassion. And he sayd furthermore: ỹ mayst not se my face: for * ☞ there shall no man se me, and lyue.

* Roma.ix.
* Roma.ix.

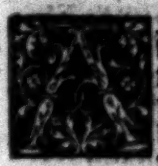
* Deut.iiij. Judg.vi.c. and xiij.b. John.i.c

And the Lorde sayde: beholde, there is a place by me, & thou shalt stonde vpon a rock: and whyle my glory goeth forth, I will put the in a clyft of the rock: and wyll put myne hande

hãde vpõ the, whyle I passe by. And I wyll take awaye myne hande, & thou shalt se my backparteſ: but my face shall not be sene.

¶ The.xxxiij. Chapter.

¶ The tables are renued. The mercy of God. To haue felowshyp with the Gentyles is forbydden: and theyr idolatrye also. Of theyr feastes.



AND the Lorde sayde vnto Moses: * hewe the two tables of stone lyke vnto the fyrst, and I will write vpon them the wordes that were in the first tables which thou brakeſt. And be ready in the morninge, that thou mayeſt come vp early vnto the mount of Sinai: and stãd there with me in the top of the mount. There shall no man come vp w̃ the, neyther let any man be sene thorowout all the mount, neyther let shepe nor oxen fede before the hyll.

* Deute.x.a.

And Moses hewed two tables of stone lyke vnto the fyrst, and rose vp early in the morninge, and went vp vnto the mount of Sinai, as the Lorde had cõmaunded hym: and toke in his hande the two tables of stone. And the Lorde descended in the clowde, and stode with hym there: and he called vpõ the name of the Lorde. And when the Lord walked before him, he cryed, Lorde * Lorde God, mercyfull and gracyous, log suffering, & aboundaũt in goodnes & trueth, & kepyng mercye in store for thousandes, forgeuynge wickednes, vngodlynes & synne, & ☞ not leauynge one innocent, visityng the wyckednes of the fathers vpon the children and vpon childrens children, euen vnto the third and fourth generacyon. And Moses bowed him selfe to the earth quyckly, and worshipped, and sayde: If I haue founde grace in thy syght (O Lorde) then let my Lorde go w̃ vs: for it is a stubburne people, and thou shalt haue mercy vpon oure wyckednes and oure synne, and shalt take vs for thyne enheritaunce.

* Psl.cxxxvi.c Ion.iiij.b

☞ not

He sayde: beholde, I make an appoyntmẽt before all thy people: and I will do ☞ maruayles: soch as haue not bene done in all the worlde, neyther in all nacyons. And all the people amonge which thou art, shall se the worke of the Lorde: ☞ for it is a terrible thynge that I wyll do with the: kepe those thinges that I commaunde the thys daye. Behold, I cast out before the the Amorites, Canaanites, Hethites, Pherezites, Heuytes and Iebusites. * Take hede to thy selfe, that thou make no compacte with the inhabyters of the lande whether thou goeſt, lest it be cauſe of ruyne amonge you. But ouerthrowe their aulters, and breake their ymages, and cut doune their groues. Thou shalt worshyp no straunge God. For the Lorde is *called gelous, because he is a gelous God: lest yͤ thou make any agrement with the inhabiters of the lande, and they goo a whoring after theyr goddes, and do sacrifice vnto theyr goddes, they call the, and thou eate of theyr sacrifice: & thou take of their daughters vnto thy sonnes, and theyr daughters go a whoringe after theyr goddes, and make thy sonnes go a whoring after their goddes also.

* Deu.vij.a. iij.Reg.xi.a

* Exo.xx.a.

Thou shalt make the no goddes of metall. The * feaste of swete bread shalt thou kepe. Seuen dayes thou shalt eate vnleuended bread, as I commaunded the in the tyme of the moneth, when corne begynneth to rype. For in the moneth when corne begynneth to ripe, thou camest out of Egipt. * All that breaketh vp the matrye is myne: and all that breaketh the matrye amõge thy catell, yͤ it be male: whether it be ore or shepe. But the fyrst of the asse thou shalt bye out w̃ a lambe. And yͤ thou redeme hym not, thou shalt breake hys neck. All the fyrst borne of thy sonnes shalt thou redeme. * And se that no man appeare before me empty.

C * Exo.xij.b and.xiij.b

* Exo.xiiij.a and.xiij.b Num.xviij.c

* Exo.xxiij.b Leuit. xxvb.a Deute.xvi.b. † Exo.xx.b.

* Syxe dayes thou shalt worke, and in yͤ seuenth daye thou shalt rest, bothe from earyng and reaping. * Thou shalt obserue the feast of wekes with thy fyrst frutes of whet herueſt, and the feast of ingatherynge at the yeares ende. Thryse in a yeare shall all your mens children appeare before the Lorde Iehoua God of Israel. When I cast out the nacions before the, and enlarge thy coastes: so that no man shall desyre thy lande, thou shalt go vp to appeare before the Lorde thy God, thryse in the yeare.

* Exo.xxxiiij.c

D

* Thou shalt not offre the blonde of my sacrifyce vpon leuen, neyther shall ought of the sacrifyce of the feaste of Passeouer be left vnto the morninge. * The fyrst frute of thy lande thou shalt bryng vnto the house of the Lorde thy God. And yͤ shalt not * se the a kydd in hys mothers mylke.

* Exo.xxiij.c Deu.xiiij.c.

* Exo.xxiij.c

* Exo.xxiij.c

And the Lorde sayde vnto Moses: wryte these wordes: for after the tenoure of these wordes I haue made a couenaunt with the and with Israel. * And he was there wyth the Lorde fourtye dayes and fourtye nyghtes, and dyd neyther eate bread ner dryncke water. * And he wrote vpon the tables the wordes of the couenaunt, euen ten verses.

* Exo.xxxiiij.b

* Deute.x.a.

And it foꝛtuned, whē Moyses came downe frō mount Sinai, the two tables of witnes were in Moyses hāde, whē he came downe from the mount. And Moyses wyst not that the skynne of his face shone in maner of an hoꝛne, whyle he talked with him. And Aaron and all the childꝛen of Israel loked vpon Moyses: and beholde, the skynne of his face ☞ shone, & they were afrayed to come nye him. And whē he had called thē, Aarō & all the chefe that were in the company came vnto him, and Moyses talked with them.

And afterward, all the childꝛen of Israel came nye, & he cōmaunded them all that the Loꝛd had sayde vnto hym in mount Sinai. And whan Moyses had made an ende of co-
*ii.Coꝛ.iii.d mening with thē, *he put a couerynge vpon his face. And agayne, whan Moyses went in
*ii.Coꝛ.iii.e before ꝓ Loꝛd to speake wt him, *he toke the couering of vntill he came out. And he came out, and spake vnto the childꝛen of Israel ꝓ which he was cōmaunded. And the childꝛen of Israel sawe the face of Moyses, that the skinne of Moyses face shone. And Moyses put the couering vpon his face agayne, vntill he went in, to comen with him.

¶ The .xxv. Chapter.

¶ The Sabbath. The fruit frutes are requyred. The voluntynes of the people to offer. Bezaleel and Aholiab are praysed of Moyses, and set to woꝛke.

AND Moyses gathered all the cōpany of the childꝛē of Israel together, and sayd vnto thē: these are the woꝛdes which the Loꝛd hath cōmaunded that ye shulde do them: *Sixe dayes ye shall
*Exo.xx.b woꝛke: but the seuenth daye shalbe vnto you the holye Sabbath of the Loꝛdes reste: whosoeuer doth any woꝛke therin, shall die. Ye shall kyndle no fier thoꝛowout all youre habitacions vpon the Sabbath daye.

And Moyses spake vnto all the multitude
*Exo.xxv.a of the childꝛen of Israel saying: *this is the thing which the Loꝛde cōmaunded, saying: Take from among you an heue offering vnto ꝓ Loꝛde. Whosoeuer is of a willing hert, let him bꝛyng it foꝛ the heue offeryng of the Loꝛde. Namely gold, syluer and bꝛasse, and pelowsilk, purple, scarlet, whyte sylke, goates heerre, and rams sayynes red and taꝛus shinnes with sethim wod: oyle foꝛ light and spices foꝛ the anoynting oyle, & foꝛ ꝓ swete cense. And Onix stones and stones to be set in the Ephod and in the bꝛestlappe.

And let all them that are wyse harted among you, come and make all that the Loꝛd hath commaunded: the habitacyon with the tent therof and his couerynge, & hys rynges, and his boꝛdes, his barres, his pyllers, and his sockettes: the arck and the staues therof, with the mercy seate and the vayle that coꝛereth it: the table and his barres and all his vessels: and the shewebꝛed: the candelstick of lyght and his apparell and his lampes with the oyle foꝛ the light: the cens aultar and his barres: the anoynting oyle & the swete cens: and the hangynge of the doꝛe at the entrynge in of the tabernacle: the aultar of burnt sacrifyce with his bꝛasen gredꝛen, his staues, and all his vessels: ꝓ lauer and hys fote: and the hangynges of the court with his pyllers and their sockettes, and the hangynge in the doꝛe of the court: the pynnes of the habitaciō and the pynnes of the court wt their coardes: the minystring garmētes to minystre in the holy place: and the holy vestimētes foꝛ Aarō the preast, and the vestimētes of his sonnes, that they maye minystre him.

And all the companye of the chyldꝛen of ¶ Israel departed frō the presence of Moyses. And euery one came (as many as they ꝛ hertes coꝛaged them, & as many as their spꝛetes made them wylling) & bꝛought a present foꝛ the Loꝛd, to the making of the tabernacle of witnes, and foꝛ all his ꝛes, and foꝛ the holy vestimentes. And they came both men & wemen (euē as many as were willing harted) and bꝛought bꝛacelettes, and earinges, ringes and chaynes, which iewels were all of golde: & all ꝓ men bꝛought a waueofferyng of golde vnto the Loꝛd. And euery mā, with whom was founde yelow sylk, purple, scarlet, whyte sylk, and goates hearre and redd skynnes of rams & taꝛus sayynes, bꝛought them. All that dyd heue vp an oblacyon of golde and bꝛasse, and bꝛought an heue offering vnto the Loꝛde. And all men with whō was found sethim wod foꝛ any maner woꝛke of the minystracyon, bꝛought it.

And all the women that were wyse herted dyd spynne with theyꝛ handes, and bꝛought the sponne woꝛke both of yelow sylke, purple, scarlet and whyte sylk. And all the wemen whom their awne hert moued, span ¶ goates hearre wisely. And ꝓ Loꝛde bꝛought onix stones, & stones to be set in the Ephod, and in the bꝛestlappe, and spyce and oyle foꝛ lyght and foꝛ the anoynting oyle and foꝛ the swete cens. And ꝓ childꝛen of Israel bꝛought a willyng offeryng vnto the Loꝛde, both me and wemen: as many as had willing hertes to bꝛynge, foꝛ all maner woꝛkes which the Loꝛde had commaunded to be made, by the handes of Moyses.

And Moyses sayde vnto the chyldꝛen of Israel: beholde, *the Loꝛde hath called by *Exo.xxxi.a
name Bezaleel the sonne of Uri the sonne of Hur of the tꝛybe of Juda, & hath fylled hym with the spꝛete of God, in wisdome and vnderstāding, in knowlege, and in all maner woꝛke, to fynde out curious woꝛkes which are made in golde, syluer and bꝛasse. In the crafte of stones to set them: and in caruynge of wodd to make any maner of sotle woꝛke.

And he

☞ And he hath put in his harte ☞ that he may teache: both he and Aholiab the sonne of Ahisamach of the tribe of Dan. Them hath he fylled with wysdome of herte, to worke all maner of grauen, and sotle, and nedle worke in yelowe sylke, and purple, in scarlet, and whyte sylke, and in weuynge. And to do all maner of worke and sotle feates.

¶ The.xxxvi. Chapter.

¶ The clothynges that Bezaleel and Aholiab made.

AND * Bezaleel wrought, & Aholiab and all wyse harted me, to whom the Lorde gaue wysdome and vnderstādynge, to knowe howe to worcke all maner worke for the seruyce of the Sanctuary, and all that the Lorde had commaunded. And Moses called Bezaleel, Aholiab and all the wyse herted men and soche as the Lorde had geuen wysdome vnto, and as many as theyr hartes cowraged to come vnto that worcke to worcke it. And they receaued of Moses all the present, whyche the chyldren of Israell had brought for the worcke of the seruyce of the Sanctuary, to make it. And besyde that they brought gyftes vnto it euery daye in the mornynge.

* Exo.xxxi.a

And all the wyse men that wrought all the holye worcke, came euery man from hys worcke whyche they made, and spake vnto Moses, sayinge: the people bringe to moche and more then ynough for the seruyce and worcke whyche the Lord hath commaunded to be made. And then Moses gaue a commaundement, and they caused it to be proclaymed throwe out the hoste sayinge: se ỳ nether man nor woman prepare any moare worcke for the present of the Sanctuary: and so the people were forbydden to bringe: for the stuffe they had, was sufficyent for all the worcke, to make it, and to moche.

* Exo.xxvi.a

* All the wyse harted men therfore, and they that wrought for the habitacyon, made ten curtaynes of whyte twyned sylke, pelowe sylke, purple and scarlet: ❧ with pictures of broderd worcke made he them. The length of one curtayne was .xxviii. cubytes, and the breadth foure and the curtaynes were all of one syse. And he coupled fyue curtayns by them selues, and other fyue by the selues. And he made lowpes of pelowe sylke alonge by the edge of one curtayne, euen in the selnege of the couplynge courtayne. And lyke wyse he made on the syde of ỳ couplynge curtayne on the other syde. Fyftye lowpes made he in the one curtayne, & fyftye in the edge of the couplynge curtayne on the other syde: and the lowpes helde one curtayne to another.

And he made fyftye rynges of golde, and coupled the curtaynes one to another wyth the rynges: and so was it made one dwellynge place.

* Exo.xxvi.b

* And he made .xi. curtaynes of goates herre, to be a tent ouer the tabernacle. The length of a curtayne, had .xxx. cubytes and was foure cubites brode, and they all eleuen of one syse. And he coupled fyue curtaynes by them selues, & syxe by them selues, and he made fyftye lowpes alonge by the border of the vtmost couplynge curtayne, and fyftye in the edge of the other couplynge curtayne. ❧ (That they myght be ioyned together.) And he made fyftye rynges of brasse to couple the tent together, that it myght be one. And he made a coueryng vpon the tent, of rammes saynnes redd, and yet another of taxus skinnes aboue that.

¶

* Exo.xxvi.c

* And he made stondynge bordes (for the tabernacle) of Sethim wodd. The length of a borde was ten cubytes, the breadth one cubyte and a halfe. One borde had two fete, wherby they were ioyned one to another. And thus made he for all the bordes of the Tabernacle. And he made .xx. bordes for the southsyde of the habitacyon, and .xl. sockettes of syluer vnder the .xx. bordes two sockettes vnder one borde, for his two fete. ❧ (Where the sockettes of the tydes ende in the corners.) And for the other syde of the dwelling which is towarde the north, he made twēty bordes, & theyr fourtye sockettes of syluer, two sockettes vnder one borde. And towarde the west ende of the Tabernacle. ❧ (That is to saye, at that ende of the tabernacle which enclineth towarde the west.) he made syxe bordes, and two other bordes made he in the corners of the habitacyon for eyther syde, and they were ioyned closse beneth and aboue with a clampe, and thus they dyd to both the corners. And there were eyght bordes & syxtene sockettes, of syluer, vnder euery borde two sockettes.

And he made barres of Sethim wodd fyue for the bordes of the Tabernacle in the one syde: and fyue for the bordes of the Tabernacle in the other syde, and fyue barres for the bordes of the habitacyon in the west ende. ❧ (Towarde the west.) And he made the myddest barre to shote throwe the bordes: euen from the one ende to the other, and ouerlayde the bordes wyth golde, and made rynges of golde to thrust the barres throwe, and couered the barres wyth golde. And he made an hangyng of pelow sylke, purple, scarlet and whyte twyned sylke, euen with pyctures made he it of broderd worcke. And made ther vnto foure pillers of Sethim wodd, and ouerlayde the with golde. Theyr knoppes were also of golde, and he cast for them foure sockettes of syluer. And he made an hangynge for the tabernacle dore: of pelowe sylke, purple, scarlet and whyte twyned sylke of nedle worcke. And the fyue pylers of it with theyr knoppes, & ouerlayde the knoppes of them & the whopes wyth golde. Their

fyue lockettes also were of brasse.

¶The. xxxvii. Chapter.

¶ The arcke of witnesse. The mercyseate. The table. The candelstycke. The lyghtes. The altare and the incense.

A
* Exo. xxv. a.

ND Bezaleel made the * arke of Sethim wodd, two cubites and an halfe long, and a cubite and a halfe brode, and a cubite and a halfe hye: and ouerlayde it with fyne golde within and without, and made a crowne of golde to it rounde aboute, and cast for it foure rynges of golde for the foure corners of it: two rynges for the one syde, and two for the other, and made barres of Sethim wodd, and couered them with golde, and put the barres in the rynges a longe by the syde of the arke, to bere it withall.

C And he made the mercy seate (That is to say, Gods answeringe place.) of pure gold: two cubytes and a halfe was the length therof, and
B one cubyte and a halfe the breadth: & he made two Cherubyns of thycke golde vpon the two endes of the mercyseate. One Cherub on the one ende, and another Cherub on ꝑ other ende. Euen of the mercyseate made he the Cherubins: namely, in the endes therof. And the Cherubynes spred oute theyr wynges aboue an hie, and couered the mercyseate therwith. And theyr faces were one to another: euen to the mercyseate warde, were the faces of the Cherubyns.

* Exod. xxv. c

* And he made the table of Sethim wodd two cubytes was the length therof and a cubyte the breadth, and a cubyte and a halfe the heygth of it. And he ouerlayde it with fyne golde, and made therto a crowne of golde rounde aboute, and made therto an whope of an hande breade, rounde aboute and made vpon the whope a crowne of golde rounde aboute, and cast for it foure rynges of golde, and put the rynges in the foure corners that were in the foure fete therof. Euen harde by the whope were the rynges, into the whiche
C the barres were put, to bere ꝑ table withall. And he made the barres of Sethim wodd, & couered thē with gold to bere the table withall, and made the vessels (for the table) of pure golde: the dishes, sponts, flat peces and pottes to powre withall.

* Exo. xxv. b.

* And he made the candelstycke of pure golde: euen of one pece made he the candelstycke. For hys fote, hys shafte, hys cuppes, his knoppes and hys floures were of one pece. Syx braunches proceding out of the sydes therof, thre out of the one side, and thre out of the other. And in one braunche thre cuppes made lyke vnto almondes with knoppes & floures: and in another braunche thre cuppes made lyke almondes with knoppes ād flowres. And so forowe out the syx braunches that proceded out of the candelstycke. And vpon the candelstick self were iiii. cuppes after the facyon of almondes with knoppes & floures: vnder euery two braunches a knoppe. And the knoppes and the braunches proceded out of it, and it was all one pece of pure thycke golde. And he made hys seuen lampes with the tonges and snoffers therof, of pure golde. Euen of an hundred weyght of pure golde, made he it with all the vessels therof.

D And he made the cens alter of Sethim wood. The length of it was a cubyte, & the breadth a cubite, for it was, foure square & two cubytes hye, with hornes proceding out of it. And he couered it with pure golde, both the toppe and the sydes therof rounde about, and the hornes of it, & made vnto it a crowne of golde rounde about. And he made two rynges of golde for it, euen vnder the croune therof in the two corners of it and in the two sydes therof to put barres in, for to bere it withall: & made the barres of Sethim wodd and ouerlayde them with gold. And he made the holy anoyntinge oyle, and the swete pure incens after the apotecaryes crafte.

¶The. xxxviii. Chapter.

¶ The altare of burntoffrynges. The brasen lauer. The summe of that the people offred.

A
* Exo. xxvii. a.

ND he made the burntoffering * alter of Sethim, wodd fyue cubytes was the length therof, and fyue cubytes ꝑ breadth: euen. iiii. square, & iii. cubytes hye. And he made vnto it hornes in the foure corners of it proceedyng out of it, & he ouerlayde it with brasse. And he made all the vessels of the alter: the cauldrons, shouels, basyns, fleshhokes and colepannes. All the vessels therof made he of brasse.

And he made a brasen gredyron of networcke vnto the alter, rounde aboute alowe beneth vnto the myddes of the altare, & cast iiii. rynges of brasse for the. iiii. endes of the gredyron to put barres in. And he made the barres of Sethim wood and couered them with brasse, and put the barres into the rynges in the foure corners of the altare, to bere it withall, and made the alter holowe wyth in the bordes. And he made ꝑ lauer of brasse, B
and the fote of it also of brasse * in the * Exo. xxx. a
syghte of them that dyd watch at the dore of the tabernacle of witnesse.

And he made the courte on the southsyde, & the hangynges of the courte were of whyte twyned sylke, haunynge an hundred cubites. Theyr pylers were twentye, & theyr brasen lockettes twenty. But the knoppes of the pylers, & theyr whopes were of syluer. And on the northsyde the hāgynges were an hūdred cubytes. Theyr pylers were. xx. & theyr lockettes of brasse. xx. But the knoppes & the whopes of the pylers were of syluer. On the west syde, were hangynges of. l. cubytes. x.

pylers

pyllers & theyr.x. sockettes. (Of brasse.) But the knoppes & the whopes of the pillers were of syluer. And towardes the east syde, were hãgynges of.l. cubytes: the hangynges of ỹ one syde of the gate were fyftene cubytes longe, with thre pyllers, and thre sockettes. And of the other syde of the court gate were hãgynges also of.xv. cubytes longe, with thre pyllers and thre sockettes. All the hangynges of the courte rounde aboute, were of whyte twyned sylke: but the sockettes of the pyllers were of brasse: and the knoppes and the whopes of the pyllers were of syluer, and the couerynge of the heedes was of syluer, and all the pyllers of the courte were whoped about with syluer. And the hangynge of the gate of the courte was nedle worke, of yelowe, sylke purple, scarlet and whyte twyned sylke. xx. cubytes longe, and fyue in the bredth, ouer agaynst the hangynges of the courte. And theyr pyllers were foure and theyr foure sochettes of brasse, and the knoppes of syluer, and the heedes ouerlayed with syluer, and whoped aboute with syluer. and all the pynnes of the tabernacle & of the courte rounde aboute were of brasse.

Thys is the summe of the habitacyon of witnesse, as it was coũted accordynge to the cõmaundement of Moses for the office of the Leuytes by the hande of Ithamar sonne to Aaron the preast. And Bezaleel the sonne of Uri ỹ sonne of Hur of the trybe of Juda, made all that the Lorde commaunded Moses, and with him was Aholiab sonne of Ahisamach of the trybe of Dan, a conninge grauer and a worker of nedle worke in yelowe sylke, purple scarlet and whyte twyned sylke.

All the golde that was occupyed for all the worcke of the holy place, was the golde of the wauoffrynge, euen. xxix. hundred weyght, and seuen hundred and. xxx. sycles, accordinge to the sycle of the Sãctuary. And the summe of syluer that came of the multitude, was. v. score hũdred weyght, & a thousande seuen hundred & .lxxv. sycles after the sycle of the Sanctuary. For euery man an halfe weight, euen halfe a sycle after the sycle of the Sanctuary, for all them that went to be nombred from. xx. yeare olde and aboue, euen for. vi. hũdred thousande and thre thousande and. v. hundred and. l. men.

And of the. v. score hũdred weyght of syluer, were cast the sockettes of the Sanctuary, and the sockettes of the vayle: an hundred sockettes of the fyne score hundred weyght, an hũdred weyght to euery sockette. And of the thousande seuen hundred & .lxx. sycles, he made knoppes to the pyllers, and ouerlayde the heedes and whoped them (with syluer.)

And the brasse of the wauofferinge was lxx. hundred weyght, and two thousande, & .iiii. hundred sycles. And therwith he made the sockettes to the dore of the Tabernacle of witnesse, and the brasen altare and the brasengredyren for it, withall the vessels of the altre, and the sockettes of the courte rounde aboute, & the sockettes for the courte gate, & all the pynnes of the habitacyon, and all the pynnes of the courte rounde aboute.

¶ The.xxxix. Chapter.

¶ The apparell of Aaron and his sonnes. All that the Lorde commaunded was offred.

AND of the yelowe sylke, purple & scarlet, they made the vestimentes of ministracyõ to do seruice in the holy place, and made the holy garmentes for Aarõ, as the Lorde commaunded Moses.

And he made the Ephod of golde, yelow sylke, purple, scarlet & whyte twyned sylke. And they dyd beate the gold into thynne plates, ãd cutte it into wyers: to worke it in the yelowe sylke, purple, scarlet, and in the fyne whyte, with broderd worke. And they made two sydes for it, to coose them vp by the two edges. And the brodrynge of the gyrdell that was vpon it, was of the same stuffe, and after the same worcke: of golde, yelowe sylke, purple, scarlet, and twyned whyte sylke, as the Lorde comaunded Moses.

And they wrought Onix stones cloosed in ouches of golde, and graued as sygnettes are graue, with the names of the chyldren of Israel, and put them on the shoulders of the Ephod, that they should be stones for a remẽbraũce of the chyldren of Israel, as the Lord commaunded Moses.

And he made the breastlappe of connyng worcke, and lyke the worcke of the Ephod: euen of golde, yelowe sylke, purple, scarlet, & twyned whyte sylke. It was. iiii. square, and they made the breastlappe double, an hande breadeth longe and an hande breadeth brode. And they fylled it with. iiii. rowes of stones. The fyrst rowe: a Sardios, a Topas and * Smaragdus: the seconde rowe, a + Rubye a Saphir and a Diamonde: in the. iii. rowe, Ligurios, an Achat, and an Amatist: in the fourth rowe: a Turcas, and Onix, and a Jaspis. And they were cloosed in ouches of golde in theyr inclosers. And the. xii. stones were grauen as sygnettes with the names of the chyldren of Israel: euery stone wt hys name, accordynge to the. xii. trybes.

* or an Emeraude. + or a carbuncle.

And they made vpõ the breastlappe, two fastenynge cheynes of wrethen worcke and pure golde. And they made two hokes of golde, & two golde rynges, and put the two rynges in the two corners of the breastlappe And they put the two chaines of golde in the two ringes, in the corners of the brestlappe: And the two endes of the two chaynes they fastened in the two hokes, and put them on the shulders of the Ephod vpon the fore front of it.

And

And they made two rynges of golde, and put them on the two corners of the brestlappe vpon the edge of it whych was on the inlyde by the Ephod. And they made two golden rynges, and put them on the two sydes of the Ephod, beneth on the forefyde of it and ouer agaynst hys felowe, aboue vpon the brodrynge of the Ephod, and they straygned the brestlappe by hys rynges vnto the rynges of the Ephod, wyth a lace of yelowe sylke: that it myght be vpon the brodrynge of the Ephod, and that the brestlappe shulde not be lowsed frō of the Ephod: as the Lorde commaunded Moses.

E And he made the tunycle vnto the Ephod of wouen worcke, all together of yelowe sylke, and there was an hole in the myddest of the tunycle, as the coler of a partlet, wyth a bonde rounde aboute the coler, that it shulde not rent. And in the tunycle they made hemmes with pōgranates, of yelowe sylke, purple, scarlet, and whyte twyned sylke. And they made lytle belles of pure golde, and put them amonge the pōgranates rounde aboute vpō the edge of the tunycle: a bell and a pomgranate, a bell and a pomgranate rounde about the hemmes of the tunycle to mynistre in, as the Lorde commaunded Moses.

And they made cotes of fyne whyte of wouen worcke for Aaron and hys sonnes, & a mytre of fyne whyte, and goodly bonettes of fyne whyte, and lynen breches of twyned whyte, and a gyrdell of twyned whyte, yelowe sylke, purple and scarlet: euē of nedlewoorcke, as the Lord commaunded Moses. F

And they made the plate for the holy croune of fyne golde, and wrote vpon it wyth grauen worcke, the holynes of the Lorde: and tyed vnto it a lace of yelowe sylke to fasten it an hye vpon the mytre, as the Lorde commaunded Moses.

Thus was all the worcke of the habitacyon and of the Tabernacle of witnesse fynyshed. And the chyldrē of Israel dyd accordynge to all that the Lorde had commaūded Moses: Euen so dyd they. And they brought the habitacyon vnto Moses: the tent and all his apparell, buttonces, boordes, barres, pilers & sockettes. the couerynge of rams skynnes redd, and the couerynge of taxus skynnes, and the hangynge vayle, the arcke of witnesse and the barres therof and the mercyseate: the table and all the vessels therof, & the shewbred: the pure candelstycke, with the lampes therof: euen with the lampes to be prepared and all the vessels therof, and the oyle for lyghte: the golden altare, and the anoyntynge oyle, and the swete cens, and the hangynge of the Tabernacle doore, and the brasen alter wyth hys gredyron of brasse. his barres and all hys vessels, the lauer and hys fote: the hangynges of the courte wyth hys pyllers and sockettes: the hangynge to the courte gate, and hys pynnes and coardes, and all the vessell of the seruyce of the habitacyon for the Tabernacle of witnesse: the mynistrynge vestimentes to serue in the holy place, and the holy vestimentes for Aaron the preast, & his sonnes raymentes to mynistre in, accordinge to all that the Lorde commaunded Moses: euen so the chyldren of Israel made all the worcke. And Moses beheld all the worcke, and se, they had done it euen as the Lorde commaunded: euen so had they done, and Moses blessed them. G

¶ The. xl. Chapter.

¶ The Tabernacle is reared vp. The glorye of the Lord appeareth in a clowde couerynge ye Tabernacle.

AND the Lorde spake vnto Moses sayinge. In the fyrst daye of the fyrst moneth, shalt thou sett vp the habitacyō, and the Tabernacle of witnesse, and put therin the arcke of witnesse, and couer the arcke wyth the vayle, and brynge in the table and apparell it accordynge to the order therof. And thou shalt brynge in the candelstycke, and lyght hys lampes, and sett the censalter of golde before the arcke of wytnesse, and put the hangynge at the doore of the habitacyon. And set the burntofferyng alter before the doore of the habitacyon and Tabernacle of witnesse, and sett the lauer betwene the Tabernacle of witnesse and the alter and put water therin, and make the courte round aboute, and hange vp the hangynge at the courte gate. A

* And thou shalt take the anoyntynge oyle, and anoynt the habitacyon, and all that is therin, and halowe it with all the vessels therof, that it maye be holye. And thou shalt anoynte the altare of burntofferynge and all hys vessels, and sanctifye the altare, that it may be an altare moost holy. And thou shalt anoynte also the lauer and hys fote, and sanctifye it. * Exo. m. 25

And thou shalt brynge Aaron and hys sonnes vnto the doore of the Tabernacle of witnesse, and washe them with water. And thou shalt put vpon Aaron the holy vestymentes, and anoynte him, and sanctifye hym that he maye mynistre vnto me. And thou shalt bringe his sonnes, and clothe them with garmentes, and anoynte them as thou dydest anoynt theyr father, that they maye mynistre vnto me. For theyr anoyntynge shall be an euerlastynge prestehode vnto them throwe out theyr generacyons. * And Moses dyd accordynge to all that the Lorde commaunded hym: euen so dyd he. * Num.

Thus was the Tabernacle reared vp the fyrst daye in the fyrst moneth in the secōde yere. And Moses reared vp the Tabernacle and fastened hys sockettes, and set vp the boordes C

the bordes therof, and put in the barres of it and reared vp hys pyllers. and spredе abrode the tent ouer the habitacion, & put ☞ the couerynge of the tent an hye aboue it: as the Lorde commaunded Moses.

☞ And he toke ☞ the testimonye, and put it in the arcke, & set the barres to the arcke, & put the mercyseate an hye vpon the arcke, & brought the arcke into the habitacyon, & hāged vp the vayle, & courred the arcke of witnesse, as the Lorde commaunded Moses.

And he put the table in the Tabernacle of witnesse in the northe syde of the habitacyon, (but without the vayle) and set the bread in ordre before the Lorde, euen as the Lord had commaunded Moses.

And he put the candelsticke in the tabernacle of witnesse oueragaynst ỹ table towarde the south syde of the habitacyon, and set vp the lampes before the Lorde: as the Lorde commaunded Moses. And he put the golden alter in the tabernacle of witnesse before the vayle, and brent swete cens theron, as the Lorde commaunded Moses. And he hāged vp the hangynge at the dore of the habitacyon, and set the burntofferynge alter by the entrynge in of the habitacyō of the tabernacle of witnesse, and offred burntofferynges and meatofferynges theron, as the Lorde commaunded Moses.

D * And he set the lauer betwene the tabernacle of witnesse and the alter, and poured water therin, to wash withall. And Moses Aaron & his sonnes washed their handes ād their fete therat: when they went into the tabernacle of witnesse, & when they went to the alter they washed them selues as the Lorde commaūded Moses. And he reared vp the courte rounde aboute the habitacyon and the alter, & set vp an hangynge at the courte gate: and so Moses fynyshed the worcke.

* And the clowde couered the tabernacle of witnesse, and the glorye of the Lorde fylled the habitacyon. And Moses coulde not entre into the tabernacle of witnesse, because the clowde abode theron, and the glorye of ỹ Lorde fylled the habitacyon. (For the cloude had courred all.)

And when the clowde was taken vp from of the habitacyon, the chyldren of Israel toke theyr iorneys thorowe out theyr armyes. And whan the clowde was not taken vp, they iorneyed not tyll it was taken vp: for the clowde of the Lorde was vpon the habitacyon by daye, and fyre by nyght: in the syghte of all the house of Israel thorow out all theyr armyes.

The ende of the secōde boke of Moses, called in the Hebrue Uelle schemothe, and in the Latyn Exodus.

The thyrde boke of

Moses called in the Hebrue Uaiah: and in the Latyn. Leuiticus.

The fyrst Chapter.

The order of the burntofferynges.

AND the Lorde called Moses, & spake vnto hym oute of the * tabernacle of witnesse sayinge. Speake vnto the chyldren of Israel, and thou shalt saye vnto them. Yf a man of you brynge a sacrifyce vnto the Lorde, ye shall brynge youre sacrifyce frō amōge the catell, euen from amōge the ore and the shepe. Yf hys sacrifyce be a burntofferynge, let hym offre a male of the orē without blemyshe, and brynge hym (of hys own volūtary wyll) vnto the dore of the Tabernacle of witnesse before the Lorde: And he shal put hys hande vpō the heade of the brent sacrifyce, and it shalbe accepted for him, to be hys attonement. And he shall kyll the calfe of the droue before the Lord. And the prestes Aarons sonnes, shall brynge the bloude, and sprynckle it rounde aboute vpon the altare, yis by the dore of ỹ Tabernacle of witnesse. And then shall he flaye the burntofferynge, and hewe hym in peces. And the sonnes of Aaron the preaste shall put fyre vpon the altare, and put wodd vpon the fyre. And the preastes Aarons sonnes shall laye the partes (euen the heade and the fatt) vpon the wodd that is on the fyre in the altare. But the inwardes and the legges therof shall he washe in water, and the preast shall burne all in the altare, that they maye be a burnt sacrifyce for a swete odoure vnto the Lorde.

And yf his sacrifyce be of the flockes (namely of the shepe or goates) let hym brynge a male without blemysh for a burnt offrring. And let hym kyll it on the northlyde of the alter, before the Lorde. And the Preastes Aarons sonnes shall sprynckle the bloude of it rounde aboute vpon the alter. And it shall be cut in peces: euen with hys heed and hys fatt, and the Preaste shall put them vpon the wodd that lyeth vpon the fyre in the alter. But he shall washe the inwardes and the legges

legges with water, and the preste shall bringe all together, and burne it vpō the alter for
D a burntofferynge of a swete sauoure vnto ꝑ Lorde. If the burntofferynge for the sacrifyce of the Lorde be of the foules, he shal bring hys sacrifice of the turtill dones or of the yōg pygeons. And the preaste shall bryng it vnto the alter, and wryng the necke a sundre of it, and burne it on the alter. But the bloud therof shall runne oute vpon, by the syde of the alter. And he shal plucke awaye his croppe with hys fethers, and cast them besyde the alter on the easte parte in the place of asshes. And he shall breke the wynges of it, but plucke them not asundre. And the Preaste shall burne it vpon the alter, euen vpon the wodd that is vpon the fyre, that it maye be a burnt sacrifyce for a swete sauoure vnto the Lord.

¶ The.ii. Chapter.

¶ The order of meateofferynges.

A When soule that wyll offer a meateofferynge vnto the Lorde, the same offerynge shalbe of fyne floure, and he shall poure oyle, vpon it, and put frankencens theron, and shall bryng it vnto Aarons sonnes the preastes. And he shall take therout his handfull of the floure, and of the oyle wyth all the frankencens, and the preaste shall burne it for a memoriall of hym vpon the alter: to be an offerynge for a swete sauoure vnto the Lorde. And the remnaunt of the meateofferynge shalbe Aarons and his sonnes, a thynge most holy of the sacrifyces of the Lorde: If thou bringe also a meateoffe-
B rynge ꝑ is baken in the ouen, let it be a swete cake of fyne floure myngled with oyle, or an vnleuened wafer anoynted wᵭ oyle. If thy meateofferynge be baken in the fryenge pan, it shalbe of swete floure myngled with oyle. And thou shalt mynce it small, & powre oyle theron, that it maye be a meateofferynge.

And yf thy meateofferynge be a thynge broyled vpon the gredyron, let it be of floure myngled with oyle. And thou shalt bryng the meateofferynge (ꝑ is made of these thynges) vnto the Lorde, and shalt delyuer it vnto the preaste, that he maye offre it vpon the alter, and the preaste shall take of the meateofferynge a memoriall, and shal burne it vpō
C the alter: that it maye be a burntofferyng for a swete sauoure vnto the Lorde. And that whyche is lefte of the meatofferynge shall be Aarons and hys sonnes. It is a thynge most holy of the offerynges of the Lorde.

All the meateofferynges which ye shall bryng vnto the Lord, shalbe made without leuen. For ye shal nether burne leuen nor honye in any offerynge of the Lorde: Notwithstandynge ye shall bryng the fyrstlynges of them vnto the Lorde: but they shall not come vpon the alter for a swete sauoure.

* All the meatofferynges also shalt thou season with salt: neyther shalt thou suffre the salt of the couenaunt of thy God to be lacknynge from thy meateofferyng. but vpon all thyne offerynges thou shalt bryng salt. * Math.5.b Marke.ix.c Colo.iiii.a

And yf thou offre a meateofferynge of thy fyrst fruytes vnto the Lorde, thou shalt offre for the meateofferynge of thy fyrst frutes, eares of corne dryed by the fyre, and corne beaten as meale. And thou shalt put oyle vpon it, and laye frankencens theron, that it maye be a meateofferynge. And the preaste shall burne parte of the beaten corne & parte of that oyle wyth all the frankencens, for a remembraunce. And it shalbe a sacrifyce vnto the Lorde. D

¶ The.iii. Chapter.

¶ The order of peaceofferynges.

And yf his sacrifyce be a peaceofferynge, and he take it from amonge the droues, (whether it be male or female) he shall bryng sochas is without blemyshe, before the Lorde: & put his hande vpon the heed of his offeringe, and kyll it at the dore of ꝑ tabernacle of witnesse. And Aarōs sonnes the Preastes shall sprincle the bloude vpō the alter roundeabout. And he shall offre somwhat of the peaceofferynge to be a sacrifyce vnto the Lorde: euen the * fatt that coureth the inwardes, and all * Exo.xxix. the fatt that is aboute the inwardes: and the B two kydneys, & the fatt that is on them and vpon the loynes: and the abundaunce that is on the lyuer shall he take awaye wyth the kydneyes. And Aarōs sonnes shal burne thē on the alter vpon the burntsacrifyce whyche is vpō the wodd ꝑ is on the fyre to be a burnt sacrifyce for a swete sauoure vnto ꝑ Lorde. A

If he bryng a peaceofferynge vnto the Lorde from of the flocke, let hym offre male or female: but without blemyth. As yf he offre a shepe for hys sacrifyce, he shall bryng it before the Lorde, and put hys hande vpon hys offerynges heed, and kyll it before the dooze of the tabernacle of witnesse, and Aarons sonnes shall sprynkle the bloude therof roundeabout the alter.

And of the peaceofferynge, let hym bryng C a sacrifyce vnto the Lorde: the fatt therof, & the rompe all together, whiche they shall take off, harde by the backe bone: and the fatt that coureth the inwardes, and all the fatt that is vpō the inwardes, and the two kydneyes, and the fatt that is vpō them & vpon the loynes, and the abundaunce that is vpō the lyuer shall he take awaye with the kydneyes. And the preaste shall burne them vpō the alter, to be the foode of a sacrifyce vnto the Lorde.

If hys offerynge be a goate, he shall bringe it

ge it before the Lorde, & put his hande vpon
D the heade of it, and kyll it before the Taber-
nacle of the couenaũt, and the sonnes of Aa-
ron shall sprinkle the bloude therof vpon the
alter rounde about. And he shall bryng ther-
of, his offering, euẽ a sacrifyce vnto the Lor-
de: the fatt that couereth the in wardes, and
all the fatt that is vpõ the inwardes, and the
two kydneyes, & the fatt that is vpon them
and vpon the loynes, & the abundaunce vpõ
the lyuer shall he take awaye with the kyd-
neyes. And the preaste shall burne them vpõ
the alter for the food of the sacrifyce: that all
ỹ fat maye be a swete sauoure vnto ỹ Lorde.
Let it be a perpetuall statute for youre gene-
racyons throwe oute youre dwellynges, ỹ
e Gene. ir.v. Leui. vbii. d. and.fiy.k. ye eate neither fatt nor * bloude.

¶The.iiii. Chapter.

¶ The offeryngs made for synnes done of ignorauunce.

A AND the Lorde spake vnto Moses say-
inge: speake vnto the chyldren of Is-
rael, and saye: Yf a soule synne throw-
we ignorauunce, and hath done any of those
thynges whyche the Lorde hath forbydden
in hys commaundementes to be done. As yf
** the Preast that is anoynted do synne, ** (ac-
cordynge to the synne of the people) let hym
bryngе for hys synne whyche he hath synned
a yonge ore without blemyshe vnto ỹ Lorde
for a synneofferynge. And he shall bryngе the
yonge ore vnto the dore of the tabernacle of
witnesse before the Lorde, and shall put hys
hande vpon the yonge ores heade, and kill the
25 yonge ore before the Lorde. And the Preaste
b Leui.iy.c. that is anoynted * shall take of the yonge
ores bloude, and bryngе it into the tabernacle
of witnesse, and the preaste shall dyppe hys
fynger in the bloude and sprynkle therof se-
uen tymes before the Lorde: euen before the
hangynge of the holy place. And he shall put
some of the bloude before the Lorde, vpõ the
hornes of the alter of swete eens, which is in
the tabernacle of witnesse, and shall powre
all the bloude of the yonge ore vnto the bo-
tome of the alter of burntofferynge, whyche
is at the dore of the tabernacle of witnesse.
And he shall take awaye all the fat of the ore
that is for synne, the fatt that coureth the
inwardes, and all the fatt that is aboute the
inwardes, and the two kydneyes, and the
fatt that is vpon them, and vpon the loynes,
and the abundaunce of the lyuer shall he take
awaye with the kydneyes: as it was taken
awaye in the ore of the peaceofferynges, and
let the preaste burne them vpon the altare of
¶ burntofferyng. * But the skyne of the yong
Exo.xxix.c. ore, and all hys flesshe, with hys heed, and
hys legges, wyth hys inwardes, and hys
donge, shall he beare oute and carye the yong
ore altogether oute of the hoste vnto a clene
place: euen where the asshes are powred out,
and burne hym there on wodd in the fyre: euẽ
by the place where the asshes are cast oute,
shall he be brent. If the hole congregacyon
of Israel synne throwe ignorauunce, and the
thynge be hyd from theyr eyes, so that they
haue committed any of those thynges which
the Lorde hath forbydden to be done in hys
cõmaundementes, and haue offended. Whan
the synne which they haue synned in, is kno-
wne, the congregacyon shall bryngе a yonge
ore for the synne, and bryngе hym before the
tabernacle of witnesse, and the elders of the
multytude shall put theyr handes vpon the
heed of the yonge ore before the Lorde. And
the yonge ore shalbe slayne before the Lorde.
And the Preast that is anoynted, shall bryn-
ge of hys bloude into the tabernacle of wit-
nesse, and the Preaste shall dyppe hys fynger
in the bloude, and sprinkle it seuen tymes be-
fore the Lorde: euen before the vayle. And
shall put of the bloud vpon the hornes of the D
alter, whiche is before the Lord in the taber-
nacle of witnesse, and shall powre all ỹ bloud
vnto the botome of the alter of burntoffer-
ynge whyche is before the dore of the taber-
nacle of witnesse, and shall take all hys fatt
from hym, and burne it vpon the alter, and
shall do with thys yonge ore, as he dyd with
the yonge ore for synne: euen so shall he do wt
thys. And the Preaste shall make an attone-
ment for them, and it shalbe forgeuen them.
And he shall bringe thys yonge ore without
the hoste, and burne hym as he burned the E
fyrst. For it is an oblacyon for the synne of
the congregacyon.

When a Lorde synneth, and commytteth
throwe ignorauũce any of these thiges (which
the Lorde hys God hath forbydden to be do-
ne in hys commaundementes) and hath of-
fended. And yf his synne be shewed vnto him
which he hath done, he shall bryngе hys offe-
rynge: euen an he goate without blemyshe,
and laye hys hande vpon the heed of the he
goat, and kill it in the place where the burnt-
offeringe is vsed to be kylled before the Lord
For it is a synne offering. And let the preaste
take of the bloude of the offerynge with hys
fynger, and put it vpõ ỹ hornes of the burnt-
offeringe alter, and powre hys bloude vnto
the botome of the burntofferyng alter, & bur-
ne all his fatt vpon the alter, as the fat of the
peaceofferynges. And the Preast shall make
an attonement for hym, as concernynge his
synne, and it shalbe forgeuen hym.

If one of the comen people of the lande F
synne throwe ignorauunce, and commytte
any of the thynges whiche the Lorde hath
forbydden in hys commaundementes to be
done, and so hath trespaced: Yf hys synne
whyche he hath synned, come to his knowle-
ge, he shall bryng for his offering, a she goate
from amonge the flockes, without blemyshe
for hys synne which he hath synned, and laye

hys

hys hande vpon the heed of the offeringe, and
* Leui. iii.d. slee it in the place of burntofferynges. * And
the preaste shall take of the bloude therof wt
hys fynger, and put it vpon the hornes of ꝑ
burntofferinge alter, and poure all the bloud
vnto the botome of the alter, and shall take
awaye all hys fatt, as the fatt of the peace
offerynges is takenawaye. And the preaste
shall burne it vpon the alter, that it maye be
a swete sauoure vnto the Lord, and the prea-
ste shall make an attonement for hym, and it
shalbe forgeuen hym.

G And yf he brynge a shepe for a synne of-
fering, he shall bringe a female without ble-
mysshe, and laye hys hande vpon the heed of
the offerynge, and slee it for a synofferynge in
the place where they kyll the burntofferyng.
And the preaste shall take of the bloude of the
offerynge with hys fynger, and put it vpon
the hornes of the burntofferinge alter, & shall
poure the bloude therof vnto the botome of
*Leuit.iv.d the alter. * And he shall take awaye all the
fatt therof, as the fat of the shepe of the pea-
ce offerynge is wont to be taken awaye. And
the preaste shall burne it vpon the alter, that
it maye be the Lordes burntsacrifyce, and
the Preaste shall make an attonemente for
hys synne, that he hath cõmitted, and it shal-
be forgeuen him.

¶ The. v. Chapter.

¶ Of othes. The cleansynge of hym that toucheth vncleane thynges. The purgacyon of an othe, and of synne done by ignorauncc.

A IF a soule synne & heare the voy-
ce of swerynge, and is a witnesse:
whether he hath sene or knowne
of it, yf he haue not vttered it, he
shall bere hys synne. Ether yf
B a soule touche any vncleane thynge: whe-
ther it be the caryon of an vncleane beest, or of
vncleane catell, or vncleane wormc, and is not
ware of it: beholde, he is vncleane and hath of-
fended. Ether yf he touche any vncleannesse
of man (whatsoeuer vncleanesse it be that a
mã is wont to be defiled withall) and is not
ware of it, and commeth to the knowledge
C of it, he hath trespased. Ether yf a soule swe-
are and pronounceth with hys lyppes to do
euell or to do good (whatsoeuer it be that a
man vseth to pronounce with an othe) and
the thynge be hyd from hym, and commeth
to the knowledge of it, and hath offended in
one of these. And it shall come to passe that
when he hath synned in one of these thynges,
he shall confesse that he hath synned in that
thynge. Therfore shall he brynge hys tres-
pace offerynge vnto the Lorde, for hys synne
whiche he hath synned. A female from the
flocke, a lambe or a she goate, for a synne of-
ferynge. And the Preaste shall make an at-
tonement for hym concernynge hys synne.
* Leui.vii.b. Lab. ii.b * And yf he be not able to brynge soche a
shepe, he shall brynge for hys trespace which
he hath synned, two turtyll doues or two
ponge pygeons vnto the Lord, one for a syn-
ne offerynge, and the other for a burntoffe-
rynge. And he shall brynge them vnto the
Preaste, whiche shall offer the synneoffering
fyrst, and wringe the neche a sundre of it, but
pluche it not clene of. And he shall sprynkle C
of the bloude of the synneofferynge vpon the
syde of the alter, and the reste of the bloude
shall he powre by the botome of the alter: for
it is a synneofferynge. And he shall offer the
seconde for a burntofferynge as the maner
is: and so shall the Preaste make an attone-
ment for hym (for the synne whiche he hath
synned) and it shalbe forgeuē hym. And yf he
be not able to brynge two turtyll doues or
two younge pygeons, then he that hath syn-
ned shall brynge for hys offerynge: the tenth
parte of an Epha of fyne floure for a synoffe-
rynge, but put none oyle there to, nether put
any franckencence theron, for it is a synne-
offerynge. And let the preaste offre it, and the
preaste shall take hys handfull of it, for a re-
membrauce therof, and burne it vpon the al-
ter, to be a sacrifyce for the Lorde, it is a syn-
neofferynge. And the Preaste shall make an
attonement for hym as touchynge his synne
that he hath synned in one of these, & it shalbe
forgeuen. And the remnaũte shalbe the Pre-
stes, as a meatofferynge.

And the Lord spake vnto Moses, saying: D
Yf a soule trespace and synne thorowe igno-
raunce in thynges that are consecrated vnto
the Lorde, let hym brynge for hys trespace
vnto the Lorde a ram without blemysshe out
of the flockes, valued in money at two sy-
cles after the * sycle of the sanctuary, that it *Exod.xxx.
maye be for a trespaceofferinge. And he shall
make amẽdes for the harme that he hath do-
ne in the holy thing, and let him put the fyfte
parte more therto, and geue it vnto ꝑ Preast.
And the Preaste shall make an attonement
for him with the ram that is for the trespace,
and it shalbe forgeuen hym.

Yf a soule synne, and commyt any of the-
se thynges whyche are forbydden to be done
by the commaundementes of the Lorde: and
wyst it not, and hath offended, he shall beare
hys synne, and shall brynge a ram withoute
blemysshe out of the flocke that is esteemed to
be worthe a trespace offering, vnto the prea-
ste. And the Preaste shall make an attone-
ment for hym concernynge hys ignorauncc,
wherin he erred and was not ware, and it
shalbe forgeuen hym. Thys is a trespaceof-
feringe, ** whyche he offred vnto the Lorde **
for the trespace.

¶ The. vi. Chapter.

¶ The offerynges for synnes which are done wyt-
tynge. The lawe of the burntofferynges. The fyre
must a byde euermore vpon the aulter. The offeryn-
ges of Aaron and his sonnes.

And the

AND the Lorde spake vnto Moses saying: yf a soule synne and trespace agaynst the Lorde, and denye vnto hys neyghboure that which was taken hym to kepe, or that was put into hys hande, or doth violent robbery or wronge vnto hys neyghboure, or yf he haue solde that whych was loste, and denyeth it, and sweareth falsely, vpon whatsoeuer thynge it be yᵗ a man doth, & synneth therin: yf he haue so synned or trespaced, he shall restore agayne that he toke violently awaye, or the wrõge whych he dyd, or that whych was delyuered him to kepe, or the lost thynge which he founde, and all that, aboute whych he hath sworne falsely, he shall restore it agayne in ῾ whole summe, and shall adde the fyfth parte moare thereto, and geue it vnto hym to whome it pertayneth ῾ same daye that he offereth for his trespace, and let hym bringe for hys trespace vnto the Lord, a Ram wythout blemysshe out of the flocke (῾ is estemed worth a trespace offrynge) vnto the preaste. And the preast shall make an attonemẽt for hym, before the Lorde, & it shall be forgeuen hym, whatsoeuer thynge it be that he hath done & trespaced therin.

And the Lorde spake vnto Moses, sayinge: Commaunde Aaron and hys sonnes sayinge: this is the lawe of the burntoffring. * The burntoffrynge shall be vpõ the harth of the alter all nyght vnto the morynge, & the fyre shall be kyndled on the alter. And ῾ preaste shall put on hys * lynen albe, and hys lynen breches vpon hys flesshe, and take awaye the asshes vpon the whych the fyre cõsumed the burnt sacrifyce in the alter, and he shall put them besyde the alter, and put of his rayment, and put on other, and carye the asshes out wythout the host vnto a clene place.

The fyre vpon the alter shall burne styll, and neuer be put out. But the preaste shall laye wodd on it euery daye in the morynng, & put the burnt sacrifice vpon it, and he shall burne theron the fatt of the peaceoffrynges. The fyre shall euer burne vpõ the alter, and neuer go out.

* Thys is the lawe of the * meatoffrynge: whych Aarons sonnes shall bringe before the Lorde, euen before the alter: & one of them shall take hys handfull of the floure of the meatoffrynge and of the oyle and all the franckencens whych is vpon the meatoffrynge, and shall burne it vnto a remembraunce vpon the alter for a swete sauoure, euen a memoriall of it vnto the Lord. And of the rest therof, shall Aaron and hys sonnes eate: vnleuened shall it be eaten in the holy place: euen in the courte of the tabernacle of witnesse they shall eate it. It shall not be baken wyth leuen. I haue geuen it vnto them for theyr porciõ of my sacrifyces. It is most holye, as is the synne offrynge and trespace offrynge. All the males amonge the chyldre of Aaron shall eate of it: It shalbe a statute for euer in youre generacyons concernynge the sacrifyces of the Lorde: ☞ let euery one that toucheth it, be holy. ☜

And the Lorde spake vnto Moses saying: this is the offringe of Aaron and of hys sonnes which they shall offer vnto the Lorde in the daye when he is anoynted: the tenth parte of an Epha of floure, for a meatoffrynge perpetuall: halfe in the morynge and halfe at nyghte: In the fryenge pan it shalbe made wyth oyle. And when it is fryed, thou shalt bryngе it in, and the baken offrynges of this oblacyon mynsed small, shalt thou offer for a swete sauoure vnto the Lorde. And that preast of his sonnes that is anoynted in hys stеade, shall offer it: It is the Lordes dutye for euer: it shall be burnt all together. For D euery meateoffrynge that is made for the preaste, shalbe burnt all together, and shall not be eaten. And the Lorde spake vnto Moses, sayinge: speake vnto Aaron, and vnto hys sonnes and saye: Thys is the lawe of ῾ synne offring. In the place where the burntoffrynge is kylled, shall the synne offryng be kylled before the Lorde, for it is ☞ moost holy. ☜ * The preast that offereth it, shall eate it: In the holy place shall it be eaten: euen in the courte of the tabernacle of wytnesse. No man touche the flesshe therof, saue he that is halowed. And who so sprẽkleth of the blonde therof vpon any garment, ☞ thou shalt washe it in the holy place, there as it is sprẽkled vpon. ☜ * But the erthen pot that it is sodden in, shall be broken. And yf it be sodden in a brasen pot, it shalbe scowred, and rynsed in the water. All the males amõge the preastes shall eate therof, for it is most holy. And no synneoffrynge, whose blonde is brought into the tabernacle of wytnesse to reconcyle wythall in the holy place, shall be eaten: but shalbe burnt in the fyre.

* Leui.vi.b.

¶ The. vij. Chapter.

¶ Trespaceoffrynges. Synneoffrynges, and Peaceoffrynges. The fatt and the blonde maye not be eaten.

THys is the lawe of the trespaceoffrynge: it is most holy. In the place where they kyll the burntoffringe, shall they kyll the trespaceoffring also: and hys blonde shall be sprynkle rouñde aboute vpõ the alter. All the fat therof shall they offer: the roumpe and the fat therof that coureth the inwardes, and the .ii. kydneys, and the fatt that is on them and vpõ the loynes: and the aboundaunce that is on the lyuer shalt

thou take awaye wyth the kydneyes: & the Preast shall burne them vpon the altare, to be a sacrifyce vnto the Lorde: for it is a trespace offerynge.

All the males amonge the preastes shall eate therof in the holy place, for it is most holy. As the synne offrynge is, so is the trespace offrynge, one lawe serueth for both, and it shall be the Preastes that receyueth ther w. And the Preaste ꝑ offereth any mans burnt-offrige, ☞ shall haue the skynne of ꝑ burnt-offrige which he hath offred. And all ꝑ meat-offrynge that is baken in the ouen, and that is dressed vpon the gredyron, & in the frye pan, shalbe the Preastes that offereth it. And euery meateofferinge that is myngled with oyle and that is dry, shall pertayne vnto all the sonnes of Aaron, and one shall haue as 25 moche as another. Thys is the lawe of the peaceoffrynge, whā it is offred vnto the Lorde. If he offer it to geue thākes, he shall brige vnto hys thanckoffrynge, swete kakes myngled wyth oyle, & swete wafers anoynted w oyle, and kakes myngled with oyle of fyne floure fryed. He shall brynge hys offerynge vpon kakes of leuended bread for hys peaceoffringes to geue thākes: and of all the sacrifice he shall offer one for an heueoffringe vnto the Lorde, and it shall be the Preastes that sprynckled the bloude of the peaceoffringes. And the flesshe of the thankoffrynge in hys peaceoffrynges shalbe eaten the same daye that it is offred. And let hym laye vp nothynge of it vntyll the morowe. But yf he offre hys sacrifyce by reason of a vowe, or of hys awne free wyll, it shall be eaten the same daye that he offereth hys sacrifyce. And yf ought remayne vntyll the morowe, it maye be eaten: but as moche of the offered flesshe as remayneth vnto the thyrde daye, shalbe burnt wyth fyre. And yf any of the flesshe of hys peaceoffrynges be eaten in the thyrde daye, then shall he that offereth it, obtayne no fauoure ☞ nether shall it be rekened vnto hym: but shalbe an abhomynacyon. Therfore the soule that eateth of it, ☞ shall bear ☜ re hys synne. And the flesh that toucheth any vncleane thynge shall not be eate, but burnt wyth fyre: and all that be cleane, shall eate the flesh. But yf any soule eate of the flesh of the peaceoffrynge that pertayneth vnto the Lorde hauynge hys vnclennesse vpon hym: the same soule shall perysshe frō amonge hys people. Moreouer, the soule that doth touche any vnclene thynge, that is of the vnclennesse of man or of any vnclene beast or any abhomynacyon that is vnclene: and then eate of ꝑ flesh of the peaceoffrynge whych pertayneth vnto the Lorde, that soule shall perysh from hys people.

And the Lorde spake vnto Moses, sayinge: speake vnto the chyldren of Israel and saye.

*Ye shall eate no maner fatt of oxen of shepe and of goates: neuerthelater the fatt of the beaste that dyeth alone, and the fatt of that whych is torne wyth wylde beastes, shall be occupied in any maner of vse, but ye shall in no wise eate of it. For whosoeuer eateth the fatt of the beaste of whych men vse to brynge an offrynge vnto the Lorde, that soule that eateth it, shall perysh from his people. Moreouer, ye * shall eate no maner of bloude, whether it be of foule or of beast. Whatsoeuer soule it be that eateth any maner of bloude, the same soule shall perisshe frō hys people. * Leui.iij.c. * Gene.ix.a. Leui.xvij.c. and.xix.f. Deut.xij.d. 1.Reg.xiiij.c.

And the Lorde talked w Moses, sayinge: D speake vnto the chyldren of Israel and saye: he that bryngeth hys peaceoffrynge vnto the Lorde, let hym brynge hys gyfte vnto the Lorde of hys peaceoffrynge: let his awne hāds brynge the offrynges of the Lorde: euen the fatt wyth the brest shall he brynge: that the brest maye be waued for a waueoffringe before the Lorde. And the Preast shall burne the fatt vpon the alter, and the brest shalbe Aarons & hys sonnes. And the ryght shoulder shall ye geue vnto the Preaste, for an heueoffrynge, of youre peaceoffrynges. The same that offereth the bloude of the peaceoffringes and the fatt, amonge the sonnes of Aarō, shall haue the ryght shoulder for his parte, for the * waue brest and the heueshoulder haue I taken of the chyldren of Israel, euen of their peaceoffringes, and haue geuen it vnto Aaron & vnto hys sonnes: by a statute for euer of the chyldren of Israel. * Nu.xviij.

Thys is the anoyntynge of Aaron and the anoyntynge of his sonnes in the sacrifices of the Lorde, in the daye when he offered the to be Preastes vnto the Lorde. And these be the sacrifyces which the Lord commaunded to be geuen them (in the daye of theyr anoyntynge) of the chyldren of Israel, by a statute for euer in theyr generacyons. Thys is the lawe of the burntoffrynge and of the meatoffrynge, and of the sacrifyce for synne and trespace, for consecracyon & for the peaceoffrynge: which the Lorde commaunded Moses in the mount of Synai, when he commaunded the chyldren of Israel to offer their sacrifyces vnto the Lorde in the wyldernesse of Synai.

¶ The.viij. Chapter.

¶ The anoyntynge of Aaron and hys sonnes.

AND the Lorde spake vnto Moses sayinge: take * Aaron & hys sonnes with him, and the vestures & the anoyntynge oyle, and a yonge oxe for synne, & two rāmes, and a basket wyth swete breed: and gether thou all the congregacyon together vnto the doze of the tabernacle of wytnesse. And Moses dyd as the Lorde commaunded hym, & A Exo.xxix.

hym, and the people were gathered together vnto the doze of the tabernacle of wytnesse. And Moses sayde vnto the congregacyon: this is the thynge which the Lozde commaũded to be done.

And Moses brought Aaron & hys sonnes, and washed them with water, and put vpon hym the albe, & gyrded him w a girdle, & put vpõ hym the tunycle, (of purpowe sylke) and put the Ephod theron, which he gyrded wyth the brodered gyrdell that was in the Ephod, and bounde it vnto hym therwyth. And he put the brestlappe theron, and put in the brestlappe Urim & thumim. And he put the myter vpon hys heed, and put vpon the myter (euen vpon the forefront of hys face) the goldẽ plate oz the holy croune, as the Lozde commaunded Moses.

B

* And Moses toke the anoyntynge oyle, and anoynted the Tabernacle, and all that was therin, and sanctified them, and sprynkled therof vpon the alter seuen tymes, and anoynted the alter, and all hys vessels, the laver & his fote, to sanctifye thẽ (wyth the oyle.) And he powred of the anoyntynge oyle vpõ Aarons heed, and anoynted hym, to sanctifye hym. And Moses brought Aarons sonnes, & put albes vpõ them, and gyrded them with gyrdels, & put bonettes vpõ their heedes: as the Lozde commaunded Moses.

C

* And he brought the yonge oxe foz synne, And Aaron and hys sonnes put theyr hãdes vpon the heed of the yonge oxe that was foz synne. And Moses slewe hym, & toke of the bloude, which he put vpon the hoznes of the alter rounde about wt hys synger, & purifyed it, and powred the bloude vnto the botome of the alter, & sanctifyed it, and reconcyled it. And he toke all the fatt that was vpon the inwardes, and the abundaunce of the lyuer and the two kydneyes, and theyr fatt, & Moses burned it vpon the alter. But the yonge oxe and hys hyde, his flesh and his dõge, he burnt wyth fyre without the hoste, as the Lozde commaunded Moses.

D

And he brought the ram foz the burntofrynge, and Aaron and hys sonnes put theyr handes vpon the heed of the ram, which Moses kylled, and sprynkled the bloude vpõ the alter rounde about, and Moses cut the ram in peces and burnt the heed, the peces and ꝑ fatte, and washed the inwardes & the legges in water, and Moses burnt the ram euery whyt vpõ the alter, foz a burntsacrifyce, that it myght be a swete sauoure, and an ofrynge vnto the Lozde, as the Lozde commaunded Moses.

* And he brought the other ram, namely the ram of consecracyon (of the prestes) & Aaron and his sonnes put theyr handes vpõ the heed of the rã: which Moses slewe, and toke of the bloude of it, and put it vpon the typpe of Aarons ryghte eare, & vpon the thombe of hys ryght hande, & vpõ the great too of his ryght fote. And Moses brought Aarõs sonnes, & put of the bloude (of the rã) on ꝑ typpe of the ryghte eare of thẽ, & vpõ the thombes of theyr ryghte handes, and vpon the greate tooes of theyr rightes fete, and Moses sprynkled the bloude vpon the alter roũde about:

E

* And he toke the fatte and the roumpe, and all the fat that was vpõ the inwardes, and the aboundaunce of the lyuer, and the .ij. kydneyes wt theyr fatt, & the ryghte shoulder. And out of the basket of swete bread ꝑ was before the Lozde, he toke one swete cake of oyled bred, & one waker, & put them on the fatt & vpon the ryghte shoulder: & put altogether vpõ Aarõs handes, & vpõ hys sonnes handes, & waued it a waueofrynge before the Lozde. And Moses toke them from of their handes, & burnt them vpõ the alter, euen vpõ the burntofrynge alter: foz it was the sacrifyce of consecracyon, foz a swete sauoure & a sacrifyce vnto the Lozde. * And Moses toke the breaste and waued it foz a waueofrynge before the Lozd, foz it was of the ram of the consecratiõ, and it was Moses parte, as the Lozde cõmaunded Moses.

* Exo. xxix. g

F

* Exo. xxix. d

And Moses toke of the anoyntynge oyle, and of the bloude whych was vpõ the alter, and sprynkled it vpon Aaron and vpon hys vestimentes, vpon hys sonnes & on hys sonnes vestimentes wyth him, and sanctyfyed Aarõ, his vestures & hys sonnes, & hys sonnes vestures wyth hym: And Moses sayde vnto Aaron and hys sonnes: boyle the flesh in the doze of the tabernacle of witnesse, and there * eate it wyth the bread that is in the basket of consecracyon, as I commaunded, sayinge: Aaron and hys sonnes shall eate it: & that whych remayneth of the bread, shall ye burne wyth fyre.

G

* Exo. xxix. f.

And ye shall not departe from the dooze of the tabernacle of wytnesse .vij. dayes, vntyll the dayes of youre consecracyon be at an ende. Foz .vij. dayes shall he fyll youre hande as he dyd thys daye: euen so the Lozde hath commaunded to do, to reconcyle you wyth all. Therfoze shall ye abide in the doze of the tabernacle of wytnesse daye and nyght seuẽ dayes longe: & kepe the watche of the Lozd, and ye shall not dye: foz so I am commaunded. And so Aarõ & his sonnes dyd all thynges whych the Lozde cõmaunded by the hande of Moses.

H

¶ The .ix. Chapter.

¶ The fyrst ofrynges of Aaron, Aaron dieffeth the people the glozye of the Lozde is shewed.

AND it fortuned that in the eight daye, Moses called Aaron and hys sonnes, and the elders of Israel: and sayde vnto Aaron: take the a calfe, a yõge one out of the droue, foz synne, & a rã foz a burntofrynge:

A

frynge: both wythout blemysh, and bryng them before the Lorde. And vnto the chyldre of Israel thou shalt speake, sayinge: take ye an he goote for synne, & a calfe and a lambe both two of a yeare olde, wythout blemysh for a burnt sacrifyce, and an oxe and a Ram for peaceoffrynges, to offer before the Lord, and a meateoffrynge myngled with oyle, for to daye the Lord will appere vnto you. And they brought that (which Moses commaunded) before the tabernacle of wytnesse, and all the congregacyon came and stode before the Lord. And Moses sayd: this is the thyng, wyche the Lorde commaunded that ye shulde do: and the glorye of the Lorde shall appeare vnto you. And * Moses sayde vnto Aaron: go vnto the alter and offer thy sacrifyce for synne, and make an attonement for the and for the people: & thou shalt offer the offrynge of the people, to reconcyle them, as the Lorde commaunded.

* Heb. b. a. and. bg. b.

Aaron therfore went vnto the alter, and slewe the calfe wyche he had for synne. And the ☞ sonnes of Aaron brought the bloude vnto hym, and he dypte hys fynger in the bloude, and put it vpon the hornes of the alter, and powred the bloude vnto the botome of the alter. But the fatt and the two kydneyes and the abundaunce of the lyuer of the synneoffrynge, he burnt vpō the alter, as the Lorde commaunded Moses: The flesshe and the hyde, he burnt wyth fyre without the hoste. And he slewe the burntoffrynge * and ☞ Aarons sonnes brought vnto hym the bloude, wyche he sprynkled rounde about vpō the alter. And they brought the burntoffrynge vnto hym with the peces therof, and the head: and he burnt it vpon the alter, and dyd washe the inwardes and the legges, and burnt them vpon the burntoffrynge in the alter.

C

* Leui. iij. b. ☞

And then he brought the peoples offryng, takinge the goote that the people had for the sacrifyce of synne, and slewe it and offered it for synne, as he dyd the fyrst. And brought the burntoffrynge, and offered it as the maner was * and brought the meatoffrynge, and fylled hys hande therof, and burnt it vpon the alter, beside the burntsacrifice of the morninge.

* Leui. ij. a.

He slewe also the oxe & the Rā for the peaceoffrynge, that the people had for them selues: and Aarons sonnes brought vnto hym the bloude, wyche he sprynkled vpon the alter rounde about, and toke the fatt of the oxe and of the Ram, the roūpe, and the fatt that coureth the inwardes and the kydneyes & the abundaūce of the lyuer: and they put the fatt vpon the brestes, and he burnt the fatt vpon the alter: but the brestes and the ryght shoulders Aarō waued for a wauceoffrynge D before the Lorde, as the Lord commaunded Moses. And Aaron lyfte vp hys hande ouer the people, and blessed them, and came doune from offrynge of the synneoffringe, burntoffriges & peaceoffrynges. And Moses & Aarō went in to the tabernacle of witnesse, & came out, and blessed the people, and the glorye of the Lorde appered vnto all the people. * And there came a fyre out from before the Lorde, & consumed vpon the alter the burntoffryng & the fatt. Wyche whan all the people sawe, they gaue thankes, and fell on theyr faces.

* 6. Par. vij. 6. Mach. xij.

The. x. Chapter.

¶ Nadab & Abihu are slayne. Israel mourneth for them. The Preastes are forbydden wyne.

AND * Nadab and Abihu the sonnes of Aaron tokē ether of them his censor, & put fyre therin, & put eens ther vpon, & offred straūge fyre before the Lord * wyche he commaunded them not, & there went a fyre out from the Lorde, ☞ and consumed the, & they dyed before the Lord. Then Moses sayde vnto Aaron: thys is it ye the Lorde spake sayinge: I wyll be sanctifyed in them that come nye me and before all the people I wilbe glorifyed. And Aaron held hys peace. And Moses called Misael and Elaphā the sonnes of Oziel the vncle of Aaron, and sayde vnto thē: come on, carye youre ☞ brethren frō the holy place out of the hoste. And they went to them, and caryed thē in theyr albes out of the hoste, as Moses had sayde.

* Exo. xxx. Leui. xbi. a. * Exo. xxx. ☞

And Moses sayde vnto Aaron and vnto Eleazar and Ithamar his sonnes * vncouer not youre heedes, nether rent youre clothes, lest ye dye, and lest wrath come vpon all the people: But let youre brethre the hole housse of Israel bewepe the burnynge wyche the Lord hath kyndled. And go not ye out from the doze of the tabernacle of wytnesse, lest ye dye: for the anoyntynge oyle of God is vpō you. And they dyd as Moses sayde.

B

* Deu. xxiij. Ezec. xbi. b.

And the Lorde spake vnto Aaron, sayinge: Thou shalt not drincke wyne & stronge drynck, thou and thy sonnes that are wyth the: when ye go into the tabernacle of wytnesse, lest ye dye. Let it be a lawe for euer thorowe out youre generacyons, and ye may (haue knowlege to) put differēce betwene holy & vnholy, betwene vncleane & cleane, & ye may teach the chyldre of Israel all the statutes

wyche

whych the Lorde hath spoken vnto them by the hande of Moses.

¶ And Moses sayde vnto Aaron and vnto Eleazar and Ithamar hys sonnes that were lefte: take the meatoffrynge that remayneth of the sacrifyces of the Lorde, and eate it wythout leuen besyde the alter, for it is most holy: ye shall eate it in the holy place, because it is thy dutye and thy sonnes dutye of the sacrifyces of the Lorde: for so I am commaunded. And the wauebreest and heueshoulder shall ye eate in a cleane place: thou and thy sonnes and thy daughters with the. For they be thy dutye and thy sonnes dutye geuen out of the peaceoffrynges of the chyldren of Israel. The heueshoulder and the wauebreest shall they bringe in wyth the sacryfyces of the fatt, to waue it before the Lorde, and it shalbe thyne and thy sonnes wyth the: by a lawe for euer, as the Lorde hath cõmaunded.

D And Moses sought the goate that was offred for synne, and se, it was burnt. And he was angrye with Eleazar and Ithamar the sonnes of Aaron, whyche were lefte alyue, sayinge: wherfore haue ye not eaten the synne offerynge in the holy place, seynge it is moost holye: and God hath geuen it you, to bere the synne of the congregacyon, to make agrement for them before the Lord? Beholde, the bloud of it was not brought in within the holy place. Ye shulde haue eatẽ it in the holy place, as I commaunded. And Aaron sayde vnto Moses: beholde, thys daye haue they offered theyr synneoffrynge and theyr ☞ burntoffrynge before the Lorde, ☞ and it is chaunced me after thys maner. And yf I had eaten the sacrifyce to daye, shulde it haue bene accepted in the syght of the Lorde? And when Moses hearde that, he was content.

¶ The.xj. Chapter.

¶ Of beastes, whych be cleane, and whych vncleane.

A ND the Lorde spake vnto Moses and Aaron and sayde vnto them: speake vnto the chyldren of Israel, & saye * these are the beastes whych ye shall eate, amonge all the catell that are on the earth: whatsoeuer parteth the hoofe, and deuydeth it into two clawes, and chaweth cud amõge the beastes, that shall ye eate. Neuertheles, these shall ye not eate, of them that chewe cud, & deuydeth the hoofes: as is the camell, whych chaweth cud, but he deuydeth not the hoofe, therfore is he vncleane vnto you, euẽ so the conye, whych chaweth the cud but deuydeth not the hoofe: he is vncleane to you. And the hare though he chawe ỹ cud, yet because he deuideth not the hoofe, he is therfore vncleane to you. And agayne, the swyne, though he deuyde the hoffe i to two clawes, yet he chaweth not the cud. He is vncleane to you. Of theyr fleshe shall ye not eate, & theyr carkasses shall ye not touche, but let them be vncleane to you.

These shall ye eate of all that are in the waters: whatsoeuer hath fynnes and shales in the waters, seas and ryuers, that shall ye eate. And all that haue not fynnes and shales in the see and ryuers, of all that mone and lyue in the waters, let them be abhominacyon vnto you: Ye shall not eate of theyr flesh, but abhorre theyr carkases. Let all that haue no fynnes nor scales in the waters, be abhompnable vnto you. These are they ¶ whych ye shall abhorre amonge the foules, and that ought not to be eaten, for they are an abhompnacyon. The egle, the gosshauke, & the cormorawnte, the vultur and the kyte after hys kynde, and all rauens after theyr kynde, the estrych, the nyghterowe, the coockowe, and the owle after hys kynde, the falcon, the storcke, the great oule, the backe, the pellycane, the pye, the heron, the Jaye after his kynde, the lapwynge: and the swalowe. Let all foules that crepe & goo vpõ all foure, be an abominacyon vnto you.

Yet these maye ye eate, of euery creppynge D thynge that hath wynges and goo apõ foure fete: euen those that haue knees aboue vpon theyr fete, to lepe wyth all vpon the erthe, euen these of them ye maye eate ☞ * the. ☜ Arbe after hys kynde: the * Selaam after hys kynde: the * Hargol after hys kynde, and the * Hagab after hys kynde. All other foules that moue and haue foure fete, shalbe abhominacyon vnto you. In soche ye be vncleane, and whosoeuer toucheth the carkas of them, shalbe vncleane vnto the euen: and whosoeuer bereth the carkasse of them, shall washe hys clothes, and be vncleane vntyll euen.

*Bruchus. *Scarabeus *Locusta. *Attachs.

And euery beast that hath hoofe and de- E uydeth it not into two clawes, ner chaweth cud, suche are vnclene vnto you: euery one ỹ toucheth them, shalbe vncleane.

And what soeuer goeth vpon hys handes amõge allmaner beastes that goo on all foure fete, such are vnclene vnto you: & who so doth touche theyr carkasse * shalbe vncle- *Leui. v.a. ne vntyll the euen. And he that beareth the xxv.c.c. carkasse of them, shall washe hys clothes, & be vncleane vntyll the euẽ, for soche are vncleane vnto you.

And let these also be vncleane to you, amonge the thynges that crepe vpõ the erth, the weasell, and the mouse, & the toade, after theyr kynde, the hedgehogge, the stellio, the lacerte, the snayle, and the molle: these are vncleane to you amõge all that crepe: whosoeuer doth touche them when they be dead,

shalbe vncleane vntyll the euen. And what soeuer any of the dead carkasses of thē doth fall vpon, shalbe vncleane: whether it be vessell of wodd, or rayment, or skynne, or bagge, or what soeuer vessell it be þ any wozke is wzoughte in. And it must be plūged in the water, & it shall be vncleane vntyll the euē, and so shall it be clenied.

¶ All maner of erthen vessell wherinto any of them falleth, shalbe vncleane, wyth all þ ther in is: and * it shall be bzoken. All maner meate also that is vsed to be eaten, ☞ yf any soche water come vpon it, it shalbe vncleane. And all maner dzyncke that is vsed to be dzoncke in all maner soche vessels, shalbe vncleane. And euery thynge that theyr carcase falleth vpon, shalbe vncleane: Whether it be ouen or kettell, let it be bzoken. For they are vncleane, and shalbe vncleane vnto you: Neuerthelater, yet the fountaynes and welles & collection of waters shalbe cleane still. And whoso toucheth theyr carkasse, shall be vncleane.

* Leuit. vi. d. and. xv. d.

☞

If the dead carkasse of any soche fall vpō any seed vsed to sowe, it shall yet be cleane styll: but and yf any water be powzed vpon the seed, & a deed carkesse fall theron, it shalbe vncleane vnto you.

If any beast of whych ye maye eate, dye and any man touche the dead carkasse therof, he shalbe vncleane vntyll the euē. He that eateth of the dead carkasse of it, shall washe hys clothes and be vncleane vntyll the euē. And he also that beareth the carkasse of it, shall washe his clothes, and be vncleane vntyll euen.

G Let euery crepinge thynge that crepeth vpon the erth be an abhominacyon, and not be eaten. Whatsoeuer goeth vpon the brest, and whatsoeuer goeth vpon foure, or that hath moo fete amonge all creppynge thynges that crepe vpō the erth, of that se ye eate not for they are abhompynable. Ye shall not make youre soules abhominable wyth nothing that crepeth, nether make your selues vncleane wyth thē: that ye shulde be defyled therby. For I am the Lozde youre God. Be sanctifyed therfoze, and ye shall be holy * for I am holy: and ye shall not defyle youre soules wyth any maner of creppynge thynge, that crepeth vpon the erth. For I am the Lozde, that bzought you out of the lāde of Egypt, to be youre God: ye shall be holy therfoze, for I am holy.

* Leuit. xix. a. 1. Pet. i. c.

Thys is the lawe of beastes and foules & of euery lyuynge creature that moueth in þ waters, and of euery creature that crepeth vpon the erth, that there maye be a difference betwene the vncleane & clene, and betwene the beaste that maye be eaten, & the beaste that ought not to be eaten.

¶ The. xij. Chapter.

¶ A lawe howe wemen shulde be pourged after theyr deliuerance.

AND the Lozde spake vnto Moses, sayinge: A
speake vnto the chyldzen of Israel and saye: yf a woman hath conceaued, & bozne a manchylde, she shalbe vncleane seuen dayes: euen in lyke maner as when she is put a parte in tyme of hyr ☞ naturall dysease. And in the eyght B
daye the flesshe of the chyldes * foreskynne shalbe cut awaye. And she shall then contynue in the bloude of hyr puryfyenge thze and thyrtye dayes. She shall touche no halowed thynge, nor come into the sanctuary, vntyll the tyme of hyr purifyenge be out. If she bere a maydechylde, she shalbe vnclene two wekes, as when she hath hyr naturall dysease. And she shall contynue in the bloude of hyr purifyenge thze score and syxe dayes. C

* Gen. xvij. and. xxi. a. Luke. ij. d.

* And when the dayes of hyr purifyenge are out: whether it be for a sonne or for a daughter, she shall bzynge a lāde of one yeare olde for a burntoffringe, and a younge pigeon or a turtyll doue for synne vnto the doze of the tabernacle of wytnesse and vnto the Pzeaste: whych shall offer them before the Lozde, and make an attonement for her, D
and she shalbe pourged of the yssue of hyr bloude. * And thys is the lawe for her that hath bozne a male or female. But and yf she be not able to bzynge a lambe, she shall bzynge * two turtyls or two younge pygeons: the one for the burntoffringe, and the other for synne. And the Pzeaste shall make an attonement for her, and she shalbe clene.

* Luke. ij. c.

* Leui. v. b.

* Luke. ij. b.

¶ The. xiij. Chapter.

¶ The Pzeastes must iudge who are Lepers.

AND the Lozde spake vnto Moses and Aaron sayinge: when A
there appeareth a rysynge in any mans flesshe, ether a scabbe, or a glysterynge whyte: and the plage of leprosye be in the skynne of hys flesshe, he shall be bzought vnto Aarō the Pzeaste, or vnto one of hys sonnes the Pzeastes: and the Pzeaste shall loke on the sore in the skynne of hys flesshe. And whan the heere in the sore is turned vnto whyte, and the sore also seme to be lower then the skynne of his flesh, it wyll be a plage of leprosye, and the Pzeaste shall loke on hym, and iudge hym vnclene.

If there be but a whyte plecke in the skynne of hys flesh, and seme not to be lower thē the skynne, nor the heere therof is turned vnto whyte, the Pzeaste shall shut him vp seuē dayes. And the Pzeaste shall loke vpon hym agayne the seuēth daye: And yf þ plage seme to him to abyde still, & þ plage growe not in

the

the skynne the Preast shall shutt him vp yet vij. dayes moo. And the Preast shall loke on hym agayne the. vij. daye. Then yf the plage be darcker, & not growen in the skynne, the Preast shall iudge hym clene, for it is but a skyrf. And he shall washe his clothes, & be clene, But & yf the scabbe growe in the skynne after that he is sene of the Preast, & iudged clene, he shalbe sene of the preest agayne. If the preast se ỳ the scabbe be growen abrode in the skynne, the preest shall make hym vnclene: for it is a leprosye.

When the plage of leprosye is in a man he shall be brought vnto the Preast, and the Preast shall se hym. And yf the rysynge be white in the skynne, and haue made the heare whyte, and there be rawe flesshe in the sore it wylbe an olde leprosye in the skynne of his flesh. And the Preast shall make hym vnclene, and shall not shutte hym vp seynge he is vnclene.

If a leprosye breake out abrode in the skynne, & couer all the skynne, from hys heed to hys foote, whersoeuer the Preast loketh, and the Preast loke vpō him. And yf the leprosye haue couered all hys flesh, he shall iudge the plage to be clene because it is all turned into whytnesse, & he shalbe cleane. But ād yf ther be rawe flesshe on hi whē he is sene, he shalbe vncleane. And ỳ Preast shall se ỳ rawe flesh, and declare him to be vnclene. For the rawe flesh is vnclene seynge it is a leprosye. Or yf the rawe flesh departe agayne & chaūge vnto whyte, he shall come to the preste, and the preast shall se him & beholde: If the soore be chaūged vnto whyte (and couer the whole man) the Preast shall iudge the plage cleane & he shalbe cleane: The flesh also in whose skinne there is a byle & is healed, & in the place of ỳ byle there appeare a whyte rysynge, ether a shynynge whyte & somwhat reddish, it shall be sene of the Preast. And yf whē the Preast seyth hym, it appeare lower thā the skynne, & the heare therof be chaunged vnto whyte, the Preast shall iudge hym vncleane: for it is a plage of leprosye, broken out of the byle.

But & yf the Preast loke on it and there be no whyte heares therin, & yf it be not lower then the skynne, but be darcker, the Preast shall shutt hym vp. vij. dayes. And yf it spre de abrode in the flesh, the preest shall make hym vncleane, seynge it is the plage. But and yf the spot stōde styll, & growe not, it is the prynte of an hote byle, and therfore the preest shall declare hym to be cleane. Yf there be any flesh, in whose skynne there is a hote burnynge, and the flesh that burneth haue a whyte spott, somwhat reddysh or whyte, ỳ preest shall loke vpon it. And yf the heare in that bryght spot be chaunged to whyte, and it appeare lower then the skynne, it is a leprosye broken out of the burnynge. And therfore the Preaste shall iudge hym vncleane, seynge it is the plage of leprosye. But yf the preast loke on it & there be no whyte heare in the bryght spott, and be no lower then the other skynne, but be darcker, the preast shall shut him vp seuē dayes. And the preast shall loke on hym the seuenth daye: And yf it be growē abroad in the skynne, the preast shall iudge hym vncleane, seynge it is the plage of leprosye. And yf the spot stonde styll in it, & growe not in the skynne, but is darcke, it is a rysynge of the burnynge, & the Preast shall therfore declare hym cleane, seynge it is the prynte of the burnynge.

Yf man or woman hath a sore vpon the heed or the beard, the preast shall seit. And yf it appeare lower than the skynne, & ther be in it a palowe heare: & thynne (more then it was wont to be) the Preast shall iudge him vncleane, seynge that the same fretynge is a token of leprosye vpon the heed or berde. And yf the preast loke on the sore of the prynt, ād it seme not lower then the skynne, and that the heare is not blacke, the Preast shall shut vp the frettynge sore seuen dayes. And in the seuēth daye the preste shall loke on the sore: and yf the sore be not growen, and there be in it no palowe hayre, and the sore seme not lower then the skynne, he shalbe shauen: but the place of the sore shall he not shaue, & the preest shall shut vp the sore seuen dayes moo. And in the seuenth daye the preste shall loke on the sore: And if the sore be not growē in the skynne, ner seme lower then the other skynne, the preste shall clense hym, & he shall washe hys clothes, and be clene. But yf the sore growe in the flesshe after hys clensynge, the preste shall loke on hym. And yf the sore be growne in ỳ skynne, the preste shall not se ke for yelowe heare, for he is vnclene. But if he se the prynte stonde styll, and that there is blacke heare growne vp therin, the sore is healed, and he shalbe cleane, and the preest shall declare hym to be cleane. Yf there be whyte spottes in the skynne of the flesshe of man or woman, the preast shall loke vpō it. And yf the spottes in the skynne of theyr flesshe be somwhat darcke & whyte wythall, (he maye be sure, that it is no leprosye) it is a frekell growynge in the flesshe: Therfore is he cleane.

And the man (whose heade is destitute of heare, wherby he is made balde) is cleane. And he that hath hys heare out in his forehede, is forehedbalde and cleane. If there be in the baulde heed or baulde forehed a whyte reddysh sore scabbe, there is leprosye spronge vp in hys baulde heed or baulde forehede. And the preast shall loke vpon him, and yf the rysynge of the sore be whyte reddysh in hys baulde heed or balde forehed after the maner of a leprosye which is in the

skynne of the flesshe, then he is a leperous mā and vncleane. And the Pzeaste shall make hym vncleane, for the plage therof is in hys heed. The leper in whome the plage is, shall haue hys clothes rent, and hys heed bare and shall put a couerynge vpon hys lyppe, and shalbe called vncleane and defyled. And as longe as the dysease lasteth vpon hym, he shalbe defyled and vncleane: he shall dwell alone, euen * wythout the host shall hys habitacyon be. * Num.v.a. 2.Reg.xv.a

The cloth that the plage of lepzosye is in, whether it be lynen oz wollen, whether it be in the warpe oz woofe of lynen oz of wollen: ether in a skynne oz any thynge made of skynne, yf the dysease be pale oz somwhat reddysh in the cloth oz skynne: whether it be in the warpe oz woofe oz any thynge that is made of skynne, then it is a plage of lepzosye, and shall be shewed vnto the preaste. The preaste therfoze shall se the plage, and shut it vp seuē dayes, and loke on the plage the seuenth daye. Wbych yf it be increased in the cloth (whether it be in the warpe oz woofe, oz in a skynne) oz in any thynge that is made of skynne it is the lepzosy of a fretinge soze: it is vncleane: & that cloth shalbe burnt, ether warpe oz woofe whether it be wollen oz lynnē, oz any thynge that is made of skynne, where in the plage is, foz it is a frettynge lepzosye, it shalbe burnt in the fyze.

If the Pzeaste se that the plage is not growen in the cloth: ether in the warpe oz woofe oz in whatsoeuer thynge of skynne it be, the preast shall commaūde them to wasshe the thynge wherin the plage is, and he shall shut it vp seuē dayes moo. And ỳ preaste shall loke on the plage agayne, after that it is washed. And yf the plage haue not chaunged hys coloure, and is spzede no further abzode, it is vncleane. Thou shalt burne it in the fyze, foz it is freat inwarde: in parte oz in all together. And yf the Pzeaste se that the plage is darcker after that it is washed, he shall rēt it out of the cloth, oz out of the skynne, oz out of the warpe oz out of the woofe. And yf it appeare any moare in the cloth (ether in the warpe oz in the woofe oz in any thynge made of skynne) it is a waringe plage. Thou shalt burne the plage that is in it. ¶ Moreouer the cloth, ether warpe oz woofe oz whatsoeuer thynge of skynne it be wbych thou hast washed, yf the plage be departed there from, it shalbe washed once agayne: and then shall it be cleane. Thys is the lawe of the plage of lepzosye in a cloth whether it be wolten oz lynnen: eyther in the warpe oz woofe, oz in any thynge of skynnes, to make it cleane oz vncleane.

¶ The .xiiij. Chapter.

¶ The cleansynge of the leper, and of the houle that he is in.

AND the Lozde spake vnto Moses, sayinge: * thys is the lawe of ỳ leper in the daye of hys clēsynge: he shalbe brought vnto the preaste, and the preaste shall go out wythout the hoste, and loke vpon hym. And yf the plage of lepzosye be healed in the leper, then shall the Pzeaste commaunde that he wbych is to be clensed, brynge two lyuynge byzdes and cleane, and cedar wodd, and purple cloth, and ysope. And the Pzeaste shall commaunde that one of the byzdes be killed in an erthen vessell & vpon rennynge water. And he shall take the lyuynge byzde with the cedar wodd, the purple and the ysope, and shall dyppe them and the lyuynge byzde in the bloude of the slayne byzde, vpon the rennynge water, and spzynkle vpon hym (that must be clensed of hys lepzosye) seuen tymes, and clense hym, and shall let the lyuynge byzde goo fre into the felde. * Leuit.xiij.a. Mar.i.b. Luke.v.c. and.xvij.c.

And he that is clensed, shall wasshe hys clothes, and shaue of all hys heere, and wash hym selfe in water, that he maye be cleane. And after that shall he come into the hoste, & shall tarye wythout hys tent seuē dayes: but in the seuenth daye he shall shaue of all hys heere, namely, hys head, hys berde and hys browes: euen all hys heere shalbe shauen of. And he shall wasshe hys clothes & hys flesshe in water and he shalbe cleane.

In the eyght daye he shall take two lambes wythout blemysshe, and an ye welā be of a yeare olde without blemysh. and thze tenthdeales of fyne floure foz a * meatoffrynge mynngled wyth oyle and ☞ a logge of oyle. And the Pzeaste that maketh hym cleane, shall bzynge the man that is to be made cleane and those thynges, before the Lozde, euen before the doze of the tabernacle of wytnesse. And the Pzeaste shall take one lambe, and offer hym ☞ foz trespace, & the logge of oyle, and waue them before the Lozde. And he shall slee the lambe in the place where the synneoffrynge and the burntoffrynge are slayne: euen in the holy place. Foz as the synneoffrynge is, euē so is the trespace offrynge the preastes: seyng it is moost holy. * xij.pinte. ☞ ☞

And the preaste shall take of the bloude of the trespaceoffrynge, & put it vpon the typpe of the ryght eare of hym that is to be clensed, & vpon the thombe of hys ryght hande, and vpon the great too of hys ryght foote. The preaste shall take of the logge of oyle, & powze it into the palme of hys lefte hande, and dyppe hys ryght fynger in the oyle that is in hys left hande, and spzynkle of the oyle wyth hys fynger seuen tymes before the Lozde,

Lozde. And of the rest of ꝑ oyle that is in hys hande, shall the Pzeaste put vpon the typpe of the ryghte eare of hym that is koz to be clensed, and vpon the thombe of hys ryghte hande, and vpon the great too of hys ryghte kote: euen vpon the bloude of the trespace offrynge. And the remnaunte of the oyle that is in the Pzeastes hande, he shall powze vpō the heed of hym that is koz to be clensed: and the Pzeaste shall make an attonemēt koz hym before the Lozde.

And the Pzeaste shall offer the synne offrynge, and make an attonement koz hym that is to be clensed, koz hys vncleannesse. And then shall he kyll ꝑ burntoffrynge, and the Pzeaste shall offre the burntoffrynge and the meatoffrynge vpon the alter: & the pzeste shall make an attonement koz hym, and he shalbe cleane. * If he be pooze, and can not gett so moche, he shall take one lambe koz a trespace offrynge to waue it koz hys clensynge, and a tenth deale of fyne floure myngled wyth oyle koz a meatoffrynge, and a logge of oyle, and two turtyll doues oz two ponge pigeons, suche as he is able to gett, wherof the one shalbe koz synne, and the other koz a burntoffrynge. And he shall bzynge them the viij daye koz hys clensynge vnto the Pzeaste before the doze of the tabernacle of witnesse before the Lozde.

And the Pzeaste shall take the lambe that is koz the trespace, and the logge of oyle, and waue them before the Lozde. And he shall kyll the lambe koz the trespace, and the Pzeaste shall take of the bloude of the trespaceoffrynge, and put it vpon the typpe of hys ryghte eare that is to be clensed, and vpon the thombe of hys ryghte hande, and vpon the greate too of hys ryght kote. And ꝑ pzeaste shall powze of the oyle into hys ryghte hande, and the pzeste shall wyth hys fynger spzynkle of the oyle that is in hys lefte hāde, seuen tymes before the Lozde.

And the Pzeaste shall put of the oyle that is in hys hande vpon the typpe of the ryghte eare of hym that is to be clensed, and vpon the thombe of hys ryghte hande, and vpon the great too of hys ryghte kote: euen in the place where the bloude of the trespaceoffringe was put. And the reste of the oyle that is in the pzestes hande, he shall put vpon the heed of hym that is to be clēsed: that he maye make an attonement koz him before the Lozde. And he shall offer one of the turtyll doues oz of the ponge pigeons, soche as he can gett: the one koz a synneoffrynge and the other koz a burntoffrynge wyth ꝑ meatoffrynge. And the Pzeaste shall make an attonement koz hym that is to be clensed before the Lozde. Thys is the lawe of hym in whom is the plage of lepzosye, and whose hande is not able to gett that whych pertayneth to hys clensynge.

And the Lozde spake vnto Moses and Aaron sayinge: when ye be come vnto the lande of Canaan whych I geue you in possessyon. And yf I put the plage of lepzosye in a house of the lande of youre possessyon, he that oweth the house shall come, and tell the pzeaste, sayinge: me thynke that there is as it were a lepzosy in the house. And the pzeaste shall cōmaunde them to emptie the house, before the Pzeaste goo into it to se the plage: that all that is in the house be not made vncleane, and then must the Pzeaste go in to se the house.

If the Pzeaste also se that the plage is in the walles of the house, and that there be holowe strakes pale oz rede whych seme to be lower then the wall it selfe, the Pzeaste shall go out at the house dozes, and shut vp the house seuen dayes. And the Pzeaste shall come agayne the seuenth daye, and yf he se that the plage be increased in the walles of the house, the Pzeaste shall commaunde them to take awaye the stones in which the plage is, & let them cast them into a foule place without the cytie, and he shall commaunde the house to be scraped wythyn rounde aboute, and powze out the dust (that they scrape of) wythout the cytie into a foule place. And they shall take other stones, and put them in the places of those stones, and other mozter, to plaster ꝑ house wythall. And yf the plage come agayne and breake out in the house, after that he hath taken awaye the stones & scraped ꝑ walles of the house, and after that he hath playstered the house anewe: ꝑ pzeaste shall come and se it. And yf he perceaue that the plage hath growne further in the house, it is a fretynge lepzosye in the house. It is therfoze vncleane. And he shall breake downe the house. And the stones of it, & the tymbze therof, & all the mozter of the house, shall he carye out of the cytye vnto a foule place. Moreouer he that goeth into the house all the whyle that it is shut vp, shalbe vncleane vntyll the euen: he that lepeth in the house, shall washe hys clothes: he lyke wyse that eateth in the house, shall washe hys clothes.

And yf the Pzeaste come and se, that the plage hath spzede no further in the house (after that it is newe playstered) ꝑ pzeste shall iudge that house cleane, because the plage is healed. And let hym take to clense the house wythall: two byzdes, cedar wodd, purple clothe and yssope. And he shall kyll one of the byzdes in an erthē vessell and vpō runnynge water: & take the cedar wodd, & the yssope, & the purple & the lyuynge byzde, & dyppe thē in the bloude of the slayne byzde, and in the runnynge water, and spzynkle the house seuen tymes, & clense the house with the bloud

f v of the

of the byrde and wyth the runnynge water, with the lyuinge byrde, with ꝑ cedar wodd, and the ysope, and the purple clothe. But he shall lett the lyuynge byrde flee oute of the towne into the brode feldes, and so make an attonement for the house, and it shalbe cleane. Thys is the lawe for all maner plage of leprosye and breakynge out, and of the leprosye of clothe and house: for a swellynge for a scabbe, and for a whyte blysker. To teache whan it must be made vncleane and cleane. Thys is the lawe of leprosye.

¶ The.xv. Chapter.

¶ The maner of purgynge the vnclennes bothe of men and wemen.

AND the Lorde spake vnto Moses and Aaron sayinge: Speake vnto the chyldren of Israel, and saye vnto them: Whosoeuer hath a runnynge yssue out of hys flesshe, is vncleane by reason of that yssue. And this shall be the token of hys vnclennesse in hys yssue: when he is vncleane. If hys flesshe rüne, or yf hys flesshe congele by the reason of hys yssue, then is it vncleanesse. Euery couche wheron he lyeth that hath the yssue, is vncleane: and euery thynge wheron he sytteth, is vncleane: Whosoeuer toucheth is couche, shall washe his clothes, & bath him selfe in water, & be vncleane vntyll the euen.

And he that sytteth on any thynge wheron he satt that hath the yssue, shall washe hys clothes, and bathe hym selfe in water, & be vncleane vntyll ꝑ euenynge. He that toucheth the flesshe of him that hath ꝑ yssue, shall washe hys clothes, and bathe hym selfe in water, and be vncleane vnto the euen. If he also that hath the yssue, spyt vpon hym that is cleane, he shall wasshe his clothes, & bathe hym selfe in water, and be vncleane vntyll
23 euen. And what horse harnesse soeuer he rydeth vpon that hath the yssue, shalbe vncleane. And whosoeuer toucheth any thinge that was vnder hym, shalbe vncleane vnto the euen. And he that beareth any soche thinges, shall washe hys clothes, and bathe hym selfe in water, and be vncleane vnto ꝑ euen. And whosoeuer he toucheth that hath the yssue (& haue not fyrst washed hys hädes in water) shall washe hys clothes, & bathe hym selfe in water, and be vncleane vnto the euē. * The vessell of erth that he toucheth, whych hath the yssue, shalbe broken: and all vessels of wodd shalbe rynsed in water.

*Leu. vi.d. & xi.f.

When he also that hath an yssue, is clensed of hys yssue, he shall nombre. vij. dayes for hys clensynge, and washe hys clothes, & bathe hys flesshe in runnynge water, and so shall he be cleane. And the. viij. daye he shall take to him two turtyll doues or two younge eppgeons, and come before the Lorde vnto the doze of the tabernacle of witnesse, & geue them vnto the Preaste. And ꝑ Preaste shall offer them: the one for a synne offrynge, and the other for a burntoffrynge: and the preast shall make an attonemēt for hym before the Lorde, as concernynge hys yssue.

If any mans seede departe from hym in hys slepe, he shall washe his flesshe in water, and be vncleane vntyll euen. And all the clothes and all the furres wherin is suche seede of slepe, shalbe washed with water, and be vncleane vnto the euen. And yf he that hath suche an yssue of sede, do lye wyth a woman, they shall both washe them selues with water, and be vncleane vntyll euen.

Yf a womans naturall course of bloude ¶ do runne, she shalbe put aparte. vij. dayes: whosoeuer toucheth her, shalbe vncleane vnto the euen. And all that she lyeth vpō, in the tyme of hyr naturall disease, shalbe vncleane, lyke as euery thynge also ꝑ she sytteth vpon, is vncleane. Whosoeuer toucheth her bedd, shall washe hys clothes, and bathe him selfe with water, and be vncleane vnto the euen: And whosoeuer toucheth any thinge that she sat vpon, shall washe hys clothes, and bathe him selfe in water, and be vncleane vnto the euen: so that whether he touche her couche or any vessell where on she hath sytt, he shalbe vnclene vnto the euen. * And yf a man lye with her, and hyr vnclennesse come vpon hym, he shalbe vncleane. vij. dayes, and all the couche wheron he lyeth shalbe vncleane. * Leu. xviij.

* When a womans bloude runneth longe tyme: out of the tyme of her naturall course: or yf it runne beyonde hyr naturall course, let all the dayes of ꝑ yssue be iudged vncleane, euen as ꝑ dayes of hyr naturall disease, And she shalbe vncleane. All her couches wheron she lyeth (as lōge as her yssue lasteth) shalbe as her couche when she hath hyr naturall dysease. And whatsoeuer she sytteth vpō, shalbe vncleane, as is her vnclēnesse when she is put a parte. And whosoeuer toucheth any of these, shalbe vncleane, and shall washe hys clothes, and bathe hym selfe in water and be vncleane vnto euen. * Mat. ix. ¶

And after that she is cleansed of hyr yssue, she shall counte her seuen dayes, and after ꝑ, she shall be cleane. In the. viij. daye she shall take vnto her two turtils or two poūge pigeons, and bryngе them vnto the preaste before the doze of the Tabernacle of wytnesse. And the Preaste shall offer the one for a synne offrynge, and the other for a burntoffrynge: and make an attonement for her before the Lorde, as concernynge the yssue of her vnclennesse. Therfore shall ye separate the chyldren of Israel from their vnclēnesse, that they dye not in their vnclēnesse: yf they defyle my habitacyon that is amōge them.

Thys is the lawe of hym that hath a rünynge yssue, and of hym whose seed runneth from hym

from hym in hys slepe, and is defyled therin, and of her, that (for hyr naturall disease) is put a parte, and of whosoeuer hath a runnynge yssue, whether it be man or woman, and of hym that lyeth wyth her whych is vncleane.

¶ The.xvi.Chapter.

¶ What Aaron must do. The cleansynge of the sanctuary. Of the fraute of cleansynge. Aaron confesseth the synnes of the chyldren of Israel.

A
*Leui.r.a. AND the Lord spake vnto Moses * after the deeth of the two sonnes of Aaron, whē they offered before the Lorde, and dyed: And he sayde vnto Moses: speake vnto Aarō thy brother, that he come not at all tymes into the holy place wythin the vayle before ỹ mercyseate, whych is vpō the arke, that he dye not. For I will appeare
*Leui.re.viij.b in the * clowde vpon the mercyseate.

But with thys thynge shall Aaron come
☞ into the holy place: euen wt a bullock ☞ for synne, and wyth a ram for a burntofferynge. He shall put the holy lynen albe vpō him, and shall haue a lynen breche vpō hys flesche, and shall be gyrded wyth a lynen gyrdell, & put the lynen mytre vpon hys heede: These are holy garmentes: therfore shall he washe his flesche in water, whan he doth put thē on. And he shall take of the multitude of ỹ chyldren of Israel, two he goates for synne, and a ram for a burntofferynge.

B
And Aaron shall offer hys bullock for
*Deu.ix.b. synne, * ☞ and make an attonement for
☞ hym, and for hys house. And he shall take the two goates, and present them before the Lorde at the dore of the tabernacle of wytnesse. And Aaron shall cast lottes ouer the ij goates: one lotte shalbe for the Lorde, and the other for the scapegoate. And Aarō shall brynge the goote vpon whych the Lordes lotte fell, and offer hym for synne. But the goate on whych the lotte fell to scape, shall be sett alyue before the Lorde, to reconcyle wyth, and to let hym goo (as a scape goate) fre, into the wyldernesse. And Aaron shall brynge hys bullock for synne, and reconcyle for him selfe, and for hys house, and shall kyll hys bullock for synne.

C
And he shall take a censer full of burnynge coles out of the alter before the Lord, and shall fyll hys handfull of swete cens, beaten small, and brynge them wythyn the vayle, and put the cens vpon the fyre before the Lorde: that the cloude of the cens maye couer the mercy seate that is vpon the wytnesse, and that he dye not. *And he shall take
*Deu.ix.d. Leui.r.a. of the bloude of the bullock, and sprynkle it wyth hys synger vpon the mercyseate eastwarde: and before the mercyseate shall he sprynkle of the bloude wyth hys synger seuen tymes.

Then shall he kyll the goate that is the peoples synne offrynge, & brynge hys bloude wythin the vayle, & doo wyth that bloude, as he dyd wt the bloude of ỹ bullock, sprynklynge it vpon the mercyseate, and before the mercyseate. And he shall reconcyle the holy place from the vnclennesses of the chyldrē of Israel, and from their trespaces in all theyr synnes. And so shall he doo for the tabernacle of witnesse that is set amonge them, euen amonge their vnclennesses. D

* And let there be no bodye in the tabernacle of wytnesse, when he goeth in to make an attonement in the holy place, vntyll he come out. And let hym make an attonement for hym selfe and for hys housholde, and for all the multitude of Israel. And he shall go out vnto the alter that is before the Lorde, & reconcyle vpon it, and shall take of the bloude of the bullock, and of the bloude of ỹ goate, and put it vpon the hornes of the altare rounde aboute, and sprynckle of the bloude vpon it with his synger seuen tymes, and clense it, and halowe it from the vnclēnesses of the chyldren of Israel. *Leui.r.a.

E
And when he hath made an ende of reconcylinge the holy place, and the tabernacle of wytnesse, and the alter, he shall brynge the lyue goate: and Aaron shall put both hys handes vpon the heed of the lyue goate, and confesse ouer hym all the mysdeades of the chyldren of Israell, and all their trespaces, in all their synnes: puttynge them vpon the heed of the goate, and sende hym awaye (by the hande of a conuenient man) into the wyldernesse. And the goate shall bere vpon hym all theyr mysdeades vnto the wyldernesse, and he shall let the goate goo fre into the wyldernesse.

And Aaron shall come into the Tabernacle of wytnesse, and put of the lynen clothes whych he put on (when he went in into the holy place) and leaue thē there. And lett hym washe hys flesche with water in the holy place, and put on hys owne rayment, and then come out, and offer hys burntoffrynge and the burntoffrynge of the people, and make an attonement for hym selfe and for the people, and the fatt of the synofferynge shall F
be burne vpon the alter. And he that caryed forth the goate to ☞ Azazell, shall washe D
hys clothes, and bathe hys flesche in water, and then come into the hoste.

And the bullock whych is for synne, and the goate that is for synne, (whose bloude was brought in, to clēse the holy place) shall one carye out wythout the hoste to be burnt in the fyre, wyth theyr skynnes, their flesche & their donge. And he that burneth them, shall washe hys clothes, and bathe hys flesche in water, and then come into the hooste. And thys shalbe an ordinaūce for euer vnto you:

that

that in the tenth daye of the seuenth moneth, ye ☞ bible youre soules, and do no worke at all: whether it be one of youre selues or a straunger that sojourneth amonge you, for that daye shall the preest make an attonemēt for you to clense you, and that ye maye be cleane from all youre synnes before the Lorde. G Let it be a Sabboth of rest vnto you, and ye shall humble youre soules, by an ordinaunce for euer.

And the Preaste that is anoynted, and whose hande was consecrated (to mynistre in hys fathers steade) shall make the attonement, and shall put on the lynen clothes & holy vestimentes, and reconcyle the holy sanctuary and the Tabernacle of wytnesse, and shall clense the alter, and make an attonemēt then for the preastes and for all the people of the congregacyon. And this shalbe an * euerlastynge ordinaunce vnto you, that he make an attonement for the chyldren of Israel for all their synnes once a yere: & he dyd as the Lorde commaunded Moses. * Exo.xxx.b.

¶ The.xvij.Chapter.

¶ All sacrifyce must be brought to the dore of the tabernacle. To deuyls maye they not offer.

AND the Lorde spake vnto Moses, sayinge: speake vnto Aaron & vnto hys sonnes and vnto all the chyldren of Israel and saye vnto them: Thys is the thynge which the Lorde hath charged, sayinge: what man soeuer of the house of Israel kylleth an ore, or lambe or goate in ꝑ hoste, or that killeth it out of the hoste, and bryngeth it not vnto the dore of the tabernacle of wytnesse, to offer an offerynge vnto the Lorde before the dwellynge place of the Lorde, bloude shalbe imputed vnto that man, as though he had shed bloude, and that man shall be roted out from amonge his people.

Wherfore whan the chyldren of Israel bryng their offeringes, that they offer in the wyde felde, they shulde bryng them vnto ꝑ Lorde: euen vnto the doore of the tabernacle of wytnesse to the preaste, to offer them for peaceofferynges vnto the Lord. And ꝑ preaste mnst sprynkle the bloude vpō the alter of the Lorde whych is before the dore of the tabernacle of wytnesse, and burne the fatt for a swete sauoure vnto the Lorde. And lett thē no moare offer their offeringes vnto deuyls, after whom they haue gone a whorynge. Thys shalbe an ordynaunce for euer vnto them in their generacyons.

And thou shalt saye vnto them: whatsoeuer man it be of the house of Israel or of the straungers whych sojourne amōge you that offereth a burntofferynge or sacrifyce, & bryngeth it not vnto the dore of the tabernacle of wytnesse to offer it vnto the Lorde, that mā shall perysshe from amonge hys people. And whatsoeuer man it be of the house of Israel or of the straungers that sojourne amonge you, that eateth any maner of bloude, I will sett my face agaynst that soule that eateth bloude, and will destroye hym from amonge hys people: for the lyfe of the flesshe is in the bloude, and I haue geuen it vnto you vpon the alter, to make an attonement for youre soules, for bloude shall make an attonement for the soule. And therfore I sayde vnto the chyldren of Israel: let no soule of you eate bloude. Neyther let any straunger that sojourneth amonge you, eate bloude. C D

And whatsoeuer man it be of the chyldren of Israel or of the straungers ꝑ sojourne amonge you, whych hunteth and catcheth any beest or foule that maye be eaten, let him powre out the bloude therof, & couer it wyth erthe, for the lyfe of all flesshe is in the bloude of it, therfore I sayde vnto the chyldren of Israel * ye shall eate the bloude of no maner of flesshe, for the lyfe of all flesshe is the bloude therof: whosoeuer eateth it, shall perysshe. And euery soule that eateth it whych dyed alone, or that which was torne wyth wylde beastes: whether it be one of youre selues or a straunger, he shall washe hys clothes, and bathe hym selfe in water, and be vncleane vnto the euen, and then shall he be cleane. Yf he washe them not, nor bathe hys flesshe, he shall beare hys synne. * Gene.ix.d. Leui.vij.b.d. xvij.c.

¶ The.xviij.Chapter.

¶ What degrees of kynred may marye together.

AND the Lorde spake vnto Moses, A sayinge: speake vnto the chyldren of Israel, and saye vnto them: I am the Lorde youre God. After ꝑ doynges of the lande of Egypte wherin ye dwelt, shall ye not doo: and after the doynges of the lande of Canaan, whether I wyll brynge you, shall ye not doo, nether walke in their ordinaunces, but do after my iudgementes, and kepe my ceremonyes, to walke therin: I am the Lorde youre God: Ye shall kepe therfore myne ordinaunces, & my iudgementes * whiche yf a man doo, he shall lyue in them. I am the Lorde. * Roma.x.a. Gala.iij.b. Eze.xx.b.

He that none go to his nyghest kynred, for to vncouer their secrettes. I am ꝑ Lorde. * The secrettes of thy father, and the secrettes of thy mother, shalt thou not vncouer: for she is thy mother, therfore shalt thou not discouer her secrettes. * The secrettes of thy fathers wyfe shalt thou not discouer, for it is thy fathers secrettes. ‡ Thou shalt not discouer the preuite of thy syster, the daughter of thy father or of thy mother: whether she be borne at home or without. Thou shalt not vncouer ꝑ secrettes of thy sōnes daughter or thy daughters daughter, for that is thyne awne preuyte. Thou shalt not vncouer the secrettes of thy fathers wyues daughter * Gene.xix.d. Eze.xxij.c. * Deu.xxij. and.xxvij.c. 1.Cor.v.a. ‡ Deu.xxij. 2.Reg.xxij. 25

daughter, which was begotte of thy father, and is thy syster: thou shalt not discouer her
*Leui.xx.c. secrettes. * Thou shalt not vncouer the secrettes of thy fathers syster, for she is thy fathers nexte kynswomā. Thou shalt not discouer the secrettes of thy mothers syster, for she is thy mothers nexte kynswoman.

Thou shalt not vncouer the secrettes of thy fathers brother: ꝑis, thou shalt not go C into hys wyfe, which is thyne awnte. Thou shalt not discouer ꝑ secrettes of thy daughter in lawe: for she is thy sonnes wyfe: therfore
*Leui.xx.c. shalt thou not vncouer her secrettes. * Thou
Mat.xiiij.d. shalt not vnheale ꝑ secrettes of thy brothers wyfe, for that is thy brothers pryuitie. Thou shalt not discouer the pryuyties of the wyfe and her daughter, nether shalt thou take her sonnes daughter or her daughters daughter, to vncouer their secrettes: for they are her
*Gen.xxix.c. nexte kyn, and it were wyckednesse. * Thou shalt not take a wyfe and her syster also, to vexe her, that thou woldest vncouer her se-
*Leu.xv.c. crettes, as longe as she lyueth. * Thou shalt
Deu.xxij.c. also not go vnto a womā to vncouer her pryuytie, as longe as she is put a parte for her
*Leu.xx.b. vnclennesse. * Moreouer thou shalt not lye
1.Reg.xi.a with thy neyghbours wyfe, to defyle her wt sede. Thou shalt also not geue of thy seed
*Leu.xx.a. to offer it vnto * Moloch: neyther shalt thou defyle the name of thy God. I am the Lorde.
*roma.i.d. * Thou shalt not lye wyth mankynde as wt
Leui.xx.b. womankynde, for it is abominacyō. * Thou
Deu.xxiij.c D shalt lye wyth no maner of beaste to defyle thy selfe therwith, nether shall any woman stonde before a beast, to lye doune therto, for it is abhominacyon.

Ye shall not defyle youre selues in any of these thynges, wherin all ꝑ nacyons are defyled whyche I cast out before you: Wherfore the lande is defyled, and I will vysett the wyckednesse therof vpon it, yea ꝑ the
*Leu.xx.d. lande it selfe hath cast out her inhabiters. * Ye shall kepe therfore myne ordinaances, ꝑ my iudgementes, and commyt none of these abhominacyons: nether any of you nor any straunger that sojourneth amonge you (for all these abhominacions haue the men of the lande done whyche were there before you, ꝑ the lande is defyled.) Shall not the lāde spewe you out also (yf ye defyle it) as it spewed out the people that were before you? For whosoeuer shall commytt any of these abhominacyons, the same soules that commyt them, shall perysshe from amonge their people. Therfore shall ye kepe my watche, that ye committ not one of these abhominable customes whych were commytted before you: and that ye defyle not youre selues therin. I am the Lorde youre God.

C The.xix. Chapter.

C A repeticyon of lawes pertayninge to the.x. cō-maundementes. A conspiracyon for the poore. wytchcraft is forbydden.

AND ✠ the Lorde spake vnto Moses sayinge: speake vnto all the multitude of the chyldren of Israel, and saye vnto them: * Ye
*Leui.xi.g. i.Pet.i.c. shalbe holy, for I the Lorde youre God am holye. Ye shall feare euery man hys father ꝑ hys mother, and kepe my Sabothes, I am the Lorde youre God. Ye shall not turne vnto ydolles nor make you Goddes of metall: I am the Lorde youre God.

Yf ye offre a peaceofferynge vnto the Lorde, ye shall offer it that ye maye be accepted.
* It shalbe eaten the same daye ye offer it ꝑ on the morowe. And yf ought remayne vntyll ꝑ thyrde daye, it shalbe burnt in the fyre.
And yf it be eaten the thyrde daye, it is vncleane, and not accepted. he that eateth it, shall bere his synne, because he hath defyled ꝑ halowed thynge of the Lorde, ꝑ that soule shall perysshe from amonge his people.
* Leui.vij.b

* When ye reape doune the fyrst corne of youre lande, ye shall not reape doune the vtmost border of youre felde, nether shalt thou gather ꝑ whych is lefte behynde in thy harnest. Thou shalt not plucke in all thy vyneyarde clene, nether gather in the grapes that are ouerslaped. But thou shalt leaue them for the poore and straunger. I am the Lorde youre God. ✠ B
*Leui.xxiij.b Deu.xxiiij.d.

✠ * Ye shall not steale, nether lye, nether deale falsely one with another. * Ye shall not swere by my name in vayne: neyther shalt ꝑ defyle the name of thy God. I am the Lorde. Thou shalt not do thy neyghboure wronge, nether robbe hym violently * nether shall the workmans labour abyde wyth the vntyll the morninge. Thou shalt not curse the deaffe * nether put a stomblynge blocke before the blynde: but shalt feare thy God. I am the Lorde. Ye shall doo no vnryghtewesnes in iudgement. * Thou shalt not fauoure the poore nor honoure the myghtye, but in ryghteousnes shalt thou iudge thy neyghboure. C
* Ephe.iiij.c. Zacha.viij.c. ‡ Mat.v.f. Ero.xx.d. Deute.v.a. *Deu.xxiiij.c Tobi.iij.c. *Deu.xxvij.c. *Deu.i.c. and xvi.d. Iacob.v.b.

Thou shalt not goo vp ꝑ doune as a prevy accuser amonge thy people, nether shalt thou stonde agaynst ꝑ bloude of thy neyghboure: I am the Lorde. * Thou shalt not hate thy brother in thyne hart, but shalt in any wyse * rebuke thy neyghbour: that thou bere not synne for hys sake. * Thou shalt D
*1.Ioh.iij.b. 3.iij.c. *mat.xviij.b Eccle.xix.b. *Mat.v.g.

not

not anege thy selfe nor be myndfull of wrõge agaynst the chyldren of my people * but shalt loue thy neyghboure euen as thy selfe. I am the Lorde. ℣

* Mat. xix. b
Mar. xii. c.
Roma. xiii. b.
Gala. v. c.
Jacob. ii. b.

Ye shall kepe myne ordinaunces. Thou shalt not let catell gendre wyth a contrary kynde, nether sowe thy felde wyth myngled seed, nether shalt thou put on any garment of lynen and wollen.

℣ Whosoeuer lyeth and medleth with a woman that is a bondmayde, neuertheles appoynted to a husbande, but not redemed, nor fredome geuen her, she shalbe scourged wyth a lethren whyppe, and they shall not dye, because she was not fre. And he shall brynge for his trespace vnto the Lorde: before the dore of the tabernacle of wytnesse, a ram for a trespace offrynge. And ℣ preaste shall make an attonement for him wt the ram wherwyth is for the trespace before the Lorde, concernynge his synne which he hath done: & ℣ synne which he hath done shalbe forgeuen hym.

When ye come to the lande, & haue planted all maner of trees conuenient to be eaten of ☞ ye shall put awaye the forskynne of euery one with the frute therof: euē thre yere shall they be vncircumcised vnto you, & shall not be eaten of. But in the fourth yere all the frute of them shalbe holy and commendable to the Lorde. In the fyfth yere shall ye eate of the frute of them, and ye maye gether in the increase of them: I am the Lorde youre God.

☞ ℣ * ☞ Ye shall not eate vpon bloude, nether shall ye vse wytcherafte, ☞ nor obserue tymes. Ye * shall not rounde ℣ lockes of youre heedes, nether shalt thou marre the tuftes of thy beerde. Ye shall not rent youre flesshe ☞ for any soules sake, nor prynte any markes vpon you: I am the Lorde. Thou shalt not make thy daughter commen, that thou woldest cause her to be an whoore: lest the lande also fall to whoredome, and be full of wyckednesse. Ye shall kepe my sabbathes, and feare my sanctuary: I am the Lorde. Ye shall not regarde them that worke with spyrites,

* Lor. xix. d. ℣ * nether seke after sothsayers to be defyled by them, I am the Lorde youre God.

* Eccl. xlix. a.
i. Timo. v. a.

* Thou shalt ryse vp before the horeheed, and reuerence the face of the olde man, and dread thy God. I am the Lorde. If a straunger sojourne with the in youre lāde, ye shall

* Exo. xxii. c. not vexe him. * But ℣ straunger that dwelleth wyth you, shall be as one of youre selues, and thou shalt loue hym as thy selfe, for ye were straungers in the lande of Egypte. I am the Lorde youre God.

Ye shall do no vnrygh teousnes in iudgement, in meteyerde, in weyght or in measure. True balaunces, true weyghtes. ☞ A true Epha & a true hin shall ye haue. I am the Lorde youre God wych brought you out of the lande of Egypt. Therfore shall ye obserue all my ordinaunces and all my iudgementes, and do them. I am the Lorde.

¶ The. xx. Chapter.

¶ Other that geue of their seede to Moloch shall dye therfore. Other goodly lawes.

AND the Lorde spake vnto Moses saynge. Thys shalt thou saye to the chyldren of Israel, whosoeuer he be of the chyldren of Israel or of the straungers that dwell in Israel, that geueth of his seed vnto * Moloch, let him be slayne: the people of the lande shall stone hym. And I wyll sett my face agaynst that man, and wyll destroye hym from amõge his people: because he hath geuen of hys seed vnto Moloch, for to defyle my sanctuary, and to polute my holy name. And though that the people of the lande hyde their eyes from the man that geueth of hys seed vnto Moloch, and kyll hym not: ☞ I wyll put my face agaynst that man, and agaynst hys kynred, and wyll destroye hym, and all that goo a whorynge after him to commyt whordome with Moloch, from amonge their people. ℣

* Leui. xviii. d.

If a soule turne hym selfe after such as worke wyth spyrites, and after sothsayers, to goo a whorynge after them, I wyll put my face agaynst that soule, & wyll destroye hym from amonge hys people. Sanctifye youre selues therfore * and be holye, for I am the Lorde youre God, kepe ye myne ordinaunces, and doo them. I am ℣ Lorde which doth sanctifye you. ℣

* Leui. xix. a.

* Whosoeuer he be, that curseth his father or hys mother, let hym dye: for he hath cursed hys father and mother, hys bloude be vpon him. * And the man ℣ breaketh wedlocke with another mans wyfe: euen he that breaketh wedlocke wt hys neyghbours wyfe let him be slayne, both the aduoutrer and the aduoutresse. And the man that lyeth * with hys fathers wyfe, & vncouereth hys fathers secrettes, let them both dye, their bloude be vpon them. * If a man lye with his daughter in lawe, let them dye both of them: they haue wrought abhominacion, their bloud be vpon them. * If a man also lye wyth mankynde after the maner as wyth woman kynde, they haue both commytted an abhominacyon: let them dye. Their bloude be vpon them. And If a man take a wyfe and her mother also, it is wyckednesse. They shall be burnt wyth fyre both he and she, that there be no wyckednesse amonge you. And * If a man lye wyth a beast, let hym dye, and ye shall slee the beast also. If a woman go vnto any beast, & lye downe therto: thou shalt kyll the womā and the beast also, let them dye, their bloude be vpon them. If a man take hys syster, hys fathers daughter or his mothers daughter, and se her secrettes and she his secrettes, it is a shamefull thynge.

* Deu. xxii. a.
& xxvii. a.

* Leui. xviii. d.
Deut. xxii. d.

* Leu. xviii. d.

* Leu. xviii. d.
Roma. i. b.

* Leu. xviii. d.

¶

They

They shall perysh in the syghte of their people, be hath vncouered hys systers secrettes, he shall beare his synne. * If a man lye with a womā hauynge her naturall dysease, and vncouer her secrettes, & open her fountayne, and she also open the foūtayne of her bloude they shall both perysche from amonge theyr people. * Thou shalt not vncouer the secrettes of thy mothers syster * nor of thy fathers syster, for he that doth so, hath vncouered hys nexte kyn: they shall beare theyr mysdoynge.

If a man lye with hys vncles wyfe, and vncouer his vncles secrettes: they shall beare their synne, and shall dye chyldelesse.

If a man take his brothers wyfe, it is an vncleane thynge, he hath vncouered his brothers secrettes, they shalbe chyldelesse.

* Ye shall kepe therfore all myne ordinaunces and all my iudgementes, and doo the: that ỹ lande whether I brynge you to dwell therin, spewe you not out. Ye shall not walke in the maners of thys nacyon whyche I cast oute before you: For they: ōmytted all these thynges, * & therfore I abhorred them.

But I haue sayde vnto you: ye shall enioye their lande, and I will geue it vnto you to possesse it, euen a lande that floweth with mylke & honye. I am the Lorde youre God, whyche haue separated you from other nacyons, * and therfore shall ye put difference betwene cleane beastes & vncleane, betwene vncleane foules and cleane. Ye shall not defyle youre soules in beastes and foules, and in all maner creppynge thynges ỹ the grounde bryngeth furth, whych I haue separated from you as vncleane. Therfore shall ye be holy vnto me, for I the Lorde am holy, and haue severed you from other nacyons: that ye shulde be myne.

* If there be a man or woman that worketh wyth a spyryte, or that is a sothsayer, let them dye. Men shall stone thē wyth stones, their bloude be vpon them.

¶ The.xxj. Chapter.

¶ Lawe for the preestes.

AND the Lorde sayde vnto Moses: speake vnto the Preestes ỹ sonnes of Aaron, and saye vnto them. ☞ Let none be defyled vpon a soule amonge hys people, but vpon hys kynsman, that is nye vnto hym: vpon his father, & his mother, vpon sonne and daughter, and his brother, and on his syster a mayde ỹ is nye vnto him, whom no man hath knowen: vpon her shall he be defyled. But he shall not be defyled vpō him that hath auctorite amonge hys people, to polute him selfe for him.

Let them not make * baldnesse vpō their heed, nor shaue of the lockes of their beardes, nor make any markes in their flesshe. They shalbe holy vnto their God, and not polute the name of their God, for the sacrifyces of the Lorde which are as ỹ bread of their God they do offer: therfore they shall be holy.

* Let them not take a ☞ wyfe that is an aduoutresse, or polluted, nor put frō her husbande: for suche a one is holy vnto his God. ☞ Thou shalt sanctifye hym therfore, for he offereth vp the bread of thy God: he shall therfore be holy vnto the, for I the Lorde whyche sanctifye you am holy.

If a Preastes daughter fall to playe the whore, she poluteth her father: therfore must she be burnt with fyre.

He that is the hye Preaste amonge hys brethren, vpon whose heed the anoyntynge oyle was powred, and ✠ that consecrated hys hande to put on the vestimētes, shall not vncouer his heade, nor rent his clothes * neither goo to any deed body, nor make hym selfe vncleane on hys father or hys mother, nether shall go out of the sanctuarye, ner polute the holy place of hys God, for the croune of the anoyntynge oyle of hys God, is vpon him. I am the Lord. * He shall take a mayde vnto hys wyfe: but a wedowe, a denorsed woman, or an harlot, shall he not mary: But shall take a mayde of hys awne people to wyfe. Neyther shall he defyle hys seed amonge hys people: for I am the Lord which sanctifye him.

And the Lorde spake vnto Moses, sayinge: speke vnto Aaron, and saye: Whosoeuer of thy seed in their generacions hath any defaute, let hym not preace for to offer bread vnto his God * for whosoeuer hath any blemyshe, shall not come nere: as yf he be blynde or lame, or that hath a brused nose, or that hath any mysshapen membre, or is broken foted, or broken handed, or ✠ haue no heere on his eye browes, or haue a webbe or other blemishe in his eye, or be mawnge, or skaulde, or hath hys stones broken.

No man that hath a blemyshe, and is of the seed of Aaron the preaste, shall come nye to offer the sacrifyces of the Lorde. Whan he hath a defaute, let him not preace to offer the bread of hys God. Let him eate the bread of hys God: euen of the most holy and of the holy: Onely let him not goo in vnto ỹ vayle, nor come nye the alter, when he is defamed, that he polute not my sanctuary, for I am the Lorde that sanctifye them. And Moses tolde it vnto Aaron and to hys sonnes, and vnto all the chyldren of Israel.

¶ The.xxij. Chapter.

¶ Who ought to abstayne from eatynge the thynges that were offred. Howe, what, and when they shulde be offered.

And the

3 AND the Lorde spake vnto Moses, sayinge: Speake vnto Aarō and hys sonnes, that they be separated from the ☞ holy thynges of the chyldren of Israel, and that they polute not my holy name in those thynges whych they halowe vnto me: I am the Lorde. Saye vnto them: whosoeuer he be of all youre seed amonge youre generacyons after you, that goeth vnto ꝑ holy thynges whych the chyldre of Israel halowe vnto the Lorde, hauynge hys vnclennes vpon hym: that soule shall perysshe from out of my syght. I am the Lorde.

* Leui.xv.a. * What man soeuer of the seed of Aaron is a leper or hath a runnynge yssue, he shall not eate of ꝑ holy thynges vntyll he be cleane. And whoso toucheth any mā that is vncleane ouer the soule of the deed, or a man whose seed runneth from him in hys slepe, or whosoeuer toucheth any wormе, wherby he maye be made vncleane, or a man, of whom he maye take vnclennesse (whatsoeuer vnclennesse he hath) ꝑ same soule that hath touched any soche, shalbe vncleane vntyll euen, and shall not eate of the holy thinges, vntyll he haue washed his flesshe with water. And 7 when the sonne is downe, he shalbe cleane, & shall afterwarde eate of the holy thinges: for * Exo.xxii.c. almoche as it is hys fode. * Of a beast that dieth alone, or is rent wyth wylde beastes (wherby he maye be defyled) he shall not eate: I am the Lorde. Let them kepe therfore myne ordynaunce, lest they for the same lade synne vpon them, and dye for it, yf they defyle it. I the Lorde sanctifye them.

There shall no straunger eate of the holy thynge, neythre a gest of the preastes, neyther shall an hyred seruaūte eate of ꝑ holy thinge. 11 But yf the Preaste bye any soule wyth money, he shall eate of it, lyke as he that is borne in hys house, shall they eate of hys bread. If the Preastes daughter also be maryed vnto a straūger, she maye not eate of the halowed heue offrynges. Notwythstandynge yf the Preastes daughter be a wedowe or denorced & haue no chylde, but is returned vnto her fathers house agayne, she shall eate of her fathers bread, as well as she dyd in her youth. But there shall no straunger eate therof. If 13 a man eate of the holy thynge vnwittingly, he shall put the fyfth parte ther vnto, and geue it vnto the Preaste ☞ wyth the halowed thynge. And the Preastes shall not defyle the holy thynges of the chyldren of Israel (which they offer vnto the Lorde) to lade them selues wt myssdoynge & trespace whyle they eate their holy thynges, for I the Lorde do halowe them.

C And the Lorde spake vnto Moses sayinge: speake vnto Aaron and hys sonnes and vnto all the chyldre of Israel, and saye vnto the: whatsoeuer he be of ꝑ house of Israel or straunger in Israel, ꝑ will offer hys sacrifyce for all his vowes, and for all hys frewyll offeringes which they will offer vnto ꝑ Lorde for a burntofferynge, ye shall offre (to reconcyle youre selues) a male without blemyshe of the oxen, of ꝑ shepe, or of the goates. But whatsoeuer hath a blemyshe, ꝑ shall ye not offre, for ye shall gett no fauoure therwith.

And whosoeuer bringeth a peace offeringe vnto the Lorde (accordynge as he is apoynted) or a vowe, or a frewyll offeringe, in oxe or shepe, that is without defaute, he shall be accepted. There shalbe also no blemyshe therin: blinde, or broke, or wounded, or haue a wen, or be mawnge, or scabbed. Ye shall not offre soche vnto ꝑ Lorde, nor put an offerynge of any soche vpō the alter vnto ꝑ Lorde.

An oxe or a shepe that hath any membre D
out of proporcion, mayst thou offer for a frewill offerynge: but for a vowe it shall not be accepted. Ye shall not offer vnto the Lorde ꝑ which is broosed, or broken, or plucked out, or cut awaye, nether shall ye make any soch in youre lande, nether of a straungers hande shall ye offer bread vnto youre God of any soche. Because their corrupcyon is in them, and they haue defaute in them selues, and therfore shall they not be accepted for you. And the Lorde spake vnto Moses sayinge: whē an oxe, or a shepe, or a goate is brought forth, it shalbe seuen dayes vnder ꝑ damme: And frō the .viij. daye forth, it shalbe accepted, for a sacrifice vnto the Lorde. And whether it be oxe or shepe, ye shall not kill it and her yonge both in one daye.

When ye wyll offre a thankofferynge vnto the Lorde, offre it that ye maye be accepted. And the same daye it must be eaten vp, so that ye leaue none of it vntyll ꝑ morowe. I am the Lorde. Therfore shall ye kepe my commaundementes and do them, I am the Lorde. Neyther shall ye polute my holy name, but I will be halowed amonge the chyldren of Israel. I am the Lorde which halowe you, and that brought you out of the lāde of Egypte, to be youre God: I am the Lorde.

C The.xxiij. Chapter.

C Of the holy dayes, that they shulde kepe.

AND the Lorde spake vnto Moses, A
sayinge: speake vnto the chyldren of Israel, & saye vnto them: These are my feastes, euen the feastes of the Lorde, whych ye shall call holy conuocacyons. * Sixe dayes ye shall worke, but * Exo.xx.
the seuenth daye is the Sabboth of reast, an holy conuocacyon: so that ye doo no worke therin, it is the Sabboth of the Lorde, in all youre dwellynges. These are the feastes of the Lorde, euen holy conuocacyons, whyche ye shall proclayme in their seasons. In the .xiiij. daye of the fyrst moneth at euen is the

is the Lordes * Passeouer. And in the fyfteneth daye of the same moneth is the feast of swete bread vnto the Lorde: seuen dayes ye must eate vnleuended bread. * In the fyrst daye ye shall haue an holy conuocacyon: ye shall do no laborious worke therin. 25 But ye shall offer sacrifyces vnto the Lorde thorow out those seuen dayes, and in the seuenth daye is an holy conuocacyon: ye shall do no laborious worke therin.

And the Lorde spake vnto Moses sayenge: speake vnto the chyldren of Israel & saye vnto them * when ye be come into the lande (whyche I geue vnto you) & repe downe the haruest therof, ye shall bringe a sheffe of the fyrst frutes of youre haruest vnto the preast, whych shall waue the sheffe before the Lorde to be accepted for you: & euen the morowe after the Sabboth the Preaste shall waue it. And ye shall offer that daye whē ye waue the sheffe, an he lābe wythout blemish of a yeare olde, for a burntoffrynge vnto the Lorde: and the meatoffrynge therof, shalbe made of two tenth deales of fyne floure mēgled with oyle, to be a sacrifyce vnto the Lorde for a swete sauoure: and the drynkoffring therof shalbe of wyne, euen the fourth deale of an hyn. And ye shall eate nether bread, nor parched corne, nor furmenty, nor new corne, vntyll the selfe same daye that ye haue brought an offrynge vnto youre God. Let thys be a lawe for euer in youre generacions and in all youre dwellynges.

And ye shall counte from the morowe after the Sabboth: euē from the daye that ye brought the sheffe of the waueoffrynge. vij. Sabbathes complete: euē vnto the morowe after the seuenth Sabbath shall ye nōbre fyfty dayes. And ye shall bringe a new meatoffrynge vnto the Lorde. And ye shall bringe out of youre habitacions two waue loues made of two tēth deales of fyne floure and that are made wyth leuen for fyrst frutes vnto the Lord. And ye shall bringe with the breed * seuen lambes wythout defaymite of one yeare of age, and one ponge oxe & two rammes, whych shall serue for a burntoffrynge vnto the Lorde, wyth meatoffringes and theyr drynkoffrynges, to be a sacrifyce for a swete sauoure vnto the Lorde.

Then ye shall offer an he goate for a synneoffrynge: and two lābes of one yeare olde for a peaceoffrynge. And the preast shall waue the wyth the breed of the fyrst frutes before the Lorde, and wyth the two lambes. And the se holy thynges of the Lorde, shalbe the preastes. And ye shall proclayme the same daye, that it maye be an holy connocacyō vnto you: ye shall do no laboryo⁹ worke therin: let it be a lawe for euer in all your dwellynges, and in all youre generacyons.

* And when ye repe downe your haruest, thou shalt not make cleane ryddaunce of thy felde, nether shalt thou make any aftergathe rynge of thy haruest: but shalt leaue it vnto the poore and the straunger. I am the Lorde youre God.

And the Lorde spake vnto Moses sayinge: speake vnto the chyldren of Israel, and saye: In the seuenth moneth, in the fyrst daye of the moneth shall ye haue rest, * euē the remembraūce of blowynge, an holy connocacyon: ye shall do no laborious worke therin, but offer sacrifyce vnto the Lorde.

And the Lorde spake vnto Moses, saying: the * tenth daye also of the selfe seuenth moneth, is a daye of reconcilynge, therfore shall it be an holy conuocaciō vnto you, and ye shall humble your soules, and offer sacrifyce vnto the Lorde. Ye shall do no worke the same daye, for it is a daye of reconcylynge, to make an atonement for you before the Lorde your God. For whatsoeuer soule it be that humbleth not hym selfe that daye, he shalbe destroyed from amonge hys people. And whatsoeuer soule do any maner worke that daye, the same soule will I destroye from amonge his people. Ye shall do no maner worke therfore: Let it be a lawe for euer in youre generacyons and in all your dwellynges. Let it be vnto you a Sabboth of reste, and ye shall humble your soules in the nynth daye of the moneth at euen: from euen to euen shall ye rest in your Sabboth.

And the Lord spake vnto Moses sayeg: speake vnto the chyldren of Israel, and saye: * the fyftenth daye of the same seuenth moneth is the feast of tabernacles, seuen dayes vnto ỹ Lord. The fyrst daye is an holy connocacyon: ye shall do no laborypous worke. Seuen dayes ye shall offer sacrifyce vnto the Lord, and in the eyght daye shalbe an holy connocacyon vnto you, and ye shall offer sacrifyces vnto the Lorde. It is the collecyon, and ye shall do no laborious worke therin.

These are the feastes of the Lord, whiche ye shall call holy connocacyons, for to offer sacrifyce vnto ỹ Lord, burntoffrynge, meatoffrynge, peaceoffrynge, and drynkeoffrynges, euery daye hys due sacrifyce besyde the Sabbothes of the Lorde, & besyde youre gyftes, besyde all your vowes, and all your free wylloffrynges, whyche ye geue vnto the Lorde.

Moreouer in the fyftenth daye of the seuenth moneth whan ye haue gathered in the frute of the lande, ye shall kepe holy daye vnto the Lorde seuen dayes. The fyrst daye shall be as a Sabboth: lykewise in the eyght daye shalbe the rest of the Sabboth. And ye shall take you in the fyrst daye, the frutes of goodly trees, braunches of palme trees, and

the bowes of thycke trees, and wyllowes of the brooke, and shall reioyse before the Lord your God seuē dayes. And ye shall kepe this feast vnto the Lorde seuē dayes in the yeare. It shalbe a lawe for euer in youre generacyons, that ye kepe it in the seuenth moneth. Ye shall dwell in boothes seuen dayes: euen all that are Israelites borne, shall dwell in boothes, that youre childrē after you maye knowe, howe that I made the childzen of Israel to dwell in boothes, when I brought thē out of the lande of Egypt: I am the Lord youre God ✠. And Moses spake vnto the childzen of Israel concernynge the feastes of the Lorde.

¶ The.xxiiij.Chapter.

¶ The oyle for the lampes. He that cursseth must be stoned. He that killeth shalbe killed. &c.

AND the lord spake vnto Moses sayinge: * cōmaunde the childzen of Israel that they bringe vnto the, pure oyle olyue beaten for lyghtes, to cause the lāpes to burne allwaye: wythout the vayle of wytnesse in the tabernacle of wytnesse shall Aaron dresse them both euen and mornynge before the Lorde allwayes. Let it be a lawe for euer in youre generacyons. He shall dresse the lampes vpon the pure candelstycke before the Lorde perpetually.

And thou shalt take fyne flour, and bake twelue wastels therof, two tenthdeales shalbe in one wastell. And thou shalt set thē in two rowes, syxe on a rowe vpō the ☞ pure table before the Lorde, and put pure frankencens vpon the rowes, that they maye be bread of remembraunce, and an offrynge to the Lorde. Euery Sabboth he shall put thē in rowes before the Lorde euermoare: of the childzen of Israel shall they be offred for an euerlastynge couenaunte. * And they shall be Aarons and hys sonnes, whych shall eate them in the holy place. For they are most holy vnto hym of the offerynges of the Lorde by a perpetuall statute.

And the sonne of an Israelitish wife whose father was an Egyptian, went out amonge the childzen of Israel. And thys sonne of the Israelitish wyfe & a man of Israel, stroue together in the hoste. And the Israelitish womās sonne * blasphemed the name of the Lorde, and † cursed, and they brought hym vnto Moses. Hys mothers name was Salomyth, whych was the daughter of Dibzy, of the trybe of Dan: and they * put hym in warde, that the mynde of the Lorde myght be shewed them.

☞ And the Lord spake vnto Moses sayinge: bringe the cursed speaker wythout the hoste, and lett all that heard hym, put theyr handes vpon hys heed, and let all the multitude stone hym. And thou shalt speake vnto the childzen of Israel sayinge: Whosoeuer curseth hys God, shall bere his synne: And he that blasphemeth the name of the Lorde, let hym be slayne, and all the multitude shall stone hym to deeth.

Whether he be borne in the londe or a straunger, whā he blasphemeth the name of the Lorde, let hym be slayne. And * he that killeth any man, let hym dye the death. And he that killeth a beast, let hym make hym good, ☞ soule for soule. And yf a mā mayme hys neyghboure, as he hath done, so shall it be done to hym: broke for broke * eye for eye, and toth for toth: euen as he hath maymed a man, so shall he be maymed agayne. And he that killeth a beast, let him paye for it: and he that killeth a man, let hym dye. Ye shall haue one maner of lawe: euen for the straunger as well as for one of youre selues, for I am the Lorde youre God.

And Moses tolde the childzen of Israel, and they brought hym (that had cursed) out of the hoste, and stoned hym wyth stones. And the childzen of Israel dyd as the Lord commaunded Moses.

¶ The.xxv.Chapter.

¶ The Sabboth of the.vij. yeares, and of the yeare of iubelie, otherwyse called the fyftyth yeare.

AND the Lorde spake vnto Moses in mount Sinai sayinge: speake vnto the childzen of Israel, and saye vnto them: when ye be come into the lande whych I geue you, the lande shall rest, & kepe Sabboth vnto the Lorde. * Syxe yeares † shalt sowe thy felde, and syxe yeare thou shalt cut thy vinyarde, and gether in the frute therof. But the * seuenth yeare shall be a Sabboth of rest vnto the lāde. The Lordes Sabboth it shalbe: † shalt nether sowe thy felde, nor cut thy vyneyarde. That which groweth of the owne accorde thou shalt not reape, nether gather † grapes that thou hast left behynde, for it is a yeare of rest vnto the lāde. And the rest of the lāde shalbe meat for you: euen for the, for thy seruaunte, and for thy mayde, for thy hyred seruaunte, and for the straunger that sogeourneth wyth the: and for thy catell, and for the beastes that are in thy lande, shall all the encrease therof be meat. And thou shalt nombre seuen ☞ Sabbathes of yeares vnto the, euen seuen tymes seuen yeare: and the space of the seuen Sabbathes of yeares will be vnto the xlix. yeare. And then thou shalt make a trōpe blowe: in the tenth daye of the seuenth moneth, euen in the daye of attonemēt shall ye make the trompe blowe, throwe out all youre lāde. And thou shalt halowe that yeare: euē the fyftyth yeare, & proclayme lyber-

tye

tye thorowe out the lande vnto all the inhabiters therof, for it shalbe a yeare of ☞ iubelye vnto you, and ye shall retourne: euery man vnto hys possessyon, and euery man vnto hys kynred agayne. A yeare of iubelye shall that fiftieth yeare be vnto you. Ye shall not sowe nether repe that which groweth of it selfe, nor gether the grapes that are left. For that yeare of iubelie shalbe holy vnto you: but ye shall eate of the encrease therof out of the felde. In the yeare of thys iubelye ye shall retourne euery man vnto hys possessyon agayne.

If thou sellest ought vnto thy neyghboure, or byest of thy neyghbours hande, ye shall not disceaue one another: but accordynge to the nombre of yeares after the iubelye yeare thou shalt bye of thy neyghboure, and accordynge vnto the nombre of yeares & ☜ of ỹ frutes, he shall sell vnto the. Accordinge vnto the multitude of yeares, he shall encrease the pryse therof and accordyng to the fewnesse of yeares, he shall minyshe the pryce of it: for the nombre of frutes doth he sell vnto the. * Disceaue not ye therfore euery mā his neyghboure, but thou shalt feare thy God. For I am the Lorde youre God: wherfore ye shall do after myne ordinaūces and kepe my lawes, and do them, and ye shall dwell in the lande in safetye. And the lande shall geue her frute, and ye shall eate youre fyll, and dwell therin in safetye.

And yf ye shall saye: what shall we eate the seuenth yeare, for we shall not sowe, nor gether in oure encrease? I will sende my blessynge vpō you in the syxt yeare, and it shall bryngе forth frute for thre yeares: & ye shall sowe the eyght yeare, and eate yet of olde corne vntyll the .ix. yeare: euen vntyll her frutes come, ye shall eate of olde stoare. The lande shall not be solde to be wast: for * the lande is myne, and ye but straūgers and sotourners with me. In all the lande of youre possessyon, ☞ ye shall graunt a redempcion for the lande.

* Yf thy brother be wared poore, and hath solde awaye of hys possessyon: and yf any of his kyn come to redeme it, let him bye out that whyche hys ☞ brother solde. And yf he haue no man to redeme it, let hys hande get asmuch as maye be sufficyent to bye it oute agayne, and let hym counte howe lōge it hath bene solde, & delyuer the rest vnto the man to whome he solde it, that he maye retourne to hys possessyon agayne. But and yf hys hande cannot gett sufficyent to restore to the other agayne, then that whyche is solde shall remayne in the hande of hym that hath boughte it, vntyll the yeare of iubelye: and in the Jubelye it shall come out, and he shall retourne vnto hys possessyon agayne.

And yf a man sell a house or a dwellynge wythin the walles of a cytie, he maye bye it out agayne wythin a whole yeare after it is solde: euē any daye of the yeare shall he redeme it agayne. But and yf he bye it not out agayne wythin the space of a full yeare, then the house that is in ỹ walled citie, shalbe stablished, and be his owne that boughte it, ād hys successoures after him, and shall not go out in the iubelie. But the houses of vyllages which haue no walles roūde aboute thē, are counted as the felde of the coūtre, & therfore they maye be boughte out agayne, and shall returne in the iubelye.

Notwithstandinge the cyties of the leuytes, and the houses of the cyties of their possession, maye ỹ leuites redeme at all seasons. And yf a mā purchase ought of the Leuites, the house that was solde, and the cite of their possession shall go out in the yeare of iubelie: for the houses of the cyties of the leuites, are their possession amōge the chyldrē of Jsrael. But the felde of the suburbe that is besyde their cyties, maye not be solde: but is theyr perpetuall possession.

If thy brother be waren poore, and fallen in decaye with the, thou shalt releue hi, both the straūger and sotourner, that he maye lyue with the. * And thou shalt take none vsurye of him, or vantage. But thou shalt feare thy God, that thy brother maye lyue with the. Thou shalt not geue hym thy money vpon vsurye, ☞ nor lende him thy corne for increace. ☜ I am the Lorde youre God, which brought you out of the lande of Egypte to geue you the lande of Canaan, & to be youre God.

* ✠ If thy brother that dwelleth by the, be waren poore, and be solde vnto the, thou shalt not compell him to the bondage of seruauntes: but as an hyred seruaunte and as a sotourner he shalbe with the, and shall serue the vnto the yeare of iubelie, & then shall he departe from the: both he and his chyldren with him, and shall retourne vnto his awne kynred agayne, and vnto the possessiō of his fathers: for they are my seruauntes, whych I brought out of the lande of Egypte, and shall not therfore be solde as bondmē. Thou shalt not raygne ouer hym cruelly, but shalt feare thy God. Thy bondseruaunte, and thy bondmayde which thou shalt haue, shalbe of the heythen that are roūde aboute you: of them shall ye purchace seruauntes and maydes, and of the chyldren of the straungers that are sotourners amonge you, & of theyr generacyons that are wyth you, which they begate in youre lande. These shalbe youre possessyon, and ye shall take them as inheritaunce for youre chyldren after you, to possesse them, they shalbe youre bondmen for euer. But ouer youre brethren the chyldren of Jsrael, ye shall not raygne one ouer another

ther cruelly.

G Yf a sotourner or straunger ware ryche by the, and thy brother that dwelleth by him ware poore, and sell hym selfe vnto the straunger or sogeourner by the, or to any of the straugers kyn: after that he is solde, he maye be redemed agayne: one of his brethren (that is) ether his vncle or his vncles sonne may bye hym out: or any that is nye of kynne vnto hym of his kynred, maye redeme hym: ether yf his hande can get so moch, he maye be loosed. And he shall reken wyth hym that bought hym, from the yeare that he was solde in, vnto the yeare of iubelye, & the pryce of hys byenge shalbe valued accordynge vnto the nombre of yeares. As a hyred seruaunte shall he be wyth hym. If there be yet many yeares behynde, accordynge vnto the let hym geue agayne for hys deliueraunce, of ye money that he was bought for. Yf there remayne but fewe yeares vnto the yeare of iubelye, let hym counte wyth him agayne, and accordynge vnto his yeares geue hym agayne for hys redempcyon, and he shalbe with hym yeare by yeare as an hyred seruaunte & the other shall not raygne cruelly ouer him in thy sighte. If he be not redemed thus, he shall goo out in the yeare of iubelie, both he and his children with hym: for the children of Israel are my seruauntes, whych I brought out of the lande of Egypte. I am the Lorde youre God.

¶ The .xxvj. Chapter.

¶ They are blessed that kepe those thynges that God bydeth.

I *Deute. 5. YE shall *make you no idolles nor grauen ymage, nether reare you vp any stone, nether shall ye sett vp any ymage of stone in your lãd to worshippe it: for I am the Lord youre God: ye shall kepe my Sabbothes, & feare my sanctuary: for I am the Lorde.

✠ If ye walke in myne ordinaunces and kepe my commaundementes, and do them, I will sende you rayne in the ryght season and the lãde shall yelde her encrease, and the trees of the felde shall geue theyr frute. And the threshynge shall reach vnto wyne haruest, and the wyneharuest shall reach vnto sowynge tyme, and ye shall eate your bread in plentyousnes, and dwell in youre lãde peasably. And I will sende peace in the lande, & ye shall slepe without any man to make you a frayde.

And I will rydd euell beastes out of the lande, and there shall no swerde goo thorow out youre lande. And ye shall chase youre enemyes, and they shall fall before you vpon the * Iosu. xxiij. c swerde. * And fyue of you shall chace an hundred, & an hundred of you shall put ten thousande to flyghte, and youre enemyes shall fall before you vpon the swerde. For I will haue respect vnto you, and make you encrease, and multiplye you, and sett vp my couenannt with you. And ye shall eate olde store, and carye out olde for the newe. * And I wyll make my dwellynge place amõge you, & my soule shall not lothe you. I wyll walke amonge you, and wylbe youre God, and ye shalbe my people. ✠ I am the Lorde youre God, whyche brought you out of the lande of Egypte, that ye shulde not be theyr bõdemen, and I haue broken the cheynes of your yoke, and made you go vp ryght. 25 * 1. Cor. vi.

* But and yf ye wyll not harken vnto me, nor wyll do all these my commaundementes: And yf ye shall despise myne ordinaunces, ether yf youre soule abhorre my lawes, so that ye wyll not do all my commaundementes, but breake myne appoynt-ment, I also will do thys vnto you. For I will bring vpon you fearfulnesse, swellynge of body, and the burnynge agewe, to consume youre eyes, & gendre sorowe of hert. And ye shall sowe youre seed in vayne, for youre enemyes shall eate it. And I wyll set my face agenste you, and ye shall fall before youre C enemyes, & they that hate you, shall raygne ouer you * and ye shall flee, when no man followeth you. * Deut. xxviij. a.

And yf ye will not yet for all this herken vnto me, then will I punyth you seuen tymes more for youre synnes, and wyll breake the pryde of youre stubburnesse. And I wyll make youre heauen as yron, and youre erth as brasse. And youre labour shalbe spet in vayne. For youre lande shall not geue hyr encrease, nether shall the trees of the lande geue theyr frutes.

And yf ye walke contrary vnto me, and wyll not herken vnto me, I wyll bringe seuen tymes moo plages vpon you, accordinge to youre synnes. I will also sende in wilde beastes vpon you, which shall robbe you of youre children, and destroye youre catell, and make you fewe in nombre, and cause youre hye wayes to growe vnto a wyldernesse.

And yf ye maye not be reformed by these thynges but shall walke contrarye vnto D me, then wyll I also walke contrarye vnto you, and wyll punish you yet seuen tymes for youre synnes. And I wyll sende a swerde vpon you, that shall auenge my testamẽt And when ye are gathered together wythin youre cyties, I wyll sende the pestilence amonge you, and ye shalbe deliuered into the hande of the enemye. And when I haue broken E the staffe of youre bread: ten wyues shall bake youre bread in one ouen, and they shall deliuer you youre bread agayne by * Ose. iiij. c. weyght * ye shall eate, and not be satisfyed.

And

And yf ye wyll not yet for all thys herke vnto me, but shall walke agaynst me, I will walke contrarye vnto you also in indignacyon, and wyll chastice you seuen tymes for
Deut.xxv.b.g your synnes. * And ye shall eate the flesh of youre sonnes and the flesche of youre daughters shall ye deuoure. I wyll destroye youre
hye places, and roote out youre ymages, and cast youre carkasses vpon the bodyes of youre ydolles, and my soule shall abhorre you. And I wyll make your cyties desolate, and bringe youre sanctuarye vnto nought, and wyll not smell the swetnesse of youre odoures.

I wyll bringe the lande vnto a wyldernesse, and youre enemyes which dwell therin, shall wondre at it. And I will strawe you amonge the hethen, and will drawe out a swerde after you, and youre lande shalbe waste, and youre cyties desolate. Then shall the lande enioye her Sabbothes, as longe as it lyeth voyde, and ye shalbe in your enemyes lande: euen then shall the lande rest, and reioyse in her Sabbothes. As longe as it lyeth voyde it shall rest, because it dyd not reste in youre Sabbothes, when ye dwelt vpon it.

And vpō them that are left alyue of you, I wyll sende a fayntnesse into theyr hertes in the lande of theyr enemyes: & the sounde of a shakyng leef, shall chace thē, and whā they flee the swerde, they shall fall: no man folowinge vpon them. They shall fall one vpon another, as it were before a swerde, euen no man folowynge vpō them, and ye shall haue no power to stande before your enemyes: And ye shall perish amonge the hethen, & the lande of youre enemyes shall eate you vp.

And they that are left of you, shall pyne awaye in their vnryghteousnes, euē in their enemyes lāde, and in the mysdeades of their fathers shall they consume. And they shall confesse their mysdeades and the mysdeades of their fathers for their trespace, which they haue trespaced agaynst me, and for that also that they haue walked cōtrarye vnto me.
Therfore I also wyll walke contrary vnto them, and wyll bringe them into the lande of their enemyes. And then at the leest waye their vncircumcysed hertes shall be tamed, and they shall make an attonement for their mysdeades.

Deut.iiij.e. And * I will remembre my couenaunt, with Jacob, and my bōde with Isahac, and myne appointment with Abrahā, and will thynke on the lande. The lande shall be lefte of them, and shall enioye her Sabbothes, whyle she lyeth wast without thē. And they shall make an attonement for their mysdeades, because they despised my lawes, and because their soule refused myne ordinaunces: And yet for all that whē they be in the lāde of their enemyes, * I will not cast them a- * Deut.iij.e
waye, neyther will abhorre thē, to destroye them vtterly, and to breake myne appoyntmēt with thē: for I am the Lorde their God. I wyll for their sakes remēbre the couenaūt made vnto their fathers, whom I brought out of the lande of Egypte in the syghte of the hethen, that I myght be their God: I am the Lorde.

These are the ordinaunces, and iudgemētes, and lawes, which the Lorde made betwene him and the children of Israel in mouṫ Sinai, by the hande of Moses.

¶ The.xxvij. Chapter.

¶ Of diuerses vowes, and of tythes &c.

AND the Lord spake vnto Moses sayinge: speake vnto the children of Israel, and saye vnto them: If any mā will geue a synguler vowe vnto ỹ Lord accordynge to the value of the soules, the value of the male from twentye yeare olde vnto sixtye shalbe fyftie * sycles of siluer, after the weyght of the sanctuary. And yf it be a female, the value shalbe thyrtye sicles. And from fyue yeares to twentye, the male shalbe set at twentye sicles, and the female at ten sycles. And from a moneth vnto fyue yeare, the male shalbe set at fyue sycles of syluer, and the female at thre. And he that is syxtie yeare olde, and aboue, shalbe valued at fiftene sicles, and the woman at ten. But If he be to poore so to be set, he shall present himselfe before the preast: & the preast shall value him, accordinge as the hande of him ỹ vowed is able to gett, euen so shall the preest value him.

If it be a beaste of which men bringe an offrynge vnto the Lorde: all that any mā geueth of soche vnto the Lorde, & shalbe counted holy, he shall not alter it nor chaunge it: a good for a bad, or a bad for a good. And yf he chaunge beast for beast, then both the same beast and it also wherwith it was chaunged shalbe holy. If it be any maner of vncleane beast, of which men do not offer a sacrifyce vnto the Lord, he shall set the beast before the preast, and the preast shall value it, whether it be good or bad. And as ỹ preast setteth it, so shall it be. But yf he will bye it agayne, he shall geue the fyft parte moare aboue that it was set at.

If any man dedicate his house, to be holy vnto the Lord, the preast shall set it, whether it be good or bad: and as the preast hath set it, so shall the value be. And whan he that & sanctifyed it wyll redeme hys house, lett hym geue the fyft parte of the money that it was iudged at therto, and it shalbe hys:

If a mā & halowe a pece of hys enhereted lande vnto the Lorde, it shalbe set accordynge to ỹ sede therof. If it beare & an

bonner of barlye, it shalbe set at fyfftie sycles of syluer. If he halowe his felde immediatly from the yeare of iubely, it shalbe worth accordinge as it is estemed. But and yf he halowe hys felde after the Jubelye, the preast shall reckon the money accordinge to the nõbre of the yeares that remayne vnto the yeare of Jubely folowynge, & there after it shall be lower sett.

If he that consecrated the felde, wyll redeme it agayne, let hym put the fyft parte of the pryce that it was set at there vnto, and it shalbe hys. And yf he wyll not redeme the felde, but selleth the felde to another man, he (that vowed) maye redeme it nomore. But when the felde goeth out in the yeare of iubelye, it shalbe made holy vnto the Lord: euen as a felde that is vtterly put awaye, and it shall be the preastes possessyon.

If a man sanctyfye vnto the Lord a felde, whych he hath boughte, and is not of his enheritaunce, the preast shall reken vnto hym what it is worth vnto the yeare of iubelye, & he shall geue the prye that it is set at, the same daye, as a thynge consecrated vnto the Lorde. And in the yeare of iubelye, the felde shall returne vnto hi of whome he boughte it, cuẽ to him, whose enheritaũce of lãd it is.

And all settynge shalbe accordynge to the * Exo.xxx.b. sycle * of the sanctuary. One sycle cõteyneth twentye halfpens.

* But the fyrst borne of the beastes that is appoynted vnto the Lorde, maye no man sanctifye: whether it be oxe or shepe, for it is the Lordes allredy. If it be an vncleane beast, he shall redeme it, as it is sett at, and geue the fyfth parte moare therto: Or, yf it be not redemed, it shalbe solde, accordynge to the value. * Deu.15.a

Notwithstandynge, no dãned thynge that a man putteth from hym and debycateth vnto the Lorde, of all his good (whether it be mã or beast or lande of hys enheritaunce) maye be sold or redemed: for euery thynge so put awaye, is most holy vnto the Lorde. Let no damned thynge that a mã separateth, be redemed, but dye the death.

Euery tyth of the lande whych is of the sede of the lande, or of the frute of the trees, is the Lordes, and is sanctified vnto ỹ Lord. And yf a man wyll redeme ought of hys tythes, let him adde the fifth parte therto. And euery tyth of oxe and of shepe and of euery beest that goeth vnder the rodde, euen euery tenth shalbe holy vnto the Lord. He shall not loke yf it be good or bad, ner chaunge it. Els, yf he chaũge it, both it, and that it was chaunged withall, shalbe halowed vnto the Lorde, and maye not be redemed.

These are the commaundemẽtes, whych the Lorde commaunded by Moses vnto the chyldren of Israel in mount Sinai.

The ende of the thyrde boke of Moses called in the Hebrue Vaiecra, and in the Latyn.

Leuiticus.

¶ The fourth boke of

Moses called in the Hebrue, Naiedabber, and in the Latyn Numeri.

¶ The fyrst Chapter.

¶ All that are apte for batell, are nombred. The tribe of Leui muste mynister in the tabernacle.

AND the Lorde spake vnto Moses in the wildernesse of Sinay, in the tabernacle of wytnesse, the fyrst daye of ꝑ seconde moneth in the seconde yeare after they were come out of the lande of Egypte, saynge: * take ye the summe of all the multitude of the chyldren of Israel, after theyr kynredes & housholde of theyr fathers wyth the nombre of theyr names, all that are males, heed by heed, from. xx. yeare & aboue: euē all that go forthe to the warre in Israel, thou and Aaron shall nombre them thorowe out theyr armyes, and wyth you shalbe men of euery tribe, wherof euery one is heed mā of the house of hys fathers.

* Exo. xxx. b. Num. xxvi. a & xxxi. xxiij. a

And these are the names of the men that shall stande with you: of (the tribe of) Rubē, Elizur the sonne of Sedeur: of Simeō, Selumiel the sonne of Suri Sadai: of Juda, Nahellon ꝑ sonne of Aminadab: of Israchar, Nathanael the sonne of zuar: of zabulon, Eliab the sonne of Helon. Amonge the chyldrē of Joseph: of Ephraim, Elisama the sonne of Amihud: of Manasse, Gamaliel ꝑ sonne of Peda zur: of Ben Jamin, Abidan the sonne of Gedeoni: of Dan, Ahiezer the sonne of Ammi Sadai: of Aser, Pagiel the sonne of Ocran: of Gad, Elisaph the sonne of Deguel: of Nephthali, Ahira the sonne of Enan.

These were of greate fame in the congregacyō, Lordes of the tribes of their fathers, and heades ouer thousandes in Israel. And Moses and Aarō toke these men (which are expressed by theyr names) and gethered all the congregacyon together, the fyrst daye of the seconde moneth, and they were rekened thorowe out their kinredes & houses of their fathers by name from. xx. yeare and aboue, heed by heed. As the Lorde cōmaunded Moses, euen so he nombred them in the wyldernesse of Sinai.

And the chyldren of Ruben Israels eldest sonne thorowe out theyr generacyōs, & their kynredes, & houses of their fathers in the nōbre of names, heed by heed (all males frō. xx. yeare & aboue) as many as dyd goo forth to the warre: the nōbre of thē ꝑ were of the tribe of Rubē, was. xlvi. thousande & .v. hūdred.

Of the chyldren of Simeon thorowe out theyr generacyons and theyr kynredes and houses of theyr fathers, the summe of thē in the nōbre of names, heed by heed, all the males from. xx. yeares and aboue, whosoeuer myght go forth to the warre: the summe of them that were of the tribe of Simeon. lix. thousande and .iij. hundred.

Of the chyldren of Gad thorowe out their generacyons and theyr kynredes and housholdes of theyr fathers, the nombre of the names from. xx. yeare & aboue, all that wēte forth to the warre: the nombre of them that were of the tribe of Gad, was. xlv. thousande, fyre hundred and fyfty e.

Of the chyldrē of Juda thorowe out their generacyons and their kynredes and houses of their fathers, the nombre of names from. xx. yeare and aboue, all that were able to go furth to the warre: The nombre of thē that were of the tribe of Juda, was. lxxiiij. thousande and fyre hundred.

Of the chyldren of Israchar thorowe out theyr generacions & theyr kynredes and houses of theyr fathers: the nōbre of names frō. xx. yeare and aboue which went all furth to warre, the nōbre of thē ꝑ were of the tribe of Israchar, was. liij. thousande & .iij. hundred.

Of the chyldren of zabulon: thorowe out theyr generacyons and theyr kynredes, and houses of their fathers, the nombre of names from. xx. yeare & aboue, whych were all able to go furth in the hoost: The nombre of them that were of the tribe of zabulon, was. lvij. thousande and foure hundred.

Of the chyldren of Joseph: Namely, of the chyldren of Ephraim thorowe out theyr generacyōs and theyr kynredes and houses of theyr fathers, the nombre of names frō. xx. yeares & aboue, all ꝑ went out to the warre: the nombre of them that were of the tribe of Ephraim was. xl. thousande, & fyue hūdred.

Of ꝑ chyldrē of Manasse thorow out their generacyōs, & theyr kynredes, and houses of their fathers, the nōbre of names frō twētye yeare olde & aboue, all ꝑ wēt out to ꝑ warre: The nōbre of thē ꝑ were of the tribe of Manasse, was. xxxij. thousande & two hundred.

Of the chyldren of Ben Jamin thorowe out their generacyōs, and theyr kynredes & houses of theyr fathers, the nōbre of names frō twentye yeare & aboue, all ꝑ wēte furth to the warre: The nombre of thē that were

of the tribe of Bē Jamin was. xxxv. thousande, and. viii. hundred.

Of the chyldrē of Dan thorowe out their generacyons and their kynredes and houses of theyr fathers: the nombre of names from twentye yeare olde and aboue, all that wēt furth to the warre: The nombre of thē that were of the tribe of Dā was. lxii. thousande and. vii. hundred.

Of the childrē of Aser thorowe out their generacyons and their kynredes and houses of theyr fathers, the nōbre of the names frō xx. yeares and aboue, all that wente out to warre: The nombre of thē that were of the tribe of Aser was. xli. thousande and. v. hundred.

Of the chyldren of Nephthali: thorowe out theyr generacyons and theyr kynredes & houses of theyr fathers, the nōbre of names frō. xx. yeares and aboue, all that myght go furth to the warre: The nombre of thē that were of the tribe of Nephthali, was thre ād fyftye thousande and. viii. hundred.

These are the summes whych Moses & Aaron nombred and the princes of Israel: those twelue mē, which were euery one ouer the house of theyr fathers. And all the nombres of the chyldren of Israel, thorowe out the houses of theyr fathers, frō twentie yeare & aboue, all that went furth to the warre in Israel, dyrewe all vnto the summe of *syxe hūdred thousande and thre thousande, fyue hundred and fyftye. But the Leuites after the tribe of theyr fathers were not nombred amonge them.

*Exod. xii. f. Numer. xxvi. f.

And the Lorde spake vnto Moses, saying: Thou shalt not nombre the tribe of Leui, nether take the somme of them from amōge the chyldren of Israel. But thou shalt appoynte the leuites ouer the habytacyon of witnesse, and ouer all the vessels therof, and ouer all thynges that are in it. Yea they shall beare the tabernacle and all the vessels therof, & they shall ministre in it, & shall dwell rounde aboute the tabernacle. And when the tabernacle goeth forth, ꝑ leuites shall take it downe: and when the tabernacle is to be pitched, they shall sett it vp: and yf any straunger come nye, he shall dye. And the chyldrē of Israel shall pytch theyr tentes, euery man in hys owne companye, and euery man vnder his awne stāderd thorowe out theyr hostes. But the leuites shall pytche rounde aboute the tabernacle of wytnesse, that there be no wrath vpon the congregacyon of the chyldrē of Israel, and the leuites shall kepe ꝑ watch of the tabernacle of witnesse. And the childrē of Israel dyd accordynge to all that the Lorde commaunded Moses, euen so dyd they.

¶ The. ij. Chapter.

¶ The order of the tentes. The heades of the kynredes of Israel.

AND the Lorde spake vnto Moses and Aaron sayinge: euery man of ꝑ childrē of Israel shall pytch vnder his owne standerd & vnder the armes of theyr fathers houses: on ꝑ other syde & roūde aboute the tabernacle of wytnesse shall they pytch.

On the east syde towarde the rysynge of the sonne, shall they of ꝑ stāderd of the hoste of Juda pytch thorowe out theyr armyes: And Nahesson the sonne of Aminadab was captayne of the sonnes of Juda. And his hoste and the nombre of thē. lxxiiii. thousande & vi. hundred. Next vnto him & shall they ꝑ be of the tribe of Jzachar pytche: & Nathaneel the sonne of zuar was captayne of the chyldren of Jzachar: hys hoste & the summe of the nombre therof. liii. thousande & foure hundred.

And then the tribe of zabulō: and Eliab the sonne of Helō, captayne ouer the chyldrē of zabulon, & his hoste & the nombre of them lvii. thousande and. iiii. hundred: so that the whole nōbre of the whole hoste of Juda are an hundred thousande. lxxxvi. thousande. & iiii. hundred thorowe out theyr armyes: and these shall go before.

On the south syde shall the standerd of the hoste of Ruben kepe thorowe theyr companyes: & the captayne ouer the sonnes of Ruben, was Elizur the sonne of Sedeur. And hys hoste and the nombre of thē. xlvi. thousande, and. v. hundred. And fast by hym shall the tribe of Symeon pytche, and the captayne ouer the sonnes of Simeon, was Salumuel the sonne of zuri Sadai, and his hoste and the nombre of them. lix. thousande & iij. hundred. And the tribe of Gad also: and the captayne ouer the sōnes of Gad, was Eliasaph the sonne of Deguel: And his hoste and the nombre of them. xlv. thousande. vi. hundred and. l. All that were nombred wyth the tribe of Ruben: an hundred thousande. li. thousande. iiii. hūdred & l. thorowe out their armyes, and they shall go in the secōde place.

And the tabernacle of wytnesse shall go wyth the hoste of the leuites, in the myddes of the hostes: And as they lye in their tētes, euen so shall they procede in the iourney, euery man in hys degree, and vnder theyr owne standerdes.

The west syde shall the standard of the hoste of Ephraim kepe wyth theyr armyes, & the captayne ouer the sonnes of Ephraim, was Elisama the sonne of Ammihud: hys hoste and the nōbre of them. xl. thousande and fyue hundred.

And fast by hym, shalbe the tribe of Manasse, and the captayne ouer the sonnes of Manasse was Gamaliel the sonne of Pedazur. Hys hoste and the nombre of thē. xxxii. thousande and. ii. hundred. And the tribe of

Ben Jamin

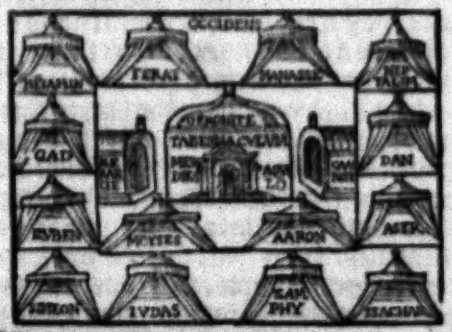
Ben Jamin also: and the captayne ouer the sonnes of Beniamin was, Abidan the sonne of Gedeoni. Hys hoste and the nombre of thē xxxv. thousande and. iiij. hundred. All that were appoynted with the hoste of Ephraim, were an hundred thousande. viij. thousande and an hundred, thorowe out their armyes & they shall goo in the thyrde place.

The standerd of the hoste of Dan shall kepe the northsyde with their armyes: & the captayne ouer ꝑ childzen of Dan, was Ahiezer the sonne of Ammi Sadai. His hoste and the nombre of them. lxij. thousande and. vj. hundred. And fast by hym shall the trybe of D Aser pitche: and the captayne ouer the sonnes of Aser was Pagiel the sonne of Ocran. Hys hoste and the nombre of them. xlj. thousande & v. hundred. And the trybe of Nephthali also, and the captayne ouer the childzē of Nephthali: was Ahira ꝑ sonne of Enan. Hys hoste and the nombre of them. liij. thousande and. iiij. hundred. All they that were appoynted wyth the hoste of Dan, was an hundred thousande. lvij. thousande and. vj. hundred. And they shall go hynmost wyth their standerdes.

These are the summes of the childzen of Israel thorowe out ꝑ houses of their fathers: euen all the nombres ꝑ pytched thorowe out their hostes. vi. hundred thousande. iii. thousande. v. hūdred and fyftie. But the Leuites were not nombred amonge the childzen of Israel, as the Lorde commaunded Moses. And the childzen of Israel dyd accordynge to all that the Lorde commaunded Moses, for so they pytched with their stāderdes, & so they iourneyd thorowe out their kynredes, & thorowe out ꝑ housholdes of their fathers.

¶ The.iii. Chapter.

¶ The Leuites go not to batell, but mynistre in the sanctuary. They pytche their tentes nerre to the habitacyon.



A These are the generacyons of Aarō and Moses, in ꝑ daye that the Lord spake wᵗ Moses in mount Synai, & these are the names of the sonnes of Aaron: Nadab the eldest ꝑ Nu.xbi.g. sone, Abihu, Eleazar and Ithamar. * These are the names of the sonnes of Aaron which Nu.bij.a. were * Preastes anoyntrd, & whose hande was consecrated to minystre. * And Nadab * Leu.x.a. and Abihu dyed before the Lorde whan they offred straunge fyre before the Lorde in the wylderneslle of Synai, and had no childzen. And Eleazar and Ithamar mynistred in the syght of Aaron their father.

And the Lorde spake vnto Moses, sayinge. B brynge the trybe of Leui, and set them before Aarō the Preast * that they maye serue * Nu.xbi.b. and.xbij.a. him and wayte vpon hym and vpon all the multitude, before the tabernacle of witnesse, to do the seruyce of ꝑ habitacyō. They shall kepe all ꝑ apparell of the tabernacle of wytnesse, and wayte vpō the chyldzen of Israel, to do the seruyce of the habitacion. And thou shalt geue the Leuites vnto Aaron and hys sonnes, for they are geuē and delyuered vnto him of the chyldzen of Israel. And thou shalt appoynte Aarō & hys sonnes to wayte on their Preastes offyce: and the straunger that commeth nye, shall be slayne.

And the Lorde spake vnto Moses sayinge: C beholde I haue taken the Leuites frō amonge ꝑ childzē of Israell * for all the fyrst * Exo.xiij.a. Nu.bij.c. borne ꝑ openeth the matrice amonge ꝑ childzen of Israel, and the Leuites shalbe myne: because all the fyrst borne are myne: for the same daye ꝑ I smote all the fyrst borne in the lande of Egypte, I halowed vnto me all the fyrst borne in Israel, both man & beast, and myne they shalbe: I am the Lorde.

And the Lorde spake vnto Moses in the wylderneslle of Synai sayinge: Nombre the childzen of Leui after the houses of their fathers in their kynredes. All that are males, from a moneth olde and aboue shalt ꝑ nombre. And Moses nombred them, accordynge to the cōmaundement of the Lord, and as he had cōmaunded. * And these were the chyl- * Exo.vi.c. dzen of Leui in their names: Gerson, & Cahath and Merari. And these are the names of the childzen of Gerson in their kynredes: Libni and Semei. The sonnes of Cahath in their kynredes: Amram, Jezehar, Hebron & Oziel. And the sonnes of Merari in their kynredes Maheli and Musi. These are the kynredes of the Leuites, accordynge to the houses of their fathers.

Of Gerson came the kynred of the Libnites and the kynred of the Semeites. These D are the kynredes of the Gersonites. And the summe of thē (after the nōbre of all the males from a moneth olde and aboue) was. vii. thousande and fyue hundred. And the kynredes of the Gersonytes shall pitche behynde the habitacyon west warde. The captayne & most aunciēt of the house of the Gersonites, was Eliasaph the sonne of Lael. And vnder the keppynge of the childzen of Gerson in the tabernacle of witnesse was the habita- E cyon and the tente, the coucrynge therof, and the hangynge of the doze of the tabernacle of

wytnesse, and the hangynges of the courte, and the curtayne of the doze of the courte: which is rounde about the Tabernacle, and the alter, and the cozdes of it foz all the seruyce therof. And of Cahath came the kynred of the Amramites, and ꝑ kynred of the Jezeharites: the kynred of the Hebzonites, and the kynred of the Ozielites: These are the kynredes of the Cahathites. And the nombze of all the males from a moneth olde and aboue, was. viij. thousande and syxe hũdzed: and these shall kepe the thynges that are to be kepte in the holy place. And the kynred of the chyldzen of Cahath shall pytche on the southsyde of the Tabernacle. The captayne and most auncient of the house of the kynred of the Cahathites, was Elisaphan the sonne of Oziel, and vnder their kepynge was the arche, the table, the candelstyck, and the alters, and all the vessels of the sanctuary ꝑ they mynistre in, and the vayle, and whatsoeuer belonged to the mynistracyon therof. And Eleazar the sonne of Aarõ the Preaste, was captayne ouer all the captaynes of the Leuites, and had the ouersyghte of thē that wayted vpon the sanctuary.

And of Gerari came the kynred of the Mahelites, and the kynred of the Musites: These are the kynredes of Gerari. And the summe of them accozdynge to the nombze of all the males, from a moneth olde and aboue was. vj thousande and. ij. hundzed. The captayne and the most auncient of their house that were of the kynred of Gerari, was zuriel the sonne of Abihael: and these shall pytche on the nozth syde of the tabernacle. And vnder the custody of the sonnes of Gerari shalbe the bozdes of the dwellynge, and the barres, pyllers and sockettes therof, all the vessell therof, and all that serueth therto: & the pyllers of the courte rounde aboute with their sockettes, their pynnes & their cozdes. But on the fozefront of the habitacyon befoze the Tabernacle of wytnesse eastwarde, shall Moses & Aaron and his sonnes pytche, and wayte to kepe the sanctuary, and to kepe the chyldzen of Israel. And ꝑ straunger that commeth nye, shall be slayne. And the hole summe of ꝑ Leuites whych Moses and Aaron nombzed, at the commaundement of the Lozde thozowe out their kynredes (euen all the males from a moneth olde and aboue) was ✻ ☞ xxij. thousande.

✻ Nu. xxvi. ☞

And the Lozde sayde vnto Moses: Nombze all the fyzst bozne that are males amõge the chyldzen of Israel (from a moneth olde and aboue) and take the nombze of their names. And thou shalt apoynte the Leuites to me (foz I am the Lozde,) foz all ꝑ fyzstbozne of the chyldzen of Israel, and the catell of the Leuites, foz all the fyzst gendzed of the catell of the chyldzen of Israel. And Moses nombzed as the Lozde commaunded hym, all the fyzst bozne of the chyldzen of Israel. And all the fyzst bozne males rehearsed by their names, (from a moneth olde and aboue, accozdynge to their nombze) were. xxij. thousande ij. hundzed and. lxxij.

And the Lozde spake vnto Moses sayinge: take the Leuites foz all the fyzst bozne of the chyldzen of Israel, and the catell of ꝑ Leuites foz their catell: and the Leuites shalbe myne. I am the Lozde. And foz ꝑ redempnge of the two hundzed and. lxxiij. (whych are moo then the Leuites in ꝑ fyrst bozne of the chyldzen of Israel,) take. v. sycles of euery ☞ heade, after the weyght of ꝑ Sanctuary ✻ the Sycle conteynynge twenty halfpens. And geue the money wherwith the odde nõbze of them is redemed, vnto Aaron and his sonnes. And Moses toke ꝑ redempcyon money, of the ouerplus that were moo then the Leuites: of the fyzst bozne of the chyldzen of Israel toke he thys money: euen a thousande iij. hundzed and. lxv. sycles, after the sycle of the Sanctuary. And Moses gaue the money of them that were redemed, vnto Aarõ and his sonnes accozdynge to ꝑ wozde of ꝑ Lozd, euen as the Lozde commaunded Moses.

✻ Exo. xxx. Leui. xxvij. Nye. xviij.

¶ The.iiij. Chapter.

¶ The offyces of the Leuites.

And the Lozde spake vnto Moses and Aaron sayinge: Take the summe of the chyldzē of Cahath from amonge the sonnes of Leui, after theyr kynredes and houses of their fathers, (from. xxx. yere and aboue vntyll fyftie) all that are able to go furth to the warre, foz to do the wozke in the tabernacle of wytnesse. The offyce of the chyldzen of Kahath in the tabernacle of wytnesse, ☞ is moost holy. And when the hoste remoueth, Aaron & hys sonnes shall come & take doune the vayle, that hãgeth betwene, & wzappe ꝑ Arke of wytnesse in it: and shall put theron a couerynge of taxus skynnes, & shall spzede vpõ it a cloth that is altogether of yelow silke, and put in the barres therof. And vpon the shewe table, they shall spzede abzode a cloth of yelowe sylke, & put theron the dysches, spones, flatpeces, and pottes to powze wyth, and there shalbe bzeed theron continually: & they shall spzeade vpon them a couerynge of purple, and couer the same with a couerynge of taxus skynnes, and put in the barres therof.

And they shall take a cloth of yelow silke, and couer the cãdelstycke of lyght, with his lampes, tõges, and snoffers, and all the oyle vessels which they occuppe aboute it, & they shall put both it, and all the vessell therof within a couerynge of taxus skynnes, & put it vpon a barre. And vpon the golden alter they shall spzede a cloth of yelowe sylke, and

couer

couer it with a couerynge of taxus skynnes, & put in ꝑ barres therof. And they shall take all the thynges (whych they occuppe to mynistre within ꝑ holy place) and put a cloth of yelowe sylke vpon them, and couer them vꝑ
B a couerynge of taxus skynnes, and put them on a barre. And they shall take awaye the asshes from ꝑ alter, and spreade a purple cloth theron: and put vpō it all the vessels therof, that they mynistre wythall: euen ꝑ cole pannes, the flesshe hokes, the shouels, the basens and ꝑ other vessels of ꝑ alter, and they shall spreade vpō it a couerynge of taxus skynnes, and put in the barres of it. And when Aaron and hys sonnes haue made an ende of couerynge the holy thinges, and all the vessels of the sanctuarye (agaynst that the hoste remoue) then the sonnes of Cahath shall come in for to beare, but they shall not touche any holy thynge, least they dye. And thys is the charge of the sonnes of Cahath in the Tabernacle of wytnesse. And to the office of Eleazar the sonne of Aaron the Preaste pertayneth the oyle for the lyghte, the swete cens, the dayly meatoffrynge, & the anoyntynge oyle, and the ouerlyghte of all the tabernacle, and of all that therin is, both in the sanctuary and in all the vessels therof.

C And the Lorde spake vnto Moses and
F Aaron, sayinge: & ye shall not destroye the trybe of the kynred of the Cahathites, from amonge ꝑ Leuites. But thus do vnto them, that they maye lyue and not dye, when they go vnto the most holy thynges: Let Aaron and his sonnes go in, and take them downe, to euery one after hys seruyce, and after hys charge. But let them not go in, to se when ꝑ the holy thynges are folden vp, lest they dye.

And the Lorde spake vnto Moses sayinge. Take also the summe of the chyldren of Gerson, thorowe out the houses of their fathers, and thorowe out their kynredes: from xxx. yere and aboue, vntyll l. shalt thou nōbre them, all that are able to goo forth to the warre for to do seruyce in the tabernacle of wytnesse. And this is the seruyce of the kynred of the Gersonites, to serue and to beare. They shall beare the curtaynes of the dwellynge, and the rouffe of the Tabernacle of wytnesse, hys couerynge, & the couerynge of taxus skynnes, that is an hye aboue vpō it, and the hangynge of the doze which is in the tabernacle of wytnesse: & the hangynges of the courte, & the hangynge that is in the entrynge in of the gate of ꝑ courte roūde about the dwellynge & the altare, with the cordes, & all the instrumentes that serue vnto them, and all that is made for to serue them. At the mouth of Aaron and hys sonnes, shall all the seruyce of the chyldren of the Gersonytes be done, in all their charges and in all their ser-
F uyce, and ye & shall nombre vnto them all their burthens to kepe. And thys is the seruyce of the kynred of the chyldren of Gerson in the Tabernacle of wytnesse, & their watche shalbe vnder the hande of Ithamar the sonne of Aaron the Preaste.

And thou shalt nombre the sonnes of Merari after their kynredes, & after the houses of their fathers: from xxx. yeres & aboue vnto l. shalt thou nombre them, euery one that is able to go forth to the warre, to do the seruyce of ꝑ Tabernacle of wytnesse. And thys is the charge that they must wayte vpō, accordynge to all their seruyce in the tabernacle of wytnesse. The bordes of ꝑ dwellynge, with the barres, pyllers, & sockettes therof, and the pyllers that are rounde aboute the courte, wꝺ their sockettes, pynnes & cordes, & withall the instrumentes of it, for all their seruyce. And by name ye shall reken ꝑ thynges ꝑ they must wayte vpon to beare. This D
is the seruice of the kynredes of the sonnes of Merari accordynge to all their office in the Tabernacle of wytnesse vnder the hande of Ithamar the sonne of Aaron the Preaste.

And Moses & Aaron & the prynces of the multitude nōbred ꝑ sonnes of ꝑ Cahathites, after their kynredes and houses of their fathers from xxx. yere & aboue vnto fyftie, all that were able to go forth to the warre, to do seruyce in the tabernacle of wytnesse. And ꝑ nōbres of them thorowe out their kynredes were two thousande, seuen hūdred & l. This is the nōbre of the kynredes of Cahath: namely, all that myght do seruyce in the tabernacle of wytnesse, whych Moses and Aaron dyd nombre, accordynge to the commaūdement of the Lorde by the hande of Moses.

These are ꝑ nōbres of the sonnes of Gerson thorowe out their kynredes & houses of their fathers, from xxx. yere vp vnto fyftie all ꝑ were able to go forth to the warre, for to do seruyce in the Tabernacle of witnesse. And ꝑ nōbres of thē thorowe out their kynredes, and houses of their fathers, were two thousande. vj. hūdred & xxx. Thys is the nōbre of the kynredes of the sonnes of Gerson, of all ꝑ dyd seruyce in the tabernacle of wytnesse, which Moses & Aarō dyd nōbre accordynge to the commaundement of the Lorde.

And these are ꝑ nōbres of the kynredes of ꝑ sonnes of Merari thorowe out their kynredes & houses of their fathers, frō xxx. yere vp vnto fyftie: all ꝑ wente forth to ꝑ warre, & seruyd in the tabernacle of wytnesse. And ꝑ nōbres of them after their kynredes were, thre thousāde & two hūdred. This is ꝑ summe of the kynredes of the sonnes of merari, whiche Moses & Aarō nōbred accordynge to the worde of ꝑ Lorde, by ꝑ hande of Moses.

And so all the nombres of the Leuites which Moses, Aaron, and the Lordes of Israell nōbred, after their kynredes and hou-

sholdes.

sholdes of their fathers, from .xxx. yere vp vnto .l. euery one that came to do hys office and seruyce and to beare hys burthen in the Tabernacle of wytnesse: were (whan they were nombred.) viij. thousande, fyue hundred and .lxxx. ❧ Accordynge to the worde of the Lorde dyd (Aaron) nombre them by the hande of Moses, euery one accordynge to their seruyce and charge, and accordynge to their offyces: as the Lorde commaunded Moses.

¶ The .v. Chapter.

¶ The knowleegynge of synne. The cleansynge of synners. The lawe of the fyrst frutes, and of gelousye.

AND the Lorde spake vnto Moses, sayinge: commaunde the childzen of Israel that they * put out of the hoste, euery leper and euery one that hath an yssue, and whosoeuer is defyled vpon a soule. Both male & female shall ye put out: out of the hoost shall ye put them, that they defyle not the tentes amonge which I dwell. And the childzen of Israel dyd so, and put them out of the hoste, euē as the Lorde spake vnto Moses, so dyd the childzen of Israel.

* Leui. xiij. g.

And the Lorde spake vnto Moses, sayinge: speake vnto the childzen of Israel: whether it be * man or woman. Yf they haue cōmytted any synne that a man doeth, and haue trespaced agaynst the Lorde, that soule hath done amisse: Therfore they shall knowledge their synne, whyche they haue done, and let hym restore agayne the hurte that he hath done in the hole, and put the fyft parte of it moare thereto, & geue it vnto hym whō he hath trespaced agenste. But and yf there be not a man to restore the hurte vnto, ner a kynsman of hys, let ỹ trespace be made good vnto the Lorde, and it shalbe the Preastes, beside the ram of the attonement wherby an attonement shalbe made for him. And euery heueofferinge that is made of the holy thynges of the childrē of Israel whych they bringe vnto the Preaste, shall be hys: and euery mans halowed thinges shalbe his: and whatsoeuer any man geueth the Preaste, it shalbe hys.

* Leui. v. a.

And the Lorde spake vnto Moses, sayinge: Speake vnto the childzen of Israel, and saye vnto them: Yf any mans wyfe goo a syde, and trespace agaynst hym, so that another man lye wyth her fleshely, and it be hyd from the eyes of her husbande, and is not come to lyghte that she is defyled and ther is no wytnesse agaynst her, neyther she taken with the maner, and the spyrete of gelousye cōmeth vpon hym, so that he is gelouse ouer hys wyfe whych is defyled: or yf the spyrete of gelousye come vpon hym, so that he is gelouse ouer his wyfe whych is yet vndefyled: then let the man bringe his wyfe vnto the Preaste, and bringe wyth her an offerynge for her: ỹ tenthe parte of an Epha of barlye meale, but let him powre none oyle vpon it, nor put frankencens theron: for it is an offerynge of gelousye, an offerynge for a remēbraūce, causynge ỹ synne to be thought vpō.

And the Preaste shall bringe her and set her before the Lorde, and let him * take holy water in an erthen vessell, & of the dust that is in the floore of the habitacyon, and put it into the water. And let the Preaste set the woman before the Lorde, and vncouer the womans head, and put the memoryall of the offerynge in her handes whyche is the gelousye offerynge, and ỹ Preaste shall haue bytter and cursyd water in hys hande, & the preest shall charge her, and saye vnto the woman. Yf no man haue lyen wyth the, nether haste gone asyde to vnclennesse without thy husbande, then haue thou no arme of thys bytter, and cursyd waters.

* Gene. xviij. c.

But and yf thou hast gone asyde behynde thyne husbāde, and art defyled, and some other man hath lyen with the besyde thyne husbande. (& the preaste shall charge the woman with an horrible curse, & the preste shall saye vnto the woman) the Lorde make the to be an abhominacyon and a curse amonge thy people: when the Lorde doth make thy thye rotte, and thy bely swell: These cursyd waters goo into the bowels of the that they maye make thy bely swell, & thy thye rotte, and let the woman saye, Amen Amen.

And let the Preaste wryte these curses: And whan they be clensed, let him cast them into bytter waters, & geue the woman those bytter & cursed waters to drincke, that those cursed & bytter waters maye entre into her, And then the Preaste shall take the gelousy offrynge out of the womans hande, & waue it before the Lord, & bringe it vnto the alter & the preste shall take an handefull of the offerynge for a memoryall, & burne it vpō the alter, & then make the woman drynke ỹ water: & when he hath made the woman drinke the waters (yf she be defyled & haue trespaced agaynst her husbāde:) then shall the cursyd & bytter waters goo into her, & her bely shall swell, & her thye shall rotte, & ỹ woman shalbe a curse amonge her people. And yf the woman be not defiled but is cleane, she shall haue no harme, but shall conceaue and beare.

Thys is the lawe of gelousye, whē a wyfe goeth a syde behynde hyr husbande, and is defyled, or when the spyrye of gelousye commeth vpon a man, & he beynge gelouse ouer hys wyfe, doth bringe her before the Lorde, And the preaste shall do accordynge vnto all this lawe: and the man shalbe giltlesse, & the woman shall beare her synne.

¶ The .vj. Chapter.

¶ The lawe of abstynēce. The blessynge of the people.

A AND the Lorde spake vnto Moses, sayinge: speake vnto the childzen of Israel, and saye vnto them: when ether mā or woman doth separate them selues to vowe a vowe of ☞ an abstemer, and appoynte them selues vnto the Lorde, he shall separate hym selfe from * wyne and stronge dryncke, and shall dryncke no vynagre of wyne nor of stroge drynke, nor shall drynke whatsoeuer is pressed out of grapes: & shall eate no fresshe grapes nether yet dryed. As loge as hys abstinēce endureth, shall he eate nothynge that is made of the vyne tre, or of the cornels, or of the huske of the grape.

* Iudi. xiij.a Luce.j.d.

B And as longe as he voweth, and is separated, there shall no rasure come apon hys heed: But vntyll hys dayes be out, in the which he separateth him selfe vnto the Lorde, he shalbe holy, and shall let the lockes of hys heere growe. As longe as he consecrateth hym selfe vnto the Lorde, he shall come at no deed bodye: he shall not make hym selfe vncleane at the death of hys father, mother, brother or syster: because that the vowe of the abstinence of hys God is vpon hys heade. All the dayes of hys abstinence he is holy vnto the Lorde.

And yf it fortune that any man by chaunce dye sodenly before hym, the heed of hys abstinence shalbe defyled, and he shall * shaue hys heed the daye of hys cleansynge: euen the seuenth daye he shall shaue it. And the eyght daye he shall brynge two turtels or two ponge pigeons to the Preaste, before the dore of the Tabernacle of wytnesse. And the Preaste shall offer the one for synne and the other for a burntofferynge, and make an attonement for hym, as concernynge that he synned vpon a soule, and shall halowe hys heed the same daye, and he shall consecrate hym selfe vnto the Lorde (☞ tyme of hys abstinencye) and shall brynge a lambe of a yere olde ☞ for trespace: but the dayes that were before are lost, because hys abstinēcie was defyled. Thys is the lawe of the abstemer, when the tyme of hys abstinence is out, he shalbe brought vnto the dore of the tabernacle of wytnesse, and he shall brynge hys offerynge vnto the Lorde: an he lambe of a yere olde without blemyshe for a burntofferynge, and a she lambe of a yere olde without blemyshe for synne, a ram wythout blemyshe also for a peaceofferynge, and a basket of swete breed, cuē cakes of fyne floure myngled with oyle, and wafers of swete bread anoynted wyth oyle wyth their meatofferynges and drynkofferynges.

* Leui.vij.d.

And the Preaste shall brynge hym before the Lord, and offer hys synofferynge and his burntofferynge, and shall offer the ram for a peaceofferynge vnto the Lorde, wyth the basket of swete breed, and the Preaste shall offer also his meatofferynge and his drynkofferynge. And he shall shaue the heed of the abstemer in the dore of the Tabernacle of wytnesse: euen the heed of his abstinence, and shall take the heere of his sober heed, and put it in the fyre, which is vnder the peaceofferynge. And the preaste shall take the sodden shoulder of the ram, and one swete cake out of the basket, and one swete wafer also, and put them vpon the handes of the abstemer (after he hath shaue his abstinēce of) and the Preaste shall ☞ (take them of hym, and) waue thē before the Lorde. And these holy thynges shalbe the prestes, wyth the wauebrest and heue shoulder: and then the abstemer maye drynke wyne. Thys is the lawe of the abstemer whych hath vowed his offrynge vnto the Lorde for his consecracyon: Besydes ☞ those thynges that hys hande can gett, accordynge to the vowe whych he vowed, euen so he must do after the lawe of hys abstinence.

C

D

And the Lorde spake vnto Moses, sayinge: speake vnto Aaron and his sonnes sayinge: of thys wyse ye shall bielle the childzen of Israel, and saye vnto them.

The Lorde bielle the, and kepe the.

The Lorde ☞ make hys face shyne vpō the, and be mercyfull vnto the.

The Lorde ☞ lyfte vp countenaunce vpō the, and geue the peace. And they shall put my name vpon the childzen of Israel, and I wyll bielle them.

¶ The. vij. Chapter.

¶ The offrynge of the Lordes 6 heades of Israell.

A AND it fortuned in ỳ daye, when * Moses had full sett vp the habitacyon & anoynted it & sanctifyed it, & all ỳ apparell therof, the alter also and all the vessels therof: and had anointed them & sanctifyed them, then the princes of Israell heedes ouer the houses of their fathers whych were the Lordes of the trybes, stondynge in their offices, offered & brought their sacrifices before ỳ Lorde: syx couered charettes & .xij. oxen: one charet for two Lordes, & for one, an oxe, & they brought them before the habitacyon.

* Exo.xl.b.

And ỳ Lorde spake vnto Moses sayinge take it of them, that they maye be to do the seruice of the tabernacle of wytnesse, & thou shalt geue them vnto the Leuites, to euery man accordynge vnto his office. And Moses toke the charettes & the oxen, & gaue them vnto the Leuites. ij. charettes & .iiij. oxen he gaue vnto the sonnes of Gerson accordynge vnto their office. And .iiij. charettes & eyght oxen he gaue vnto the sonnes of Merari (accordynge vnto their offices) vnder the hāde of Ithamar the sonne of Aaron the Preaste.

* But vnto the sonnes of Cahath he gaue none

* Nu.vij.b.

none, because they had vpon them the office of holy thynges, whych they dyd beare vpon shoulders.

25 And the prynces offered for the dedycatynge of the alter (in the daye that it was anoynted) and brought theyr sacrifyces before the alter. And ỹ Lorde sayde vnto Moses: The prynces shall bryngе theyr offerynges, euery daye one prynce, for the dedycatynge of the alter.

The offerynge of Nahesson. And so on the fyrst daye dyd Nahesson the sonne of Aminadab of the trybe of Juda offre hys sacrifyce: And hys offerynge was a syluer charger, of an hundred and xxx. sycles: a syluer boule of. lxx. sycles after the weyght of the Sanctuary: and they were both full of fyne wheten floure, myngled with oyle for a meatofferynge: a spone of ten sycles of golde, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for a synofferynge: and (for a peace offerynge) two oxen, fyue rãmes, fyue he goates. and fyue lambes of a yere olde: thys was the gyfte of Nahesson the sonne of Aminadab.

The offerynge of Nathanael. The seconde daye Nathanael, the sonne of zuar, captayne ouer Issachar dyd offre: And he offred for hys gyfte: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuentye sycles after the sycle of the sanctuary: both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: and an he goate for synne: and (for a peaceofferynge) two oxen. v. rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Nathanael the sonne of zuar.

The offerynge of Eliab. The thyrde daye, Eliab the sonne of Helon captayne of the chyldren of zabulon dyd offre. And hys gyfte was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuentye sycles after the sycle of the sanctuary, and both were full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullock, a ram, a lãbe of a yere olde for a burntofferynge: an he goate for synne: and (for a peaceofferynge) two oxen, fyue rãmes, fyue he goates, fyue lambes, of one yere olde. Thys was the offerynge of Eliab the sonne of Helon.

The offerynge of Elizur. The fourth daye, Elizur the sonne of Sedeur captayne of the chyldren of Ruben, dyd offre. And hys gyfte was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuentye sycles, after the sycle of the Sanctuary, and they were, both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge, an he goate for synne: and (for a peace offeringe) two oxen, fyue rãmes, fyue he goates, and fyue lambes, of one yere olde. Thys was ỹ offerynge of Elizur the sonne of Sedeur.

The offeringe of Selumiel. The fyfte daye, Selumiel the sonne of zuri Sadai, captayne of the chyldren of Simeon, offred. hys gyfte was: a syluer charger of an hundred and thirtye sycles, a syluer boule of seuentye sycles: after the sycle of the Sanctuary, and they were both full of fyne floure myngled wyth oyle for a meatofferynge: a golde spone of ten sicles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for sinne: and for a peace offerynge two oxen, fyue rammes, fyue he goates, fyue lambes of a yere olde. Thys was the offerynge of Selumiel the sonne of zuri Sadai.

D The offeringe of Eliasaph. The syxte daye, Eliasaph the sonne of Deguel captayne of the chyldren of Gad, offered: hys gyfte was: a syluer charger of an hundred and thirtye sycles, a syluer boule of seuentye sicles: after the sycle of ỹ sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferinge, an he goate for synne. And for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lãbes of one yere olde. Thys was the offeringe of Eliasaph the sonne of Deguel.

The offeringe of Elisama. The seuenth daye, Elisama the sonne of Amiud captayne of the chyldrẽ of Ephraim, offered. And hys sacrifyce was: a syluer charger of an hundred and thirtye sycles: a syluer boule of seuentye sycles: after the sycle of the Sanctuary, both full of fyne floure myngled with oyle, for a meatofferynge. a golden spone of ten sycles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rãmes, fyue he goates, fyue lambes of a yere olde. Thys was the offerynge of Elisama the sonne of Amiud.

E The offeringe of Gamaliel. The eyght daye, offered Gamaliel the sonne of Pedazur, the captayne of the chyldren of Manasse. And hys offerynge was: a syluer charger of an hundred and thirtye sycles: a syluer boule of seuentye sycles after the sycle of the Sanctuary, both full of fyne floure myngled wyth oyle for a meatofferinge: a golde spone of ten sycles, full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rãmes, fyue he goates, fyue lambes of a yere olde. Thys was the offerynge of Gamaliel the sonne of Pedazur.

The offeringe of Abidan. The nynth daye, Abidã the sonne of Gedeoni captayne of the chyldren of Ben Jamin offered.

offered. And hys gyfte was a syluer charger of an hundred and .xxx. sycles: a syluer boule of .lxx. sycles, after the sycle of the sanctuary, both full of fyne floure myngled with oyle for a meatofferynge: a golden spone of ten sycles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goote for synne: and for a peace offerynge two oxē, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Abidan the sonne of Gedeoni.

The offeryng of Abiezer.

The tenth daye: Ahiezer the sonne of Ammi Sadai, captayne of the chyldren of Dan offered. And his offerynge was: a syluer charger of an hundred and thyrtye sycles: a syluer boule of seuentye sycles after the sycle of the sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles full of cens: a bullock, a ram, a lambe of a yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge two oxen, fyue rammes, fyue he goates, fyue lābes of a yere olde. Thys was the offerynge of Ahiezer the sonne of Ammi Sadai.

The offeryng of Pagiel.

The eleuenth daye, Pagiel the sonne of Ocran captayne of the chyldren of Aser, offered. And hys offerynge was: a syluer charger of an hūdred and thyrtye sycles: a syluer boule of seuentye sycles after the sycle of the sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golde spone of ten sycles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge: two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. Thys was the offerynge of Pagiel the sonne of Ocran.

The offeryng of Ahira.

The twelueth daye, Ahira the sonne of Enan, captayne of the chyldren of Nepthali offered. And hys offerynge was: a syluer charger of an hundred and .xxx. sycles: a syluer boule of .lxx. sycles after the sycle of the sanctuary, both full of fyne floure myngled wyth oyle for a meatofferynge: a golden spone of ten sycles, full of cens: a bullock, a ram, a lambe of one yere olde for a burntofferynge: an he goate for synne: and for a peaceofferynge, two oxen, fyue rammes, fyue he goates, fyue lambes of one yere olde. This was the offerynge of Ahira, the sonne of Enan.

Thys was the dedicacyon of the alter in the daye when it was anoynted: vnto the whyche was brought of the prynces of Israel .xij. chargers of syluer. xij. syluer boules xij. spones of golde: euery charger contaynynge an hūdred & xxx. sycles of syluer, euery boule .lxx. And all the syluer vessell conteyned two thousande and .iij. hundred sycles after the sycle of the sanctuary. And the golden spones were twelue full of cens, contaynynge ten sycles a pece after the sycle of the sanctuary: so that all the golde of the spones, was an hundred and .xx. sycles.

All the bullockes for the burntofferynge were twelue, the rammes twelue, the lambes of a yere olde twelue, with the meatofferynge: and the he goates for synne, twelue. And all the oxen for the peaceofferynge were .xxiij. the rammes syxtye, the he goates .lx. the lambes of a yere olde sixtye. Thys was the dedicacyon of the alter, after that it was anoynted.

And when Moses was gone into the tabernacle of wytnesse, to speke wyth hym, he harde the voyce of one speakynge vnto hym from of the mercyseate, that was vpon the arke of wytnesse betwene ỹ two cherubyns, and he talked with hym.

¶ The .viij. Chapter.

¶ The order of the lampes. The forme of the candelstycke. The clēsynge & offrynge of the Leuites.

AND the Lorde spake vnto Moses, sayinge: speake vnto Aaron, and saye vnto hym: * when thou puttest on the lampes, the same seuē lampes shall geue lyght towarde the forefrōt of the candelstycke. And Aaron dyd euen so, and lyghted ỹ lāpes towarde the forefront of the candelstycke, as ỹ Lorde commaunded Moses, and the worke of the candelsticke was of styffe golde, both the shaft and the floures therof: accordinge vnto ỹ vysyō whiche the Lord had shewed Moses euen so he made the cādelsticke. * Exo. xxv. a.

And the Lorde spake vnto Moses, sayinge: take the Leuites from amonge the chyldren of Israel, and cleanse them. But thus shalt thou do vnto them, when thou cleansest thē: sprynckle water of purifynge vpon them, and let them make a rasure to runne alonge vpon all the flesshe of them, and let them washe their clothes, and so make them selues cleane. Then let them take a bullocke with his meatofferynge: euē fyne floure myngled wyth oyle: and another bullocke shalt thou take for synne.

And whan thou doest brynge the Leuites before the tabernacle of wytnesse, thou shalt gether the hole multitude of the chyldren of Israel together, and brynge the Leuites before the Lorde, and ỹ chyldren of Israel shall put their handes vpon the Leuites. And Aaron shall waue ỹ Leuites before the Lorde, for a waueofferynge of the chyldrē of Israel, that they maye execute the mynystracyō of the seruyce of the Lorde.

And the Leuytes shall put their handes vpon the heedes of the bullockes, and thou shalt offer the one for synne, and the other for a burntofferynge vnto the Lorde, that thou mayest make an attonemēt for ỹ Leuites. And

tes. And thou shalt sett ꝑ Leuites before Aaron and his sonnes, & waue them for a waue offerynge before the Lorde. And thus thou shalt separate the Leuites from amonge the chyldren of Israel, and the Leuites shall be myne: after that, shall the Leuites goin, to do the seruyce of the tabernacle of wytnesse.
And thou shalt cleanse them and waue the, C for they are geuen and deliuered vnto me from amonge the chyldren of Israel, for such as open euery wombe: euē for the fyrst borne of all the chyldren of Israel haue I taken the vnto me.

* Exo.xiij.a. Le.x.b. * For all the fyrst borne of the chyldren of Israel are myne both man and beest: sens the daye that I smote euery fyrst borne in ꝑ lande of Egypte, I sanctifyed them for my selfe: and I haue taken the Leuites for all the fyrst borne of the chyldrē of Israel, and haue geuen the Leuites as a gyfte vnto Aaron & hys sonnes from amonge the chyldren of Israel, to do the seruyce of the chyldren of Israel in the Tabernacle of wytnesse, to make an attonement for the chyldren of Israel, that there be no plage amonge the chyldren of Israel, yf the chyldren of Israel come nye vnto the holy thynges.

D And Moses and Aaron and all the congregacyon of the chyldrē of Israel dyd with the Leuytes, accordynge vnto all that the Lorde commaunded Moses cōcernynge the Leuytes: euen so dyd the chyldren of Israel vnto them. And the Leuites were purifyed, and washed their clothes. And Aaron waued them before the Lorde, and made an attonement for them, and cleansed them. After that went the Leuytes in to do theyr seruyce in the tabernacle of wytnesse, before Aaron and hys sonnes: as the Lorde had commaunded Moses concernynge the Leuytes, euē so they dyd vnto them.

And the Lorde spake vnto Moses sayinge: thys is it that belongeth vnto the Leuytes: * from .xxv. yere vpwarde they shall go in to wayte vpon the seruyce of the tabernacle of wytnesse, and from the age of fyftye yeare, they shall ceasse waytynge vpon the ☞ seruice therof, & shall serue no moare: ☞ but shall mynistre vnto theyr brethren in the tabernacle of wytnesse, to wayte, but shall do no moare seruyce. Thus therfore shalt thou do vnto the Leuites in their watche.

* Num.iiij.c

¶ The .ix. Chapter.

¶ The passeouer. Of the cloude.

A And the Lorde spake vnto Moses in ꝑ wylderneese of Synay, in the fyrste moneth of the secōde yere, after they * were come out of the lande of Egypte, sayinge: let the chyldren of Israel offre Passeouer in hys season: euē the .xiij. daye of thys moneth at euen let them kepe it in hys season, accordynge to all the ceremonyes of it, and accordynge to all the maners therof. And Moses spake vnto the chyldren of Israel, that they shulde offer Passeouer, and they offered Passeouer the .xiij. daye of the fyrst moneth at euen in ꝑ wylderneese of Synai: accordynge to all that the Lorde commaunded Moses, euen so dyd the chyldren of Israel.

* Exo.xij.a. Leui.xxiij.a. Nu. xxviij.c. Deu.xvi.a.

And certayne men were defyled ☞ vpō ☞ the soule of a man, that they myght not offer Passeouer the same daye. And they came be- 25
fore Moses and Aaron the same daye. And ꝑ men sayde vnto hym: We are defyled vpon ꝑ soule of a man: wherfore are we kepte backe, that we maye not offer an offerynge vnto the Lorde in the due season, amonge ꝑ chyldrē of Israel. And Moses sayde vnto the: Stond styll, & I wyll heare what the Lorde will cōmaunde cōcernynge you. And the Lorde spake vnto Moses sayinge: speake vnto ꝑ chyldren of Israell and saye: If any man amonge you or youre chyldren after you be vncleane by the reason of a cearse, or is in the waye farre from you, and will offer Passeouer vnto the Lorde: the .xiij. daye of the secōde moneth at euē let them offre it, and eate it with swete breed and sowre herbes: let them leaue none of it vnto the morynge * nor breake any bone of it: But accordynge to all the ordinaunce of the Passeouer let them offer it.

* Exo.xij. Iohn.xix.

But the man that is cleane and is not in a iourney, & yet was negligēt to offer Passeouer: the same soule shall perysshe from hys people, because he brought not the offerynge of the Lord in hys due season: that man shall C bere hys synne. And yf a straunger dwell amonge you, and wyll offer Passeouer vnto the Lorde, accordynge to the ordinaunce of Passeouer and maner therof, he shall offre it thus: Ye shall haue one lawe both for ꝑ straunger, and for hym that was borne at home in the lande.

And the same daye that the Tabernacle was reared vp, a * cloude couered the habi- * Exo.xl. 10.xiij.b
tacyon, whych was as a tabernacle of the wytnesse: and at euen there was vpō the habitacyō, as it were the similitude of fyre vntyll the morynge. So it was alwaye, the cloude couered it by daye, and the similitude of fyre by nyght. And when the cloude was taken vp frō of the tabernacle, then the chyldrē of Israel iourneyed: and where the cloude abode there the chyldren of Israel pitched theyr tentes. At the ☞ mouthe of the Lorde ☞ the chyldren of Israell iourneyed, and at the mouth of the Lorde they pytched. And as lōge as the cloude abode vpon the habitacyon they laye styll: and when the cloude taryed D styll vpon the habitacyon longe tyme, the chyldren of Israell kepte the watche of the Lorde, and iourneyed not.

And

And it chaunced ꝑ whã the clowde abode a few dayes vpon the habitacyõ, they abode in their tentes, accordyng to the commaũdement of the Lorde: and they iorneyed also at the cõmaundment of the Lorde. And it happened that whan the cloude abode vpon the habitacion frõ euen vnto the morowyng, and was takẽ vp in that morning, then they iorneyed. Whether it was by daye or by nyght that the cloude was takẽ vp, they iorneyed. Or ꝑ the cloud taryed two dayes or a moneth, or a longe ceason vpõ the habitacyon, and remayned theron, the chyldren of Israel abode styll, and iorneyed not. And assone as the cloude was taken vp, they iorneyed. At the mouth of the Lorde, they rested in the tẽtes, and at the commaundment of the Lord, they iorneyed, kepyng ꝑ watche of the Lord, at the commaundement of the Lorde by the hande of Moses.

¶ The.x. Chapter.

¶ The trompettes of syluer. The Israelites departe from Sinai. The captaynes of the host are nombred. Hobab refuseth to go with Moses.

AND the Lorde spake vnto Moses, sayyng: Make the two trompettes of syluer: of an whole pece shalt thou make thẽ, ꝑ thou mayst vse them to call the congregacyon together, and when the hoost shall iorneye. Therfore shall they blowe with thẽ, that all the multitude maye resorte to the before the dore of the tabernacle of witnes. And yf they blowe but one trompet, then the princes which are heedes ouer ꝑ thoulandes of Israel shall come vnto the. But yf ye trompe, the hostes ꝑ lye on the eastpartes shall go forward. And ye trompe the second tyme, the hoost ꝑ lyeth on the south syde shall take their iorneye: for they shall trompe when they take their iorneyes. But when the congregacion is to be gathred together they shall blowe only, and not tröpe. And the sonnes of Aaron ꝑ preast shal blowe w̃ their tröpettes, & ye shall haue thẽ as a lawe for euer in your generacions.

B And yf ye go to warre in your lãde against your enemyes that vexe you, ye shall blowe with the trompettes: and ye shalbe remembred before the Lorde your God, to be saued from your enemies. Also in the daye of your gladnes, and in your feaste dayes, and in the begynning of your monethes, ye shall blow the trompettes ouer your burntsacrifyces & peaceoffringes, that they maye be a remembraunce for you before youre God. I am the Lorde youre God.

And it came to passe the twẽtyth daye of the second moneth in the second yeare, that ꝑ cloude was taken vp from of the habitacion of wytnesse. And the chyldren of Israel toke their iorney out of the desert of Sinai, & the cloude rested in the wyldernesse of Pharan. And the fyrst toke their iorney at the mouth of the Lorde, by the hande of Moses. In the first place went the standart of the hoost of Juda, accordyng to their armies, whose captayne was Nahasson the sonne of Aminadab. And ouer the hoost of the tribe of ꝑ children of Isachar, was Nathanel the sonne of Zuar. And ouer the hooste of the trybe of the children of Zabulon, was Eliab the sonne of Helon. And the habitacyon was takẽ downe: and the sonnes of Gerson & Merari went forth bearyng the habitacyon.

And the hoost of Ruben went forth with C
their standart and armyes, whose captayne was Elizur the sonne of Sedeur. And ouer the hooste of the trybe of the chyldren of Simeõ was Salamiel the sõne of Suri Saddai. And ouer the hoost of the trybe of ꝑ children of Gad was Eliasaph the sonne of Deguel. The Cahathites also went forewarde and bare the sanctuarye, & and the other dyd set vp the habitaciõ agaynst they came. And the standart of the hoost of the chyldren of Ephraim went forth accordynge to theyr armyes, whose captayne was Elisama the sonne of Amiud. And ouer the hooste of the tribe of the sonnes of Manasse, was Gamaliel the sõne of Pedazur. And ouer the hoost of the trybe of the sonnes Ben Jamin was Abidan the sonne of Gedeoni.

And the standart of the hoost of the chyldrẽ of Dan came forth (hauing all the hostes together) throwout their armyes: whose captayne was Ahiezer the sonne of Ammi Saddai. And ouer the hooste of the trybe of the chyldrẽ of Aser, was Pagiel the sonne of Ochram. And ouer the hoost of the trybe of the chyldren of Nephtali, was Ahira ꝑ sõne of Enã. These are the iorneyes of the chyldrẽ of Israel throwout theyr armyes: and thus the hostes remoued.

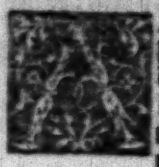
And Moses sayde vnto & Hobab the
sonne of Raguel the Madianite: which was D
Moses father in lawe: we go vnto the place of which the Lorde sayd: I wyll geue it you. Come thou therfore with vs, & we wyll do the good: for the Lorde hath promysed good vnto Israel. And he answered hym: I wyll not go: but will departe to myne awne land and to my kynred. He sayde: Oh naye, leaue vs not: for thou knowest oure mansyons in the wyldernesse: and thou hast bene to vs in steade of & eyes. And yf thou go with vs
loke what goodnesse the Lorde sheweth vnto vs, the same wyll we shewe vnto the.

And they departed from the mount of the Lorde, thre dayes iorneye: and the arcke of the testament of the Lord went before them in the thre dayes iorneye, to serche oute a restyng place for them. And the Lorde made a shadowe for thẽ thorowe the cloude by day, when they went out of the tentes.

And it foꝛtuned, that whā the arck went
* Pſ.xviii.a forth, Moſes ſayde: * Ryſe vp Lozde, and
let thyne enemyes be ſcatered: and let them
that hate the, flye before the. And when the
arck reſted, he ſayde: Returne O Lozde vn-
to the many thouſandes of Iſrael.

¶ The.xi. Chapter.

¶ The people murmureth. They deſyre fleſhe. They
lothe manna. The wauering faith of Moſes. The Lozd
beareth the burden of Moſes to ſeuentye of the aun-
cyentes. and they prophelye. It rayneth quayles. The
fleſh tasteners are punyſhed.



And it foꝛtuned, ꝓ whan * ✠ the
* Exo.xvii.a. people dyd wyrkedlye, it was a
dyſpleaſure in the eares of the
Lozd. And whē the Lozd heard
☞ it, ☞ his coūtenaūce was pꝛo-
uoked to wꝛath, & the fier of the
Lozd burnt among thē, & cōſumed thē ꝓ were
the vttemoſt of ꝓ hoſte. And ꝓ people cried
vnto Moſes. And whā Moſes made inter-
ceſſiō vnto ꝓ Lozd, ꝓ fier quēched. And ꝓ na-
me of ꝓ place was called ☞ Thaberah, be-
cauſe ꝓ fier of the Lozd burnt among them.

And the raſcall people that was amonge
them, fell a luſtyng, and turned them ſelues
and wepte (euen as dyd alſo the chyldꝛen of
Iſrael) and ſayde: who ſhall geue vs fleſh to
eate? we remembꝛe the fyſhe which we dyd
eate in Egipt foꝛ naught, & the Cucumbers,
and melons, lekes, onyons & garleke. But
now oure ſoule is dꝛyed awaye, foꝛ we can
ſe nothyng els, ſaue Manna.

* Exo.xvi.g. The manna was as * coꝛiander ſeed, and
(to ſe to) lyke Bedellū. And the people wēt
about and gathered it, and groūde it in mil-
les, oꝛ bet it in mozters, and baked it in pan-
nes, and made kakes of it. And the taſte of it
was lyke vnto the taſte of an oyle kake. And
whan the dewe fell downe vpon the hooſte
in the nyght, the Manna fell vpon it.

¶ And whan Moſes herde the people wepe
thꝛowout theyr houſholdes, euery mā in ꝓ
☞ doze of his tent, ☞ ꝓ face of the Lozd was
pꝛouoked vnto wꝛath exceadingly: & it gre-
ued Moſes alſo. And Moſes ſayde vnto the
Lozd: wherfoze haſt thou dealt cruelly with
thy ſeruaūt? And wherfoze haue I not foūd
fauour in thy ſyght, ſeyng that thou puttest
the weyght of all this people vpon me? haue
I conceaued all thys people? Oꝛ haue I be-
gottē thē? that ꝓ ſhuldeſt ſaye vnto me: carie
them in thy boſome (as a nurſe beareth the
ſucking chylde) vnto the lande, which thou
ſwareſt vnto their fathers? where ſhulde I
haue fleſhe, to geue vnto all thys people,
which wepe before me, ſaying: geue vs fleſh
that we maye eate? I am not able to beare
all thys people alone, ſeyng it is to heuy foꝛ
me. If thou deale thus with me, kyll me, I
pꝛaye the, yf I haue foūnde fauour in thy ſy-
ght, that I ſe not my wꝛechednes.

* Exe.xxxvii.b. And the Lozde ſayde vnto Moſes, * ga-
ther vnto me. lxx. mē of the elders of Iſrael,
which thou knoweſt, that they are ꝓ elders
of the people and officers ouer thē: and thou
ſhalt bꝛyng thē vnto the tabernacle of wit-
neſſe, that they maye ſtande there with the:
And ☞ I will come downe, and talke with ☞
the there, and ☞ take of the ſpꝛete which is ☞
vpon the, and put vpō them, and they ſhall
beare the burthen of the people with the, leſt
thou be conſtrayned to beare it alone.

And ſaye thou vnto the * people: be ha-
lowed againſt tomoꝛowe, and ye ſhall eate * Exo.xvi.c.
fleſh: foꝛ your whyning is in the eares of the
Lozde, ſeing ye ſayd: who ſhall geue vs fleſh
to eate? we were happye in Egipt: therfoze
the Lozde wyll geue you fleſh, and ye ſhall
eate. Ye ſhall not eate one daye noꝛ two, noꝛ
fyue dayes, neyther ten, noꝛ twentye dayes:
but euen a moneth longe, vntyll it come out
at the naſtrels of you: and make you to paꝛ-
bꝛake, becauſe that ye haue caſt the Lozde a-
ſyde which is amonge you: and haue wepte
before hym, ſaying: why came we thus oute
of Egipte?

And Moſes ſayde: * ſyxe hundꝛed thou- E
ſande fotmen are there of the people, among * Nu.xxvii
which I am. And thou haſt ſayd: I wyll ge-
ue them fleſh, that they maye eate a moneth
lōge. Shall the ſhepe & the oxē be ſlayne foꝛ
them, to fynde them? ether, ſhall all the fyſh
of the ſee be gathered together foꝛ thē to ſer-
ue them? And the Lozde ſayde vnto Moſes:
Shall * the Lozdes hande be wared ſhoꝛte? * Eſa.l.a
Thou ſhalt ſe nowe whither my woꝛd ſhall and.liii.a.
come to paſſe vnto the, oꝛ not.

And Moſes went out, and tolde the peo-
ple the ſaying of the Lozde, and gathꝛed the
lxx. elders of the people, and ſet them rounde
aboute the tabernacle. And the Lozde came
downe in a cloud, and ſpake vnto hym, and
toke of the ſpꝛete that was vpon hym, and
gaue it vnto the. lxx. elders. And it foꝛtuned F
that when the ſpꝛete reſted vpon them, they
ꝓphecied, & did not ceaſſe. But there remay-
ned two of the men in the hooſt: the name of
the one was Eldad, and the name of ꝓ other
Medad. And the ſpꝛete reſted vpon them,
and they were of them that were wꝛytten,
and went not out vnto the tabernacle, but
pꝛophecied in the hooſt. And there ran a pōg
man, and tolde Moſes and ſayd: Eldad and
Medad do pꝛophecye in the hooſte. And Jo-
ſua the ſonne of Nun the ſeruaunt of Moſes
✠ one of hys yonge men, anſwered & ſayde: ✠
maſter Moſes, * fozbyd them. And Moſes * Luke.ix.b
ſayde vnto hym: enuyeſt thou foꝛ my ſake? G
* wolde God ꝓ all the Lozdes people coulde * Joel.ii.b
pꝛophecye, and that the Lozde wold put hys i.Cor.xiii.a
ſpꝛete vpon them. And Moſes gat him into
the hooſt, he and the elders of Iſrael.

And there went foꝛth a wynde from the
Lozde: and * bꝛought quayles from the ſee: * Exo.xvi.a
and let

and let thē fall about the hoost, euen a daies
iozney roūde about on euery syde of ẏ hoost,
and (they dyd flye in the ayre) as it were two cu-
bites hye ouer the erth. And the people stode
vp, and all that day and all ẏ nyght, and on
the mozowe they gathered quayles. And he
that gathzed a lytle, gathzed ten homers ful.
And they spzed them abzode rounde aboute
the hoost. * And whyle the flesh was yet be-
twene their teth, and ẏer it was chewed vp:
beholde, the countenaunce of the Lozde was
moued agaynst ẏ people, & the Lozd * slewe
the people with an exceadynge great plage.
And the name of the place was called, the
graues of lust, because they buryed the peo-
ple that lusted, there. And the people toke
their * iozneye from the graues of lust vnto
Hazeroth, and bode at Hazeroth.

¶ The.xij. Chapter.

¶ Aaron & Mir Jam grudge agaynst Moses.
Mir Jam is stricken with lepzosy, and healed at
the prayer of Moses.

AND * Mir Jam and Aarō spa-
ke agaynst Moses, because of ẏ
woman of Inde which he had
taken: foz he had taken to wyfe
one of Inde. And they sayde:
hath the Lozde in dede spoken
only thozow Moses? hath he not spokē also
by vs? And the Lozde hearde it. But Moses
was a very * meke mā, aboue all the men of
the earth. And the Lozde spake at once vnto
Moses vnto Aaron and to Mir Jam: come
out ye thze vnto * the tabernacle of witnes,
and they came out all thze.

And the Lozde came downe in the * pyl-
ler of the cloude, and stode in the * doze of the
tabernacle, and called Aaron and Mir Jam:
And they went out both of thē. And he said:
heare my wozdes. If there be a pzophete of
the Lozdes amonge you, I wylbe knowne
of him in a vysyō: and wyll speake vnto him
in slepe. Ny seruaūt Moses is not so, which
is faithfull in all myne house. Unto him wil
I speake * mouth to mouth in a vysyon: but
in ryddels and symylitudes doth not he se the
Lozd. Wherfoze then were ye not afrayed to
speake agaynst my seruaunt Moses? And
the Lozde was moued vnto wzath agaynst
them, and he went his waye: and the cloude
departed from the tabernacle. And beholde,
Mir Jam was become * lepzous, as it were
snowe. And Aaron looked vpon Mir Jam,
and beholde, she was lepzous, and Aaron
sayde vnto Moses: I beseche the my Lozde,
put not the synne vpon vs, which we haue
folishly commytted and synned. Oh, let her
not be as one that commeth out of hys mo-
thers wombe, and whose halfe flesh is eaten
awaye.

And Moses cryed vnto the Lozde, saying:
heale her, O God, I beseche the. And the
Lozde sayde vnto Moses: If her father had
spyt in her face, shulde she not be asha-
med seuen dayes? let her be shutte out of the
hoost seuen dayes, and after that, let her be
receaued in agayne. And Mir Jam was
shut out of the hoost seuē dayes: and the peo-
ple remoued not, tyll she was bzought in a-
gayn. * And after ward the people remoued
from Hazeroth, and pitched in the wylder-
nes of Pharan.

¶ The.xiij. Chapter.

¶ Certayne men are sent to searche the lande of Canaan.

AND the Lozde spake vnto Moses
saying: * Sende mē out to searche
the lande of Canaan, which I ge-
ne vnto the chyldzen of Israel: of
euery trybe of their fathers shall ye sende a
man, and let them all be suche as are rulers
among them. And Moses at the commaun-
dement of the Lozde sent fozth out of the
wyldernes of Pharan suche men as were all
heades of the chyldzen of Israel: Their na-
mes are these.

Of the trybe of Ruben, Sammua the
sonne of Zacur. Of the trybe of Symeon,
Saphat the sonne of Hozi. Of the trybe of
Juda, Caleb the sonne of Jephune. Of the
trybe of Jsachar, Igeal the sonne of Joseph.
Of the tribe of Ephzaim, Osea the son-
ne of Nun. Of ẏ trybe of Ben Jamin, Pal-
thi the sonne of Raphu. Of the trybe of za-
bulon, Gadiel the sonne of Sodi. Of the tri-
be of Joseph, namelye of the trybe of Ma-
nalle, Gaddi the sonne of Suli. Of the tri-
be of Dan, Amiel the sonne of Gemali. Of
the trybe of Aser, Sethur the sonne of Mi-
chael. Of the tzybe of Nephtali, Nahebi the
sonne of Uaphsi. Of the trybe of Gad, Guel
the sonne of Machi. These are the names of
the men, which Moses sent to spye oute the
lande. And Moses called the name of Osea
the sonne of Nun, Josua.

And Moses sent them fozth to spye oute
the lande of Canaan, and sayde vnto them:
get you vp thys waye southwarde, that ye
maye go vp into the hye contrey, and se the
lande what maner thyng it is, & the people
that dwelleth therin: whyther they be stroge
oz weake, ether fewe oz many, and what the
lande is ẏ they dwell in, whyther it be good
oz bad: and what maner of cyties they be, ẏ
they dwell in, whyther they dwell in tentes
oz walled townes: and what maner of lāde
it is: whether it be fat oz leane, and whether
there be trees therin oz not. Be of a good co-
rage, and bzynge of the frute of the lande.
And it was about the tyme that grapes are
fyzst rype.

And so they went vp, & searched out the
lande from the wildernesse of zin vnto Re-
hob, as men come to Hemath, & they ascen-
ded vnto the south, and came vnto Hebzon,
where Ahimā was & Sesai & Thalmani,

the sonnes of Enach. Hebron was buylt se-
uen yere before Zoan in Egipt. And they
came vnto ꝑ ryuer of Escol, and cut downe
there a braunch with one clouſtre of grapes
and twayne bare it vpon a ſtaffe: and they
brought alſo of the pomgranates and of the
fygges. And the place was called the ryuer
Escol: becauſe of ꝑ clouſtre of grapes which
the childzen of Iſrael cut downe thence.

D And they turned back agayne from ſtar-
chynge of the lande after fourty dayes. And
they went and came to Moſes and Aaron,
and vnto all the multitude of the childzen
of Iſrael, in the wilderneſs of Pharan: which
is Cades, and brought them wozde, and al-
ſo vnto all the cõgregacion, and ſhewed thẽ
the frute of the lande. And they tolde hym,
and ſayde: we came vnto the lande whether
thou ſendeſt vs, and ſurely it floweth with
mylke and honye: and here is of the frute of
it. Neuertheleſſe, the people be ſtronge that
dwell in the lande, and the citys are walled
and exceadynge greate: and moreouer, we
ſawe the childzẽ of Enach there. The Ama-
lekites dwell in the ſouth contrey, and the
Hethites, Iebuſites, & the Amozites dwell
in the mountaynes, & the Cananites dwell
by the ſee, and by the coaſte of Jozdan.

28 And Caleb ſtylled the 28 (murmur that was
rayſed vp.) of the people befoze Moſes, ſaying:
we wyll go vp, and conquerre it: foz we be
able to ouercome it. But the men that went
vp with hym, ſayde: We be not able to go
vp againſt ꝑ people: foz they are ſtrõger thã
we. And they brought vp an euell repoꝛte
of the lande which they had ſearched, ſaying
vnto the childzen of Iſrael: The land which
we haue gone thozowe to ſearche it out, is a
lande that eateth vp the inhabiters ther-
of: and the people that we ſawe in it, are mẽ
of a greate ſtature. And there we ſawe alſo
gyauntes, the childzen of Enack, which co-
me of the gyauntes. And we ſemed in oure
ſyght as it were grethoppers, and ſo we did
in theyꝛ ſyght.

The.xiij. Chapter.

The people murmur agaynſt God, and wolde ha-
ue ſtoned Caleb & Joſue. The ſearchers of the lande
dye. Amaleth kylleth the Iſraelites.

AND all the multitude of ꝑ peo-
ple cryed out, and wepte tho-
rowout that nyght, and all the
childzen of Iſrael murmured
agaynſt Moſes and Aaron.
And the whole congregacyon
ſayde vnto them: wolde God that we hadd
dyed in the lande of Egypte, eyther that we
had dyed in thys wilderneſs. Wherfoze hath
the Lozde brought vs vnto thys lande to
fall vpon the ſwearde: and that our wyues,
and oure childzen ſhulde be a praye? Were it
not better, that we retourne vnto Egypte
agayne? And they ſayde one to another: We
wyll make a captayne, and retourne vnto
Egipt agayne.

But Moſes and Aaron fell on theyꝛ fa- 25
ces befoze all the congregacyon and multy-
tude of the childzen of Iſrael. And Joſua
the ſonne of Nun, and Caleb the ſonne of Je-
phune (which were of them that ſearched the
lande) rent theyꝛ clothes, and ſpake vnto
all the companye of the childzen of Iſrael,
ſayinge: The lande which we walked tho-
rowe to ſearche it, is a very good lande. If
the Lozde hath luſt to vs, he wyll bꝛynge vs
into this lande and geue it vs, which is ſuch
a lande as floweth with mylke and honye.
But in any wyſe rebell not ye agaynſt the
Lozde. * Neyther nede ye to feare the people * Deut.1.
of the lande: foz they are but bꝛead foz
vs. Theyꝛ ſhadowe is departed from
them, and the Lozde is with vs, feare them
not therfoze.

But all they which were in that multy-
tude, bade ſtone them with ſtones. And the
glozye of the Lozde appeared in the taber-
nacle of wytneſſe, befoze all the childzen of
Iſrael. And the Lozde ſayde vnto Moſes: C
How longe do this people pꝛouoke me, and
howe longe will it be yer they beleue me: foz
all ꝑ ſignes which I haue ſhewed amõg thẽ?
I wyll ſmyte them with the peſtilence and
deſtroie them: and wyll make of the a grea-
ter nacion and a myghtier then they.

And Moſes ſayde vnto the Lozde: then
the Egipcyans ſhall heare it, foz ꝑ bꝛought-
eſt thys people in thy myght from amonge
them. And it wylbe tolde to the inhabyters
of this lande alſo: foz they haue heard lyke-
wyſe, that thou Lozde art amonge this peo-
ple: and that thou Lozde art ſene face to fa-
ce, and that thy cloude ſtandeth ouer them,
and that * thou goeſt befoze them by daye * Exo.xiij.
tyme in a pyller of a cloude, and in a pyller
of fyer by nyght. If thou ſhalt kyll all thys
people as they were but one man, then the
nacyons which haue heard the fame of the,
wyll ſaye: The Lozde is not able to bꝛynge
in this people into the lande which he ſware
vnto them: but hath ſlayne them in the wil-
derneſſe.

And nowe I beſech the, let the power of
my Lozde be greate, accozdyng as thou haſt
ſpoken, ſaying: the Lozde is longe yer he be
angrye, and full of mercy, and ſuffereth ini-
quitie, and ſynne, and leaueth no man
innocent, and viſiteth the vnrygh teouſneſſe
of the fathers vpon the childzen, in the third D
and fourth generacyon: be mercyfull I be-
ſeche the vnto the ſynne of thys people, ac-
cozdynge vnto thy greate mercye, as thou
haſt fozgeuen this people from Egipt, euen
vntyll nowe.

And the Lozde ſayde: I haue fozgeuen
it

☞ it, accordyng to thy requeſt. But ☞ as truly as I lyue, all the erth ſhalbe ☞ fylled wt the glorye of the Lorde. But all thoſe men which haue ſene my glory and my miracles which I dyd in Egipt and in the wildernes and haue tempted me nowe thys .x. tymes, and will not herke vnto my voyce, ſhall not ſe the lande which I ſware vnto their fathers: nether ſhall any of them that prouoked me ſe it. *Iohu.xiiij.b But my ſeruaunt *Caleb: with whō there was another maner of ſpyrete: and becauſe he hath folowed me vnto ꝑ vtmoſt, hym will I bryng into the lande whiche he hath walked in, and his ſeed ſhall inheret it, and alſo ꝑ Amalekites & Cananites whiche dwell in the playne contreye. To morowe turne you, and get you into the wildernesſe: euen by the waye of the redd ſee.

And the Lorde ſpake vnto Moſes & Aaron, ſaying: howe longe doth this euell multitude murmur agaynſt me? I haue heard ꝑ murmuringes of the chyldre of Iſrael with the which they murmur agaynſt me. Tell them therfore: As truly as I lyue (ſayth the Lorde) I will do vnto you, euen as ye haue ſpoken in myne eares. Youre carkaſſes ſhall lye in this wildernes. And all you that were tolde thorow out your nombres, from .xx. yeare and aboue (which haue murmured agaynſt me) ſhall not come into the land, ouer ☞ which ☞ I lyfted vp myne hande, to make you dwell therin, ſaue Caleb the ſonne of Jephune, and Joſua the ſonne of Nun.

But your chyldren which ye ſaye ſhulde be a praye, them I will bring in, & they ſhall knowe the land which ye haue refuſed, and your carkaſſes ſhall lye in this wyldernesſe. And your children ſhall wander in this wildernes .xl. yeres, & ſuffer for your ☞ whordom, vntyll your carkaſſes be waſted in the wildernes, after the nombre of the dayes in which ye ſearched out the lande euen fourty *Eye.iiij.b daies, *euery daye for a yeare ſhall ye beare ↠ your vnrighteouſnes euen .xl. yeare, ↠ and ye ſhall knowe my diſpleaſure. I the Lorde haue ſayde that I wyll do it vnto all thys euell congregacion that are gathered together agaynſt me. For in this wildernes they ſhalbe conſumed, and here they ſhall dye.

And the men which Moſes ſent to ſearch the lāde, & which (when they came agayne) ☞ made all the people to murmure ☞ before hym, and brought vp a ſclaunder vpon the lande, euen thoſe men that did bring vp that ſclaūder vpon it, as though it had bene euell *i.Cor.x.b hyed in a greate *plage before ꝑ Lord. But Joſua the ſonne of Nun & Caleb the ſonne of Jephune which were of the men ꝑ wente to ſearch the lande, lyued ſtyll. And Moſes tolde theſe ſayinges vnto all the chyldren of Iſrael, and the people toke great ſorowe.

And they role vp early in the morninge, and gat them vp into the toppe of the mountayne, ſayinge: *Lo, we be here, and wyll go vp vnto the place of which the Lorde ſayde vnto vs, for we haue ſynned. And Moſes ſayde: wherfore wyll ye go on thys maner, beyonde the worde of the Lorde? it will not come well to paſſe: go not vp therfore: (for the Lorde is not amonge you) that ye be not ſlayne before your enemyes. For the Amalekytes and the Cananites are there before you, and ye will fall vpon the ſweard, ↠ because ye are turned awaye frō the Lord, and the Lorde will not be with you. *Deu.i.f. ↠

But they ↠ preſumed obſtinatly to go vp into the hyll top. Neuerthelater, the arck of the teſtament of the Lorde, and Moſes departed not out of the hooſt. Then the Amalekites and the Cananites which dwelt in that hyll, came downe, and ſmote thē, and hewed them euen vnto Horma. ↠

¶ The .xv. Chapter.

¶ The drynckofferinges of them that enter into the lande. The punyſhement of hym that ſynneth of arrogancye or pryde.

And the Lorde ſpake vnto Moſes, ſayinge: ſpeake vnto the chyldren of Iſrael and ſaye vnto them: * when ye be come into the lande of your habitacions, * Leu.xxiij.b which I geue vnto you, & wyll offer an offeryng vnto the Lorde. Namely, a burntoffering or a ſpeciall ſacrifyce, eyther of a vowe or of a wyllinge mynde, and ☞ in youre principall feaſtes, to make a ☞ ſwete ſauoure vnto the Lorde, of the oxen or of the flocke.

Then * lett hym that offereth hys offeryng vnto the Lorde, bring alſo a meatoffe- * Leui.ij.a and.vi.b. ringe of a tenth deale of floure, myngled wt the fourth parte of an hin of oyle, & ꝑ fourth part of an hin of wyne for a drynckoffering, and offer with ꝑ burntofferyng or any other offeryng: when it is a lambe. Or yf it be a ram, thou ſhalt offer for a meatofferyng, two tenth deales of floure, myngled with ꝑ thyrd part of an hin of oyle: and for a drynkofferyng, thou ſhalt offer the thyrde parte of an hyn of wyne for a ſwete ſauoure vnto the Lorde.

And when thou offereſt a bullocke for a burntoffring or for a ſpeciall vowe or peace offering vnto the Lorde, let him bring with a bullock a meateoffering of .iij. tenth deales of floure myngled with halfe an hin of oyle. And thou ſhalt bryng for a drynckofferynge euen halfe an hin of wyne, for an offering of a ſwete ſauoure vnto the Lorde. After thys maner, ſhall it be done for an oxe, or for a ram, or for a lābe or a kyd. Loke what nombre thou makeſt in theſe, ſuch a nombre ſhalt ꝑ make in thē alſo. And accordyng to the nōbre of ſuche offeringes, thou ſhalt encreaſe ꝑ meatofferynges and the drynckofferinges.

All that are of your selues shall do these thinges after this maner, to offer an offeringe of swete sauour vnto the Lorde. And yf a straunger sogeorne with you, or whoso euer be amonge you in your generacions, and will offer an offering of a swete sauour vnto the Lorde: euen as ye do, so he shall do. One ordinaunce shalbe both for you of the congregation, and also for the straunger. It shalbe an ordinaunce for euer in your generacions, both vnto you and to the straunger before the Lorde. One lawe and one maner shall serue, both for you and for the straunger that sogeorneth with you.

¶ And the Lorde spake vnto Moses, saying: speake vnto the childzen of Israel, and
*Deu.xvij.c saye vnto them: * When ye become into the lande to the which I bring you, then whē ye will eate of the bread of the lande, ye shall take vp an heueoffering vnto the Lorde. Ye shall take vp a cake of the fyrst of your dow
*Leu.xxiij.b for an heue offering, * as ye do the heueoffering of the barne, euen so ye shall heue it. Of the fyrst of your dowe ye shall geue vnto the Lorde an heue offering in your generacions.

And yf ye ouerse your selues, and obserue not all these commaundementes, which the Lorde hath spoken vnto Moses: euen all that the Lorde hath commaunded you by the hande of Moses, from the fyrst daie that the Lorde commaunded Moses, and hence forwarde amonge youre generacions. Yf it happen that ought is commytted ignorantlye of the congregacion, all the multitude shall offer a bullocke for a burntofferyng, to be a swete sauoure vnto the Lorde, with the meatoffering and drynckoffering therto, acdynge to the maner, and an hegoate for synne. And the preast shall make an atonement for all the multitude of the childzen of Israel, and it shalbe forgeuē them: for it is ignorannce. And they shall brynge theyr offeryng for a sacrifyce vnto the Lorde: & theyr synofferynge before the Lorde for their ignorannce. And it shalbe forgeuen vnto all the multitude of the childzen of Israel, and vnto the straunger that dwelleth amonge you: seinge all the people were in ignorannce.
*Leui.iiij.c. * If any one soule synne throwow ignorannce, he shall brynge a she goate of a yeare olde for synne. And the preaste shall make an atonemēt for the soule that synned ignorauntly, with the synneofferynge before the Lorde to reconcyle hym: and that it maye be forgeuen hym. And both thou that art borne of the childzen of Israel and the straunger that dwelleth amonge you, shall haue both one lawe, whoso doeth synne throwe ignorannce.

But the soule that doeth ought presumptuously, whyther he be an Israelite or a straunger, the same blaspheneth the Lorde. And that soule shalbe roted out from amōg his people, because he hath despysed ỹ word of the Lorde, and hath broken hys cōmaundement, that soule therfore shall perish, and his synne shalbe vpon him.

And whyle the childzen of Israel were in the wylderneſſe, they founde a man that gathered stycks vpon the * Sabboth daye. And they that founde him gatherynge stycks, brought hym vnto Moses and Aaron and vnto all the congregacyon: * and they put him inwarde, seyng it was not declared what shulde be done vnto him. And the Lorde sayde vnto Moses: Let the man die: and let all the multitude stone him with stones without the hoost. And all the multitude brought him without the hoost, & stoned him with stones, and he dyed as ỹ Lorde commaunded Moses.

Dy
*Exo.xxxv.
*Leui.xxiiij.d

And the Lorde spake vnto Moses, saying: speake vnto the childzen of Israel and byd them: that they * make them gardes in the quarters of theyr garmentes throwout their generacions, and put vpō the garde of the quarters a ryband of yelow sylke: And the garde shalbe vnto you to loke vpō it, that ye maye remembre all the commaūdementes of the Lorde, and do them: and ** that ye seke not after youre awne hert or youre awne eyes: after the which ye vse to go a whoring: but ye shall remembre rather and do all my cōmaundementes, and be holy vnto youre God: I am the Lorde youre God, which broughte you oute of the lande of Egypte, for to be youre God. I am the Lorde youre God.

*Deu.xxij.
**

¶ The.xvj. Chapter.

¶ The rebellyon of Corah, Dathan and Abyram.

AND * Corah the sonne of Jezehar the sonne of Cahath the sone of Leui, and Dathan & Abiram the sonne of Eliab, and On the sonne of Peleth, the sonne of Ruben: rose vp before Moses, with other mē of the childzen of Israel, two hūdred and fiftye, which were captaynes of the multitude great and famous men in the congregacion: & they gathzed them selues together agaynst Moses and Aaron, & sayde vnto

A
*Ecclt.xlv.

vnto them: ye make moche to do, seynge all the multitude are holy euery one of the, and the Lorde is amonge them: Why heaue ye your selues vp aboue the congregacyon of the Lorde?

And when Moses heard it, he fell vpon his face, and spake vnto Corah and vnto all his company, saying: to morowe the Lorde will shewe who are his, who is holy, & who ought to approch nye vnto him, and whom he hath chosen to come to him. This do therfore, take you fyerpannes, both Corah and all his company and do fyer therin, and put cens in them before the Lorde to morowe. And the man whom the Lorde doth chose, the same shalbe holy. Ye make much to do, ye chyldren of Leui.

And Moses sayde vnto Corah: * heare ye chyldren of Leui: Is it but a small thinge vnto you, that the God of Israel hath separated you from the multitude of Israel: and brought you to him selfe, to do the seruyce of the dwelling place of the Lord, and to stãde before the multitude, and to mynistre vnto him? he hath take the to him and all thy brethren the sonnes of Leui with the, and seke ye the offyce of the preaste also. For which cause both thou and all thy cõpany are gathered together against þ Lorde? And what is Aaron, that ye murmur agaynst him?

And Moses sent, and called Dathã and Abiram the sonnes of Eliab, which sayde: we wyll not come vp. Is it a small thynge, that thou hast brought vs oute of a lande that floweth with mylke and hony, to kyll vs in the wildernes, and to raygne ouer vs also? hast thou brought vs vnto a lande þ floweth with mylke and hony, and geuen vs inheritaunce of feldes and vynegardes? Wilt thou pull out the eyes of these men? we wyll not come vp.

And Moses waxed very angry, & sayde vnto the Lorde. Turne not thou vnto their offeryng. I haue not taken so muche as an asse from them, neyther haue I hurte any of them. And Moses sayde vnto Corah: Be thou and all thy company before the Lorde both thou, they, and Aaron tomorowe. And take euery man his censer, and put cens in them, that ye maye offre before the Lorde: euery man of the two hundred and fyftye take his censoure, thou also Aarõ, that euery one maye haue his censer. And they toke euery man hys censer, and put fyer in them, and layed cens theron, and stode in the doze of the tabernacle of witnesse with Moses and Aaron. And Corah gathered all the cõgregacyon agaynst them vnto the doze of the tabernacle of witnes.

And the glory of the Lord appeared vnto all the cõgregacion. And the Lorde spake vnto Moses and Aaron, saynge: seperate your selues from amonge this congregaciõ, that I maye cõsume them atonce. And they fell vpon their faces and sayde. * O moost myghtye God of the spyrites of all flesche, yt one man hath synned, wylt thou be wroth with all the multitude? And the Lorde spake vnto Moses saying: speake vnto the congregacyon and saye: Get you awaye from about the dwellyng of Corah, Dathan and Abiram. And Moses rose vp, and went vnto Dathan and Abirã, and the elders of Israel folowed him. And he spake vnto þ congregacion, saying: departe from the tentes of these wicked men, and touche nothing of theirs: lest ye perysh in all their synnes. And so they gate them from the dwellyng of Corah, Dathan and Abirã on euery syde. And Dathan and Abiram came out and stode in the doze of their tentes with their wyues, their sonnes and their lytle chyldren.

And Moses sayd: Herby ye shall knowe þ the Lorde hath sent me to do all these wozkes, and that I haue not done them of mine awne minde. If these men dye þ comen deth of all men: oz yf they be vysyted after the vysitacyon of all men, then the Lorde hath not sent me. But and yf the Lorde make a newe thyng, and the earth open her mouth and swalowe them vp w all that they haue: and they go downe quycke into hell: then ye shall vnderstande, that these men haue prouoked the Lorde.

And it fortuned þ assone as he had made an ende of speakyng all these wordes, * the grounde cloue asonder that was vnder thẽ: & the erth opened her mouth, and swalowed them vp, and their houses, and all the men that were with Corah and all their goodes. And they and all that they had, went downe alyue vnto hell, and the earth closed vpon them: and they perysshed from amonge the congregacion. And all Israel þ were about them fledd at the crye of thẽ. And they sayd: lest the earthe swalowe vs vp also. And there came oute a fyer from the Lorde, and consumed the two hundred and fyftye men that offred cens.

And þ Lorde spake vnto Moses, saying: Speake vnto Eleazar the sonne of Aaron the preaste, that he take vp the censers oute of the burnynge, and shatter the fyer here and there, for the censers of these synners are halowed in their deathes: and let them make of them thinne beaten plates for a couerynge of the aultare. For they offered them before the Lord, and therfore they are halowed, and they shalbe a sygne vnto the chyldren of Israel.

And Eleazar the preast toke the brasen censers which they that were burnt had offered, and beate them thinne for a couering of the aultare, to be a remembraunce vnto

the chyldren of Israel, that no straunger which is not of the seed of Aaron, come nere to offer cens before the Lord, that it happen not vnto hym lyke as vnto Corah and hys company, as the Lorde sayde of him by the hande of Moses.

But on the morowe all the multitude of the childzen of Israel murmured agaynste Moses and Aaron, sayinge: ye haue kylled the people of the Lord. And it fortuned that when the multitude was gathred agaynst Moses and Aaron, they loked towarde the tabernacle of witnes. And beholde, (when they were entred into it) the cloude covered it, and the glory of the Lorde appeared. And Moses and Aarō came before the tabernacle of witnes. And the Lorde spake vnto Moses, saying: Get you from amonge thys congregacion, that I maye consume them quickly. And they fell vpon their faces.

And Moses sayde vnto Aarō: take a censer, and put fier therin out of the aulter, and powre on cens, and go quyckly vnto the cōgregacion, for thou mayest obteyne forgeuenes for them. For there is wrath gone oute from the Lorde, and there is a plage begōne. And Aaron toke as Moses cōmaūded him, and ran into the middes of the cōgregacion: and beholde, the plage was begonne among the people, and he put on cens, and made an atonement for the people. And when he stod bet wene the deed and them that were alyue, the plage ceased. They that dyed in ye plage, were .xiiij. thousande and seuen hundred: beside them that dyed aboute the busynes of Corah. And Aaron went againe vnto Moses before the dore of the tabernacle of witnes, and the plage ceased.

¶ The .xvii. Chapter.

¶ Aarons rodd budded & beareth blossomes.

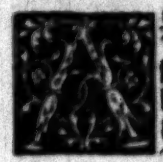
AND the Lorde spake vnto Moses, saying: speake vnto the childzen of Israel: and take of euery prynce of them a rodd, after the houses of their fathers, euen twelue roddes: and write euery mans name vpō his rodd. And wryte Aarōs name vpō the rodd of Leui: for euery rodd is for a house of their fathers. And put them in the tabernacle of witnes, euē in the place where I mete you. And the mans rod whom I chose, shall blossome. And I wyll make cease from me the grudgynges of the chyldren of Israel, whereby they grudge agaynst you.

And Moses spake vnto the chyldren of Israel, and all the prynces gaue hym euery prince ouer their fathers houses, a rod, euen twelue roddes: and the rodd of Aaron was among the roddes. And Moses put the roddes before the Lorde in the tabernacle of witnes. And on the morowe, Moses went into the tabernacle of witnes: and beholde, * the rodd of Aaron for the house of Leui was budded, and bare blossomes and almōdes. And Moses brought out all the roddes from before the Lorde vnto all the chyldren of Israel: and they loked vpon them, and toke euery man his rodd. * Heb. ij.a

And the Lord sayde vnto Moses: bring Aarons rod agayne before the witnes to be kepte for a token of the childzens rebellyon, and that their murmuring maye cease from me, and that they dye not. And Moses dyd as the Lorde cōmaūded him, euen so dyd he. And the childzen of Israel spake vnto Moses, saying: beholde, we are wasted awaye & consumed: we all come to naught: whosoeuer commeth nye the dwellyng of the Lord, dyeth. Shall we vtterly consume awaye?

¶ The .xviii. Chapter.

¶ The office of the Leuytes. The tythes and fyrst fruites muste be geuen them. Aarons heritage.



AND the Lorde sayde vnto Aarō Thou and thy sonnes and thy fathers house with the shall beare the faute of that which is done amysse in the holy place. And thou and thy sonnes vō the shall beare the faute of that which is done amysse in your prestlode. * And thy brethre of the trybe of Leui and of thy fathers housholde ye shalt take vnto the, that they maye be ioyned vnto the and mynystre vnto the: euen vnto the and thy sonnes with the before the tabernacle of witnes. They shall wayte vpon the and vpon all the tabernacle: onely let them not come nye the vessellles of the sanctuary and the alter, that they and ye also dye not. And they shalbe by the, and wayte on the tabernacle of witnes for all ye seruyce of the tabernacle, and let no straunger come nye vnto you. * Num. iij.

Therfore shall ye kepe the holy place and the aulter, that ther fall nomore wrath vpō the chyldren of Israel: beholde, I haue take your brethren the Leuites from amonge the childre of Israel, which as a gyft of yours are geuen vnto the Lorde, to do the seruyce of the tabernacle of witnes. Therfore shalt thou and thy sonnes with the take hede vnto your prestes office for all thynges ye pertayne vnto the aulter, and for all ye are with in the vayle. And se that ye serue: for I haue geue your prestes office vnto you as a gyft: and therfore the straunger that cōmeth nye, must be slayne.

And the Lorde spake vnto Aarō: behold, I haue geuen the the keppynge of myne heue offerynges of all the halowed thynges of the chyldren of Israel. Euen vnto the, I haue geuen them for the anoyntinge, and to thy sonnes, for a dutye for euer. Thys shall be thyne

be thyne of moſt holy from the fyre of the altare. All theyr ſacrifyces for all theyr meate offerynges, ſynne offerynges or treſpace offerynges, which they brynge vnto me, are moſt holy. It is thyne and thy ſonnes. In the moſt holy place ſhalt thou eat it: and all that are males ſhall eat of it: let it be holy vnto ỹ.

And this alſo is thyne * the heue offerynges of theyr gyftes, thorowe out all the waue offerynges of the chyldren of Iſrael: I haue geuē them vnto the and thy ſonnes, and thy daughters with ỹ, to be a dutye for euer and all that are cleane in thy houſe, ſhall eate of it, all the fatt of the oyle, and all the fatt of the wyne and of the corne, whyche they ſhall offre vnto the Lord for fyrſt frutes, the ſame haue I geuen vnto the. And whatſoeuer is fyrſt fryte in theyr lande whych they brynge vnto the Lord, ſhalbe thyne: and all that are cleane in thyne houſe, ſhall eate of it.

All dedicate thynges in Iſrael, ſhalbe thyne. All that breaketh the matrice in all fleſhe that men brynge vnto the Lorde, whether it be of men or beaſtes, ſhalbe thyne. Neuertheleſſe the fyrſt borne of man ſhalt thou redeme, and the fyrſt borne of vncleane beaſtes ſhalt thou redeme lykewyſe. Thoſe that are to be redemed, ſhalt thou redeme frō the age of a moneth, for the value of the money, namely for fyue ſycles after the ſycle of the ſanctuari. A ſycle maketh twenty halfpēs. But the fyrſt borne of oxen, ſhepe and goates ſhalt thou not redeme. For they are holy, therfore thou ſhalt ſprynkle theyr bloude vpon the alter, and ſhalt burne theyr fatt vpon the ſacrifyce for a ſwete ſauoure vnto the Lorde.

And the fleſh of thē is thyne * as the wauebreſt and the ryght ſhoulder. Theſe are thyne. All the holy heue offerynges whych ỹ chyldrē of Iſrael offre vnto the Lorde, haue I geuen the and thy ſonnes and thy daughters wyth the, to be a dutye for euer: let it be ☞ a ſalted couenaunte for euer, before the Lorde, both vnto the & to thy ſeed with the.

And the Lorde ſpake vnto Aarō * ỹ ſhalt haue none enheritaunce in their lande, nether ſhalt thou haue any parte amonge them. I am thy parte and thy enherytaunce amonge the chyldren of Iſrael. Beholde, I haue geuen the chyldrē of Leui all the tenth in Iſrael to enheryte, for the ſeruyce whiche they ſerue in the tabernacle of witneſſe. Neither muſt the chyldren of Iſrael henceforth come nye the tabernacle of witneſſe, leſt they beare ſynne and dye. But the Leuites ſhall do the ſeruice in the tabernacle of witneſſe & ☞ beare ☞ their ſynne. It ſhalbe a lawe for euer i youre generacyons, that amonge the chyldren of Iſrael they poſſeſſe none enheritaunce. But the tythes of the chyldren of Iſrael whyche they paye as an heue offerynge vnto the Lorde, I haue geuē the Leuites to enherit. And therfore I haue ſayed vnto them. Amonge ỹ chyldren of Iſrael ye ſhall poſſeſſe none enheritaunce.

And the Lorde ſpake vnto Moſes ſaying: ſpeake vnto the Leuites and ſaye vnto them when ye take of the chyldren of Iſrael the tythes which I haue geuen you of thē for youre enheritaunce, ye ſhall take an heue offerynge of that ſame for the Lorde: euen the tenth parte of that tythe. And thys youre heue offerynge ſhalbe reken̄ed vnto you, euē as though it were of the corne of the barne, or out of the fulneſſe of the wyne preſſe.

Of thys maner ye ſhall therfore ſeparate an heue offerynge vnto the Lorde, of all youre tythes which ye receaue of the chyldren of Iſrael, and ye ſhall geue therof vnto ỹ Lord an heue offerynge, whyche ſhall belonge to Aaron the preaſte. Of all youre gyftes, ye ſhal take out all the Lordes heue offerynges ☞ euen the fatt of theyr halowed thynges. ☜

Therfore thou ſhalt ſaye vnto them: whē ye haue taken awaye the fatt of it from it, it ſhalbe cōpted vnto thy Leuites, as yf it were the encreaſe of the corne floore, or ỹ increaſe of the wyne preſſe. And ye ſhall eate it in all places, both ye and youre houſholdes, for it is youre reward for youre ſeruyce in the tabernacle of witneſſe. And ye ſhall beare no ſynne by the reaſon of it, when ye haue takē from it the fatt of it: nether ſhall ye vnhalowe the holy thynges of the chyldren of Iſrael leſt ye dye.

¶ The. xix. Chapter.

¶ Of the redd kowe. The lawe of hym that dyeth in the tabernacle, and of him alſo that toucheth any vncleane thynge.

AND the Lorde ſpake vnto Moſes and Aaron ſayinge: this is ỹ ordinaunce of the lawe whyche the Lorde hath cōmaunded ſayinge: ſpeake vnto the chyldren of Iſrael, that they bryng the a redd kowe without ſpot, and wherin is no blemiſh, and vpon which neuer came yocke. And ye ſhall geue her vnto Eleazar the preaſte, ỹ he maye bryng * her without the hoſte, & cauſe her to be ſlayne before hys face. * Deut. xxii. c

And let Eleazar ỹ preaſt take of her bloude with hys fynger, and ſprynkle it before ỹ tabernacle of witneſſe ſeuen tymes. And cauſe the kowe to be burnt in his ſyghte wō * hyr ſkynne, fleſhe and bloude. And the dounge of hyr ſhall be burne alſo. And let the preaſt take Cedar wodd, and Iſope and purple cloth, and caſt it vpon the kowe as ſhe burneth. Then let the preaſt waſh hys clothes, and he ſhall bathe hys fleſh in water, and then come into the hoſte, and the preaſt ſhalbe vncleane vnto the euen. * Leui. xiii. c,

And he ỹ burneth her, ſhall waſh his clothes in water, and bathe his fleſh in water,

and be vncleane vntill euen. And a man that is cleane, shall take vp the asshes of the kowe, and put thē without the hoste in a cleane place. And it shall be kepte for the multitude
* Num.iiii.b of the chyldren of Israel * for a sprenklynge water and for an atonement offrynne. Therfore, he that gathered the asshes of the kowe, shall washe hys clothes, & remayne vncleane vntyll euen. And thys shalbe vnto the chyldren of Israel and vnto the straunger that dwelleth amonge them, a statute for euer.

* Nu.xxxi.c. Ecci.xxxiiii.b Aggæ.ii.c. * He that toucheth the deed body of any man, shalbe vncleane seuen dayes. And he shall purifye hym selfe with thys water the
C thyrde daye and the seuēth daye, and he shalbe cleane. But yf he purifye not hym selfe the thyrde daye and the seuenth daye, he shal not be cleane. Whosoeuer toucheth the coarse of any man that is deed, and sprynkleth not hym sel'e, defyleth the dwellynge of the Lorde: and that soule shalbe roted out of Israel, because the sprynklyng water was not sprenkled vpon hym. He shalbe therfore vncleane, and hys vncleānesse shall remayne vpon hym.

Thys is the lawe of the man that dyeth in a tēt: all that come into the tent, and all that is in the tent, shalbe vncleane seuen dayes.
And all the vessels that be open whyche haue no lyd nor couerynge vpon them, shalbe vn-
D cleane. And whosoeuer toucheth one that is slayne with a swerde in the feldes, or a deed persone, or a bone of a deed man, or a graue: shall be vncleane seuen dayes.

Therfore, for an vncleane persone they shall take of the burnt asshes of the synoffrynge, & running water shall be put therto
* Psal.li.b. in a vessell. And let a cleane persone * take Isope and dyppe it in the water, & sprynkle it vpon the tent, and vpō all the vessels, and on the soules yᵗ were there in, and vpon hym that touched a bone, or a slayne persone, or a deed body, or a graue. And the cleane persone shall sprynkle vpon the vncleane the thirde daye and the seuenth daye. And the seuēth daye he shall purifye him selfe, & washe hys clothes, & bathe him selfe in water, and shalbe cleane at euen.

But the man that is vncleane, and sprynkleth not him selfe, the same soule shalbe destroyed from amonge the congregacyon: because he hath defyled the holy place of ỹ Lorde, and the sprynklynge water hath not bene sprynkled vpon him, therfore shall he remayne vncleane. And thys shalbe a perpetuall lawe vnto them. And he that sprynkleth the sprynklynge water, shall washe his clothes.

And he that toucheth the sprynklyng water, shalbe vncleane vntyll euen. And what soeuer the vncleane persone toucheth, shalbe vncleane. And ỹ soule that toucheth it, shalbe vncleane vntyll the euen.

C The. xx. Chapter.

C Miriam dyeth. The people murmur. They haue water euen oute of the rocke. God benyeth the Israelites passage thorowe hys realme. The death of Aaron in whose rowme Eleazer succeedeth.

AND the chyldren of Israel came vnto A
the whole multitude into the deserte * of Sin in ỹ fyrst moneth, and the people abode at Cades. *nu.xxxiii.d
And there dyed Miriam, and was buryed there. But there was no water for the multitude. ✠ and they gathered them selues together agaynst Moses & Aaron. And the people chode with Moses, and spake, sayynge: wolde God that we had perysshed, when oure brethren dyed before the Lorde. Why haue ye brought the congregacyon of the Lorde vnto thys wyldernesse, that both we and oure catell shulde dye in it? * Wherfore haue ye made vs to go oute of Egypte, to bryng vs into this vngracious * Exo.xvii.a place, which is no place of seed nor of frygges nor vynes, nor of pōgranates, nether is there any water to drynke?

And Moses and Aaron went from the cōgregacyon vnto the dore of the tabernacle of B
witnesse, and fell vpō theyr faces. ✠ (And they cryed vnto the Lorde and sayde, O Lord God, heare the crie of thys people, and open them thy treasure, euen a fountayne of lyuynge water, that they maye be satisfyed, and that theyr murmurynge maye cease.) And the glory of ỹ Lorde appered vnto them. And the Lorde spake vnto Moses sayynge: take the rodd, and gether thou and thy brother Aaron the congregacyon together, and speake vnto the rocke before theyr eyes, and it shall geue forth hys water. And thou shalt bryng them water out of the rocke, to geue the company drynche, and theyr beastes also.

* And Moses toke the rodd from before * Exod.xvii.c
the Lorde, as he cōmaunded hym. And Moses & Aaron gethered the congregacyō together before the rocke: and Moses sayde vnto them: heare ye rebellyons, must we fett you water oute of thys rocke? And Moses lyfte vp hys hande, and with hys * rodd he * pl.lxxviii.b
smote the rocke two tymes, and the water came oute aboundantly, and the multitude dranche and theyr beastes also.

And the Lorde spake vnto Moses & Aaron: because ye beleued me not, to sanctifye me in the eyes of the chyldren of Israel, therfore ye shall not bryng thys congregacyon into the lande whyche I haue geuen them. C
Thys is the water of stryfe, because ỹ chyldren of Israel stroue with the Lorde, & he D
was sanctifyed in them.

And Moses * sent messengers from Cades vnto the kynge of Edom. Thus sayeth thy brother Israel: Thou knowest all ỹ trauell that hath happened vs, Oure fathers went doune into Egpte, and we haue dwelt in Egypte a longe tyme, and the Egyppcians vexed vs & oure fathers. And whā we cryed * Judge.xi.c

vnto

vnto the Lorde, he herde oure voyce, and sent an angell, and hath fett vs vp out of Egypt. And beholde, we are in Cades, euē in the vttermost cyte of thy border. We wyll go now thorow thy coūtre: but * we will not go thorowe the feldes or vynepardes, nether wyll we dryncke of the water of the fountaynes, we wyll go by the kynges hye waye, and nether turne vnto the ryghte hande nor to the lefte, vntyll we be past thy coūtre. And Edō answered hym. Thou shalt not go by me, lest I come out agaynst the with the swerde. The chyldren of Israel sayde vnto hym: we wyll go by the beatē waye: and yf I and my catell dryncke of thy water, I wyll paye for it ❧ I wyll but onely (without any harme) go thorowe on my fete. He answered. Thou shalt not go thorowe. And Edom came oute agaynst hym with moche people, and wyth a myghtie power. And thus Edom denied to geue Israel passage thorow his coūtre: wherfore Israel turned awaye from hym.

* Num.xxi.c.

And the chyldren of Israel departed from Cades, and came vnto mount Hor wyth all the congregacyon. And the Lorde spake vnto Moses and Aaron in mount Hor, harde by the coaste of the londe of Edom sayinge: Aaron shall be ☞ gathered vnto hys people, for he shall not come into the lāde whych I haue geuen vnto the chyldrē of Israel: because ye dysobeyed my mouth at the water of stryfe. Take Aaron and Eleazar his sonne, and brynge them vp into mount Hor, and thou shalt strype Aaron out of hys vestimētes, and put them vpon Eleazar hys sonne, and Aaron shalbe gathered vnto hys people and shall dye there.

And Moses dyd as the Lorde commaunded: and they wēt vp into mount Hor in the syghte of all the multitude. And Moses toke of Aarons clothes, and put them vpō Eleazar hys sonne * and Aaron dyed there in the toppe of the mount. And Moses and Eleazar came downe oute of the mount. Whan all the multytude sawe that Aaron was deed, they mourned for Aaron thyrtye dayes, thorowe oute all the housholdes of Israel.

* Deutr.x.b. and xxxii. g.

¶ The.xxi. Chapter.

¶ Israel vanquesheth kynge Arad. The fyry serpentes stinge them. The kynges, Sehon and Og are overcome in battell.

AND when kynge * Arad the Cananite whyche dwelt towarde the south, harde tell ỳ Israel came by the waye that the spyes had founde oute, he foughte agaynst Israel, and toke some of them presoners. And Israel vowed a vowe vnto the Lorde, and sayde: If thou wylt delyuer this people into my hāde, I wyll vtterly destroye theyr cyties. And the Lorde herde the voyce of Israel, and delyuered them the Cananites. And they destroyed them and theyr cyties, & called the name of the ‡ place * Horma.

A * Num.xxxiij.d

‡ destruction. * Judic.i.b * Deutr.3.a.

* And they departed from mount Hor by the waye of the redd see: to compasse the land of Edom. And the soule of the people faynted by the waye. And ỳ people spake agaynst God & agaynst Moses * wherfore hast thou brought vs oute of Egypte, for to dye in the wildernesse? for here is nether bread nor water, & oure soule lotheth thys lyghte breade.

B

* Num.xi.a

* Wherfore the Lorde sent fyrye serpentes amonge the people, whych stonge them: and moche people of Israel dyed. Therfore the people came to Moses and sayde: we haue synned, for we haue spoken agaynst the Lorde & agaynst the, * make intercessyon to the Lorde, that he take awaye the serpentes from vs. And Moses made intercessyon for the people. And the Lorde sayde vnto Moses: ☞ ❧ make the a fyrye serpent, & set it vp for a sygne, ỳ as many as are bytten, maye loke vpon it, & lyue. * And Moses made a serpent of brasse, and set it vp for a sygne. And when the serpentes had bytten any man, he beheldē the serpent of brasse, and was healed.

* 1.Cor.x.a. Sapien.xvi.a

C

* Exo.viii.b. iii.Reg.xvii.b Actes. viii.d.

❧ ☞

* Johan.iii.b. iiii. Regum. xviii.a

* And the chyldren of Israel departed thence, and pytched in Oboth. And they departed frō Oboth, and pitched at the heapes of Iabarim: euen in the wyldernesse whyche is by the playne of Moab on the east syde. And they remoued thence, and pytched vpon the ryuer of Zarad. And they departed thence, and pytched on the other syde of Arnon, which is in the wyldernesse, and cōmeth oute of the costes of the Amorites: for Arnon is the border of Moab, betwene Moab and the Amorites. Wherfore it is spoken in ☞ the boke of the warre of the Lord, what thynge he dyd in the redd see, & in the ryuers of Arnon. And the heade of the ryuers, that goeth downe to the dwellyng of Ar, and stretcheth vnto the border of Moab: from thēce it turneth vnto Beer. The same is Beer, or well wherof the Lorde spake vnto Moses: gether the people together, and I wyll geue them water. Then Israel sange thys songe: Aryse vp well, synge ye vnto him. The princes dygged thys well, the captaynes of the people dyggedit, with the teacher, and with theyr staues.

* Num.xxxiij.c

D

☞

D

And from the wyldernesse they went to

E

Mathana,

Matana, and from Matana to Nahaliel, & from Nahaliel to Bamoth, and from Bamoth to ꝑ valay that is in the felde of Moab vnto the top of the hyll that appeareth before Jesimon. And Jsrael sent messengers vnto Sehon, kynge of the Amozites, sayinge:

* Nume.xx.c Deute.ii.c and.xx.b. * J wyll go thozowe thy lande: we wyll not tourne into thy feldes oz vyneyardes, nether dzynke of the waters of ꝑ well: but we wyll go a longe by the kynges hye waye, vntyll we be paste thy countre.

*Deu.xxix.b * But Sehō wolde geue Jsrael no licence to passe thozowe hys countre, but gethered all hys people together and went oute agaynst Jsrael into the wyldernesse. And he came to Jahesa and foughte agaynst Jsrael.

* Deute.i.a. and.xxxi.a. Josu.xxiiii.d * And Jsrael smote him in the edge of the swerde, and conquered hys lande, frō Arnon vnto Jabok: and vnto the chyldren of Ammon. ℣ For the bozder of the chyldren of Ammon was, *stroge. And Jsrael toke all these cities and dwelt in all the cytes of the Amozites: in Hesbon and in all the townes that longe therto. ℣ For Hesbon was the cytie of Sehon the kynge of the Amozites, whyche fought before agaynst the kynge of ꝑ Moabites, and toke all his lande out of hys hāde, euen vnto Arnon. Wherfore they saye in the prouerbe: come to Hesbon, and let the cytye of Sehō be bylt & repayred: for there is a fyre gone out of Hesbon, and a flamme frō the cytie of Sehon, and hath consumed Ar in Moab, and the inheritours of the hye places in Arnon. Wo be to the Moab: o people of ☞ Chamos, ye are vndone, he hath put his sonnes to flyght, and hys daughters to captiuyte vnto Sehon kynge of the Amozites.

*Deute.6.b. Theyr empire is lost from Hesbon vnto Dibon, and we made a wyldernesse euen vnto Nopha, whych reacheth vnto Medeba. And thus Jsrael dwelt in the lande of the Amozites. And Moses sent to serche oute Jaezer, and they toke townes belongynge therto, and rooted oute the Amozites that were there in.

* Deu.iii.a. and.xxix.b. * And they tourned and went vp towarde Basan. And Og the kynge of Basan came out agaynst them, he and all his people to fyght at Edrei. And the Lorde sayde vnto Moses, feare him not, for J haue delyuered him in thy hande, and all his people, and hys lāde. And thou shalt do to him as thou dydest vnto Sehō the kyng of the Amozites which dwelt at Hesbon. They smote hym therfore, and his sonnes, and all his people, vntill ther was nothinge lefte him. And they conquered hys lande:

¶ The. xxii. Chapter.

¶ Kynge Balac sendeth for Balaam (whose name in the Hebrue is wzitten Bileam) Balaams asse speaketh.

AND the chyldren of Jsrael departed and pytched in the feldes of Moab, on the other syde of Jordane, ouer against Jericho. And * Balac ꝑ sonne of Ziphor sawe * Jo.xxiiii.b all that Jsrael had done to the Amozites: and the Moabites were sore afrayed of the people, because they were many, and ** stode in ** feare of the chyldren of Jsrael. And Moab sayde vnto the elders of Madian: now shall this cōpanye lycke vs vp all that are rounde aboute vs, as an oxe lycketh vp the grasse of the felde. And Balac the sonne of Ziphor was kynge of the Moabites at that tyme.

B He sent messengers therfore vnto * Balaam the sonne of Beor in Pethor (whych is by the ryuer in the lande of the chyldren of his folke) to call him, sayinge: beholde, there is a people come oute of Egypte, & beholde, they couer ꝑ face of the erth, & dwell ouer agaynst me. Come nowe therfore & curse thys people for my sake. ℣ For they are to myghtie for me, ꝑ so peraduenture J myght be able to smyte them & to dryue them oute of the lande. ℣ For J wote that he whome thou blessest, is blessed, and whome thou cursest is cursed. *Deu.xxiii.a i.Petr.iii.c

And the elders of Moab and the elders of Madian departed, hauynge the rewarde of the sothsayinge in theyr hande. And they came vnto Balaam, and tolde him the wordes of Balac. He answered them: tary here thys nyght, and J wyll bryng you worde, euen as the Lord shall saye vnto me. And the Lordes of Moab abode with Balaam.

C And God came vnto Balaam and sayde, what men are these wyth the? And Balaam sayde vnto God: Balac the sonne of Ziphor kynge of Moab hath sent vnto me, sayinge: beholde, there is a people come out of Egypt and coureth the face of the erth: come nowe therfore, and curse them for my sake, ꝑ so peraduenture J maye be able to ouercome them in batell, and to dryue them oute. And God sayde vnto Balaam: Go not thou with them, nether curse the people, for they are blessed.

And Balaam rose vp in the mornynge & sayde vnto the Lordes of Balac: get you vnto youre lande: for the Lorde wyll not suffre me to go wyth you. And ꝑ Lordes of Moab rose vp, & went vnto Balac and sayde: Balaam wolde not come wyth vs. And Balac sent agayne a greatter companye of Lordes and more honorable then they: whyche came to Balaam, and told him: Thus sayeth Balac the sonne of Ziphor: oh, let not hynge let ꝑ, but come vnto me, for J wyll greatly promote the vnto greate honoure, and wyll do whatsoeuer ꝑ sayest vnto me, come J prayе the, curse thys people for my sake:

And Balaam answered and sayde vnto ꝑ D seruauntes of Balac: * If Balac wolde * Nu.xxiii.c

geue me

geue me hys housefull of syluer and golde, I cānot go beyonde the worde of the Lorde my God, to do lesse or moare. Nowe therfore tarye ye here thys nyghte: that I maye wete, what the Lorde wyll saye vnto me moare.
And God came vnto Balaam by nyghte, & sayde vnto him: If the men come to call the, ryse vp and go with them: but loke what I saye vnto the, that shalt thou do.

And Balaam rose vp early, and sadeld hys asse, & went with the Lordes of Moab. ☞ And the countenaunce of God was ☞ angrye because he went. And the angell of the Lorde stode in the waye agaynst hym, as he rode vpon hys asse, and hys two seruauntes were with hym. And when the asse sawe the angell of the Lorde stāde in the waye, and hauynge a swerde drawen in his hande, the asse turned asyde oute of the waye, and went out into the felde. And Balaam smote the asse, to turne her into the waye.

℟ But the angell of the Lord stode in a path betwene the vyneyardes, and there was a wall on the one syde & another on the other. And whē the asse sawe ỹ angell of the Lorde, she wrenched vnto the wall, and thrust Balaams fote vnto the wall, and he smote her agayne. And the angell of ỹ Lorde went forther and stode in a narowe place, where was no waye to tourne, ether to the ryght hande or to the lyfte. And whē the asse sawe the angell of the Lorde, she fell downe vnder Balaam: and Balaams was wroth, and smote the asse with a staffe. And the Lorde opened the mouth of the asse, & she sayed vnto Balaam: what haue I done vnto the, that thou hast smytten me nowe thre tymes? And Balaam sayde vnto the Asse: because thou hast mocked me: I wolde also there were a swerde in myne hande, for euen nowe wolde I ℟ kyll the. And the asse sayde vnto Balaam: am not I thyne Asse whyche thou hast rydden vpon sence thou wast borne vnto thys daye? Was I euer wont to do so vnto the? he sayde: nay.

And the Lorde opened the eyes of Balaā and he sawe the angell of the Lorde standinge in the waye, hauynge a swerde drawen in hys hande. He bowed hym selfe therfore, and fell flat on hys face. And the angell of the Lorde sayde vnto hym: Wherfore hast thou smyten thyne asse thre tymes? beholde, I came out as an aduersary, because thou makest thy waye cōtrary vnto me, and the asse sawe me, and went backe fro me thre tymes: or els ỹ she had not turned fro me ☞ (grumpe place to me that stode in the waye.) I had surely slayne the, and saued her alyue. Balaam sayd vnto the angell of the Lord: I haue synned: for I wist not that thou stodest in the waye agaynst me. Nowe therfore yf it displease the I wyll turne home agayne. The angell sayde vnto Balaam: go with the men: but, what I saye vnto the, that shalt thou speake. And so Balaam went with the Lordes of Balac.

And when Balac herde that Balaā was G come, he went out to mete hym vnto a cytie of Moab, whiche is in the border of Arnon, euen in the vtmost coast. And Balac sayde vnto Balaā: dyd I not sende for the, to call the? And wherfore camest thou not vnto me? because I am not able to promote the vnto honoure? And Balaam made answere vnto Balac: Loo, I am come vnto the. And can I nowe saye any thinge at all? The worde that God * putteth in my mouthe, that shall I * Nu. xxiii.c speake. And Balaam went wyth Balac, and they came ☞ vnto a cytie of streetes. ☞
And Balac offered oxen and shepe, and sent ☞ (rewardes) for Balaam and for the Lordes ỹ ☞ were with hym. And on the morowe Balac toke Balaam, and brought hym vp into the hye place of Baal, that there he myght se the vtmost parte of the people.

ℂ The xxiii. Chapter.

ℂ Balaam diuyneth the people.

AND Balaam sayd vnto Ba A lac: bylde me here seuē alters and prepare me here seuen oxen and seuen rammes. And Balac dyd as Balaā sayde. And Balac and Balaā offered on euery alter an oxe and a ram. And Balaam sayd vnto Balac: stāde by the sacrifyce, and I wyll goo yf happly the Lorde wyll mete me: and whatsoeuer he sheweth me, I will tell the, and he wēt forth alone. But God met Balaam, and Balaam sayde vnto hym: I haue prepared seuen alters, and haue offered vpon euery alter, an oxe and a ram. And the Lorde put a sayinge in Balams mouth, and sayde: go agayn to Balac and saye on thys wyse. And whan he went agayne vnto him, loo, he stode by hys sacrifice, he and all the Lordes of Moab. And B he toke vp hys parable and sayde * Balac ỹ * Nu. xxiii.a kynge of Moab hath fett me from Mesopotamia out of ỹ moūtaynes of ỹ east (sayige:) come, curse Jacob for my sake: come, & defye Israel. Howe shall I curse hi, whō God hath not cursed? or howe shall I defye him, whom God hath not defyed? from the toppe of the rockes I se hym, and from the hylles I beholde hym: loo, the people shall dwell by thē selfe, and shall not be rekened among the nacyons. Who can tell ỹ dust of Jacob, and the nōbre of the fourth parte of Israel? I praye God, that my soule maye dye the death of the ryghteous, & that my laste ende maye be lyke hys. And Balac sayde vnto Balaam: what hast thou done vnto me? I fett the to curse myne enemyes, and beholde, thou hast blessed them. He answered and sayde: must I not kepe that & speake it, whych the Lorde hath

put in

put in my mouthe? And Balac sayde vnto hym: Come I praye the with me vnto another place, whence thou mayest se them, and thou shalt se but the vtmost parte of them, and shalt not se them all: curse them out of ꝑ ¶ place for my sake. And he brought him into a felde (where men myght se farre of) euen to the toppe of an hyll, and bylt seuē alters, and offered an ox and a ram on euery alter. And he sayd vnto Balac: stande here by thy sacrifyce, whyle I go yonder. And the Lord mett * Nu. xxiii.c. Balaam, and * put a worde in hys mouth & sayd: go agayne vnto Balac, and thus saye. And when he came to hym: beholde, he stode by his sacrifyce, & the Lordes of Moab with hym. And Balac sayde vnto him: what hath the Lorde sayde?

And he toke vp his parable & answered: ryse vp Balac and heare, and herke vnto me * 1 Cor. i. d and. f. c. thou sonne of Ziphor. * God is not a mā that he shulde lye, nether the sonne of a man that he shulde repent: shulde he saye, and not doo? or shulde he speake, and not make it good? beholde, I haue taken vpon me to blesse, for ¶ he hath blessed, and it is not in my power to ⁂ alter it. ⁂ He behelde no vanyte in Jacob, nor sawe trauayll in Israel. The Lorde hys ⁂ God is wt him, and ⁂ the presence of the kyng * Nu. xxiiii.b is amonge them. * God brought them oute of Egypte, he hath strength as an vnicorne. There is no sorcery in Jacob, nor sothsaying ⁂ in Israel. ⁂ It is nowe tolde vnto Jacob & Israel, what God hath wrought. Beholde, the people shal ryse vp as a lyoncsse, and heue vp hym selfe as a lyon. He shall not lye downe, vntill he eate of the praye, and drynke the blonde of them that are slayne.

And Balac sayde vnto Balaam: nether curse them nor blesse them. But Balaā answered and sayde vnto Balac: tolde not I the sayinge: all that the Lorde speaketh, that I must doo? And Balac sayde vnto Balaam: come I praye the, and I wyll bringe the yet vnto another place: yf peraduenture it shall please God, that thou mayst thence curse thē for my sake. And Balac broughte Balaam vnto the toppe of Peor, that boweth toward the wyldernesse of Jesymmō. And Balaam sayde vnto Balac: make me here seuen alters, and prepare me here seuen oxen, and seuen rammes. And Balac dyd as Balaam had sayde, and offered an ox and a ram on euery alter.

¶ The. xxiiii. Chapter.

¶ Balaam prophesieth of the kyngdome of Israel and of the comynge of Christ. Balac is angrie with Balaam. The destruction of the Amalekites, and of the kenytes.

AAnd when Balaam sawe that it pleased the Lorde that he shulde blesse Israel, he went not as he dyd twyse before to sett sothsayinge, but sett hys face towarde the wyldernesse. And Balaā lyfte vp hys eyes, and loked vpō Israel as he laye accordyng to his trybes, and the spirite of God came vpon him. * And he toke vp hys parable and sayde: Balaā the sonne of Beor hath sayde & the man whose eye is open hath sayd: he hath sayde, whyche heareth the wordes of God and seyth the visyons of the almyghtie, and falleth downe with open eyes. * Nu. xxiiii.

Howe goodly are thy tentes o Jacob, and thyne habitacyons o Israel: Euē as the valeyes are they layed abrode, and as gardens by the ryuers syde: as the tentes whyche the Lorde hath pytched, and as cypers trees besyde the waters. ⁂ The water droppeth out ⁂ of his bouket, and hys seed shal be many wa- ℣ ters * and hys kinge shalbe hyer thē Agag, * 1 Reg. xv. And hys kyngdome shalbe exalted. * God ‡ Nu. xxiii. broughte hym out of Egypt: as the strength of an vnicorne is he vnto hym. He shall eate the nacyons hys enemyes, and gnawe theyr bones, & perce thē thorowe with his arowes. * He couched hym selfe, and ☞ laye downe * Gen. xlix. as a lyon, and as a lyoncsse, who shall sterre ☜ hym vp? blessed is he that blesseth the, & cursed is he that curseth the.

And Balac was wroth wyth Balaam, and smote hys handes together, and Balac sayde vnto Balaam: I sent for the to curse myne enemyes, and beholde, thou hast blessed thē this thre tymes. Therfore nowe gett ¶ the quyckly vnto thy place. I thought that I wolde promote the vnto honoure, but lo, the Lorde hath kept the backe frō worshype Balaam answered vnto Balac: tolde I not thy messengers which thou sentest vnto me, * Nu. xxii. sayinge: * If Balac wolde geue me his house full of syluer and golde, I cannot passe the worde of the Lorde, to do ether good or bad of myne awne mynde: But what the Lorde sayeth, that am I compelled to speake. And nowe beholde, I go vnto my people: come therfore, and I wyll aduertise the, what this people shal do to thy folke in the later dayes. And he toke vp hys parable and sayde: Balaam the sonne of Beor hath sayde, the man whose eye is open, hath sayde. He hath sayde that heareth the wordes of God, and hath ꝑ knowledge of the most hye, and beholdeth the visyon of the almyghtie, and that falleth with open eyes: I shall se hym, but not nowe I shall beholde hi, but not nye. * There shall * Math. ii. come a starre of Jacob, and ryse a sceptre of Israel, and shal * smyte the costes of Moab * ii. Regum. & vndermyne all the chyldrē of Seth. * And xiii.a. Edom shalbe possessed, and Seir shall fall to * ii. Regum. the possessyon of theyr enemyes, and Israel viii.d. shall do mankully. Out of Jacob shall come he that shal haue dominiō, and shall destroye the remnannt of the cytie.

And whan he loked on Amalech, he toke ¶ vp his parable, & sayde: Amalech is the fyrst * Exo. xvii. of the nacyons * but hys latter ende shall i. Regum. xv. perysshe

perysh vtterly. And he loked on the kenytes and toke vp hys parable, and sayde: stronge is thy dwellynge place, and thou puttest thy nest in a rocke, Neuertheles the kenyte shalbe roted out, vntyll Assur take the presoner: And he toke vp his parable and sayd: Alas, Who shall lyue when God doeth thys? The shyppes also shall come out of the coste of Italy, and subdue Assur, & subdue Eber, and he hym selfe shall perishe at the last. And Balaam rose vp, and went and returned to hys place: and Balac also went hys waye.

¶The. xxv. Chapter.

¶The people commytteth fornicacyon with the daughters of Moab. Phinehes sleeth Zamri and Cozbi. God commaundeth to kyll the Madianites.

AND Israel dwelt in Sittim, and the people began to cõmitte whoredome with the daughters of Moab, which called the people vnto ꝑ sacrifyce of theyr goddes.

Exo.xxxiij.c * And the people dyd eate, and worshypped theyr goddes, & Israel coupled him selfe vnto ☞ Baal Peor. And the indignacyon of the Lorde was prouoked agaynst Israel, and the Lorde sayde vnto Moses: take all the heades of the people, & hange thẽ vp before the Lorde ☞ agaynst the sonne, that the wrath of the Lordes countenaunce maye be tourned awaye from Israel. And Moses sayd vnto ꝑ iudges of Israel * ↠ euery one slaye hys men that were ioyned vnto Baal Peor.

Nu.xxv.f. ↠

And beholde, one of the chyldren of Israel came and brought vnto his brethren a Madiantish wyfe euen in the syghte of Moses, and in the sight of all ꝑ multitude of the children of Israel, that wepte before the dore of

Exod.xl.f the tabernacle of witnesse. * And when Phinehes the sonne of Eleazar the sonne of Aaron the preaste sawe it, he rose vp oute of the myddes of the companie, and toke a weapon in hys hande, and went after the man of Israel ☞ into the tent, and thrust them thorowe: both the mã of Israel and also the woman, euen thorowe the belly of her. And the

Leui.x.a. plage ceased frõ the chyldrẽ of Israel. * And there dyed in the plage. xxiiii. thousande.

¶ And the Lorde spake vnto Moses saying:

Exo.xxix.f. Num.xxv.f. * Phinehes the sonne of Eleazar the sonne of Aaron the preaste, hath tourned myne anger awaye from the chyldren of Israel, whyle he was gelous for my sake amonge them, that I had not consumed the chyldren of Israel in my gelousye. Wherfore saye: beholde,

Esa.liij.a. * I geue vnto him my couenaunt of peace, and he shall haue it, & his seed after him, euen the couenaunte of the preastes offyce for euer because he was gelous for his Goddes sake, and made an attonement for the chyldren of Israel. The name of ꝑ Israelite whych was slayne with the Madianytyshe wyfe was Zamri the sonne of Salu, a Lorde of an house and kynred of Symeon. And the name of the Madianitish wyfe that was slayne, was Cozbi ꝑ daughter of Zur, a heed ouer the people of an house and kynred of Madian. D

And the Lord spake vnto Moses, saying:

Nu.xxxi.a. * vexe the Madianites, and smyte them, for they trouble you with theyr wyles, wherwith haue begyled you by diseate in the cause of Peor, and in the cause of theyr syster Cozbi the daughter of a Lorde of the Madianites, which was slayne in the daye of the plage for Peors sake.

¶The. xxvi. Chapter.

¶The chyldren of Israel are nombred.

AND it fortuned, that after the plage, ꝑ Lorde spake vnto Moses & vnto Eleazar the sonne of Aaron the preaste, A

Nume.i.a. saynge: * take the nomber of all the multytude of the chyldren of Israel from. xx. yeare and aboue thorowe out theyr fathers houses, all that are able to goo to warre in Israel. And Moses and Eleazar the preast spake vnto them in the feldes of Moab, by Jordane ouer agaynst Jericho, from. xx. yeare and aboue, as the Lorde commaunded Moses & the chyldren of Israel, whan they were come oute of Egypte.

Gen.xlvi.b i. Para. v. a. * Ruben the eldest sonne of Israel. The chyldren of Ruben: Hanoch, of whome commeth the kynred of the Hanochites: and Palu of whom commeth the kynred of the Palutes. Of Hesron, commeth the kynred of the Hesrontes: of Carmi, commeth the kynred of the Carmites. These are the kynredes of ꝑ Rubentes, and they were in nombre. xliii. thousande seuen hundred & thyrtye. And the sonnes of Palu: Eliab. And ꝑ sões of Eliab Nemuel, Dathan and Abiram.

Thys is that Dathã and Abiram, which B were famous in the congregacyõ, & * stroue

Num.xvi.a agaynst Moses and Aaron in the cõpanye of Corah, when they stroue agaynst the Lorde.

Num.xvi.f * And the erth opened her mouth, and swalowed them vp, Corah also was in the death of that multitude, what tyme the fyre consumed two hundred and fyfty men, and they became a sygne: Notwithstonding, the chyldren of Corah dyed not.

And the chyldren of Symeon after theyr kynredes were: Nemuel, of whom commeth ꝑ kynred of the Nemuelites: Jamin, of whõ commeth the kynred of the Jaminytes: Jachin, of whõ commeth the kynred of the Jachinites: of Zareh, commeth the kynred of the Zarehites. And of Saul, commeth the kynred of the Saulites. These are the kynredes of Symeon: euẽ. xxii. thousandes. ii. hundred C

¶ The chyldrẽ of Gad after theyr kynredes were: Zephon, of whom commeth the kynred of the

of the zephonites: Haggi, of whom commeth the kynred of the Haggites: Suni of whom commeth ꝑ kynred of the Sunites: Of Aseni, commeth the kynred of the Asenites: and of Eri, commeth the kynred of the Erites: Of Arod, commeth the kynred of the Arodites. Of Ariel, commeth kynred of the Arielites. These are the kynredes of the chyldren of Gad accordyng to their nombres. xl. thousande and fyue hundred.

* Gene. xxv: viii. a. The children of Juda: Er and Onan * ꝑ Er and Onan dyed in the lande of Canaan. But the children of Juda after theyr kynredes, were: Sela, of whom commeth ꝑ kynred of the Selanites: Phares, of whom commeth the kynred of the Pharesites: zareh, of whom commeth the kynred of the zarehites. And the chyldren of Phares were: Hesron, of whom commeth the kynred of the Hesronites: Hamul, of whō commeth the kynred of the Hamulites. These are ꝑ kynredes of Juda, after theyr nombres. lxxvi thousand and fyue hundred.

The chyldren of Issachar after theyr kynredes, were: Thola, of whom commeth the kynred of the Tholaites: Phuua, of whom cōmeth the kynred of the Phuuaites: of Jasub commeth the kynred of the Jasubytes, of Symron, commeth the kynred of the Simronites. These are the kynredes of Issachar after theyr nombres. lxiiii. thousande, and thre hundred.

D The chyldren of zabulon after theyr kynredes were: Sered, of whom commeth the kynred of the Seredites: Elon, of whom cōmeth the kynred of the Elonites: Jahaleel, of whom commeth the kynred of the Jahaleelites. These are the kynredes of the zabulonites after theyr nombres: threscore thousande, and fyue hundred.

The chyldren of Joseph thorow out their kynredes were: Manasse ꝫ Ephraim. The * Jos. xvii. a chyldren of Manasse: * Machir, of whom commeth the kynred of the Machirites. And Machir begat Gilead, and of Gilead commeth the kynred of the Gileadites. And these are the chyldren of Gilead: Hieser, of whom cōmeth the kynred of the Hieserites: Helech, of whom commeth the kynred of the Helechites: and Asriel, of whom commeth the kynred of the Asrielites: and Sichem, of whom commeth the kynred of the Sichemites: Simida, of whom commeth the kynred of the Simidites: and Hepher, of whom commeth * Jos. xvii. a ꝑ kynred of the Hepherites. And * zelaphead the sonne of Hepher had no sonnes but daughters. And the names of the daughters of zelaphead were: Mahela, Noa, Hagla, Milcha and Thirza. These are the kynredes of Manasse, and the nombre of them. lii. thousande and seuen hundred.

These are the chyldren of Ephraim after theyr kynredes: Suthelah, of whom commeth the kynred of the Suthelahites: Becher, of whom commeth the kynred of the Becherites: Thahen, of whom commeth the E kynred of the Thahenites. And these are the chyldren of Suthelah: Eran, of whom commeth the kynred of the Eranites. These are the kynredes of the chyldren of Ephraim after theyr nombres. xxxii. thousande and fyue hundred. And these are the chyldren of Joseph after theyr kynredes.

These are the chyldren of Ben Jamin after their kynredes: Bela, of whom commeth the kynred of the Belaites: Asbel, of whom commeth the kynred of the Asbelites: Ahiram, of whom commeth the kynred of the Ahiramites: Supham, of whom commeth the kynred of the Suphamites: Hupham, of whom commeth the kynred of the Huphamites. And the chyldren of Bela were, Ard and Naaman, from whence commeth the kynred of the Ardites, and of Naaman the kynred of the Naamites. These are the chyldrē of Ben Jamin after theyr kynredes, and after theyr nombres. xlv. thousande and syxe hundred.

These are the chyldren of Dan after their kynredes: Suham, of whom cōmeth the kynred of the Suhamites. These are ꝑ housholdes of Dā after their kynredes. And the kynredes of the Suhamites were after theyr nōbres. lxiiii. thousande, ꝫ foure hundred.

The chyldren of Aser after theyr kynredes were: Jemna, of whom commeth the kynred of the Jemnites. Jesui, of whom cōmeth the kynred of the Jesuites: Bzia, of F whom commeth the kynred of the Bzites. The chyldren of Bzia were: Heber, of whom commeth the kynred of the Heberites: Malchiel, of whom came the kynred of the Malchielites. And the daughter of Aser was called Sarah. These are the kynredes of Aser after their nombres. liii. thousande and foure hundred. The chyldren of Nephthali, after theyr kynredes were: Jaheziel, of whom came the kynred of the Jahezielites: Guni, of whom came the kynred of the Gunites: Jezer, of whom came the kynred of the Jezerites: Selem, of whō came the kynred of the Selemites. These are the kynredes of Nephthali accordyng to theyr houseloldes, whose nombre is. xlv. thousāde and foure hūdred These are the nombres of the chyldren of Israel: syxe hūdred thousande, and a thousand, seuen hundred and thyrtye.

And the Lorde spake vnto Moses, sayyng: vnto these the lande shalbe deuyded to enherit, accordyng to the nombre of names. * To many thou shalt gene the moare enheritaunce, and to fewe the lesse: to euery tr ybe shall the enheritaunce be geuen accordynge to the nombre therof Notwithstandynge, the lāde

* Num. xxvi. fo. f. Josue. xi.

shalbe

shalbe deuyded by lot, and accordyng to the names of the trybes of their fathers, they shall inherit, accordynge to the lott shall the possession therof be deuyded betwene many and fewe.

G *These are the nombres of the Leuites, after their kinredes: Gerson, of whom came the kynred of the Gersonites: Cahath, of whom came the kynred of the Cahathytes: Merrari, of whom came the kynred of the Merrarites. These are the kynredes of the Leuites: the kynred of þ Libnites, the kinred of the Hebronites: the kinred of the Mahelites: the kynred of the Mulites: the kinred of þ Karabites Cahath begat Amram, & Amrās wyfe was called *Jochebed a daughter of Leui, which was borne vnto Leui in Egipte. And she bare vnto Amram Aaron, Moses, and Mir Jam their syster. And vnto Aaron were borne Nadab and Abihu, Eleazar and Ithamar. *And Nadab and Abihu dyed, when they offered straunge fier before the Lorde. And after theyr nombres, they were *foure and twentye thousande, all males from a moneth olde and aboue.

For they were not nombred amonge the chyldren of Israel, because there was no enheritaunce geuen them amonge the children of Israel. These are the nōbres, when Moses and Eleazar the preast nombred the children of Israel in the playne of Moab, fast by Jordan, ouer against Jericho. And amōg these there was not a man of them, whom Moses and Aarō nombred, when they tolde the chyldren of Israel in the wyldernesse of Sinai. For the Lorde sayde of them: they shall dye in the wildernes: and ther was not left a man of them, saue Caleb the sonne of Jephune, and Josua the sonne of Nun.

¶ The.xxvij. Chapter.

¶ The lawe of the heritage of the daughters of Zelaphead. The lande of promes is shewed vnto Moses: in whose stede is appointed Josua.

And þ daughters of *Zelaphead the sonne of Heber the sonne of Gilead the sōne of Machir the sonne of Manasse, of the kinred of Manasse the sōne of Joseph (whose names were Mahela, Noha, Hagla, Melcha and Thirza) came, and stode before Moses and Eleazar the preest, and before the lordes, and all the multitude by the dore of the tabernacle of witnes, saying: oure father dyed in the wyldernes: and *was not in the companye of them that gathered them selues together against the Lorde in the congregacyon of Corah.

B But & dyed in hys awne synne, and had no sonnes. Wherfore then is the name of our fathers taken awaye from amonge his kinred, because he hath no sonne? *Geue vnto vs therfore a possession among the brethren of oure father.

And Moses brought theyr cause before the Lorde. And the Lorde spake vnto Moses, sayinge: The daughters of Zelaphead speake ryght: thou shalt geue them a possessyon to enherit amonge theyr fathers brethren, & shalt turne the enheritaunce of their father vnto them. And thou shalt speake vnto the chyldren of Israel, sayinge: If a man dye and haue no sonne, ye shall turne his enheritaunce vnto hys daughter. If he haue no daughter, ye shall geue his enheritaunce vnto hys brethren. If he haue also no brethren, ye shall geue his enheritaūce vnto his fathers brethren. And yf his father haue no brethren, ye shall geue his enheritaunce vnto him that is next to him of his kinred, and he shall possesse it. And thys shalbe vnto the C children of Israel & a lawe of iudgement, & as the Lorde hath commaunded Moses.

And the Lorde sayde vnto Moses: *get the vp into this mount Abarim, and behold the lande which I haue geuen vnto the children of Israel. And when thou hast sene it, & thou shalt be gathered vnto thy people also, as Aaron thy brother was gathered. For ye were disobedyent vnto my mouthe in the desert of Sin, in the stryfe of the congregacyon. Neyther dyd ye sanctifye me in the waters before their eyes. *That is the water of stryfe in Cades in the wildernesse of Sin. And Moses spake vnto the Lorde sayinge: let the Lorde God of the spretes of all fleshe sett a man ouer the congregacyon, which maye & go out and in before them, and leade them out and in: that the congregacyon of the Lorde be not as shepe which haue not a shepherde. And the Lorde sayde vnto Moses: take Josua the sonne of Nun, in whom is & the spyrete, and putt thyne handes vpon hym, & set hym before Eleazar the preast, and before all the congregacyon: and geue hym a charge in theyr syght. And put of thy prayse vpō him, that all the companye of the children of Israel maye be obedient. And he shall stāde before Eleazar the preaste, which shall aske councell for hym * & after the iudgement of Urim before the Lorde. And accordyng vnto his worde shall they go out and in, both he and all the chyldren of Israel wyth hym, and all the congregacyon.

And Moses dyd as the Lorde commaūded him: and he toke Josua, and set hym before Eleazar the preaste, and before all the congregacyon: *and put hys handes vpon him, & gaue him a charge, as the Lord commaunded thorowe the hande of Moses.

¶ The.xxviij. Chapter.

¶ What must be offered on euery feast daye.

A

AND the Lord spake vnto Moses saying: Commaũde the children of Israel, and saye vnto them: My offring and my bred for my sacrifyces which are made for a swete sauoure, shall ye obserue in their due season. And ꝑ shalt saye vnto them: * This is the offering which ye shall offer vnto the Lord. ij. lambes of a yere olde without spot daye by daye, for a cõtinuall burntoffering. One lambe shalt thou offer in the morning, and the other at euen. * And therto the tenth part of an epha of floure for a meatofferyng myngled with beaten oyle contayninge the fourth part of an hin. It is a dayly burntofferyng, such as was ordeyned in the mounte Sinai for a swete sauoure a sacrifyce vnto the Lorde. And let the drinckofferyng of the same be the fourth part of an hin for one lãbe, and in the holy place shalt thou cõmaunde the wyne to be powred vnto the Lorde.

* Exo. xxix.

* Num. xv.

B And the other lãbe thou shalt offer at euẽ after the maner of the meatofferyng and the drinckoffering of ꝑ morning: a sacrifice shalt thou offre for a swete sauoure vnto ꝑ Lorde. And on the Sabboth daye two lambes of a yere olde a pece, and without spot, and two tẽth deales of flour for a meatoffering myngled wꝺ oyle, and the drinckofferynge therto. The burntoffering of the Sabboth must be done in the selfe Sabboth, besyde the dayly burntoffering and his drinckoffering.

And in the beginnynge of youre monethes, ye shall offer a burntofferinge vnto the Lord: two yonge bullockes, and a ram, and vij. lambes of a yere olde without spot: and iij. tẽth deales of floure for a meatoffering myngled with oyle for one bullocke, and. ij. tẽth deales of floure for a meatoffering mingled with oyle for one ram. And a tenthdeale of floure myngled with oyle for a meateoffering vnto one lambe, for a burntoffring and a swete sauoure and a sacrifice vnto the Lorde. And their drinckofferynges shalbe C halfe an hin of wyne vnto one bullocke, and the third part of an hin of wyne vnto a ram, and the fourth part of an hin vnto a lambe. Thys is the burntofferynge of the moneth ☞ ☞ in hys moneth, thorowout the monethes of the yere: and one hegoate for a synoffering vnto the Lord shalbe offred, after the dayly burntofferyng and hys drinckoffring.

* Exo. xij. c. Leui. xxiij. a Deute. xvi. a. * And the fourtenth daye of the fyrst moneth, is the passeouer of the Lorde. And in ꝑ fyftẽth daye of the same moneth is the feast: and seuen dayes longe shall vnleuened bred be eate. In the * fyrst daye shalbe an ☞ holy connocacyon, ye shall do no maner of seruile worke therin. But ye shall offer a sacrifyce for a burntofferynge vnto the Lorde. ij. yong bullockes, one ram, and seuen lambes of a yere olde, which are to you wout spot, and let their meatoffering be of floure mingled with oyle: thre tenth deales also shall ye offre for a bullock, and two tenth deales for a ram: one tẽth deale shalt thou offre for euery lambe of the seuen lãbes: and a hegoate for synne to make atonement for you.

* Leui. xxiij. b ☞

Ye shall offer these, besyde the burntofferyng in the morning, which is a contynuall burntsacrifyce. After this maner ye shall offre thorowout the. vij. dayes: the fode of the D sacrifyce for a swete sauoure vnto the Lord. And it shalbe done besyde the dayly burntoffering and his drinckoffreyng. And in the seuenth daye ye shall haue an holy connocaciõ, and ye shall do no seruyle worke. Therfore in the daye of your first frutes, when ye bryng a newe meatoffering vnto the Lorde (accordyng to your wekes) ye shall haue an holy cõuocaciõ, & ye shall do no seruile worke in it: but offer a burntofferynge for a swete sauoure vnto the Lorde two yonge bullockes, a ram, * and. vij. lambes of a yere olde * Leui. xxiij. a pece, with their meateofferynges of floure myngled with oyle, thre tenth deales vnto a bullock, two tẽth deales to a ram, and one tenth deale vnto a lambe thorowout the seuen lambes, and an hegoate to make an atonement for you. This ye shall do ☞ besydes the contynuall burntofferynge, and hys meatofferyng: & they shalbe vnto you without spot, with their drynckofferynges. ☞

The. xxix. Chapter.

What must be offered the eyght fyrst dayes of the seuenth moneth.

AND in ꝑ fyrst daye of ꝑ. vij. moneth ye shall haue an holy cõuocacion: * ye shall do then no seruyle worke. For it is a daye of ☞ blowing vnto you. But ye shall offre a burntoffering for a swete sauoure vnto the Lord: one yong bullocke, one ram, and. vij. lãbes of a yere olde a pece that are pure. And their meatoffering shalbe made of floure mingled with oyle. iij. tenth deales vnto the bullocke, and. ij. vnto the ram: and one tẽth deale vnto one lambe thorowout the. vij. lambes. And an hegoate for synne to make an atonemẽt for you, besyde ꝑ dayly burntoffering of ꝑ moneth & his meatoffering, & besyde the dayly burntoffryng & his meatofferyng, and the drynckofferinges of the same, which must be done accoꝛding vnto the maner of thẽ for a sauoure of swetnes of the sacrifyce of the Lorde.

A * Leui. xxiij. a

* And ye shall haue the tenth daye of that B same seuenth moneth an holy connocacyon: and yet ☞ shall humble youre soules, & shall do no maner worke therin. But ye shall offre a burntofferynge vnto the Lorde for a swete sauoure: one bullocke, a ram, and. vij. lãbes of a yere olde a pece, which shalbe vnto you, without faute. Theyr meatoffering

shalbe

shalbe of floure mingled with oyle.iij. tenth deales to a bullock, and.ij. to a ram, & a tēth deale vnto a lābe, thoꝛowout the .vij. lambes. An hegoate foꝛ synne, besyde the synoffering of atonemēt and dayly burntoffring, and the meate and drinckofferinges ꝓ longe
*Leui.xxiij.f to the same. * And in the fyfteth daye of the
☞ vij.moneth ☞ ye shall haue an holy conuocacyon, and do then no seruyle woꝛcke, and ye shall kepe a feast vnto ꝓ Loꝛde. vij. daies longe. And ye shall offer a burntoffring foꝛ a sacrifice of a swete sauoure vnto the Loꝛd thirtene bullockes, two rams, and fourtene lambes of a yere olde: which shalbe without blemysh. And their meatofferynge shalbe of floure myngled wt oyle .iij. tenth deales vnto euery one of ꝓ .xiij. bullockes. ij. tenth deales to ether of the rams, and one tenth deale vnto eche of ꝓ .xiiij. lābes. And one hegoate foꝛ synne, besyde the dayly burntofferynge with his meate and dꝛinckofferyng.

C And the second daye ye shall offre twelue ponge bullockes. ij. rams. xiiij. yerlyng lambes without spot: and let their meatoffering and dꝛynckeofferynges vnto the bullockes, rams and lambes be accoꝛding to the nombꝛe of them and after the maner. And an hegoate foꝛ synne, besyde the dayly burntofferinge and his meate and dꝛynckofferinges. And the thirde daye ye shall offre .xi. bullockes. ij. rams, and. xiiij. yerling lambes without spot: and let their meate and dꝛinckofferinges vnto the bullockes, rams, and lābes be after the nombꝛe of them and accoꝛdynge to the maner. And there shalbe offred an hegoate foꝛ synne, besyde the dayly burntoffering and his meate and dꝛinckofferynge.

In the fourth daye, ye shall offre ten bullockes, two rams, and fourtene lambes yerlynges and pure: let their meate and dꝛinckofferinges vnto the bullockes, rams & lambes be, accoꝛding to the nombꝛe of them and after the maner. And an hegoate foꝛ synne, besyde the dayly burntofferynge, and hys meate and dꝛinckoffering. In the fyfth daye ye shall offre nyne bullockes, two rams and thirtene lambes of one yere olde a pece without spot. And let their meate and drinckofferinges vnto the bullockes, rams and lambes be accoꝛding to the nombꝛe of them, and after the maner. And an hegoate foꝛ synne, beside the dayly burntoffering and his meat
D and dꝛinckofferynge. And in the syxth daye, ye shall offre eight bullockes, two rams and fourtene yerling lambes without spot. And let their meat and dꝛinckofferinges vnto the bullockes, rams and lambes be accoꝛdynge to the maner. And an hegoate foꝛ synne, besyde the dayly burntoffering, and his meate and dꝛinckofferynges. In the seuenth daye, ye shal offre seuen bullockes, two rams and thirten lambes that are yerlinges and pure. And let their meate and dꝛynckofferynges vnto the bullockes, rams and lambes be accoꝛdyng to their nombꝛe, and after the maner. And an hegoate foꝛ synne, besyde the dayly burntofferynge, and hys meate and dꝛinckofferinge.

In the eight daye, ye shall haue a ☞ collecyon of the leaste vnto you, and ye shall do no seruile woꝛcke therin. But ye shall offre a burntofferinge, a sacrifyce foꝛ a swete sauoure vnto the Loꝛd: one bullock, one ram and seuen yerelynge lambes without spot. Let theyꝛ meat and dꝛynckofferynges vnto the bullocke, ram and lambes be accoꝛdyng to the nombꝛe, and accoꝛdyng to the maner. And an hegoate foꝛ synne, besyde the dayly burntofferynge and hys meate and dꝛynckofferynges.

These thinges ye shall do vnto the Loꝛde in youre festes: besyde youre vowes and frewyllofferynges, in youre burntofferynges, meateofferynges, dꝛyncke offerynges, and peaceofferynges. And Moses tolde the chyldꝛen of Israel all that the Loꝛde commaunded him.

C The.xxx. Chapter.

C Of vowes when they shalbe kept, and when not.

AND Moses spake vnto the heades of the tribes of the childꝛen of Israel, saying: this is ꝓ thig which the Loꝛde hath cōmaunded. * If a man vowe a vowe vnto the Loꝛd, oꝛ swere an oth to bynde his soule: he shall not go back with his woꝛde: but shall fulfyll all that is pꝛoceded out of his mouth. A *Deu.xxiij.d

If a woman also vowe a vowe vnto the Loꝛde, and bynde her selfe beynge in her fathers house in the tyme of her youth, and her father heare her vowe and bonde which she hath made vpō her soule, and holde his peace therto: then all her vowes & bōdes which she hath made vpon her soule shall stande in effect. But and yf her father foꝛbyd her the same date ꝓ he heareth it, none of her vowes noꝛ bondes which she hath made vpon her soule shalbe of value: and ꝓ Loꝛde shall foꝛgeue her, because her father foꝛbade her. 25

If she had an husbande when she vowed oꝛ pꝛonoūced ought out of her lippes, wherwith she bonde her soule, and her husbande heard it and held his peace there at the same daye he heard it, then her vowes and her bondes wherwith she bounde her soule, shall stande in effecte. And yf her husbande foꝛbade her the same daye that he heard it: and made her vowe which she hath vpon her of none effecte, and released the openyng of her lyppes, wherwith she bounde her soule, the Loꝛde shall foꝛgeue her.

But euery vowe of a wedowe and of her C

that is deuozed (ꝑ they haue bosided & their soule withall) shall stande in effect wᵗ them.

If she vowed in her husbandes house, oꝛ bounde her soule with an oth, and her husbande heard it, and helde his peace, and forbad her not, then all her vowes and bondes wherwith she bounde her soule, shall stande. But yf her husbande disannulled them the same daye that he heard them, then nothing ꝑ proceadeth out of her lippes in vowes and bondes (wherwith she bounde her soule) shall stande in effecte: foꝛ her husbande hath lowsed them. And the Lorde shall forgeue her.

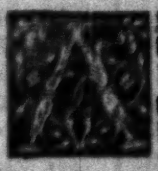
D All vowes and othes that binde to humble the soule, maye her husbande stablysh oꝛ breake. But yf her husbande holde his peace from one daye vnto another, then he stablisheth all her vowes & bõdes which she had vpon her, because he helde his peace the same daye that he heard them: But yf he breake thẽ, & after that he hath heard thẽ, he shall beare her synne him selfe.

These are the ordynaunces whiche the Lorde commaunded Moses, betwene a mã and hys wyfe: and betwene the father and his daughter, beynge yet a damsell in her fathers house.

¶ The.xxxi. Chapter.

¶ The Madianites and Balaam are slayne. The praye is equallye deuyded. A present geuen of Israel.

A And the Lorde spake vnto Moses, sayinge: * auenge the children of Israel of the Madianites, and afterwarde shalt thou be gathered vnto thy people.



And Moses spake vnto ꝑ folke sayinge. Harnelle some of you vnto warre, and let them go vpon the Madianites, and auenge the Lorde of the Madianites. Lett there be chosen a thousãde out of euery tribe of Israel, that out of all ꝑ tribes ye may send some to the warre. And there were taken & out of the thousandes of Israel, twelue thousande prepared vnto warre, of euery trybe a thousande. And Moses sent them to the warre, euen a thousande of euery trybe, and with them, Phineas the sonne of Eleazar the preaste, and & the holy vesselles: and the * trompettes to blowe were in hys hande. And they warred agaynst the Madianites, as the Lorde cõmaunded Moses, & slue all the males. And they slue the kinges of Madian amonge other that were slayne: Namely Eui, and Rehem, zur and Hur and Reba: fyue kinges of Madian wᵗ Balaã the sonne of Beoꝛ, whõ they slue wᵗ the sweard: And the chyldren of Israel toke all the wemen of Madian preſoners, & their chyldren: and spoiled all their catell, and all their flockes, and all their goodes. And they burnt al their cityes wherin they dwelt, and all their castels with fier. And they toke all ꝑ spoyle and all that they coulde catch both of mẽ and beastes. And they broughte the captiues and that which they had take and the spoile vnto Moses and Eleazar the preaste, and vnto the company of the childre of Israel, euen vnto the hoost ꝑ were in the feldes of Moab by Iordan, oueragaynst Jericho.

B And Moses and Eleazar the preast, and all the lordes of the congregacion went out of the hoost against them. And Moses was angrye with the officers of the hoost, with ꝑ captaynes ouer thousandes and ouer hundredes, which came frõ the warre and battayll: and Moses sayde vnto them: Haue ye saued all the wemen alyue? beholde, * these caused the children of Israel thoꝛow & the counceil of * Balaam, to commyt treſpace against the Lorde, in the busynes of Peoꝛ, & there folowed a plage among the congregacion of the Lorde. Nowe therfoꝛe, * sleye all the men children, and the wemen ꝑ haue lien with men fleshly. But all the wemen childre that haue not lyen with men, kepe alyue foꝛ your selues. And ye shall remayne without the hoost seuen dayes, all ꝑ haue kylled any persone: * & all that haue touched any deed body, and purify both your selues and your preſoners, the.iij. daye & the.vij. And sprynkle all your raymentes and all that is made of lynnen, and al wozke of goates heer, and all thinges made of wodd.

C * Nu.xxv.a.
& ij. Pet.ij.
* Iudic.xxi.
* Num.xix.

And Eleazar the preaste sayde vnto the men of warre, which came from the battayll: this is the ordinaunce of the lawe which the Lorde commaunded Moses: Golde, syluer, brasse, and yron, tyn and lead, and all that maye abyde the fier, ye shall make it go thoꝛowe the fier, and it shalbe cleane. Neuertheleſſe, it shalbe sprynkled with sprynkling water. And all that suffreth not the fier ye shall make go thoꝛowe the water. And washe youre clothes the seuenth daye, and ye shalbe cleane. And afterwarde come into the hoost.

D

And ꝑ Lorde spake vnto Moses, sayinge: take the summe of the praye that was take both of the wemen and of catell, thou & Eleazar the preaste, and the auncient fathers of of the congregacyon. And deuyde it into

two

two partes, betwene them ꝓ toke the warre vpon them, and wēt out to battayll: and all the congregacion. And take a pozcyon vnto the Lozde of the men of warre, which went out to battayll: ☞ one soule of fyue hundzed, both of the wemen and of the oxen, and of the asses, and of the shepe: and ye shall take it of theyr halfe, and geue it vnto Eleazar the preast, as an heueoffering of ꝓ Lozd. And of the halfe of the chyldzen of Israel, ꝓ shalt take one pozcion of fyfty, of the wemē, of the oxen, of the asses and of the shepe, and of all maner of beastes: and geue them vnto the Leuites, which wayte vpon the habitacyon of the Lozde.

And Moses and Eleazar the preaste dyd as the Lozde commaunded Moses. And the botye and the praye which the men of warre had caught, was fyxe hundzed thousande, and.lxxv. thousande shepe: and.lxxij. thousande oxen. lxj. thousande asses: and. xxxij. thousande soules of wemen, that had lyen by no man.

And the halfe which was the parte of the that went out to warre, was thze hundzed thousande and seuen and thirtye thousande and. v. hūdzed shepe. And the Lozdes part of the shepe was fyxe hundzed and.lxxv. And the oxen were. xxxvi. thousande, of which ꝓ Lozdes parte was. lxxii. And the asses were xxx. thousande and fyue hundzed, of which the Lozdes parte was. lxi. And the soules of wemen were. xvi. thousande, of whyche ꝓ Lozdes parte was. xxxij. soules. And Moses gaue that summe which was the Lozdes heue offeryng, vnto Eleazar the preaste: as the Lozde commaunded Moses. And the other halfe of the chyldzen of Israel whiche Moses separated from the men of warre, (ꝓ is to wete the halfe ꝓ perteyned ☞ vnto the congregacion) was. iij. hundzed thousande, and. xxxvij. thousande & fyue hundzed shepe: and. xxxvi. thousande oxen: and. xxx. thousand asses, and fyue hundzed and. xvi. thousande soules of wemen. And Moses toke of his halfe that perteyned vnto the chyldzen of Israel, one pozcyon of fyfty, both of ꝓ wemen and of the catell, and gaue them vnto ꝓ Leuites, which wayted vpon the habitacyō of the Lozde, as the Lozde cōmaunded Moses. And the officers of thousandes of the hoofte, the captaynes ouer the thousandes, and the captaynes ouer the hundzedes came forth, and sayde vnto Moses: Thy seruaūtes haue taken the summe of ꝓ men of warre, which are vnder oure auctozyte, and there lacketh not one man of vs. We haue therfore brought a present vnto the Lozde what euery man foūde of iewels of golde, cheyns, bracellettes, rynges, earynges and spāgels, to make an atonement for our soules before the Lozde.

And Moses and Eleazar toke the golde of them, iewels of all maner fashions: And all the golde of the heueoffering that they heued vp to the Lozde, (of the captaynes ouer thousandes and hundzedes) was. xvi. thousande. vij. hundzed and fyfty sycles, for the men of warre had spoyled, euery man for him selfe. And Moses and Eleazar the preest toke the golde of the captaynes ouer ꝓ thousandes and of the captaynes ouer the hūdzedes, & brought it into the tabernacle of witnes, for a memoriall of the chyldzen of Israel before the Lozde.

The. xxxij. Chapter.

To Ruben and Gad and to halfe the tryde of Manasses, is promysed the possessyon beyonde Iozdan eastwarde.

THe chyldzen Ruben and the chyldzen of Gad had an exceadynge greate multitude of catell. And when they sawe the lande of Jazer and the lande of Gilead that it was apte place for catell, the chyldzen of Ruben and the chyldzen of Gad came & spake vnto Moses and Eleazar the preast and vnto the lozdes of the congregacyō, saying: The lande of Ataroth and Dibō, Jazer and Nemrah, Hesbon and Elealeh, Sabam and Nebo and Beon: which contreye the Lozde smote before the congregacyon of Israel: is a lande mete for a catell, and we thy seruaūtes haue catell: wherfore (sayde they) yf we haue founde grace in thy syght, let this land be geuen vnto thy seruaūtes to possesse, and bryng vs not ouer Jozdan.

And Moses sayde vnto the childzē of Gad and of Ruben: shall youre brethren goo to warre, and ye shall syt here? Wherfore discozage ye the hert of the chyldzen of Israel, that they shulde not goo ouer into the lande, which the Lozde hath geuen them? * Thus dyd youre fathers, when I sent them frō Cades Barne to se ꝓ lāde. For when they wēt vp euen vnto the riuer of Escol, and sawe ꝓ lande: they discozaged the hert of the childrē of Israel, that they shulde not go into the lande, which the Lozde hath geuen them.

And the Lozde was wroth the same tyme and sware, saying: * None of the men ꝓ came out of Egipte from twentye yere olde and aboue, shall se the lande which I sware vnto Abzaham, Isaac and Jacob, because they haue not wholy followed me: saue Caleb the sonne of Jephune the Kenesite, and Josua the sonne of Nun: for they haue followed the Lozde. And the Lozde was angry with Israel, and made them wandze in the wildernes fourty yere, vntyll all the generacyon that had done euell in the syght of the Lozde were consumed.

And beholde, ye are rysen vp in youre fathers stede, as an encrease of synfull men,

to augmente the fearce wrath of the Lorde, to Israel warde. For yf ye turne awaye frō after hym, he will yet agayne leaue the people in the wyldernesse, and ye shall destroye all thys folke. And they went nere him, and sayde: we will buylde shepefoldes here for
a oure shepe and for oure catell, and a (walled) cityes for our chyldren. But we our selues will goo ready armed before the chyldren of Israel, vntyll we haue brought them vnto
D their place. And our childzen a (and whatsoeuer
a we maye haue) shall dwell in the fenced cityes, because of the inhabiters of the lande. We wyll not returne vnto oure houses, vntyll the childzen of Israel haue enhereted, euery man his enheritaunce. Neyther will we enheret with them on yonder syde Jordan forwarde, because oure enheritaunce is fallen to vs on this syde Jordan eastwarde.

And Moses sayde vnto them: yf ye will do this thinge, and goo harnessed before the Lorde to warre, and wyll go all of you in harnesse ouer Jordan before the Lorde, vntyll he haue cast out his enemies before him: and vntyll the lande be subdued before the Lorde, then ye shall returne and be without synne before the Lord and before Israel, and this lande shalbe youre possession before the Lorde. But and yf ye wyll not do so, beholde, ye haue synned agaynst the Lord: and be sure, youre synne wyll synde you out.

Nowe therfore, buylde cityes for youre
E childzen, and foldes for your shepe, and do that ye haue spoken. The childzen of Gad and the childzen of Ruben spake vnto Moses, sayinge: thy seruauntes wyll do as my lorde commaundeth. Our chyldren, our wyues, oure shepe and our catell shall remayne
* Iosu.iiij.c here in ỹ cityes of Gilead. But * thy seruautes wyll goo all harnessed for the warre, and vnto battayll before the Lorde, as my lorde sayth.

F And for theyr sakes, Moses commaunded Eleazar the preast, and Josua the sonne of Nun, and the auncient fathers of the trybes of the chyldren of Israel: and Moses saide vnto them: If the childzen of Gad and the childzē of Ruben wyll go with you ouer Jordā, all prepared to fyght before ỹ Lord, then when the lande is subdued before you, ye shall gene them the lāde of Gilead to possesse: but and yf they wyll not go ouer with you in harnesse, they shall haue their possessions amonge you in the lande of Canaam. And the childzen of Gad and the chyldren of Ruben answered, sayinge: As the Lorde hath sayde vnto thy seruauntes, so wyll we
* Iosu.xxij.a do. * We will go harnessed before the Lorde into the lande of Canaan, that the possession of oure enheritaunce maye be on thys syde Jordan.

And Moses gaue vnto the chyldren of Gad and to the childzen of Ruben, and vnto halfe the tribe of Manasse the sonne of Joseph, the kingdome of Sehon kynge of the Amorites, and the kingdome of Og king of Basan, the lāde wᵗ the cityes therof in ỹ coastes and cityes of the coūtrey rounde about.
G And the childzē of Gad buylt Dibon, & Ataroth, & Aroer, and Atroth, Sophan Jaeser, & Jegabea, Bethnimra, & Betharan, fenced cities, & they buylt foldes for the shepe. And the childzē of Ruben buylt Helbon, Eleale,
H Kiriathaim, Nebo, Baal, Meon, & turned their names, & Sibama also: and gaue other names vnto ỹ cityes which they builded. And the childzen of Machir the sonne of Manasse went to Gilead, and toke it, & put out the Amorites that dwelt therin. And
* Deute.iij.b Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelt therin. And * Jahir the sonne of Manasse went and toke the small townes therof, and called them Hauoth Jair. And Nobah went and toke Kenath, and the townes longyng therto, & called it Nobah after his awne name.

¶ The.xxxiij. Chapter.

¶ The iourneys of Israel are nōbred. They are cōmaunded to kyll the Cananites.

A These are the iourneies of the childrē of Israel, which went out of the lande of Egipt with their armyes vnder the hande of Moses and Aaron. And Moses wrote their goinge out by their iourneyes, accordyng to the cōmaundemēt of the Lord: euē these are the iourneyes of their goynge out. They * departed from Rahemses the
* Exo.xij.f xv. daye of the fyrst moneth, on the morowe
* Exo.xij.h after * Passeouer: and the childzen of Israel went out with an hye hande in the syght of all the Egipcyans. For the Egipcyans buryed all their fyrst borne which the Lorde had smyten amonge them. And vpon theyr goddes also the Lorde dyd execution. And ỹ childrē of Israel remoued from Rahemses, and pitched in Socoth.

B And they departed frō * Socoth, and pitched theyr tentes in Ethan, which is in the
* Exo.xiij.b edge of ỹ wildernesse. And they remoued frō Ethan, and turned againe vnto * Pihiroth
* Exo.xiij.d which is before Baal zephō: and pitched before Migdol. And they departed frō ỹ playne of Hiroth: and * went thorowe the mydes of the see in the wildernes, and went. iij. dayes iorney in the wildernes of Ethā, and pitched in Marah. And they remoued from
* Exo.xv.a Marah, and came vnto * Elim, where were twelue fountaynes of water, and. lxx. paulmetrees, and they pitched there.

And they remoued from Elim, and laye fast by ỹ red see. And they remoued from the red see, and laye in the * wildernes of Sin.
* Exo.xvi.a And they toke their iorneye out of the wyldernesse of Sin, and set vp theyr tentes in

Daphka.

Daphka. And they departed from Daphka, and laye in Alus. And they remoued from
* Exo.xvi.a Alus, and laye at * Raphedim, where was no water for the people to drynke. And they
C departed from Raphedim, and pitched in the * wildernes of Sinai.
* Exo.xix.a And they remoued from the desert of Si-
* Nume.xi.g nai, and pitched at the * graues of lust.
And they departed frō the sepulchres of lust,
* Nume.xi.g and laye at * Hazeroth. And they departed frō Hazeroth, and pitched in Rithma. And departed from Rithma, and pitched at Rimon Parez. And they departed from Rimō parez, and pitched in Libna. And they remoued from Libna, and pitched at Risa. And
D they iourneied from Risa, and pitched in Rehelatha. And they went from Rehelatha, and pitched in mount Sapher. And they remoued from moūt Sapher, and laye in Harada. And they remoued from Harada, and pitched in Makeheloth.

And they remoued from Makeheloth, and laye at Tahath. And they departed frō Tahath, and pitched at Tharath. And they remoued from Tharath, & pitched in Mithca. And they went from Mithca, and pitched in Halmona. And they departed from Halmona, and laye at Moseroth. And they departed frō Moseroth, and pitched in Bane Jakan. And they remoued from Bane Jakan, and laye at Horgadgad. And they went frō Horgadgad, and pitched in Jathbatha. And they remoued from Jathbatha, and laye at Abrona. And they departed frō Abrona, and laye at Ezeon gaber. And they remoued from Ezeon gaber, and pitched in the
* Nume.xx.a * wylderneſſe of Sin, whyche is Cades.
E And they remoued from Cades, and pitched in mounte Hor, whiche is in the edge of the lande of Edom. * And Aaron the preast
* Nume.xx.d went vp into mount Hor at the commaundement of the Lorde, and dyed there, euen in
Deu.xxxij.g the fourtyth yere, after the chyldren of Israel were come out of the lande of Egypte, and in the fyrſt daye of the fyfth moneth. And Aaron was an hundred and .xxiij. yere olde when he died in mount Hor. And king Erad the Canaanite, which dwelte in the south of the lande of Canaan, hearde of the comming of the chyldren of Israel.

* Num.xxi.b And they departed from * mounte Hor, and pitched in Zalmona. And they departed from Zalmona, and pitched in Phunun. And they departed from Phunun, and pitched in Oboth. And they departed frō Oboth, and pitched in Jehabarim, and towarde the bor-
F der of Moab. And they departed frō
* Num.xxi.c * Jehabarim, and pitched in Dibon Gad. And they remoued from Dibon Gad, and laye in Almō Diblathaim. And they remoued from Almon Diblathaim, and pitched in the moūtaynes of Abarim before Nabo. And they departed from the mountaynes of Abarim, and pitched in the feldes of Moab, fast by Jordan ouer against Jericho. And they pitched by Jordan, from Beth haiesmoth * *Nu.xxv.a.
vnto the playne of Sittim in the feldes of Moab.

And the Lorde spake vnto Moses in the feldes of Moab by Jordan ouer against Jericho, saying: speake vnto the chyldren of Is- G
*Deu.ix.a. rael, and say vnto them: * when ye are come ouer Jordan to entre into the lande of Canaan, ye shall dryue out all the inhabiters of the lande before you, and destroye all their pictures, and breake asunder all their ymages of metall, and plucke downe all theyr aulters. And possesse the lande & dwell therin, for I haue geuen you the lande to enioye it. And ye shall deuyde the enheritaunce of the land by lot amōge your kynredes, * and *Nu.xxvi.f. geue to the mo the more enheritaūce, and to the fewer the lesse enheritaunce. And youre enheritaunce shalbe in the trybes of your fathers, euery mans enheritaunce in the place where his lot faleth.

* But and yf ye wyll not dryue oute the *Judic.i.c.f and.g. inhabiters of the lande before you, thā those which ye let remayne of thē, shalbe prickes in youre eyes, and dartes in your sydes, H and shall vexe you in the lande wherin ye dwell. Moreover, it will come to passe, that I shall do vnto you, as I thought to do vnto them.

C The.xxxiiij. Chapter.

C The coastes and borders of the lande of promesse. Certayne men are assygned to deuyde the lande.

AND the Lorde spake vnto Moses, saying: cōmaunde the chyl- A
dren of Israel, and saye vnto them: when ye come into the lāde of Canaan, this is the lande that shall fall vnto your enheritaūce, the lande of Canaā with her coastes. And
* Josu.xv.a. * your southquarter shalbe frō the wildernes Sin alonge by the coaste of Edom, so that youre southquarter reache vpon the syde of the salt see eastwarde: & fet a compasse from the south vp to Acrabim: and reache to Zinna. And go out from the south to Cades Barne, & go out also to Hazar Adar, and go alonge to Azmon: and fet a compasse agayn from Azmon vnto the ryuer of Egipte, and shall go out at the see.

And let youre westquarter be the greate B
see: let the same see be your westcoaste. And this shalbe youre northquarter: ye shall cōpasse youre border from the greate see vnto mount Hor. And from mount Hor, ye shall describe youre border, tyll it come vnto Hemath, and the ende of the coaste shalbe at Zedada, and the coaste shall reache out to Ziphron, and go oute at Hazar Enan. This

shalbe your nozthquarter.

And ye shall compasse your eastquarter from Hazarenan to Sephā. And the coast shall go downe from Sepham to Ribla on
C the east syde of Ain. And the same bozder shall descende and go out at the syde of the see of Cenereth eastwarde. And then go downe alōge by Jozdane, & leaue at the salt see. And thys shalbe your lāde with the coastes therof rounde aboute.

And Moses commaunded the chyldzen of Israel sayenge: thys is the lande whyche ye shall enherit by lot, and which the Lozde commaunded to geue vnto nyne trybes and an halfe: * foz the tribe of the childzē of Ruben accozdyng to the housholdes of theyz fathers, and the trybe of the chyldzen of Gad accozdyng to theyz fathers housholdes, and halfe the trybe of Manasse, haue receaued theyz enheritaūce. Two trybes and an halfe haue receaued their enheritaūce on the other syde of Jozdan, oueragaynst Jericho eastwarde.

* Nu.xxxii.f

D And the Lozde spake to Moses, sayinge: These are the names of the men, which shall deuyde the lande vnto you: Eleazar the preaste, and Josua the sonne of * Nun. And ye shall take also a Lozde of euery trybe, when ye deuyde the lande. The names of the men are these: Of the tribe of Juda, Caleb the sonne of Jephune. Of the trybe of the chyldzen of Simeon, Semuel the sonne of Amiud. Of the trybe of Ben Jamin, Elidad the sonne of Cislon. Of the trybe of the chyldzen of Dan, the lozde Bucki, the sonne of Jagli. From amonge the childzen of Joseph foz the trybe of the chyldzen of Manasse, the lozde haniel, the sonne of Ephod. Of the trybe of the chyldzen of Ephzaim, the lozde Camuel the sonne of Siphtan. Of the tribe of the sonnes of zabulon, the lozde Palzaphan the sonne of Pharnach. Of the trybe of the chyldzen of Jsachar, the lozde Elithiel the sonne of Asan. Of the trybe of the sonnes of Aser, the lozde Ahihud the sonne of Salomi. Of the trybe of the childzen of Nepthali, the lozde Peda El, the sonne of Ammihud. These are they whom the Lozd commaunded to deuyde the enheritaūce vnto the chyldzen of Jsrael in the lande of Canaan.

*Deu.iii.d. Josue.xiiii.a

¶ The.xxxv. Chapter.

¶ Vnto the Leuites are geuen cyties and suburbes. The cyties of refuge. The lawe of manslaying. Foz one mans witnes shall no man be condemned.

AND the Lozde spake vnto Moses in the feldes of Moab by Jozdan, oueragaynst Jericho, sayinge: commaunde the chyldzen of Jsrael, that they geue vnto the Leuites of the enheritaunce of theyz possession, * cyties to dwell in. And ye shall geue also vnto the cyties of the Leuites, suburbes hard by theyz cityes rounde about them. The cyties shall they haue to dwell in, and the suburbes foz theyz catell, and foz theyz possession and all maner of beastes of theyzs. And the suburbes of the cyties which ye shall geue vnto the Leuites, shall reache from the wall of the cytie outwarde, a thousande cubytes rounde about. And ye shall measure without the cytie of the eastsyde, two thousande cubytes. And of the southsyde, two thousande cubytes. And of the westsyde, two thousande cubytes. And of the nozthsyde, two thousande cubites also: and the cytie shalbe in the mydes. And these shalbe the suburbes of the cyties.

* Josue.xxi.

And from amonge the cyties whyche ye shall geue vnto the Leuytes, * there shall be syxe cyties foz refuge, which ye shall appointe to that intent, that he which kylleth, maye flye thyther. And to them ye shal adde xlii. cyties mo: so that all the cyties whyche ye shall geue the Leuites, maye be. xlviii, with theyz suburbes. And these cities which ye shall geue, shall be out of the possession of the chyldzen of Jsrael. They that haue many, shall geue many. But of them that haue fewe, ye shall take fewe. Euery one shall geue of hys cities vnto the Leuites, accozdynge to ꝑ enheritaūce which he enheriteth.

And the Lozde spake vnto Moses, sayenge: speake vnto the chyldzen of Jsrael and saye vnto them: * whā ye be come ouer Jozdane into the lande of Canaan, ye shall appoynte you cyties to be cyties of refuge foz you: that he whych sleeth a soule vnwares, maye flye thyther. And the cytie shalbe to flye from the auenger of blonde, that he whyche kylleth dye not, vntyll he stande before the congregacion in iudgement. And of these syxe fre cyties whyche ye shall geue ye shall gyue three on thys syde Jozdan, and three in the lande of Canaan. And these syxe fre cyties shalbe a refuge both foz the chyldzen of Jsrael, and foz the straunger, and foz hym that dwelleth amonge you: that all they which kill any persone vnwares, maye flye thyther.

* Deu.iii.a Josue.xx.a

* And yf any mā smyte another with an instrument of yron that he dye, then is he a murtherer, and shall dye foz it. Jf he smyte hym wyth a throwynge stone that a man maye dye with, and yf he dye, he that smote hym is a murtherer, let the same murtherer be slayne therfoze. Oz yf he smyte him with
C a handweapon of wodde that a man maye dye with, then yf he dye, he is a murtherer: let the murtherer be slayne therfoze.

The iustice of blonde shall slape the murtherer:

therer: whan he meteth hym, he maye slaye hym. But yf the thrust at hym * of hate, or hourle at him with layinge of wayte, that he dye, or smyte hym with hys hande of enuye that he dye, he that smote him shall dye, for he is a murtherer. The iustice of bloude shall slaye ꝑ murtherer, as soone as he findeth hi. Deu. xix.c.

But and yf he pulshed hym by chaunce and not of hate, or cast at him with any maner of thynge and not of layinge of wayte: or cast any maner of stone at him (that a man maye dye with) and sawe hym not. And he cast it vpon hym and he dye, and was not hys enemye, nether sought him any harme. Thē the congregacyon shall iudge betwene the slayer and the executer of bloude in soche cases. And the congregacyō shall delyuer the slayer out of the hande of the auēger of bloude, and the congregacyon shall reltore hym agayne vnto the cytie of hys refuge, whether he was fledd. And he shall byde there * vnto the deathe of the hye preaste, which was anoynted with holy oyle. Iohn.xx.b.

D But ꝑ yf the slayer come without the borders of his preuileged cytie whether he was fledd, yf the auēger of bloud fynde him without the borders of hys fre towne, and slaye the murtherer, he shal be gyltlelle, because he shulde haue bydden in hys fre towne vntyll the deeth of the hye preaste, and after ꝑ deeth of the hye preaste to retourne agayne vnto the lande of his possellion. These commaundementes shalbe a lawe vnto you, for youre generacions in all youre dwellynges.

☞ Whosoeuer kylleth ☜ a soule, ꝑ same ꝑ mā slayer must be slayne him selfe * thorowe witnelles. Nether shall one witnesse answere to put a man to death. Moreouer, ye shall take none amendes for the lyfe of the murtherer which is worthy to dye: But he shall be put to death. Also ye shall take no money of hym that is fled to a fre cytie, that he shulde come agayne, and dwell in the lāde, before the death of the hye preaste. And se that ye polute not the lande which ye shall dwell in: for blond ☜ defyleth the lande. And the lād can none other wyse be clensed of the bloude that is shed therin, but by the bloude of hym that shed bloude. Defyle not therfore the lande which ye shall inhabyte, for I am in the myddes therof: euen I the Lord dwell amōg the chyldren of Israel. ☞ Deu.xxii.a & xix.b

¶ The. xxxvi. Chapter.

¶ An order for the mariage of the daughters of Zelaphead. One of the trybes maye not marye wyth another.

AND the auncient fathers of the chyldren of Gilead the sonne of Machir the sonne of Manasse of the kynred of the chyldrē of Joseph, came forth & spake before Moses and the prynces, and auncyent fathers of the chyldren of Israel, and sayde: * The Lorde commaunded my Lord, to geue the lāde to enheret by lotte * Nu.xxvi.f. to the chyldren of Israel. And my Lorde cōmaunded in gods behalfe, to geue the enheritaunce of * zelaphead oure brother vnto hys * Nu.xxvii.a daughters. Whom yf any of the sonnes of the other trybes of Israel take to wyues, then shall they? enheritaunce be takē from the enheritaunce of oure fathers, and shall be put vnto the enheritaūce of the tryb which they are receaued into: and shalbe taken from the lotte of oure enheritaūce. And when the yere of iubelye of the chyldren of Israel commeth then shall they? enheritaūce be put vnto the enheritaunce of the trybe wherin to they are receaued: and so shall they? enheritaūce be taben awaye from the enheritaunce of the trybe of oure fathers. B

And Moses commaunded the chyldren of Israel accordynge to the worde of the Lorde sayinge: the chyldren of the trybe of Joseph haue sayd well. This therfore doeth the Lorde commaunde the daughters of zelaphead sayinge * let them be wyues to whom they * Nob.f.b. and.bb.c. thē selfe thynck best, onely to the kynred and trybe of they? father shall they marye, so shal not the enheritaunce of the chyldrē of Israel remoue from trybe to trybe, whan the chyldren of Israel abyde euery man in the enheritaunce of the trybe of his fathers. And euery daughter that possesseth any enheritaunce in any trybe of the chyldren of Israel, shalbe wyfe vnto one which is of the kynred of the trybe of her father, that the chyldren of Israel maye enioye euery man the enheritaunce of hys father. Neyther ought the enheritaunce to go from one trybe to another: but euery one of the trybes of the chyldren of Israel, must abyde in hys awne enheritaunce.

And as the Lorde commaunded Moses euen so dyd the daughters of zelaphead. And Mahela, Thirza, Hagla, Milcha and Noa were maryed vnto they? fathers brothers sonnes, which were of the kynred of the chyldren of Manasses the sonne of Joseph: and so they? enheritaunce remayned in the trybe of the kynred of they? father. D

These are the commaūdementes & lawes which the Lorde commaunded by the hande of Moses, vnto the chyldren of Israel in the feldes of Moab by Jordane ouer agaynst Jericho.

¶ The ende of the fourth boke of Moses, called in the Hebrue Vaiedabber: and in the Latin: Numeri.

¶ The fyfth boke of Moses called in the Hebrue: elle paddebarim, & in the Latin. Deuteronomium.

¶ The fyrst Chapter.

¶ A briefe rehersall of thynges done before.

These be ꝑ wordes which Moses spake vnto all Israel, on the other syde Jordan in the wildernesse, in ꝑ plaine ouer agaynst ꝑ redd see, betwene Pharan and Tophel, Labā, Hazeroth and Dizahab, cleuē dayes iourney frō Horeb vnto Cades barne, by mount Seir. And it fortuned the fyrst daye of ꝑ eleuenth moneth in ꝑ fortieth yere, that Moses spake vnto the chyldrē of Israel accordinge vnto all that the Lorde had geuē him in cōmaundemēt vnto thē, after that he had smytē * Sehon the kynge of the Amorites which dwelt in Hesbon, and Og kyng of Basā which dwelt at Astaroth in Edrai. * Num.xxi.c

On the other syde Jordan in the lande of Moab, began Moses to declare thys lawe sayinge: the Lorde oure God spake vnto vs in Horeb saying: Ye haue dwelt lōge ynough in this mount. departe therfore & take youre iourney, and go vnto the hyll of the Amorites and vnto all places nye there vnto: both vnto the playne, and hylles and dales: to the south, to the sees syde, to the lande of Canaā, and vnto Libanon: euen vnto the greate ryuer Euphrates. Beholde, I haue set the land before you: goo in and * possesse the lande whych the Lorde sware vnto youre fathers Abrahā, Isaac and Jacob, to geue vnto thē and their seede after them. * Gene.xv.d. and. xvii.b.

And I spake vnto you the same season sayinge: I am not able to beare you my selfe alone. For the Lorde youre God had multiplyed you: and beholde, ye are thys daye as the starres of heauen in nombre (the Lorde God of youre fathers make you a thousande tymes so many moo as ye are, and blesse you as he hath promysed you) howe can * I my selfe alone, beare the combraunce, charge and stryfe that is amonge you: bringe (from amonge you) men of wysdome and of vnderstandynge, and experte, accordynge to youre * Exo.xviii.c

tribes, and I wyll make them rulers ouer you. And ye answered me and sayde: that whyche thou hast spoken is good for vs to do. And out of youre tribes I toke the captaynes, (men of wysdome and that were experte) and made them rulers ouer you: captaynes ouer thousandes & ouer hundredes ouer fyftye and ouer ten, and officers amōge youre tribes.

And I charged youre Judges that same tyme saying: heare the cause of your brethrē and * iudge ryghteously betwene euery mā and hys brother, and the straunger that is with hym. Se that ye knowe no (☞ faces in Judgemēt: * but heare the small as well as the greate, and be afrayed of no man, for the iudgement is Gods. And the cause that is to * harde for you, bringe vnto me, and I will heare it. And I commaunded you the same season, all the thynges whyche ye shulde do. And when we departed frō Horeb, we went thorowe all that greate and terrible wyldernesse, as ye haue sene alonge by the waye of the hyll of the Amorites, as the Lorde oure God commaunded vs, and came to Cades Barne. And I sayde vnto you: Ye are come vnto the hyll of the Amorites, which ꝑ Lorde oure God wyll geue vnto vs. Beholde, the Lorde thy God hath set the lande before the: goo vp and conquere it, as the Lorde God of thy fathers hath sayde vnto the * feare not, neither be discouraged. But ye came vnto me euery one and sayde * we wyll sende mē before vs, to searche vs oute the lande, and to bringe vs worde agayne, what waye we must go vp by, & vnto what cyties we shall come. And the sayinge pleased me well, and I toke twelue mē of you, of euery tribe one, whych departed, and went vp into the hye cōtrey, and came vnto the ryuer Escoll, and serched it out, & toke of the frute of the lande (to declare the pleasauntnesse therof) in their hādes & brought it vnto vs, and brought vs worde agayne, & sayde: it is a good lande, whych the Lorde oure God doth geue vs. * Exo.xviii.c * Deut.i.a * Num.xiii.a

Notwithstandynge ye wolde not consente to goo vp, but were disobedient vnto the mouth of the Lord youre God, and murmured in youre tentes, & sayde: because the Lorde hateth vs, therfore hath he brought vs out of the lande of Egypte, to deliuer vs into the hāde of the Amorites, and to destroye vs. Howe shal we goo vp? Oure brethrē haue discouraged oure herte, sayinge: * the people is greater & taller then we, and haue cyties greate and walled euen vp to heauen, & moreouer we haue sene the sonnes of the Enakims there. * Deu.ix.a

And I sayde vnto you: dreade not, nor be afrayed of the. The Lorde youre God which goeth before you, he shall fyghte for you, accordynge to all ꝑ he dyd vnto you in Egypte before

before youre eyes. In the wylderneſſe also thou haſt ſene howe that the Lorde thy God bare the, euen as a man doth beare hys ſonne, in all the waye whyche ye haue gone by, vntyll ye came vnto thys place. And yet in this thyng ye dyd not beleue the Lorde youre God. he went in the waye before you, to ſerche you out a place to pytche youre tentes in, * in fyre by nyght, ℣ ye myghte ſe what waye to go, and in a cloude by daye.

Exo.xiij.d.

And the Lorde hearde the voyce of youre wordes, and was wroth, ℣ ſware, ſayinge: * there ſhall not one of theſe men and of this froward generacyon ſe ℣ good lande which I ſware to geue vnto youre fathers, ſaue Caleb the ſonne of Jephune, he ſhall ſe it * and to hym wyll I geue ℣ lande that he hath trodden vpon, and to his chyldre, becauſe he hath folowed the Lord ✻ (wonderfull was that indignacyon agayn the people, ſeynge that) * the Lorde was angrye wythme lykewyſe for youre ſakes, ſaying: ℣ alſo ſhalt not go in thither. But Joſua the ſonne of Nun which ſtandeth before the, he ſhall go in thither. Bolden hym therfore, for he ſhal cauſe Iſrael to inheret ℣ lande. * Moreouer youre chyldre, which ye ſayde ſhulde be a praye, and youre ſonnes which in that daye had no knowlege bet wene good and euell, they ſhall goo in thither, and vnto them will I geue it, and they ſhall enioye it. But as for you, turne youre face, and take youre iourneye into the wilderneſſe: euen by the waye of the reade ſee. Then ye anſwered ℣ ſayde vnto me: * We haue ſynned agaynſt the Lorde: we wyll go vp and fyghte, accordynge to all that the Lord oure God cõmaũded vs. And when ye had gyrde on euery mã his weapõs of warre, beholde, ye were ready to goo vp into the hyll. And the Lorde ſayde vnto me: ſaye vnto thẽ, that they go not vp, and that they fyghte not, for I am not amõg you: leſt ye fall before youre enemyes I tolde you therfore, and ye wolde not heare, but diſobeyed the mouth of the Lorde, ℣ went preſumptuouſly vp into the hyll.

Gen.xlviij.b. Num.xiij.b. Deu.i.g. Num.xiij.d. Deu.ix.c Gene.xx.c & xxxvij.c. Num.xiiij.f. Num.xiiij.g Deu.i.

And the Amorites whych dwelt in that hyll, came out agaynſt you, and chaſed you (as bees vſe to do) ℣ ſmote you in Seir, euen vnto Horma. And ye came agayne, ℣ wepte before the Lorde: but the Lorde wolde not heare youre voyce, nor geue you audience. * And ſo ye abode in Cades a longe ceaſon, according vnto the tyme that ye remayned in other places.

Num.xx.a

The.ii. Chapter.

That whych was done from the tyme they departed from Cades barne, vnto the batell agaynſt the kynges Sehon and Og.

When we * tourned oure face, ℣ toke oure iourney into ℣ wyldernesſe euen by the waye of the read ſee as the Lorde ſpake vnto me. And we compaſſed mount Seir a longe tyme. And the Lord ſpake vnto me, ſayinge: Ye haue cõpaſſed thys mountayne longe ynough, tourne you northward. And warne thou the people ſayinge: Ye ſhall go thorowe the coaſt of youre brethren the chyldren of Eſau whyche dwell in Seir, ℣ they ſhalbe afrayed of you: Take ye good hede vnto your ſelues therfore. Ye ſhall not prouoke them, for I wyll not geue you of their lande, no not ſo moche as a fote bredth * becauſe I haue geuen mounte Seir vnto Eſau to poſſeſſe ye ſhall bye meat of thẽ for money to eate, and ye ſhall procure water of them for money to drynke. For the Lorde thy God hath bleſſed the in all the workes of thy hande. He knewe thy entrynge into this greate wyldernesſe this .xl. yeres, and the Lorde thy God hath bene with ℣, ſo that thou haſt lacked nothynge.

Gen.xxxvi.b Mach.i.a

And when we were departed from oure brethren the chyldren of Eſau whych dwelt in Seir, the playne waye from Elath ℣ from Ezion Gaber, we turned ℣ went by ℣ waye of the wylderneſſe of Moab. And the Lorde ſayde vnto me: * Thou ſhalt not fyghte agaynſt the Moabites, nether prouoke thẽ to battell, for I wyll not geue the of their lande to poſſeſſe: becauſe I haue geuẽ Ar vnto the chyldren of Loth to poſſeſſe. The terrible people the * Emims dwelt therin in tymes paſt, a people great, manys tall, as the Enakims: whych alſo were taken for giauntes as the Enakims: whõ the Moabites call Emims. The Horims dwelt in Seir before tyme, whoſe poſſeſſyon the chyldren of Eſau occupyed, and deſtroyed thẽ before them, ℣ dwelt in their ſtead: as Iſrael dyd vnto the lãde of his poſſeſſiõ, which ℣ Lorde gaue thẽ. Nowe ryſe vp (ſayd I) ℣ get you ouer the ryuer Zared: ℣ we wẽt ouer the ryuer Zared. The ſpace in whych we came from Cades barne vntyll we were come ouer the ryuer Zared, was xxxviij. yeres: vntyll all the generacyon of ℣ men of warre were waſted out frõ amonge the hoſt, as the Lorde ſware vnto thẽ. * For in dede the hande of the Lorde was agaynſt them, to deſtroye them from amõge the hoſt, tyll they were conſumed.

Deu.ij.b. Gen.xiij.d. Deu.ij.c. Num.xxi.f. Num.xxi.c. and.xxvi.g.

And ſo it came to paſſe, that all the mẽ of warre were conſumed and deed from amonge the people. And the Lorde ſpake vnto me, ſayinge: Thou ſhalt go thorow Ar the coaſt of Moab thys daye: and whan thou cõmeſt nye vnto the chyldren of Ammon, thou ſhalt not laye ſege vnto them, ner moue warre agaynſt thẽ. For I wyll not geue the of ℣ lãde of the chyldren of Ammon a poſſeſſyon, but I haue geuen it vnto the chyldren of Loth to poſſeſſe. That alſo is takẽ for a land of giaũtes, and giauntes dwelt therin in olde tyme, whom the Ammonites call zãzummims. * A people that was great, many, ℣ talle, as the Enakims.

Deu.iij.a

Enakims. But the Lord destroyed them before them, & they succeaded the in the inheritaunce & dwelt in theyr stеade: as he dyd for
*Ge.xxxvi.b the childzen of *Esau, which dwell in Seir: whan he destroyed the Horyms before them they conquered theyr possessyon, and dwelt in theyr stеade vnto this daye. And the Auims which dwelt in Hazarim euen vnto Aza, the Caphthorym which came out of Caphthor destroyed them, and dwelt in theyr stеade.

E Ryse ye vp therfore, and take youre iourney ouer the ryuer Arnon. Beholde, * I
* Nu.xxi.f.g haue geuen into thy hande Sehon the Amorite kyng of Hesbon, and his lande. Go to therfore and conquere, and prouoke hym to battell. This daye wyll I begynne to sende the feare and dreade of the, vpon all nacions that are vnder all the heauen: so that they whych heare speake of the, shall tremble and quake before the.

And so I sent messengers out of the wyldernesse of Kedemoth vnto Sehon kynge of
* Num.xxi.c. Hesbon, with wordes of peace, sayinge: * I
Deute.ii.c wyll go thorowe thy lande. I wyll go alоge
F by the hye waye: I wyll nether turne vnto ỹ ryghte hande nor to the lefte. Thou shalt sell me meate for money for to eate, and geue me drinke for money for to drinke. Onely graũt me, that I maye go thorowe on my fote (as the childzen of Esau which dwell in Seir, & the Moabites whych dwell in Ar, dyd vnto me) vntyll I be come ouer Jordan, into ỹ lande which the Lorde oure God geueth vs.

But Sehon the kynge of Hesbon wolde not let vs passe by him, for the Lord thy God hardened his spyrte, & made his herte tough, because he wolde delyuer him into thy hãde, as it is come to passe thys daye.

And the Lorde sayde vnto me: beholde, I haue begonne to set Sehõ and his lande before the: go to and conquere, and possesse his
* Nu.xxi.e. lande. * Then both Sehon & all hys people
Deute.xxix.b came out agaynst vs to fyght at Jaza. And
G the Lorde set him before vs, & we smote him and hys sonnes and all hys people.

And we toke all his cyties ỹ same season, and slue the men, wemen and childzen of all the cyties, and let nothynge remayne, saue ỹ catell onely we caught vnto oure selues, and the spoyle of the cyties which we toke, from Aroer which is by the brinke of the ryuer of Arnõ, & frõ the cytie that is in the ryuer, vnto Gilead: there was not one cytie to stroge for vs. The Lorde oure God delyuered all vnto vs: onely vnto ỹ lande of the childzen of Ammon thou camest not, nor vnto euery place of the ryuer Jabock, nor vnto the cyties in the moũtaynes, nor vnto whatsoeuer the Lorde oure God forbade vs.

¶ The. iii. Chapter.

¶ Thynges that chaunced from the victorye of the two kynges Sehon and Og vnto the Institucyon of Josue in Moses stеade.

When we turned & wẽt vp the waye A
to Basan. * And Og the kynge of * Num.xxi.
Basan came out agaynst vs: he and Deute.xxix.
all hys people to battel at Edzai. And the Lord sayde vnto me: feare him not, for I wyll delyuer hym, & all his people and hys lande into thy hande, and thou shalt do vnto him, as thou dyddest vnto Sehon kinge of the Amorites, which dwelt at Hesbon. And so the Lorde oure God delyuered into oure handes, Og also the kynge of Basan and all hys folke. And we smote him, vntyll none was lefte hym alyue.

And we toke all his cyties the same season (nether was there a cytie which we toke not from them) euẽ thre score cyties thorow out all the regiõ of Argob, the kyngdome of Og in Basan. All these cyties also were made stronge with hye walles, gates and barres, besyde vnwalled townes a greate meanye. And we vtterly destroyed them, as we dyd vnto Sehon kynge of Hesbon, bringyng to nought all the cyties, with men, wemen and childzen. But all the catell and the spoyle of the cyties, we caughte for oure selues.

And thus we toke the same season, out of B
the hande of two kynges of the Amorites, the lande that was on the other syde Jordan, from the ryuer of Arnon vnto mount Hermon (whych Hermon the Sidons call Syrion, and the Amorites call it Senyr) all the cyties that laye in the playne, and all Gilead and all Basan vnto Salecha and Edzai, cytyes of the kyngdome of Og in Basan. For onely Og kynge of Basan remayned of the remnaunt of the gyauntes, whose bed was a bed of yron. And is it not yet at Rabah amonge the childzen of Ammon? ix. cubytes doth the length therof conteyne, and foure cubytes the breadth of it, after the cubite of a man. And so we conquered this lande the same tyme, from Aroer whych is by the ryuer
* Nu.xxi. of Arnon, vnto halfe mount Gilead, * & the
Deute. cities therof gaue I vnto the Rubenites and Josue. Gaddites. And the rest of Gilead and all Basan of the kyngdome of Og, gaue I vnto the halfe trybe of Manasse: euen all the rygyon of Argob with all Basan: which is called the lande of gyauntes. Jair the sonne of Manasse toke all the region of Argob vnto the coastes of Gesuri and Maachati, and called the C
after hys owne name: Basan Hauoth Jair vnto thys daye. And I gaue Gilead vnto Machir. And vnto the Rubenites and Gaddites I gaue halfe Gilead vnto the ryuer of Arnon, halfe the valey & beyonde, euen vnto the ryuer Jabock, which is the border of the childzen of Ammon: the playne also (of the wyldernesse) and Jordã and the coast therof, frõ Ceneroth euen vnto the see whych is in the playne, euen the salt see vnder the sprynges of the hyll, eastwarde.

* And

* And I commaunded you the same tyme sayinge: the Lorde youre God hath geuen you thys lande to enioye it: ye shall go harnessed before youre brethren the chyldren of Israel, all that are mete for the warre. Youre wyues onely, youre chyldren, and youre catell (for I wote that ye haue moche catell) shall abyde in youre cyties which I haue geuen you, vntill the Lorde haue geuē rest vnto youre brethren as well as vnto you, and vntyll they also haue conquered the lande, whyche the Lord youre God hath geuē them beyonde Iordan: and then shall ye returne agayne, euery man vnto hys possession which I haue geuen you.

* And I warned Iosua the same tyme sayinge: thyne eyes haue sene all ꝑ the Lorde youre God hath done vnto these two kinges euē so shall he do vnto all kyngdomes whyther thou goest. Ye shall not feare them, for the Lord youre God, he shall fyghte for you.

And I besoughte the Lorde the same tyme sayinge: O Lorde God, thou hast begonne to shewe thy seruaunte thy greatnesse and thy myghtye hande, for els where is there a God in heauē or in erth, that can do after thy workes and after thy power: let me go ouer and se the good lande that is beyonde Iordā, that goodly ☞ mountayne, and Libanon. * But the Lorde was angrye wyth me for youre sakes, and wolde not heare me. And ꝑ Lorde sayed vnto me: be content, speake no moare vnto me of this matter. * Get the vp into the toppe of the hyll, and lyfte vp thyne eyes westwarde, northwarde, southwarde, and eastewarde, and beholde it wyth thyne eyes, for thou shalt not go ouer thys Iordā. But charge Iosua: and courage him, & boldē him. * For he shal go before this people, and he shall deuyde vnto them the lande whyche thou shalt se. And so we abode in the valye ouer agaynst the houle of Peor.

¶ The.iiii. Chapter.

¶ An exhortacyon to gene diligent hede vnto the lawe. Images maye not be made to worshippe. The thre cyties of refuge.

AND now herke O Israel vnto the ordinaunces and lawes which I teache you, for to do thē, that so ye maye lyue & go in and cōquere the lande, which ꝑ Lord God of youre fathers geueth you. * Ye shall put nothinge vnto the worde which I commaunde you, nether do ought therfrom, that ye maye kepe the commaundementes of the Lord youre God which I commaunde you. Youre eyes haue sene what the Lorde dyd vnto Baal Peor * for all the men that folowed Baal Peor, the Lorde youre God hath destroyed from amōge you. But ye that cleue vnto the Lorde youre God, are alyue euery one of you this daye. Behold I haue taught you ordinaunces and lawes, soch as the Lorde my God commaunded me, that ye shulde do euen so in the lande, whether ye go to possesse it.

Kepe them therfore and do them, for that is youre wysdome & vnderstandynge in the syghte of the nacyons: that they maye heare all these ordinaunces, and saye: Surely it is a wyse and vnderstandynge people: it is a greate nacyon. For what other nacyon is so greate, that Goddes come so nye vnto: as ꝑ Lorde oure God is nye vnto vs, in all thynges * as oft as we call vnto him? Ye, & what nacyon is so greate, that hath ordinaunces & lawes so righteous, as all this lawe whyche I sett before you this daye?

Take hede to thy selfe therfore, and kepe thy soule diligently, that thou forget not the thynges which thyne eyes haue sene, & that they departe not out of thyne harte, all the dayes of thy lyfe: but * teache them thy sonnes & thy sonnes sonnes: Specially the daye that thou stodest before the Lord thy God in Horeb, when the Lord sayed vnto me: gether me the people together, and I wyll make thē heare my wordes, ꝑ they maye lerne to feare me all the dayes that they shall lyue vpō the erth * and that they maye teache their chyldren: ye came * and stode also vnder the hyll, and the hyll burnt with fyre: euen vnto the myddes of heauen, & there was darcknesse, clowdes & myst. And the Lorde spake vnto you out of the myddes of the fyre, & ye herde the voyce of the wordes * but sawe no ymage, saue herde a voyce onely.

And he declared vnto you his couenaunt which he cōmaunded you to do, euen. x. verses, which he wrote vpon two tables of stone. And the Lorde commaunded me that same season, that I shulde teach you ordinaūces and lawes, which ye ought to do in the lande whether ye go to possesse it.

☞ Take therfore good hede vnto youre selues as pertaynynge vnto youre soules, for ye sawe no maner of ymage in the daye that the Lorde spake vnto you in Horeb out of the myddes of the fyre: lest ye marre youre selues and make you a graue ymage and picture of eny maner of fygure: the lykenesse of man or woman, the lyckenesse of any maner of beast that is on the erth, or the lykenesse of any maner feathered foule that flyeth in the ayre, or ꝑ lykenesse of any maner worme that creepeth on the erth, or the likenesse of any maner fysshe that is in the waters beneth ꝑ erth. * Ye and lest thou lyfte vp thyne eyes vnto heuen and when ꝑ seyst the sonne, the moone and the starres with all the hoost of heauen, shuldest be destraued, and shuldest worshippe and serue the thynges, which the Lorde thy * God hath made to serue all nacyons vnder the whole heauen.

But the Lorde hath taken you, & brought you out

you out of the yron fornace: euen out of Egypte, to be vnto him a people and enheritaunce, as ye be this daye. Furthermoare, ℣ Lorde was angrye with me for youre sakes, and sware, that I shulde not go ouer Jordā, and that I shulde not go in vnto that good land, which the Lorde thy God geueth the to enheritaunce. * But I must dye in thys land, and shall not go ouer Jordan. But ye shall go ouer, and conquere that good lande.

* Deuter. xxxiii. b.

D Take hede vnto youre selues, that ye forgett not the appoyntemēt of the Lorde your God whyche he made with you, and that ye make you no grauen ymage, or any pycture, that the Lorde thy God hath forbydden the. * For the Lorde thy God is a consumynge fyre, and a gelouse God.

3 Hebr. xii. g

If thou dost beget chyldre & childrēs childrē, & whan ye haue dwelt in the lāde, ye do wikedly, & make any maner of grauē * ymage, and worke euell in the syghte of the Lorde thy God, to prouoke him to anger, I call heauen and erth to recorde agaynst you thys daye, that ye shall shortely perish from of the lande, whether ye go ouer Jordan to possesse it: ye shall not prolonge youre dayes therin, but shall veterly be destroyed And the Lorde shall skater you amonge the nacyons, and ye shalbe lefte fewe in nombre amonge the people, whether the Lorde shall bringe you: and there ye shall serue goddes, whyche are the worke of mans hāde, wood and stone, which neither se, nor heare, nor eate, nor smell.

* Jerem. xxv. c.

E * And there thou shalt seke the Lorde thy God: & shalt fynde hym, yf thou seke hym w all thyne herte, and with all thy soule. Whan thou are in tribulacyon, and when all these thynges (that be here spoke of) are come vpō the eue in the later dayes, thou shalt be obedient vnto his voyce. * For the Lorde thy God is a mercyfull God: he will not forsake ℣, neither destroye ℣ * nor forget ℣ appoyntement of thy fathers, which he sware vnto them.

* Deu. xxx. c.

* Leu. xxvi. g

For aske of the dayes that are past, which were before the fence the daye ℣ God created man vpon the erth, and (aske) from the one syde of heauen vnto the other, yf euer there came to passe soch a greate thing, or whether any soche lyke thynge hath bene herde. Dyd euer a nacyon heare the voyce of God speakynge out of the myddes of a fyre, as thou hast herde, and yet lyued: ether whether God assayed to go and take hym a people from amonge nacyons thorowe tēptacions, signes wondres, warre, a myghtie hande, a * stretched out arme, and thorowe greate syghtes, accordynge vnto all that ℣ Lord youre God dyd vnto you in Egypte before youre eyes?

* pl. cxxxvi. b

Unto the it was shewed, ℣ thou myghtest knowe, howe that the Lorde he is God, and that there is none other but he. * Out of heauen he made the heare his voyce, that he myght nourter the, and vpon erth he shewed the hys greate fyre, & thou heardest his wordes out of the myddes of the fyre. And because he loued thy fathers, he chose they seed after them, and brought the out ☞ in his syght, & with his myghtie power out of * Egipte: to thrust out nacyons greater & myghtyer then thou, before the, and to bringe the in, & to geue the their lande to enheritaunce: as it is come to passe thys daye.

* Exod. xiii.

Understande therfore thys daye, & turne it to thyne hert, that the Lorde, he is God in heauen aboue, and vpō the erth beneth: nether is there any other. Thou shalt kepe therfore his ordinaunces, and hys commaundementes which I commaunde the thys daye, that it maye go well with the and with thy chyldre after the, & that thou mayst prolonge thy dayes vpō the erth, which the Lord thy God geueth the thy lyfe longe.

* Then Moses seuered three cyties on the other syde Jordan towarde ℣ sonne ryspnge, that he shulde flye thyther, which had kylled hys neyghboure vnwares, & hated hym not in tyme past, & therfore shulde flye vnto one of the same cyties, and lyue: Namely, Bezer in the wyldernesse, euen in the playne contre of the trybe of Ruben: and Ramoth in Gilead of the trybe of Gad, and Golan in Basan of the trybe of Manasse.

G * Nu. xxxv. Deu. xix.

And so thys is the lawe which Moses set before the chyldren of Israel. These are the witnesse, statutes, and ordinaunces, whych Moses tolde the chyldre of Israel after they came out of Egypte, on the other syde Jordan, in the valey ouer agaynst the house of Peor, in the lande of Sehon kynge of the Amorites which dwelt at Hesbō: whom Moses and the chyldren of Israel * smote, after they were come out of Egypte, & conquered hys lande, & the lande of Og kynge Basan two kynges of the Amorites, whych were on the other syde Jordan towarde the sonne rysynge: from Aroer whych is by the banche of the ryuer Arnon, vnto Mount ☞ Syon whych is Hermon, and all the playne on the other syde Jordan eastwarde: euen vnto the see, which is in the playne vnder the spryngis of the hyll.

* Nu. xxi.

¶ The. v. Chapter.

¶ The ten commaundermentes.

AND Moses called all Israel, & sayed vnto thē. Heare O Israel the ordinaunces & lawes which I speake in youre eares this daye, that ye maye lerne them, and fullfill them in dede The Lorde oure God made an apoyntment with vs in Horeb. The Lorde made not this bonde with oure fathers, but with vs: euen with vs, which are all here alyue thys daye.

A

The

The Lorde talked with you face to face in the mount, oute of the myddes of the fyre. And I stode betwene the Lorde and you the same tyme, and shewed you the worde of the Lorde. For ye were afrayed at the syght of the fyre, and went not vp into the mount, & he sayed * I am the Lorde thy God, which brought the oute of the lande of Egypte frō the house of bondage. Thou shalt haue none other goddes in my presence.

* Thou shalt make the no grauen ymage of any maner of lykenesse þ is in heauē aboue and that is in erth beneth, and that is in the waters benethe the erth. Thou shalt nether bowe thy selfe vnto them, nor serue thē, for I the Lorde thy God, am a gelouse God, visytinge the wyckednesse of the fathers vpon the chyldren, euen in the thyrde & fourth generacyon, amonge thē that hate me: & shewe mercye vpon thousandes, amōge them that loue me, and kepe my commaundementes.

* Thou shalt not take the name of þ Lord thy God in vayne: for the Lorde wyll not holde him gyltlesse, þ taketh his name in vayne. Kepe the Sabboth daye, that thou sanctifye it, as the Lorde thy God hath cōmaunded the * Syxe dayes thou shalt laboure and do all that thou hast to do, but the seuenth daye is the Sabboth of the Lorde thy God: thou shalt not do any worke, thou and thy sonne, thy daughter, thy seruaunte and thy mayde, thyne oxe and thyne asse, and all thy catell, and the straunger that is within thy gates, that thy seruaunte & thy mayde maye rest as well as thou. Remembre, that thou wast a seruaunte in the lande of Egypt, and howe that the Lorde thy God brought the out thence thorowe * a myghtye hande and a stretched out arme. For whyche cause the Lorde thy God commaunded the, to kepe the Sabboth daye.

Honoure thy father and thy mother, as the Lorde thy God hath commaunded the: þ thy dayes maye be prolonged, & that it maye go well with þ in the lande, which the Lorde thy God geueth the.

Thou shalt nol slaye.

Thou shalt not breake wedlocke.

Thou shalt not steale.

Thou shalt not beare false witnesse agaynst thy neyghboure.

Thou shalt not luste after thy neygbores wyfe: þ shalt not couet thy neyghbours house, hys felde, hys seruaunte, or hys mayde, hys oxe, hys asse, or ought that thy neyghboure hath. These wordes the Lorde spake vnto all your multitude in the mount out of the myddes of the fyre, cloude and darcknesse, with a greate voyce, added nomore therto, and wrote them in two tables of stone, and delyuered them vnto me.

And it fortuned, that whan ye herde the voyce out of the myddes of the darcknesse, & sawe that the hill dyd burne with fyre, ye came vnto me with the captaynes of youre tribes and youre elders: and ye sayde: beholde, the Lorde oure God hath shewed vs his glorye and his greatnesse, & * we haue herde his voyce out of the myddes of the fyre: we haue sene thys daye, that God doth talke wyth a man, and he yet lyueth. Nowe therfore, why shulde we dye, that thys greate fyre shulde consume vs? If we heare the voyce of the Lorde oure God any moare, we shal dye. For what flesshe hath hit bene, that euer harde the voyce of the lyuynge God speakinge out of the myddes of the fyre (as we haue done) and yet dyd lyue? Go thou and here all that the Lorde oure God sayeth, and tell thou vnto vs all that the Lorde oure God sayeth vnto the * and we wyll heare it and doit.

And the Lorde harde the voyce of youre wordes when ye spake vnto me, & the Lorde sayde vnto me: I haue herde the voyce of the wordes of thys people which they haue spoken vnto the, they haue well sayed all þ they haue spoken. * Oh þ ther were such an hert in thē þ they wolde feare me, & kepe all my commaundementes alwaye, that it myghte go wel with them, and with theyr chyldren for euer. Go and saye vnto them: gett you into youre tētes agayne, but stande thou here by me, and I wyll tell the all the commaundementes, ordinaunces and lawes, which thou shalt teache them, that they maye do them in the lande which I geue them to possesse.

Take hede therfore, that ye do in dede as the Lorde youre God hath commaūded you, & * turne not asyde: ether to the ryghte hāde or to þ lefte: but walke in all þ wayes which the Lorde youre God hath commaūded you, that ye maye lyue, and that it maye go well with you, and that ye maye prolonge youre dayes, in the lande which ye shall possesse.

¶ The. vi. Chapter.

¶ The lawe of God maye not be forgotten.

These are the cōmaundementes, ordinaunces and lawes whych the Lorde youre God cōmaunded me to teach you that ye might do them in the lande whether ye go to possesse it: namely, þ thou myghtest * feare the Lorde thy God, and kepe all hys ordinaunces and hys cōmaundementes whych I commaunde the: thou and thy sonne, and thy sonnes sonne all dayes of thy lyfe, that thy dayes maye be prolōged. Heare therfore, O Israel, and take hede, that thou do therafter, that it maye go well with the, and that ye maye encrease myghtely, euē as the Lorde God of thy fathers hath promysed the a lande, that floweth wyth mylcke and hony.

& heare

B

‡ Marc.xii.c * Mat.xxii.b Marke.xii.c. Luke.x.c

‡ Deute.vi.b.

Heare O Israel, the Lorde oure God is Lorde only, and * thou shalt loue the Lorde thy God with all thyne harte, & with all thy soule, & with all thy might. ‡ And these wordes which I cõmaunde the thys daye, shalbe in thine herte, and thou shalt thewe thẽ vnto thy chyldren, and shalt talke of them when þ art at home in thyne house, and as thou walkest by the waye, and when thou lyest doune, and when thou rysest vp: and thou shalt bynde thẽ for a sygne vpon thine hande. And they shalbe warnynges betwene thyne eyes and thou shalt write them vpõ the postes of thy house and vpon thy gates.

C

‡ Deute.x.d. Math.iii.b. Luke.iii.b.

And whẽ the Lorde thy God hath brought the into the lande, whych he sware vnto thy fathers, Abrahã Isahac and Jacob, and geueth the greate & goodly cyties which þ bylded not, houses full of all maner of goodes which thou fyllest not, and welles dygged which thou dyggedest not, vineyardes & oliue trees which thou plantedst not, and when thou hast eaten & art full: Then beware, lest thou forget the Lorde, whyche brought the oute of the lande of Egypt from the house of bondage. ‡ Thou shalt feare the Lorde thy God, & serue him, and ☞ swere by his name

☞ Se that ye walcke not after straũge goddes: the goddes of the nacyons which are aboute you. For the Lorde thy God is a gelouse God amonge you, lest the countenaũce of the Lorde thy God be mened to wrath agaynst the, and destroye the from of the erth.

‡ Math.iiii.b ↠

‡ Ye shall not tempte the Lorde your God as ye dyd ↠ in the tentacyon. But kepe the commaundemẽtes of the Lorde youre God, and hys witnesses and his ordinaũces which he hath commaunded the, and thou shalt do that which is right and good in the syghte of the Lorde: that thou mayst prosper, and that thou mayst go in, and cõquere that good lãde whyche the Lorde sware vnto thy fathers, to cast oute all thyne enemyes before the as the Lorde hath sayed.

D

* Deu.vi.d.

* And whẽ thy sonne asketh the in tyme to come, sayinge: What meaneth these witnesses, ordinaũces & lawes, which the Lorde oure God hath cõmaunded you? Then thou shalt saye vnto thy sonne: We were Pharaos bondmen in Egypte, and the Lorde brought vs out of Egipte with a myghtie hãde. And the Lorde shewed signes & wondres greate & euell vpõ Egypte, vpon Pharao & vpon all hys housholde, before oure eyes, but brought vs oute from thence: to bringe vs in, and to geue vs the lande which he sware vnto oure fathers. And he hath commaunded vs, to do all these ordinaunces, and to feare the Lorde oure God, for oure welth all the dayes of our lyfe, as it is come to passe thys daye. Moreouer thys shalbe oure ryghteousnes before the Lorde oure God, yf we take hede & kepe all these commaundmentes, as he hath commaunded vs.

The.vii. Chapter.

The Israelites maye make no couenaunt with the Gentyles. They must destroye their Idolles. Idolatrers must be slayne.

When the Lorde thy God hath brought the into the lande whyther þ goest to possesse it, & hath cast out many nacions before the: namely, the hethites, the Gergesites, þ Amorites, the Cananites, þ Pherezites, the Heuites & the Jebusites, seuẽ nacyons greater, and myghtier than thou * and whẽ the Lorde thy God hath smytten them before the, thou shalt smyte them, & vtterly destroye them, and make no couenaunt with them, nor haue compassyon on them. Thou shalt make no mariages with them, nether geue thy daughter vnto hys sonne, nor take hys daughter vnto thy sonne. For they wyll disceaue thy sonne, that he shuld not feare me and they shall serue straũge goddes, and then wyll the wrath of the Lorde ware whote agaynst you, and destroye you shortly.

* Exo.xxiii. and.xxxiiii.

But thus ye shall deale with them: * Ye shall ouerthrowe theyr alters, & breake doune theyr pylers, cut doune theyr groues, and burne theyr grauẽ ymages with fyre. * For thou art an holy nacyon vnto the Lorde thy God ‡ the Lorde thy God hath chosen the, to be a seuerall people vnto hym selfe, aboue all nacyons that are vpon the erth. It was not because of the multitude of you aboue all nacyous, that the Lorde had lust vnto you and chose you, seynge ye were fewest of all nacyous. But because the Lorde loued you, and because he wolde kepe the * othe whyche he had swozne vnto your fathers, therfore hath the Lorde brought you oute of Egypte thorowe a myghtie hande, & delyuered you out of the house of bondage: euen from the hande of Pharao kynge of Egypte.

* Deu.xxvi.c. ‡ Exo.xix.c. 1. Pet.ii.b. ‡ Exo.xxxiii.c

* Exo.xiii.c

Understãde therfore, that the Lorde thy God he his God, & that a true God * whych kepeth poyntmẽt and mercy vnto them that loue hym & kepe his commaundementes, euẽ thorowe out a thousande generacyons: and rewardeth thẽ that hate him ☞ before hys face, so that he bringeth them to naught, and doth not deferre þ tyme, but rewardeth him that hateth hym, before his face. Kepe þ therfore the commaundementes, and ordinaũces and lawes, which I cõmaunde the this daye that thou do them.

* Exo.xiii.c. and.xxiii.

D

* If ye herken vnto these lawes, and obserue & do them, the Lorde thy God also shall kepe vnto the þ poyntement, and the mercy which he sware vnto thy fathers. He wyll loue the, & blesse the, & multiplye the: he wyll also blesse the frute of thy wombe, and the frute of

frute of thy londe, thy corne, thy wyne and thyne oyle, & the frute of thine are, & the flockes of thy shepe in the lande, which he swarē vnto thy fathers to geue the. Thou shalt be blessed aboue all nacyons: there shalbe nether man nor woman vnfrutefull amonge you, nor any thing vnfrutefull amōge your catell. ¶ Moreouer þ Lorde will * take awaye from the all maner infirmityes, and will put none of the euell diseases * of Egypte (whiche thou knowest) vpon the, but wyll sende them vpon all them that hate the.

Thou shalt cōsume all the nacions which the Lorde thy God shall deliuer the: thyne eye shall haue no pytie vpon them, nether shalt thou serue theyr goddes, for that shalbe thy decaye. If thou saye in thyne hert: these nacyons are moo than I, howe can I cast them out? * Thou shalt not feare them, but remēbre, what the Lorde thy God dyd vnto Pharao and vnto all Egypte: the greate temptacyons whych thyne eyes sawe, and the sygnes, and wondres, and the myghtye hande and stretched out arme, where thorowe the Lorde thy God brought the out: euē so shall the Lorde thy God do vnto all the nacyons, of whom thou art afrayed.

* ¶ Moreouer the Lorde thy God will sende hornettes amonge them vntyll they that are lefte, and hyde them selues from the, be destroyed. Thou shalt not feare them, for the Lorde thy God is amōg you, a myghtie God and a terrible. For the Lorde thy God wyll put out these nacyons before the by a lytle & a lytle * thou mayst not cōsume them at once, lest the beastes of the felde encrease vpon the. But the Lorde thy God shall geue them ouer before the, and shall destroye thē with a myghtie tempest, vntill he haue brought thē to naught. * And he shall delyuer theyr kynges in to thyne hāde, and thou shalt destroye their name from vnder heauen. There shall no man be able to stande before the, vntyll þ haue destroyed them. The grauē ymages of theyr goddes shalt thou burne wyth fyre, & * couet not the golde and syluer that is on thē, nor take it vnto the, lest thou be snared ther in. For it is an abhominacyō before the Lorde thy God. Bryng not therfore abhominacyō in to thyne house, lest thou be ☞ a damned thynge, as it is: but vtterlye defye it and abhorre it, for it is a damned thynge.

¶ The. viii. Chapter.

¶ Moyses putteth the Israelites in remembraunce what God hath done to them in the wylderneſſe.

ALl the commaundmētes whych I commaunde the thys daye, shall ye kepe for to do thē, that ye maye lyue and multiplie and go in, and possesse the lāde whyche the Lorde sware vnto your fathers. And thou shalt thynke on all the waye, which the Lorde thy God ledd the thys. xl. yeare in the wylderneſſe, for to hūble the, & to proue the, & to wete what was in thyne herte, whether thou woldest kepe hys commaundmētes or no, he * humbled the, and suffred the to hongre, and fedd the with Manna, whych nether thou nor thy fathers knewe of, to make the knowe, that † a man doth not lyue by bread only: but by euery * (worde) that proceded out of the mouth of the Lorde, doth a man lyue. ℞ * Thy raymēt waxed not olde vpō the, nether dyd thy fote swell these. xl. yeares.

Thys also shalt thou consyder in thyne herte, that as a man nourtereth hys sonne, euen so the Lorde thy God nourtereth the. Therfore shalt thou kepe the cōmaundemētes of the Lorde thy God, that thou walke in his wayes, and feare hym. For the Lorde thy God bryngeth the into a good lande, a lande in the whych are ryuers of water, and fountayns and sprynges that sprynge out of valeyes and hylles: a lande wherin is wheat & barly, vyneyardes, frygtrees and pōgranates: a lande wherin is oyle olyue and honie: a lande, wherin thou shalt eate bread wythout skarcenesse, nether shalt thou lacke anye thynge: a lāde * whose stones are yron, & out of whose hylles þ shalt dygge brasse. When thou hast eaten therfore and fylled thy selfe, thou shalt blesse the Lorde thy God in þ good lande, whych he hath geuen the.

Beware, that thou forgett not the Lorde thy God, that thou woldest not kepe hys cō ℂ maundmentes, hys lawes & his ordinaūces whych I commaunde the thys daye * yee & when thou hast eaten, and fylled thy selfe, & hast bylt goodly houses & dwelt therin, and when thy beastes, and thy shepe are waxed manye, and thy syluer & golde is multiplied, and all that þ hast is encreased, then beware, lest thyne herte ryse & thou forgett the Lorde thy God, whych brought the out of the lāde of Egypte, and from the house of bondage, & whych was thy gyde in the greate and terrible wylderneſſe (wherin were) fyrye serpentes, scorpions, and drouth without any water. But he brought out water for the, euen out of the rocke of flynt: he fedd þ in the wylderneſſe wyth Manna, whych thy fathers knewe not, euen for to hūble the, and to proue the, and that he myght so do the good at thy later ende.

Lest thou shuldest saye in thyne herte * my power & the might of myne awne hāde hath prepared me thys abundaunce: But remembre the Lorde thy God, howe þ it is he which geueth the power to get substaūce, for to make good the promesse whych he sware vnto thy fathers, as thys daye doth wytnesse.

And yf thou forget the Lorde thy God, and walke after straūge * goddes, and serue them

* Exo. xv. d. Num. xi. d.
† Mat. iiij. a.
℞
* Deu. xxix. a
Job. xxviij. a
ℂ
* Nu. xv. c. f. 1. Cor. x. a.
* 1. Reg. ii. d.
℞
* Deu. viii. d.

them, & worshype them, I testifye vnto you this daye, that he shall surely perysh. As the nacions whych the Lorde destroyeth before you, euē so ye shall perysh, because ye wolde not be obedient vnto the voyce of the Lorde youre God.

¶ The.ix. Chapter.

¶ They are forbydden to trust in theyr awne strength.

1 Heare O Israel, ¶ passest ouer Jordan thys daye, to go in, and conquere nacyons greater & myghtier then thy selfe: cyties greate and walled vp to heauen, a * people greate and tall, euen the chyldren of the Enakims, whych thou knowest of, and of whō thou hast herde saye: who wyll stāde before the chyldren of Anack? Understande therfore thys daye, that the Lorde thy God is euen he whych goeth ouer before the as a (deuourynge and) a consumynge fyre, he shall destroye them and he shall brynge thē downe before thy face. He shall cast them out, & brynge them to nought quickly, as the Lord hath sayed vnto the.

* Num.xiii.c

(v) deuourynge and

4 Speake not thou in thyne hert (after that the Lord thy God hath cast them out before the) sayinge: for my rygh teousnes the Lorde hath brought me in, to possesse thys lande. Nay, but for the wyckednesse of these nacyons the Lorde hath cast them out before the. 5 It is not for thy righteousnes sake or for thy ryght hert, that thou goest to possesse theyr lāde. * But for the wyckednesse of these nacions, the Lorde thy God doth cast them out before the, euē to performe the worde, which the Lorde thy God sware vnto thy fathers, Abraham, Isahac and Jacob.

* Leui.xx.d.

6 Understande therfore that it is not for thy rygh teousnes sake, that the Lorde thy God doth geue the thys good lande to possesse it seynge thou art a stiffenecked people. 7 Remēbre & forget not, howe thou prouokedest the Lorde thy God in the wyldernesse, sence the daye ¶ thou dyddest departe out of the lāde of Egypte vntyll ye came vnto thys place, ye haue rebelled agaynst the Lord. * Also in Horeb ye angred the Lorde, so that the Lord was wroth wyth you, euē to haue destroyed you, whan I was gone vp into the mount, to receaue the tables of stone, the tables of appoyntment, whych the Lorde made with you. And I abode in the hyll.xl. dayes & .xl. nyghtes, whan I nether dyd eate bread nor dranke water. * And the Lord delyuered me two tables of stone, wryten with the fynger of God, & in them was accordynge to all the wordes which the Lorde sayed vnto you in the mount out of the myddes of the fyre in the daye, of the gatherynge together.

* Exo.xvii.b and.xxxii.d.

* Deu.xxxi.d

10 And whē the .xl. dayes & .xl. nyghtes were ended, the Lorde gaue me the two tables of stone, the tables of the couenaunt, and the Lorde sayde vnto me. * Vp, & get the downe quickely frō hence, for thy people which thou hast brought out of Egypte, haue marred all. They are turned anōce out of the waye, whiche I commaūded them, and haue made thē a molten ymage. 11 Furthermore, the Lord spake vnto me sayinge: I haue sene thys people, and beholde, it is a styffenecked people, let me alone, that I maye destroye thē, and put out the name of them frō vnder heauen, and I wyll make of the a myghtie nacyon, & greater than they be.

* Exo.xxxii

12 And I turned me, and came downe from the hyll (euen from the hyll that burnt wyth fyre) and the two tables of the appoyntmēt were in my handes. 13 And I loked, & beholde, ye had synned agaynst the Lorde your God, & had made you a molten calfe, and had turned anōce out of the waye whyche the Lord had commaūded you. * 14 And I toke the two tables and cast them out of my two handes, and brake them before youre eyes. * And I fell downe flat before the Lorde: euen as at the fyrst tyme, and .xl. dayes & .xl. nyghtes I dyd nether eate bread nor drincke water, because of all youre synnes, whych ye synned, in doynge wyckedly in the syght of the Lord in that ye prouoked hym vnto wrath. 15 For I was afrayed that for the wrath & feruentnesse wher wyth the Lorde was moued agaynst you, he wolde haue destroyed you. But the Lorde herde me at that tyme also.

* Exo.xxxii

* Exo.xxxiiii.b and. xxxiiii.d

16 The Lorde was very angrye wyth Aarō also, euen to haue destroyed hym: & I made intercessyon for Aaron also the same tyme. 17 And I toke youre synne * the calfe whych ye had made and burnt hym with fyre, & stamped hym & grounde hym a good, euen vnto final dust. And I cast the dust therof into the brooke, that descēded out of the mounte. 18 Also at the burnynge, * at the tentacyon, and at the sepulchres of lust ye angred the Lord, lykewyse when the Lorde sent you from Cades Barne, sayinge, go vp, and conquere the lande which I haue geuē you * ye disobeyed the mouth of the Lorde youre God, and nether beleued him, nor herkened vnto his voyce. 19 Ye haue bene disobedient vnto the Lorde, sence the daye that I knewe you.

* Exo.xxxii

D

* Num.xiii.

* Deu.ix.a

20 And I fell downe flat before the Lord .xl. dayes, and .xl. nyghtes whiche I laye there, for the Lorde sayde, that he wolde destroye you. 21 I made intercessyon therfore vnto the Lorde, and sayed: * O Lorde God, destroye not thy people & thyne enheritaunce, whych thou hast delyuered thorow thy greatnesse, and which thou hast brought out of Egypte thorowe a myghtie hand. 22 Remēbre thy seruauntes Abraham, Isahac and Jacob, and loke not vnto the stoburnesse of this people, nor to theyr wickednesse & synne: lest the lāde whence

whence thou broughteſt the, ſaye: The Lorde is not able to bringe them in to the lãde, whych he promyſed them: and becauſe he hated them, therfore hath he caryed them out, to ſlaye them in the wylderneſſe. Beholde, they are thy people, and thyne enheritaũce, whyche thou broughteſt out in thy myghtie power and in thy ſtretched out arme.

¶ The.x. Chapter.

¶ The renuynge of the tables. An exhortacion to geue hede to the lawe.

A Exo.xxxiiii.a

IN the ſame ceaſon the Lorde ſayde vnto me * bewe ye two tables of ſtone lyke vnto the fyrſt, and come vp vnto me in to the mount, & make the an Arcke of wood, & I will wryte in the tables, the wordes that were in the fyrſt tables which thou brakeſt, & thou ſhalt put them in the arcke. And I made an arcke of ſethim wood, and hewed two tables of ſtone * like vnto the fyrſt, and went vp in to the mountayne, haunynge the two tables in myne hande.

a Exo.xxxvii.c

Exo.xxxiiii.d And he wrote in the tables * accordynge to the fyrſt wrytynge (the ten verſes whiche the Lorde ſpake vnto you in the mount out of the myddes of the fyre, in the daye of the gatherynge together) and the Lorde gaue the vnto me. And I departed, and came downe

a Deu.xxxi.f from the hyll, and * put the tables in the arcke which I had made: and there they be, as the Lorde commaunded me.

B

a Nu.xxxiii.d

a Num.xx.d. * And the chyldren of Iſrael toke their iourney from Beroth of the chyldren of Jaakan to Mo)ſera, where * Aaron dyed, and was buryed, and Eleazer hys ſonne became preaſt in hys ſtead: From thẽce they departed vnto Gadgad: & from Gadgad to Jathbath a lãd which hath riuers of water. * At the ſame ceaſon the Lorde ſeparated the tribe of Leui to beare the arcke of the appoyntment of the Lorde, & to ſtande before the Lorde, & to miniſtre vnto hym & to bleſſe in his name vnto thys daye. * Wherfore the Leuites haue no parte nor enheritaũce wyth their brethren: But the Lorde is their enheritaunce, as the Lorde thy God hath promyſed them.

a Nu.xxxiii.xxxiii. and.xxxv.

a Deu.xviii.a

C

a Deu.ix.d. * And I tarryed in the mount, euen as at the fyrſt time, xl. dayes and xl. nyghtes, and the Lorde herkened vnto me at that tyme alſo, & the Lorde wolde not deſtroye the. And the Lorde ſayde vnto me: vp, and go forth in the iourneys before the people, that they maye go in, and conquere the lande which I ſware vnto their fathers, to geue vnto them.

a Deu.vi.a And nowe Iſrael, what doth the Lorde thy God require of the * but to feare the Lorde thy God, and to walke in all hys wayes, to

a Deuit.vi.b. Math.xxii.d Iohn.xiii.d * loue hym, and to ſerue the Lorde thy God with all thyne herte & with all thy ſoule: Namely, that thou kepe the commaundmentes of the Lorde, and hys ordinaunces whych I cõmaunde the thys daye, for thy welth. Beholde, heauen and the heauen of heauens is the Lordes thy God, and the erth wyth all that therin is: Notwythſtondynge, the Lorde had a luſt vnto thy fathers to loue the, and choſe their ſeed after them, euen you, aboue all nacyons, as thou ſeeſt thys daye.

D

a Deu.xxx.b. * Circumcyſe therfore the foreſkynne of youre harte, and be no more ſtiffnecked: For the Lorde your God, is God of Goddes, and Lorde of Lordes, a greate God, a myghtye and a terrible * whych regardeth no mans perſon nor taketh gyfte: he doeth ryght vnto the fatherleſſe & wedowe, and loueth the ſtraunger, to geue hym fode and rayment. * Loue ye therfore the ſtraunger alſo: for ye were ſtraungers youre ſelues in the lande of Egypte. * Thou ſhalt feare the Lorde thy God, & hym (onely) ſhalt thou ſerue, to hym ſhalt thou cleue, and * ſwere by hys name he is thy prayſe and thy God, that hath done for the theſe greate and terrible thynges, whych thyne eyes haue ſene. Thy fathers wẽt doune in to Egypte * with. lxx. ſoules, and nowe the Lorde thy God hath made the & multiplyed the, as the * ſtarres of heauen.

† Gala.ii.b. Roma.ii.b. Actes.x.c. Colloſ.iii.b. Ephe.vi.b. i.Pet.i.c.

* Exo.xxii.c

† Deu.vi.c. Mat.iiii.b. Luke.iiii.b.

b

* Gen.xlvi.c

* Gene.xv.a.

¶ The.xj. Chapter.

¶ An exhortacyon to regarde the lawe.

A THerfore thou ſhalt loue the Lorde thy God & kepe his obſeruaũces, his ordinaunces, hys lawes, & his commaũdments alwaye. Call to youre mynde this daye that which youre chyldren haue nether knowen nor ſene: euen the nourture of the Lorde youre God, hys greatneſſe, hys myghtye hãde, and hys ſtretched out arme: his myracles and hys actes whych he dyd in the myddes of Egypte, euen vnto Pharao the kynge of Egypte and vnto all hys lande: & what he dyd vnto the hoſt of Egypte, vnto their horſes & charettes * howe he brought the water of the red ſee vpon them as they chaſed you behynde, & howe the Lorde hath brought them to nought vnto thys daye: & what he dyd vnto you in the wilderneſſe, vntyll ye came vnto thys place: & what he dyd vnto * Dathan and Abiram the ſonnes of Eliab the ſonne of Rubẽ, howe the erth opened hyr mouth, and ſwalowed them, wyth their houſholdes and their tẽtes, & all their ſubſtance that was in their poſſeſſion, in the myddes of Iſrael.

* Exo.xiiii.f

* Num.xvi.f

B Doutles, youre eyes haue ſene all the greate actes of the Lorde whych he dyd. Therfore ſhall ye kepe all the cõmaundmẽtes, whych I commaũde the thys daye, that ye maye be ſtronge & goin and conquere the lande whether ye go to poſſeſſe it, & that ye maye prolõge youre dayes in the lãde which

the Lorde sware vnto your fathers, to geue
vnto them and to their seed, a lande that flo-
*Deu.viii.d. weth wyth mylcke and honye. * For the lã-
de whether thou goest to possesse it, is not as
the lande of Egypte ye came out of, where
☞ thou sowedst thy seed and ☞ watereddst it
wyth thy fete as a garden of herbes: but the
lande whyther ye go ouer to possesse it, is a
lande that hath hylles and valeys, and drin-
keth water of the rayne of heauẽ. Thys lãde
doth the Lorde thy God care for, & the eyes
of the Lorde thy God are alwayes vpon it,
from the begynnynge of the yeare, vnto the
ende of the yeare.

If you shall herken therfore vnto my cõ-
maundementes, whych I commaunde you
thys daye, that ye loue the Lorde youre God
& serue him wyth all youre herte, & wyth all
youre soule * I also wyll geue rayne vnto
*deu.xi.b.c youre lãde in due season: the fyrst rayne and
Ioel.ii.c. the later, that thou mayest gather in thy cor-
Amos.iiii.b. ne, thy wyne & thyne oyle. And I will sende
grasse in thy feldes for thy catell: that thou
mayest eate, and fyll thy selfe. But beware
that youre herte deceaue you not & ye turne
asyde, and serue straũge Goddes, and wor-
shyp them, and then the Lord beynge wroth
*xi.xvi.c.
xvi.xxvi.c. agaynst you, * shutt vp the heauen, y^t there
and.xviii.a be no rayne, and that youre lande yelde not
Amos.iiii.b. her frute, and lest ye perysh quickly from of
the good lãde, whych the Lorde geueth you.

¶ Therfore shall ye put vp these my wordes
*Deu.vi.b. in * youre herte and in youre soule, & bynde
Pr.xxvi.a. thẽ for a sygne vpon youre hande, that they
maye be as a warninge betwene youre eyes,
*Deu.vi.b. and ye shall * teach them youre children that
Pr.xxvi.a. they maye talke of them, when thou syttest
in thyne house, and whẽ thou walkest by the
waye: when thou lyest downe, & when thou
ryse st vp: yee and thou shalt wryte thẽ vpõ
the dore postes of thyne house, and vpon thy
gates, that your dayes maye be multiplied,
& the dayes of youre childrẽ, in y^t land whych
the Lorde sware vnto youre fathers to geue
them, as longe as the dayes of heauen last
vpon the erth. For ✠ yf ye kepe all these
commaundmẽtes, which I commaund you
to do them: Namely, that ye loue the
Lord youre God, & walke in all his wayes,
and cleaue vnto him, Then wyll the Lorde
cast out all these nacyons before you, and ye
shalbe the heyres of great nacions and of thẽ
*Iosue.i.a. that are myghtyer then youre selues. * All
the places where on the soles of youre fete
shall treade, shalbe youres, euen frõ the wil-
dernesse and from Libanno, & frõ the ryuer
Euphrates, euẽ vnto the vttemost see, shall
youre coaste be. There shall no man be able
to stãde before you: for the Lorde youre God
shall cast the feare & dreade of you vpon all
the lãde that ye shall treade vpon, as he hath
sayde vnto you. ✠

* Beholde, I set before you thys daye, a M
blessynge & a curse * a blessynge: yf ye obeye *Deu.xxx.c.
the cõmaundmẽtes of the Lorde youre God xxvii.a.
whych I commaunde you thys daye. And a
curse: yf ye wyll not obeye the commaund-
mẽtes of the Lorde youre God: but turne out
of the waye, whych I commaunde you thys
daye, to go after straunge goddes, whych ye
haue not knowen.

When the Lorde thy God therfore hath
brought the in to the lande, whether y^t goest
to possesse it, thou shalt put the * blessynge *deu.xxvii.b
vpon mount Garizim, & the curse vpõ mount
Ebal, whych (mountaynes) are on the other
syde Iordan on the backe syde of the waye
towarde the goynge doune of the sonne, in y^t
lande of the Canaanites whych dwel in the
playne ouer agaynst Gilgal beyde the grou
of Moreh. For ye shall passe ouer Iordane,
to go in, and possesse the lande, which the
Lorde your God geueth you, and ye shall cõ
quere it, & dwell therin. Take hede therfore
that ye do all the commaũdementes and la-
wes, whych I sett before you thys daye.

¶ The.xii. Chapter.

¶ Idolatrye must the Israelites destroye and flee
from. They must onely do that thynge which God
commaundeth.

These are the ordinaunces and la- I
wes which ye shall obserue and
do in the lande, whych the Lord
God of thy fathers geueth the
to possesse it, as longe as ye lyue
vpon the erth. * Ye shall destroye all places *Deu.vii.c.
where in the nacions which ye shall conque-
re serued their Goddes, vpon hye mountay-
nes, on hylles, and vnder euery thyck tree.
Ouerthrowe they^r alters, and breake they^r
pilers, and burne their groues with fyre and
hewe downe the graue ymages of the God-
des that they haue, and bringe the names of
them to noughte out of y^t place. ☞ Ye shall ☞
not do so vnto the Lorde youre God, but ye
shall seke the place, whych the Lorde youre
God shall haue chosen out of all youre tryb-
es, to put hys name there, & there to dwell.
And * thyther thou shalt come, and thyther *Exo.xxiii.b
ye shall bringe youre burnt sacrifyces, your and.xxv.b
offrynges, youre tythes, and heue offrynges
of youre hãde, youre vowes, your free willof-
feryngesand the fyrst gendred of youre oxe
and of your shepe. And there ye shall eate be-
fore the Lorde youre God, & ye shall reioyse
in all that ye put youre hande vnto both ye
and youre housholdes, wherin the Lord thy
God hath blessed the.

Ye shall not do after all the thynges y^t we M
do here thys daye, euery man what semeth
hym good in hys awne eyes. For ye are not
yet come to rest, & to the enheritaunce, which
the Lorde youre God geueth you. But whẽ
ye go ouer Iordan, and dwell in the lande
whych

whych the Lorde youre God hath geuen you to enherit, and whan he hath geuen you rest frō all youre enemyes roūde aboute, so that ye dwell in saftetye, then vnto ỹ place whych the Lorde youre God hath chosen, to put his name there, ye shall bryng all that I commaunde you: Namely, youre burntsacrifyces, youre offerynges, youre tythes, the heueofferinge of youre hande, & all youre speciall vowes, which ye vowe vnto the Lord. And ye shall reioyse before the Lorde youre God, ye and youre sonnes, & youre daughters, youre seruauntes and youre maydes, and the Leuite that is wythin youre gates *for asmoch as he hath no parte nor enheritaunce wyth you. *Deu.x.b. and.xbiii.a.

Take hede that thou offer not thy burntofferynges in euery place ỹ thou seest: but in the place whych the Lorde shall haue chosen in one of thy trybes, there thou shalt offer thy burntofferinges, and there thou shalt do all that I commaunde the. Notwythstandynge thou mayst kyll and eate flesshe in all thy cyties, whatsoeuer thy soule lusteth after, accordynge to the blessinge of the Lorde thy God, which he hath geuen the * both the vncleane and the cleane may eat therof, euē as the roo, or the hert: only ye shall not eate the bloud, but powre it vpō the erth as water. Thou mayst not eate wythin thy gates the tithe of thy corne, of thy wyne and of thy ople, and the fyrst gendred of thine oren, and of thy shepe, nether any of thy vowes whych thou vowest, nor thy free wilofferinges or heueofferynge of thyne hande: but thou must eate them before the Lorde thy God, in the place which the Lorde thy God hath chosen: thou, and thy sonne, and thy daughter, thy seruaunte and thy mayde, & the Leuite that is wythin thy gates: and thou shalt reioyse (and be refreshed) before the Lorde thy God, in all that thou puttest thyne hāde to. * Beware, that thou forsake not the Leuite, as longe as thou lyuest vpon the erth. *Deut.xb.d. *Deute.xii.d

If (when the Lorde thy God hath enlarged thy border as he hath promised ỹ) thou saye: I will eate flesh, because thy soule longeth to eate flesshe: ỹ mayest eate flesshe what soeuer thy soule lusteth. If the place whych the Lorde thy God hath chosen to put his name there, be to farre from the, thē thou shalt kyll of thy oren & of thy shepe which ỹ Lord hath geuen the, as I haue commaunded the, & thou shalt eate in thine awne cytie, what soeuer thy soule lusteth. * And as the roo & the herte is eaten, euē so thou shalt eate thē: both the cleane and the vncleane shall eate of them. But be stroge * that thou eate not the bloude. For the bloude, that is the lyfe, and thou mayst not eate the lyfe wyth the flesshe: thou shalt not eate it, but powre it vpon the erth as water. Se thou eate it not, that it maye go well wyth the, and wyth thy chyldre after the: But thou shalt do that, which is ryght in the syghte of the Lorde. *Deu.xb.d. *Leui.xvii.c

But & thy holye thinges which thou hast, and thy vowes * thou shalt take, & come vnto the place which the Lorde hath chosen, and thou shalt offer thy burntofferinges, both flesshe and bloude vpon the alter of the Lorde thy God, and the bloude of thyne offeringes shalbe powred out vpō the alter of the Lord thy God, & thou shalt eate the flesh. Take hede, & heare all these wordes whych I cōmaunde the, that it maye go well wyth the, and wyth thy chyldre after the for euer, yf thou doest that whych is good and ryght in the syghte of the Lorde thy God. *Deu.xii.b

When the Lorde thy God hath destroyed the nacyons before the, whether thou goest to conquere them, & thou succedest in theyr inheritaunce, and dwellest in theyr lande: Beware, that thou be not taken in a snare after them, after that they be destroyed before the, and that thou aske not after theyr Goddes, sayinge: howe dyd these nacyons serue their Goddes? I will do so lykewise. * Nay, thou shalt not do so vnto the Lorde thy God: for all abhominacions, & ỹ whych the Lord hateth, the same haue they done vnto theyr Goddes. For they burne both theyr sonnes and theyr daughters wyth fyre before theyr Goddes. Therfore whatsoeuer I cō maūde you, that take hede ye do: & (onely, vnto the Lorde) and * put thou nought therto, nor take ought therfrom. *Deu.xii.c *Iosue.i.b. deut.xiii.a. Iosu.xxiii.b Pouer.xxx.a

The.xiij. Chapter.

The false prophete must be put to death. God proueth oure faith by false myracles.

If there aryse amōge you a * prophete or a dreamer of dreames, and geue the a sygne, or a wonder, and that sygne or wonder whych he hath sayde come to passe, and then saye: let vs go after straūge Goddes whych thou hast not knowen, and let vs serue thē: herken not thou vnto the wordes of that prophete or dreamer of dreames. * For the Lorde thy God proueth you, to wete, whether ye loue the Lorde youre God wyth all youre herte and with all your soule. Ye shall walke after the Lorde youre God, and feare him, kepe his commaundmentes, and herke vnto hys voyce, serue him, and cleaue vnto hym. * And ỹ prophete or dreamer of dreames shall dye, because he hath spoken to turne you a waye from the Lorde youre God, (which brought you out of the lande of Egypte, and delyuered you out of the house of bōdage) to thrust the out of the waye, which the Lorde thy God cōmaunded the to walke in: and therfore thou shalt put ỹ euell away from the. *Mat.xxiii.c. *deut.xiii.a. *Iere.xxviii.a and.xxix.g. Zacha.xiii.a.

If thy brother, the sonne of thy mother, or thyne awne sonne, or thy daughter, or the wyfe that lyeth in thy bosome, or thy frende which is as thyne awne soule vnto the, entice ꝑ secretly, sayinge: let vs go & serue straunge Goddes, whych thou hast not knowē nor yet thy fathers, And they be of the Goddes of the people which are rounde aboute you, whether they be nye vnto the or farre of frō the, from the one ende of the erth vnto the other. Thou shalt not consente vnto him, nor herkē vnto him: thine eye shall not pitie him nether shalt ꝑ haue cōpassiō on him, nor kepe him secret * but cause him to be slayne. Thyne hande shalbe fyrst vpon him to kyll him: & then the handes of all the people. And thou shalt stone him wyth stones that he dye, because he hath gone aboute to thrust ꝑ awaye from the Lorde thy God, which brought the out of the lande of Egipte, and from the house of bondage. And all Israel shall heare and feare, and shall do no moare any soche wyckednesse as this is, amonge you. * Deu.xvij.b

If thou shalt heare saye in one of thy cyties which the Lorde thy God hath geuē the to dwell in, that certen men beynge the chyldren of Belial, are gone out from amonge you, and haue moued the enhabiters of their cytie, sayinge: let vs go and serue straunge Goddes, which ye haue not knowen. Then thou must seke, and make serche and enquere diligently. And beholde, yf it be true, and the thynge of a suertye, that soche abhominaciō is wrought amōg you: then thou shalt smyte the dwellers of that cytie in the edge of the swerde, and destroye it vtterly, and all that is therin, and euē the very catell therof with the edge of the swerde. And gether all the spoyle of it into the myddes of the streate therof, and burne with fyre both the cytie & all the spoyle therof euery whyte for the Lorde thy God. And it shalbe an heape for euer & shall not be bylt agayne. * And there shall cleaue naught of the damned thynge in thine hāde, that the Lorde maye turne from the fearcenesse of hys wrath, and shewe the mercye, and haue compassyon on the, and multiplye the, as he hath swoorne vnto thy fathers. * Therfore shalt thou herkē vnto the voyce of the Lorde thy God, to kepe all hys commaundmentes, whych I cōmaunde the this daye, ꝑ thou do it, which is ryght in the eyes of the Lorde thy God. C

* Deu.xiij.a
* Deu.vij.d
C
D
* Deu.vij.d.
6. Mac.vij.f.
1 Cro.xix.a.

¶ The xiiij. Chapter.

¶ The maners of the gentyles maye not be followed. What beastes are cleane to be eaten, and what not.

YE are the childrē of the Lorde your God. * Ye shall not cut youre selues, nor make you any baldnes betwene youre eyes for any dead man. * For thou art an holy people vnto the Lorde thy God, and the Lorde hath chosen the, to be a seuerall people vnto hym selfe, aboue all the nacyōs that are vpō the erth. A
* Leui.x.b.
* Deu.vij.a.

Thou shalt * eate no maner of abhominaciō. These are the beastes which ye shall eate of oxen, shepe and goates, hert, roo and bugle: wildegoate, vnicorne, wylde oxen & Camelio. And all beastes that cleaue the hoffe, and slytte it into two clawes, and chewe ꝑ cud, them ye shall eate. * Leui.xi.a.

Neuertheles, these ye shall not eate of them that chewe cud and of them that deuyde and cleaue the hoffe: the camell, the hare and the conye: whych chewe cud, but deuyde not the hoffe: therfore are they vncleane vnto you: and also the swine, though he deuide the hoffe, yet he cheweth not cud, therfore is he vncleane vnto you: ye shall not eate of the flesh of soche, nor touche the dead carkesse of them.

* These ye shall eate of all that are in the waters: All that haue fynnes & scales shall ye eate: And whatsoeuer hath not fynnes & scales, of that ye maye not eate, but it is vncleane vnto you. * Leui.xi.b

Of all cleane byrdes ye shall eate: but these are they of whych ye shall not eate: the Egle, the gosshauke, and the cormerant, the Ixion, the vultur, the kyte after her kynde, and all kynde of rauens, the Estritch, the nyghtcrowe, the kuckowe, and the sparowe hawk after her kynde, the lytle oule, ꝑ great oule, the back, the bitture, the pye, the stozke, the heron, the Jay in his kynde, the lapwinge, the swalowe. And let all crepinge foules be vncleane vnto you, and not be eaten of: but of all cleane foules ye maye eate. Ye shall eat of nothynge that dyeth alone: But thou shalt geue it vnto the straunger that is in thy cytie that he eate it, or thou mayst sell it vnto an Aliant. For thou art an holy people vnto the Lorde thy God. Thou shalt not * sethe a kyd in hys mothers mylcke. 25 C
* Exo.xxiij.c and. xxxiiij.a

Thou shalt tythe all the encrease of thy seed, that the felde bryngeth furth yeare by yeare: And thou shalt eate before the Lorde thy God, (in the place * whych he hath chosen, and where he hath put his name) the tythe of thy corne, of thy wyne & of thyne oyle, and the fyrst gendred of thyne oxen & of thy shepe, ꝑ thou mayst learne to feare the Lorde thy God all waye: * Deu.xij.b

* If the waye be to lōge for the, so that ꝑ art not able to carye it, & yf the place be farre frō the, which the Lord thy God hath chosen to set his name there (and the Lord thy God hath blessed the) then shalt ꝑ make it in money, & take ꝑ money in thyne hande, & go vnto the place whych the Lorde thy God hath chosen, and bestowe ꝑ money for whatsoeuer thy soule lusteth after: for oxē, & shepe, wyne & stronge drynke, & for whatsoeuer thy soule desyreth, * Deut.xij.a

desyzeth, and eate there before the Lorde thy
D God and be mery: bothe thou and thyne hou
ℭ holde, and the Leuite that is ☞ wythin thy
*Deu.r.b. and.fviij.a. gates, shalt thou not forsake, * for he hath
nether parte nor enheritaunce wyth the.
2Deu.xxvi.c. * At the ende of thre yeare, thou shalt
bringe forth all the tythes of thyne encrease
the same yeare, and laye it vp wythin thyne
awne gates. And the Leuite whych hath no
parte nor enheritaũce with the, shall come, ℣
the straunger, the fatherlesse and the wedo-
we, which are within thy gates, shall eate ℣
be fylled: that the Lorde thy God maye bles-
se the, in all the workes of thyne hãde which
thou doest.

ℭ The.xv. Chapter.

ℭ The forgevenes of dettes in the seuenth yeare.

A
*Leui.xxv.b
:Ero.xxi.a.
IN the seuenth yeare thou shalt ma
ke a fredome. * And this is ỹ maner of the fredome: whosoeuer lẽ-
deth ought wyth hys hande vnto
his neyghboure, maye not aske againe (that
whych he hath lent) of hys neyghboure or of
his brother: because it is called the Lordes fre
yeare: yet of a straũger (and of an aleaunt) thou
*eccle.iiij.a mayst call it home agayne. But * he that is
thy brother, him shall thyne hande remyt,
Neuertheles there shall be no begger amõge
you. For the Lord shall bisse the in the lãde,
whych the Lorde thy God geueth the, an en-
heritaunce to possesse it: so that thou herken
vnto the voyce of the Lorde thy God, to ob-
serue and do all these cõmaundmẽtes, which
I commaunde the this daye. For the Lorde
thy God hath blessed the as he hath promy-
Deu.xxviij.b sed the, and * thou shalt lende vnto many na
cyons, but thou thy selfe shalt not borowe:
And thou shalt raygne ouer many nacions,
and they shall not raygne ouer the.

B
*Mat.Joh.iiij.c. YKone of thy * brethren amonge you be
pooze wythin any of thy gates in thy lande
which the Lorde thy God geueth the, ỹ shalt
not harden thine hert, nor shut to thyne hãde
frõ thy pooze brother: But open thyne hãde
vnto him, ℣ lende hym sufficiẽt for his nede,
which he hath. Beware, that there be not a
wycked poynte in thine hert, that thou wol-
dest saye: The seuẽth yeare, the yeare of fre-
dome is at hande, and therfore it greueth the
to loke on thy pooze brother, and geuest him
naught ℣ he then crye vnto the Lord against
the, and it be synne vnto the: But geue him,
and let it not greue thyne hert to geue vnto
him. Because that for thys thynge, the Lord
*Mat.xxvi.a thy God shall bisse the in all thy workes, ℣
in all that ỹ puttest thyne hãde to. * ☞ The
☞ lande shall neuer be wout pooze: And ther-
fore I commaunde the saynge: Thou shalt
open thyne hande vnto thy brother that is
needy and pooze in thy lande.
*Leui.xxvi.f * If thy brother an Hebrue sell hym selfe
C to the, or an Hebruesse, ℣ serue the sixe yeare,
in the seuenth yeare thou shalt let hym go fre
from the. And when thou sendest him out fre
from the, thou shalt not let hym go awaye
empty: but shalt geue hym of thy shepe, of
thy corne, and of thy wyne, and geue hym of
that, wher wt the Lorde thy God hath bles-
sed the. And remembre, that thou wast a ser-
uante in the lande of Egypte, and the Lorde
thy God delyuered the thence: and therfore
I commaunde the thys thynge to daye.
And yf he saye vnto the * I wyll not go *Ero.xxi.a
awaye from the, because he loueth the ℣ thy-
ne house, and is well at ease with the: Then
shalt thou take an aule, and nayle his eare to
the dooze therwith, ℣ let hym be thy seruãu-
te ☞ for euer: And vnto thy mayde seruãu- ☞
te thou shalt do lyke wise. And let it not gre- D
ue thyne eye, whã thou lettest him go out fre
frõ the, for he hath bene worth a double hy-
red seruaũte to the in hys seruice syxe yeres,
And the Lorde thy God shall bisse the in all
that thou doest.
* All the fyrst gendred that come of thyne *Leu.xxvij.b
oxen, and of thy shepe that are males, thou
shalt halowe vnto the Lord thy God. Thou
shalt do no worke with the fyrst gendred of
thyne oxen, ner shere the fyrst gendred of thy
shepe: Thou shalt eate it before the Lord thy
God yeare by yeare, in the place whych the
Lorde hath chosen, both thou and thyne hou
sholde. If there be any defaute therin, as
yf it be lame, or blynde, or haue any other
euell fauoredneſſe, thou shalt not offer it vn
to the Lord thy God: But shalt eate it with-
in thyne awne ☞ * gates, the vncleane and ☞
the cleane indifferently, as the roo ℣ the hert. *Deu.xij.b.
Only eate not the bloude therof, but poure
it vpon the grounde as water.

ℭ The.xvj. Chapter.

ℭ Of Easter, whytsontyde, and the feast of taber-
nacles. What officers ought to be ordeyned.

A
*Ero.xxiij.b
BSerue the * moneth of newe
corne, that thou mayest offer
:passeouer vnto the Lorde thy :Exod.xij.a.
God. For in the moneth whan
corne beginneth to ripe, the Lor
de thy God brought the out of Egypte by
nyght. Thou shalt therfore offer passeouer
vnto the Lorde thy God (and shepe and ore)
in the place whych the Lorde shall chose to
put his name there. Thou shalt eate no leue-
ned bread with it: but seuen dayes shalt thou
eate vnleuened bred therwith: euẽ the bread
of tribulacyon (for thou camest out of the
lande of Egypte in haste) that thou mayst
remembre the daye, whẽ thou camest out of
the lande of Egypte, all dayes of thy lyfe.
And there shall be no leuened bread sene in
all thy coastes seuen dayes longe, neyther
shall there remayne any thynge of the flesshe
which thou offrest the fyrst daye at euen, vn-
tyll the morninge.

Thou mayst not offer passeouer wythin
any of thy gates, whych the Lorde thy God
* Deu.xvi.c and.xvi.d. geueth the: but * in the place which the Lord
thy God shall chose, to set his name in, there
thou shalt offer Passeouer at euē, aboute the
goynge downe of the sonne, euen in the sea-
son ỹ thou camest out of Egypte. And thou
shalt sethe and eate it, in the place which the
Lorde thy God hath chosen, and departe on
the morowe, & gett the vnto thy tēte. Syxe
dayes thou shalt eat swete bread, and the se-
uenth daye is a gatherynge together before
the Lorde thy God: thou shalt do no worke
* Leu.xxiii.c therin. * Seuen wekes shalt thou nōbre vn-
to the, and begynne to nombre the seuen we-
kes, whan thou begynnest to put the sychell
* Actes.ii.a. to the corne, * & kepe the feast of wekes vn-
to the Lorde thy God, wyth a frewyllofferynge of thyne hande: which thou shalt geue
vnto the Lorde thy God, accordynge as the
Lorde thy God hath blessed the. And reioy-
se before the Lorde thy God, thou & thy son-
ne, thy daughter, thy seruaūte & thy mayde
and the Leuite that is within thy gates, and
the straunger, the fatherlesse & the wedowe
that are amonge you, in the place whych the
C Lorde thy God hath chosen to put hys name
there. And remembre, that thou wast a ser-
uaunte in Egypte: and thou shalt obserue &
do these ordinaunces.

Thou shalt also obserue the feast of taber
nacles seuen dayes, after that thou hast ge-
thered in thy corne and thy wyne. And thou
shalt reioyse in that thy feast, thou and thy
sonne, thy daughter, thy seruaunte, and thy
mayde, the Leuite, the straūger, and the fa-
therlesse & the wedowe, that are wythin thy
gates. * Seuen dayes shalt thou kepe holy
* Leui.xxiii.g daye vnto the Lorde thy God, in the place
whych the Lorde shall chose: for the Lord thy
God shall blesse the in all thy frutes, and in
all the workes of thyne hādes, therfore shalt
thou be glad. * Thre tymes in the yere shall
* Exo.xxiiii.c all thy males appeare before the Lorde thy
God, in the place which he shall chose: In the
D feast of swete bread, in the feast of wekes, &
in the feast of tabernacles. And they shall not
* Exo.xxiii.b * appeare before the Lorde emptye but euery man accordynge to the gyfte of hys hāde,
& accordynge to the blessynge of the Lorde
thy God whych he hath geuen the.

Iudges and officers shalt thou make the
in all thy cyties, whych the Lorde thy God
geueth the thorowe out thy trybes: and they
* Leui.xix.c shall iudge the people rygh teously. * Wrest
not thou the lawe, nor knowe any persone,
* Exo.xxiii.a Eccle.xx.b. nether take any rewarde: * for gyftes blynde
the wyse, & peruerte the wordes of the rygh-
teous. That whych is iust and ryght, shalt
thou folowe, that thou mayst lyue, and en-
ioye the lande, which the Lorde thy God ge-
neth the.

Thou shalt plante no grene of whatso-
euer trees it be, nye vnto ỹ altare of the Lor-
de thy God, which thou shalt make ỹ. Thou
shalt set the vp no * piler, whiche the Lorde * i. Reg.xiiii. ii. Par.xxiiii.
thy God hateth.

C The.xvij.Chapter.

C The punyshement for Idolatrye. The punyshe-
ment of a rebell. The Institucyon of a kynge.

Thou shalt offer vnto the Lorde thy I
God no ore nor shepe * where in is * Leui.xxii.c, Deut.xv.d.
blemych or any deformite: for that
is an abhominacyon vnto the Lorde thy
God.

If there be founde amonge you wyth in
any of thy gates, whych the Lorde thy God
geueth the, man, or woman ỹ hath wrought
wyckednesse in the syghte of the Lorde thy
God, so that they haue gone beyōde hys ap-
poyntment, and gone and serued straunge
goddes, and worshypped them * the sonne or * Deu.iiii.c
moone or any of the hoost of heaue, which I
haue not commaunded, & it is tolde the, and
thou hast heard of it: then shalt thou enquire
diligently. And yf it be true, & the thynge of
a suertye, ỹ soche abhominacion is wrought
in Israel, then shalt thou bryng forth ỹ mā
or that womā (whych haue committed that
wycked thinge) vnto the gates, and shalt sto
ne them wyth stones, tyll they dye. * At the * Nu.xxxv.b
mouth of two or thre witnesses shall he that
is worthy of death, dye: and at the mouth of B
one wytnesse let no man dye. The handes
of the wytnesses shalbe fyrst vpon hym, to
kyll hym, and afterwarde the handes of the
people, & thou shalt put the wycked awaye
from the.

If there ryse a matter to harde for the in
iudgemēt betwene bloud and bloud, betwe-
ne plee and plee, betwene plage and plage,
and the matters come to stryfe wythin thy
gates, Then shalt thou aryse, ād get the vp
vnto the place which the Lord thy God hath
chosen, and come vnto the preastes the Leui-
tes, and vnto the iudge that shalbe in those
dayes, and aske * and they shall shewe the ỹ * Exe.xxiiii.f
sentence of iudgemēt. And thou must do ac-
cordynge to that, whych they of that place
(which the Lorde had chosen) shewe the and
thou shalt obserue to do, accordynge to all
that they enkourme the. Accordynge to the
sentence of the lawe which they teache the, &
accordinge to the iudgement which they tell
the, shalt thou do, and * bowe not from that * Deut.v.d. Iosue.i.b.
which they shewe the, nether to ỹ right hāde
nor to the lefte.

And that mā that will do presumptuou- C
sly, and wyll not herken vnto the preast (that
standeth there before the Lorde thy God to
mynistre) or vnto the iudge, that man shall
dye: and thou shalt put awaye euell from
Israel. And all the people shall heare and
feare, and shall do no more presumptuously.

When

When thou art come vnto ꝑ lande whych the Lorde thy God geueth the, and enioyest it, and dwellest therin: & yf thou shalt saye. * I wyll set a kynge ouer me lyke as all the nacyons that are aboute me: Thē thou shalt make hym kynge ouer the, whom the Lorde thy God shall chose: Euen one from amonge thy brethrē shalt thou make kynge ouer the, and thou mayst not set a straūger ouer the, whych is not of thy brethren. * But he shall not multiplye horses to him selfe, ner bringe the people agayne to Egypte thorowe the multitude of horses, for as moche as ꝑ Lord hath sayde vnto you: ye shall hence forth go no moare agayne ꝑ waye. Also he * ought not to multiplie wyues to hym selfe, lest his hert turne awaye, nether shall he gether him & syluer and golde to moch.

And when he is sett vpon the seate of hys kyngedome, he shall wryte hym out a coppe of thys lawe in a boke, before ꝑ Preastes the Leuites. And it shalbe wyth him, & he ought to reade therin * all dayes of hys lyfe, that he maye lerne to feare the Lorde hys God, & to kepe all ꝑ wordes of thys lawe and these ordinaūces, for to do them: and that hys hert aryse not aboue hys brethren, & that he turne not from the commaundement: to the ryght hande or to the lefte, but that he maye prolonge hys dayes in hys kyngdome: he, and hys chyldren in Israel.

¶ The.xviij.Chapter.

¶ The Leuites had no possessyōs. Ydolatrye must be fled. The prophet Christ is promysed. The false prophet must be slayne, & how he may be knowen.

The Preastes the, Leuites, and all the trybe of Leuy * must haue no parte nor enheritaunce wyth Israel: but shall eate the offringes of the Lorde, and hys enheritaunce: Therfore shall they haue no enheritaunce amonge their brethren: But the Lorde, he is their enheritaūce, as he hath sayde vnto the. And this is the Preastes dutie of the people, and of them that offer, whether it be ore or shepe: They must geue vnto the Preaste, the shoulder, and the two chekes, and the mawe the fyrst frutes also of thy corne, wyne and oyle, and the fyrst of ꝑ woll of thy shepe shalt thou geue hym: * For the Lorde thy God hath chosen hym out of all thy trybes, to stāde and to ministre in the name of the Lorde: he and hys sonnes for euer. If a Leuite come out of any of thy cyties of all Israel, wher he is a soiourner, and come wythall the lust of hys herte vnto the place whych the Lorde hath chosen: he shall ministre in the name of the Lorde hys God, as hys other brethrē the Leuites do, whych remayne there before the Lorde. And they shall haue lyke porcyons to eate, beside that whych commeth to hym of the patrimonye of hys elders.

* When thou arte come into ꝑ lāde whych the Lorde thy God geueth the, se that thou lerne not to do after ꝑ abhominaciōs of thole nacions. Let ther not be founde amonge you any one, that maketh hys sonne or daughter to go thorowe the fyre, or that vseth wytchcraifte, or a chaser out of dayes * or that regardeth the flyenge of foules, or a sorcerar, or a charmar, or that counceleth wyth spretes, or a sothsayer, or that asketh (the truth) at the dede. For all that do soch thynges, are abhominacyon vnto the Lorde: and because of these abhominacyons the Lorde thy God doeth cast the out before the. Thou shalt be perfecte therfore (without blemyshe) in the syght of the Lorde thy God. For these nacyons whych thou shalt conquere, herken vnto chasers oute of dayes, and vnto sorcerers: But the Lord thy God hath not suffred the so to do.

The Lorde thy God wyll * stye vp vnto the a Prophete amonge you: euen of thy brethren, lyke vnto me: vnto hym ye shall herke, accordynge to all that thou desyredest of the Lorde thy God in Horeb, in the daye of the gatherynge together, whan thou saydest: * Let me heare the voyce of my Lorde God no moare, nor se thys greate fyre any moare, that I dye not. And the Lorde sayde vnto me: they haue well spoken: I will rayse them vp a prophete from amonge their brethren lyke vnto the, and wyll put my wordes in hys mouthe, and he shall speake vnto them all that I shall commaunde hym. And whosoeuer will not herken vnto the wordes which he shall speake in my name, I wyll requyre it of hym.

* But the prophete which shall presume to speake a worde in my name, whych I haue not commaunded hym to speake, or that speaketh in the name of straunge goddes, the same prophete shall dye. And yf thou saye in thyne hert: howe shall we knowe the worde whych the Lorde hath not spoken? (Thys token shalt thou haue.) Euē whē a prophete speaketh in the name of the Lord, & yf ꝑ thynge folowe not nor come to passe, that is the thynge whiche ꝑ Lord hath not spoken. But the prophete hath spoken it presumptuously: Thou shalt not therfore be afrayed of him.

¶ The.xix.Chapter.

¶ The fraunchysed townes. The punyshement of hem that beareth falle wytnesse.

When the Lorde thy God * hath rooted out the nacyōs, whose lande the Lorde thy God geueth the, and thou succedest in their enheritaunce, and dwellest in theyr cyties, and in theyr houses: thou shalt * appoynte .iij. cyties for ꝑ in the myddes of the lande whych the Lorde thy God geueth the to possesse it: & thou shalt prepare the waye, and deuyde the coastes of

thy lande, whych the Lorde thy God geueth
* Exo.xxi. the to enherete, into.iij. partes, that * who-
B soeuer commytteth murther, maye flee thy-
ther. For thys cause must the slayer flye thy-
ther, that he maye lyue. Who so hylleth hys
neyghboure ignorantly, and hated hym not
in tyme passed: And when a man goeth vnto
the wodd wt his neyghboure to hewe wood,
(thynkynge no harme.) and as his hãde fetcheth
a stroke wyth the axe do cut downe the tre,
the heade slyppeth from the helue, and smy-
teth hys neyghboure that he dyeth: the same
shall flye vnto one of the same cyties & lyue.
Lest the executer of bloude folowe after the
slayer whyle hys herte is whote, and ouer-
take hym, because the wayes is longe, and
C slaye hym, and yet there is no cause worthy
of death in hym, in as moche as he hated him
not in tyme passed. Wherfore I commaunde
the, sayinge: thou shalt appoynte out.iij. cy-
ties for the.

And yf the Lorde thy God enlarge thy
coastes (as he hath swore vnto thy fathers)
and geue the all the lande whych he sayde he
wold geue vnto thy fathers, thou shalt kepe
all these cõmaundmentes to do them, whych
I commaunde the thys daye, that thou loue
the Lorde thy God, and walke in his wayes
euer, and adde.iij. cyties mo for ꝑ vnto those
iij. that innocent bloude be not shed in thy lã-
de, whych the Lorde thy God geueth the to
☞ enherete, and so ☞ bloude come vpon the.
* Num.xxv.c * But and yf any mã hate hys neyghboure,
and laye a wayte for hym, and ryse agaynst
hym, and smyte him ꝑ he dye, and then flyeth
vnto any of these cyties: the elders of his cy-
tie shall sende, and fetche him thẽce, and de-
lyuer hym into the handes of the iustyce of
bloude, that he maye dye. Thyne eye shall
not spare hym, but thou shalt put a waye in-
D nocent bloude from Israel, that it maye go
* Iob. xxxiiij. well wyth the. * Thou shalt not remoue thy
neyghbours marke, whych they of olde ty-
me haue sett in thyne enheritaũce, that thou
shalt enherete in the lande, whych the Lorde
thy God geueth the to enioye it.

* Nu. xxxv.d * One wytnesse shall not ryse agaynst a
man for any maner trespace, or for any ma-
ner synne, or for any maner faute, that he
* Deu.xvij.a offendeth in. * But at the mouthe of two
Mat.xviij.c. wytnesses or of.iij. wytnesses shall the mat-
Iohn.viij.c. ter be stablysshed.
2. Cor.xiij.a.
1. Timo.v.c. ‡ If an vnrygh teous wytnesse ryse vp a-
Hebr.x.c. gaynst a man to accuse him of trespace: then
‡ Sulan.i.g. both the men whych stryue together, shall
stande before the Lorde, before the Preastes
and the iudges, which shalbe in those dayes,
and the iudges shall make dyligent inquisi-
cyon. And yf the witnesse be founde false, and
that he hath geuē false wytnesse agaynst hys
brother then shall ye do vnto hym, as he had
thought to do vnto hys brother, and ꝑ shalt
put euell awaye from the. And other shall
heare, & feare, and shall henceforth cõmyt no
more any soche wyckednesse amonge you.
And thyne eye shall haue no compassyon, but
* ☞ soule for soule, eye for eye, toth for ☞
toth, hande for hande, fote for fote. *Exo.xxi.
Leu.xxiiij.c.
Deut.xix.c.
Mat.v.f.

¶ The.xx. Chapter.

¶ Who ought to go to battell. The lawe of ar-
mes. The Canaanytes must they kyll.

When thou goest out to battel aga- A
ynst thyne enemyes, and seest horses
and charettes, and people mo
then thou, be not * afrayed of the, * Deut.i.b.
for the Lorde thy God is wyth the, whyche
broughte the out of the lãde of Egypte. And
whẽ ye are come nye vnto battell, ꝑ Preaste
shall come forth to speake vnto ꝑ people, and
shall saye vnto them: Heare O Israel, ye are
come vnto battell agaynste youre enemyes Num.xxiiij.
* let not youre hartes faynte, nether feare,
nor be amased nor adread of them. For the
* Lord youre God goeth wt you, to fyghte for *Deu.xxxi.
you agaynste youre enemyes, & to saue you. a.

And let the officers speake vnto the peo- B
ple, sayinge: If any man haue bylt a newe
house, and haue not dedicate it, let hym go &
returne to hys house, lest he dye in ꝑ battell,
and another mã dedicate it. And yf any mã
haue planted a vyneyarde, & haue not made
it comẽ (and lawfull for euery mã to eate of) let him ☞
go & returne agayne vnto hys house, lest he
dye in the batell, and another make it comẽ.
* And yf any mã be betrauthed vnto a wy- *deu.xxiiij.a
fe, and haue not taken her, let him go and re-
turne agayne vnto hys house, lest he dye in
the battell, and another man take her.

And let the officers speake further vnto
the people, and saye: * If any man feare and *Iudi.vij.a
be faynte herted, let hym go and returne vn-
to hys house, lest he make hys brothers hert
faynte as well as hys. And when the offi- C
cers haue made and ende of speakynge vnto
the people, they shall make captaynes of
warre ouer them:

When ꝑ comest nye vnto a cytie to fyght
agaynst it * offre thẽ peace. And yf they ans- *Deu.xx.
were the agayne peasably, and open vnto ꝑ,
then let all the people that is founde therin,
be tributaryes vnto the, and serue the. And
yf they wyll make no peace wt the, but make
warre agaynste ꝑ, thou shalt belege it. And
when the Lorde thy God hath delyuered it
into thyne handes, thou shalt smyte all the
males therof wyth the edge of the swerde:
But the wemen and the chyldren, * and the *Iosu.viij.
catell, and all that is in the cytie, and all the
spoyle therof, shalt thou take vnto thy selfe,
and eate the spoyle of thyne enemyes, which
the Lorde thy God hath geuen the. Thus
shalt thou do vnto all the cyties whych are
☞ a greate waye of frõ the, and not of the ☞
cyties of these nacyons.

But

D But of the cyties of these nacions, which the Lorde thy God shall geue the to enherett, thou shalt saue alyue nothinge that breetheth.
aDeut.vij.a. Iosu.xi.c. xxiij.d. xxiij.f. * But shalt destroye them without redempcyon, namely the Hethites, ℣ Amorites, the Cananites, the Pherezites, the Heuites, and the Iebusites, as the Lorde thy God hath cõmaunded the, that they teache you not to do after all their abhominacyons, whych they haue done vnto their goddes, ℣ so ye shulde synne agaynst the Lorde youre God.

When thou hast beleged a cytie longe tyme, and made warre agaynst it to take it, destroye not the trees therof, that thou woldest thrust an axe vnto them: But eate of them, and cut them not downe. For the trees of the feldes are no men, to come agaynst the and so belege the. Onely those trees whych thou knowest that they are not frutefull.
bb (That wyll, and fyll for other vses) those shalt thou destroye and cutt downe, ℣ make bul workes agaynst the cytie that maketh warre wyth the, vntyll thou subdue it.

¶ The.xxj. Chapter.

¶ Inquisicyon for murthur. Punyshement for chyldren that disobeye father and mother.

A If one be folde slayne in the lande, whych the Lorde thy God geueth the to possesse it, and lyeth in the felde: and it is not knowne who hath slayne hym: Then thyne elders and thy iudges shall come forth, and mete vnto the cyties that are rounde aboute the slayne. And let the elders of that cytie whych is next vnto the slayne man, take out of the droue, an heyffer that is not laboured wyth, nor hath drawen in the yocke, and let ℣ elders of that cytie brynge the heyffer vnto a harde valeye, whych is nether eared nor sowen, and strike of the heyffers necke there in the valey.

And the Preastes ℣ sonnes of Leui (whõ the Lorde thy God hath chosen to mynistre, and to blesse in the name of the Lorde) shall come forth, and at theyr mouthe shall all stryfe and plage be tryed. And all the elders of the cytie that come forth to the slayne mã, shall washe their hãdes ouer the heyffer that is beheaded in the valley, and shall answere and saye: oure handes haue not shede thys bloud, nether haue oure eyes sene it. Be mercyfull Lorde vnto thy people Israel, whych thou hast delyuered * and laye no innocent bloude vnto thy people of Israels charge: ℣ the bloude shalbe forgeuē them. And so shalt thou put innocent bloude frõ the, when thou shalt haue done that whych is ryght in the syght of the Lorde.
Deu.xxv.b Gal.iij.b. B
*Ionas.i.d.

When thou goest to warre agaynst thyne enemyes, and the Lorde thy God hath delyuered them into thyne handes, and thou hast taken them captyue, and seest amonge the captyues a bewtifull woman, and hast a desyre vnto her, that thou woldest haue her to thy wyfe, Thou shalt brynge her home to thyne house, and let her shaue her heade ℣ let her nayles growe, and put her rayment that she was taken in from her, and let her remayne in thine house, and be wepe her father and her mother a moneth lõge, and after that shalt thou go in vnto her, and marye her, ℣ she shall be thy wife. And yf thou haue no fauoure vnto her, then let her go whether she lusteth: and sell her not for money, nor make cheue saũce of her, because thou hast ℣ humbled her. C
* Gene.xxix. and.xxx.
* If a man haue two wyues, one loued and another hated, ℣ they haue borne him chyldren, both the loued and also the hated. If the fyrst borne be the sonne of the hated: then when the tyme commeth that he dealeth hys goodes, amonge hys chyldren, he maye not make the sonne of the beloued fyrstborne, before ℣ sonne of the hated whyche is in deade the fyrstborne: But he shall knowe the sonne of the hated for the fyrstborne, and geue hym dowble porcyon of all ℣ he hath. For he is the fyrst of his strength, and to hym belongeth the eyght of the fyrstborne.

* Yf any man haue a sonne that is stoburne and disobedient, that he wyll not herken vnto the voyce of hys father and voyce of his mother, and they haue chastened him, and he wolde not herken vnto them: Then shall hys father and hys mother take hym, ℣ brynge hym out vnto the elders of that cytie, and vnto the gate of that same place, ℣ saye vnto the elders of the cytie: Thys oure sonne is stoburne and disobedyent, and wyll not herken vnto oure voyce, he is a ryoter, ℣ a dronckarde. And all the men of that cytie shall stone him with stones vnto death. And thou shalt put euell awaye from the, and all Israell shall heare, and feare. * Yf a man hane committed a trespace worthy of death, ℣ is put to death for it, ℣ thou hangest hym on tree: hys body shall not remayne all nyghte vpon the tree, but thou shalt burye hym the same daye. For * the curse of God is on him that is hanged. Defyle not thou thy lande, whych the Lorde thy God geueth the to enherett.
*Pro.xxi.b. D
*Iosu.viij.d and.x.c.
*Gala.iij.c.

¶ The.xxij. Chapter.

¶ What thou oughtest to do whē thou fyndest thy neyghbours beast goynge astraye. A mã shall not beare womens clothynge or a woman mannes clothynge. To weare a cotte of woolle and of flaxe is also forbydden. The punyshement of hym that accuseth a man vnryghteously: of an aduouter also and of hym that rauysheth a mayde.

Thou shalt not se thy brothers oxe or sheepe go astraye, ℣ withdrawe thy selfe from them: But shalt brynge the agayne vnto thy brother. And yf thy brother be not nye vnto ℣, or yf thou knowe hym not, then brynge

bryngē it vnto thyne awne house, & it shall remayne wyth the, vntyll thy brother aske after them, and then delyuer him the agayne. In lyke maner shalt thou do with his asse and so shalt thou do with hys rayment: and with all lost thynges of thy brother which he hath lost & þ hast founde, shalt thou do lykewise, and þ mayst not withdraw the selfe.

*Exo.xxiii.a
Deu.xxii.a.* Thou shalt not se thy brothers asse or ore falle doune by the waye, & wythdraw the selfe from them: but shalt helpe hym to heue them vp agayne.

The woman shall not weare that whiche pertaynyth vnto the man, nether shall a mā put on womans rayment. For all that do so, are abhominacyon vnto the Lorde thy God.

If thou chaunce vpon a brydes nest by the waye, in what soeuer tree it be or on the grounde, whether they be younge or egges, and the damme sytynge vpō the younge or vpō the egges: Thou shalt not take the damme with the younge. But shalt in any wyse let the damme go, and take the younge to the, that thou mayst prosper and prolonge thy dayes.

When thou bildest a newe house, thou shalt make a batelment on the rouffe, that thou lade not blonde vpon thyne house, yf any man fall therof.

Leu.xix.d. Thou shalt not sowe thy vyneyarde with dyuerse seedes: lest the frute of the seede which thou hast sowen, and the frute of thy vyneyarde be defyled.

Thou shalt not plowe with an ore & an asse together. Thou shalt not weare a garment made of woll and flaxe together.

Numc.xv.d.* Thou shalt make þ gardes (in þ bimes.) vpon the.iiij. quarters of thy vesture, where with thou couerest thy selfe.

If a man take a wyfe, and when he hath lyen wyth her, hate her, and laye shamefull thynges vnto her charge, and brynge vp an euell name vpon her, and saye: I toke thys wyfe, and when I came to her, I founde her not a mayde: Then shall the father of the damsell and the mother brynge forth the tokens of the damsels virginite, vnto the elders of the cytie in ☞ the gate. And þ damsels father shall saye vnto the elders: I gaue my daughter vnto this man to wyfe, and he hateth her: and lo, he layeth shamefull thynges vnto her charge, sayinge: I founde not thy daughter a mayde. And yet these ar the tokēs of my daughters virginyte. And they shall sprede the vesture before the elders of the cytie. And the elders of that cytie shall take that man and chastyce him, and mearce hym in an hundred sycles of syluer, and geue them vnto the father of the damsell, because he hath brought vp an euell name vpon a mayde of Israel. And she shalbe hys wyfe, & he maye not put her awaye all hys dayes.

But and yf the thynge be of a suertye, that the damsell be not founde a virgen, they shall brynge the damsell ☞ to the doze of her fathers house, and the men of that cytie shall stone her wyth stones to death, because she hath wrought folye in Israel, to playe the whore in her fathers house. And so þ shalt put euell away from the.

Leu.xx.b. If a man be founde lyenge wyth a woman, that hath a wedded husbāde, they shall dye ether other of them: both the man þ laye with the wyfe, & also the wyfe: and so thou shalt put away euell from Israel.

If a mayde be handfasted vnto an husbande, and then a man fynde her in þ towne and lye with her, ye shall brynge them both out vnto the gates of the same cytie, & shall stone them with stones to death: The damsell, because she cryed not beynge in the cytie: And the man, because he hath humbled hys neyghbours wife, and thou shalt put away euell from the.

But yf a man fynde a betrouthed damsell in the felde, and forze her, and lye wyth her. Then the man that laye wyth her shall dye alone, but vnto the damsell thou shalt do no harme: because there is in the damsell no cause of death. For as when a man ryseth agaynste his neyghboure & sleyeth him, euen so is thys matter. For he founde her in þ feldes, and the betrouthed damsell cryed: and there was no man to succoure her. *Exo.xxii.c* If a mā fynde a mayde that is not betrouthed, and take her, and lye with her, and they be founde: Then the man that laye wyth her, shall geue vnto the damsels father. l. sycles of syluer. And she shall be hys wyfe, because he hath humbled her, and he maye not put her away all hys dayes.

Leu.xviii.i No man shall take hys fathers wyfe, nor vnhele hys fathers couerynge.

¶ The.xxiij. Chapter.

¶ What maner of men may not be admytted into the churche. Pollucyons that happen in the nyght. Of vsurie.

ONe * that is gelded or hath hys preuye mēbres cutt of, shall come into þ congregacyon of the Lorde. And he þ is borne of a comen woman, shall not come into þ congregacyō of the Lorde, no not in þ tenth generacyon he shall not entre into the congregacyon of the Lorde. * The Ammonites and ☞ the Moabites shall not come into the congregacyon of the Lorde, no not in the tenth generacyon, nor they shall neuer come into the congregacyon of the Lorde, because they met you not wyth bread and water in the waye, when ye came out of Egypt, and because they hyred against the. * Balaam the sonne of Beor of Pethor, of Mesopotamia, to curse the. Neuertheles the Lorde thy God wolde not herken vnto Balaam, But

A
*Leu.xxii.a
Esa.lvi.a.

*ii.Esd.xiii.a

*Nu.xxii.a

but the Lorde thy God turned the curse to a
blessynge vnto the, because ꝑ Lorde thy God
loued the. Thou shalt not seke the prosperyte or welth of them all thy dayes for euer.
*Gen.xxv.c. * Thou shalt not abhorre an Edomite, for he is thy brother: nether shalt thou abhorre an Egipcian, because thou wast a straunger in hys lande. The chyldren that are begotten of them shall come into the congregacyon of the Lorde in the.iij. generacyon.

When thou gost out wyth the host agaynst thyne enemyes, kepe the from all wickednesse. If there be amonge you any man ꝑ is vncleane, by the reason of vncleānesse that chaunceth hym by nyght, let hym go out of ꝑ host, and not come in agayne, into ꝑ hoost, but at euen let hym washe hym selfe wyth water, & then when ꝑ sonne is doune, let him come into the host agayne. Thou shalt haue a place also without the host, whether thou
shalt resorte to, (for thy naturall necessyte) and
¶ thou shalt haue a sharpe poynte vpon thy wepon: and when thou wylt ease thy selfe, dygge therwith, & turne and couer ꝑ whych is departed from the. For the Lord thy God walketh in the middes of thyne host, to rydd the, and to set thyne enemies before ꝑ. Therfore shall the place of thyne host be pure, that he se no vncleane thynge in the, and so turne him selfe from the.

☞ Thou shalt not delyuer vnto his master the seruaunt whych is escaped from hys master vnto the. He shall dwell with the, euē amonge you in what place he hym selfe lyketh best, in one of thy cytyes where it is good for hym, and thou shalt not vexe hym. There shalbe no whore of the daughters of Israel, nor whore keper of the sonnes of Israel. Thou shalt nether brynge the hyer of an whore nor the pryce of a dogge into the house of the Lorde thy God, in any maner of vowe, for euen both of them are abhominacyon vnto the Lorde thy God.

*Exo.xxii.b. Leui.xxv.f. * Thou shalt not hurt thy brother by vsury of money, ner by vsury of corne, ner by
D ☞ vsury of any thynge ꝑ he maye be hurt
☞ withall. Vnto a ☞ straunger thou mayst
☞ lende vpō vsurye, but not vnto thy brother, that the Lorde thy God may blesse the in all that thou settest thyne hande to, in the lande whether thou goest to conquere it.

*Nu.xxx.b. Eccle.v.a. Iame.v.f. * When thou hast vowed a vowe vnto the Lorde thy God, thou shalt not slacke to paye it. For the Lorde thy God wyll surely requyre it of the, and it shalbe synne in the. If ꝑ shalt leue vowynge, it shalbe no synne in the: but that which is once gone out of thy lyppes, thou must kepe and do, accordynge as thou hast vowed vnto ꝑ Lorde thy God of a frewyll, and as thou hast spoken wyth thy mouth.

When thou cōmest into thy neyghbours vyneyarde, thou mayst eate grapes thy belly full at thine awne pleasure: but thou shalt put none in thy vessell. Euen so whan thou commest into thy neyghbours corne, * thou *Mat.xii.a. mayst plucke the eares with thyne hāde, but thou shalt not moue a sycle vnto thy neyghbours corne.

¶ The.xxiiij. Chapter.

¶ Deuorcement is permytted. He that is newly maryed shall not be compelled to go to warre.

When a man hath take a wyfe and maried her, yf she finde no fauour in his eyes, because he hath spied some vnclennesse in her. * Then let him wryte her a bylle of deuorcement, and put it in her hande, and sende her out of hys house. And when she is departed out of hys house, let her go, and be another mans wyfe. And yf the seconde husbande hate her, let him wryte her also a letter of deuorcemēt, and put it in her hande and sende her out of hys house: or yf the secōde man dye whych toke her to wyfe, her fyrst man whych sent her awaye, maye not take her agayne to be hys wyfe, after ꝑ she is defyled. For that is abhominacyon in the syght of the Lorde. And thou shalt not cause the lāde to synne, whych the Lorde thy God shall geue the to enherete. *Jerr.iii.a. Malac.ii.d. Mat.xix.a.

* When a man taketh a newe wyfe, he *Deu.xxiv.b.
B shall not go a warrefare, nether shalbe charged wyth any busynesse: but shalbe free at home one yere, & reioyse with hys wyfe whych he hath taken. * No man shall take ꝑ nether *Exo.xxii.b. or the vpper mylstone to pledge, for then he shall hurt a mans lyfe. * If any man be found stealynge any of his brethren ꝑ chyldrē *Exo.xxi.b. of Israel, and abuseth him, or selleth him, the thefe shall dye. And ꝑ shalt put euell awaye from the. Take heade to thy selfe as concernynge ꝑ plage of leprosye, that thou obserue diligently. And ye shall do accordynge to all that the Preastes the Leuytes shall teache you: Euen as I cōmaunded them, so ye shall obserue to do. Remembre what the Lorde thy God dyd vnto * Mir Jam by ꝑ waye, *Nu.xx.a. after that ye were come out of Egypte:

Whan thou doest lende thy brother any thinge, ꝑ shalt not go into his house to fet the a pledge frō thence: but shalt stāde without, C and the man ꝑ borowed it of ꝑ, shall brynge the pledge out vnto the. For thermore, yf it be a poore body, thou shalt not slepe with hys pledge, but delyuer hym the pledge agayne whan ꝑ sonne goth doune that he maye slepe in his awne rayment, and blesse the.

And it shalbe rygbteousnes vnto the, before the Lord thy God * Thou shalt not de- *Leui.xix.c. fraude an hyred seruaunte that is nedye and poore, whether he be of thy brethren, or of the straungers that are in thy lande with in thy Tob.iiij.c. Eccl.iij.c.

gates.

*Leui.xix.c. gates. *But shall geue him his hyre þ same daye, and lett not the sonne go doune theron: For he is nedye, and therwith sustayneth his lyfe, lest he crye agaynst the vnto the Lorde, and it be synne vnto the. *The fathers shall not dye for the chyldren, nor the chyldren for the fathers: but euery man shall dye for hys awne synne.

*Ier.xxxi.c. Ezec.xviii.b. Ezec.xviii.c.

Thou shalt not hynder the ryght of the straunger nor of the fatherlesse, nor take a wedowes rayment to pledge. But remembre that thou wast a seruaunte in Egypte, and howe the Lorde thy God delyuered the thence: And therfore I commaunde the to do thys thynge.

D

*Whē thou cuttest doune thyne heruest in thy felde, and hast forgotte a shefe in the felde, þ shalt not go agayne to fett it. But it shalbe for the straunger, the fatherlesse & the wedowe, that the Lorde thy God maye blesse the in all the workes of thyne hande. When thou beatest doune thyne olyue tree, þ shalt not turne agayne to gather vp þ thou lefte st behynde the: but it shalbe for the straunger, the fatherlesse and the wedowe. When thou gatherest thy vineyarde, thou shalt not gether the grapes cleane after the: but leaue thē for the straunger, the fatherlesse and the wedowe. And remembre that thou also wast a seruaunte in the lande of Egypte: and therfore I commaunde the to do thys thynge.

Deut.xxiv.d.

¶ The.xxv. Chapter.

¶ The punyshement of offenders. The lawe of rapyne sed to the brother that is dede. Measures and weyghtes.

IF there be stryfe betwene mē, they shall come vnto the lawe, and let the iudges geue sentence betwene them, and iustifye the ryghteous, & condemne the vngodly. And yf any man be vngodly, and worthy of stryppes, then let the iudge cause to take hym doune, and to beate hym before hys face accordynge to hys trespace vnto a certayne nombre * xl. stryppes he shall geue hym and not passe: lest yf he shulde exceade and beate hym aboue that with many stryppes, thy brother shulde appere vngoodly before thyne eyes.

*ii.Cor.xi.a.

*Thou shalt not mosell þ oxe that treadeth out the corne. (in the barne.)

1.Cor.ix.a. 1.Tim.v.c.

*yf brethren dwell together, and one of them dye and haue no chylde, the wyfe of the deed shall not mary without vnto a straunger: but hys brother shall go in vnto her, and take her to wyfe, and occuppe the rowme of his kynsman. And the eldest sonne which she beareth, shall succede in the name of hys brother whych is deed, that his name be not put out of Israel.

*Mat.xii.b. Ruth.iiii.b.

And yf the man wyll not take hys brothers wyfe, then let her go vp to þ gate vnto the elders, and saye: My husbandes brother refuseth to sterre vp vnto hys brother a name in Israel, nether will he marye me. Then the elders of hys cytie shall call hym, and comen with hym. And yf he stande and saye: I wyll not take her, then shall hys kynswoma come vnto him in the presence of the elders, & loose hys showe of hys fote, & spyt in hys face, and answere, & saye: So shall it be done vnto that man, that doth noth bylde vp hys brothers house. And hys name shall be called in Israel, the vnshodhouse.

If when men stryue together, one with another, the wyfe of the one ronne to, for to ryd her husbande out of the handes of hym that smyteth hym, and put forth her hande, & take him by the secrettes: Thou shalt cut of her hande, and lett not thyne eye pytie her.

C

*Leui.xix.d. &xxvi.d.

Thou shalt not haue in thy bagge * two maner of weyghtes, a greate and a small: nether shalt thou haue in thyne house dyuerse measures, a great & a small. But thou shalt haue a right, and iust weight, and a perfect, and a iust measure shalt thou haue: that thy dayes maye be lengthed in the lande, whych the Lorde thy God geueth the. For all that do soche thynges and all that do vnryght, are abhominacion vnto the Lorde thy God:

*Pro.xvi.b.

*Remembre what Amalech dyd vnto the by the waye, whan ye were come out of Egipte, how he met the by the waye, & smote the hyndmost of you, all that were feble & came behynde, when thou wast faynted and weryed, and he feared not God. Therfore when the Lorde thy God hath geue the reast from all thyne enemyes rounde aboute, in þ lande whych the Lorde thy God geueth the to enherit and possesse: se that thou put oute the remembraunce of Amalech from vnder heauen and forget nōt.

¶ The.xxvj. Chapter.

¶ The fyrst frutes and tythes to the Leuites, fatherlesse, wedowes, and straungers.

WHen ✠ thou art come into the lāde whych the Lorde thy God geueth þ to enherit, and hast enioyed it and dwellest therin: * take of the fyrst of all the frute of the erthe, and bryngе it out of thy lande that the Lorde thy God geueth the, and put it in a mande, and go vnto the place whych the Lorde thy God shall chose to sett his name in it. And thou shalt come vnto the preaste, that shalbe in those dayes, and saye vnto hym: I knowledge thys daye vnto the Lorde thy God, that I am come vnto the contre which the Lorde sware vnto oure fathers for to geue vs.

A

*Exo.xxiii. and.xxxiiii.c. Deu.xiii.b.

And the preaste shall take þ maunde out of thyne hande, and set it doune before the aulter of the Lorde thy God. And thou shalt answere, and saye before the Lord thy God: The Syrians went aboute to destroye my father, * and he went doune into Egypte, and

B

*Gen.xlvi.b.

and so sojourned there wyth a fewe folcke, & gre we there vnto a nacion greate, myghtie, and full of people. * And the Egyptyās vexed vs, and troubled vs, and laded vs wyth most cruel bondage. And whan we cried vnto the Lorde God of oure fathers, * ꝑ Lord heard oure voyce, and loked on oure aduersyte, labour and oppressyon. And the Lorde * brought vs out of Egypt in a myghtye hande, & a stretched out arme, and in great terreblenesse, and signes, and wonders. ✠ And he hath brought vs into this place, and hath geuen vs this lande, that floweth with mylke & honye. * And nowe ✠ loo, I haue brought the fyrst frutes of the lande whych thou (O Lorde) hast geuen me. And ꝑ shalt set it before the Lorde thy God, & worshippe before the Lorde thy God, and reioyse in all the good thynges, which the Lorde thy God hath geuen vnto the and vnto thyne house, thou and the Leuite, and the straunger that is amonge you.

Whē thou hast made an ende of tythinge all the tythes of thyne encrease the thyrde yere, which is ꝑ yere of tythynge: thou shalt geue it vnto the Leuite, the straungers, the fatherlesse and ꝑ wedowes, that they maye eate wythin thy gates, and fyll them selues. And ꝑ shalt saye before the Lorde thy God. * I haue brought the halowed thynges out of myne house, and haue geuen thē vnto the Leuites, the straungers, the fatherlesse and the wedowes accordynge to all thy commaundmentes which thou hast cōmaunded me: I haue not ouerskypped thy cōmaundementes, nor forgotten them. I haue not eaten therof in my mournynge nor suffred ought to perysshe thorowe vncleannesse, ner geuen ought therof for the deed, but haue herkened vnto the voyce of the Lorde my God, & haue done * after all that thou hast commaunded me. ✠ * ✠ Loke doune therfore from thy holy habitacyon euen frō heauen, and blesse thy people Israel, and the lande which ꝑ hast geuen vs (as ꝑ swarest vnto oure fathers) a lande that floweth with mylke and honye.

Thys daye the Lorde thy God hath commaunded the to do these ordinaunces and lawes: kepe thou them, and do them wythall thyne herte, and all thy soule. * Thou hast sett vp the Lorde thys daye to be thy God, and to walke in hys wayes, and to kepe hys ordinaunces, hys commaundementes & hys lawes, and to herken vnto his voyce. * And the Lorde hath sett the vp thys daye, to be a seuerall people vnto hym (as he hath promysed the) and that thou kepe hys cōmaundemētes, and to make the hye aboue all nacyons (which he hath made) in prayse in name and honoure: * and that thou mayest be an holy people vnto the Lorde thy God, as he hath sayde. ✠

¶ The. xxvij. Chapter.

¶ They buylde an alter. The blessynges in the hyll Garizim. The curses in the hyll Ebal.

AND Moses wyth the elders of Israel commaūded the people, sayinge: kepe all the commaundementes which I commaunde you thys daye. * And when ye be come ouer Jordan vnto the lande whych the Lorde thy God geueth the, thou shalt set the vp greate stones, and plaster them wyth plaster, and wryte vpon them all the wordes of thys lawe, when thou arte come ouer: because thou art come into the lande whych the Lorde thy God geueth the: a lande that floweth with mylke and honye, as the Lord God of thy fathers had promised the. Therfore when ye be come ouer Jordan, ye shall set vp these stones, which I commaūde you thys daye in mount Ebal, and ꝑ shalt plaster them wyth plaster. * And there shalt thou bylde vnto the Lord thy God, * an altare of stones, & lyfte vp no yron vpon them: Thou shalt make the altare of the Lorde thy God of whole stones, and offer burntofferynges theron vnto the Lorde thy God. And thou shalt offer peaceofferinges, & shalt eate there, & reioyse before ꝑ Lorde thy God. And thou shalt wryte vpon the stones all the wordes of thys lawe, manifestly and well.

And Moses and the Preastes the Leuites spake vnto all Israel sayinge: take hede & heare (O Israel) thys daye thou art become the people of the Lorde thy God. Thou shalt herken therfore vnto the voyce of the Lorde thy God, and do hys commaundemētes, and his ordinaunces which I cōmaunde the thys daye. And Moses charged the people the same daye, sayinge: These shall stāde vpon * mount Garizim to blesse the people, when ye are come ouer Jordan: Symeon, Leui, Juda, Isachar, Joseph, and Ben Jamin. And these shall stāde vpō mount Eball to curse: Ruben, Gad, Aser, Zabulon, Dan Nephthali. And the Leuites shall answere and saye vnto all the men of Israel wyth a loude voyce,

* Cursed be the man that maketh any carued or molten ymage (an abhominacyon vnto the Lorde, the worke of the handes of the crafteisman) and putteth it in a secret place: and all the people shall answere and saye Amen.

* Cursed be he ꝑ curseth hys father, & hys mother, and all the people shall saye Amen.

* Cursed be he that remoueth his neyghbours marke, & all ꝑ people shall saye Amen.

* Cursed be he ꝑ maketh ꝑ blynde go out of his waye, & all ꝑ people shall saye Amen.

* Cursed be he that hyndreth the ryght of the straunger, fatherlesse and wedowe, and all the

all the people shall saye Amen.

*Leui.xviij.a * Cursed be he ꝑ lyeth wyth hys fathers wyfe and vnhealeth his fathers courrynge, and all the people shall saye, Amen.

*Leu.xviij.c * Cursed be he that lyeth with any maner of beast, & all ꝑ people shall saye, Amen.

*Leu.xviij.b * Cursed be he that lyeth with hys systar D the daughter of hys father, or ꝑ daughter of his mother, & all the people shall saye, Amē.

*Leu.xviij.b * Cursed be he, ꝑ lyeth with hys mother in lawe, and all the people shall saye, Amen.

*Exo.xxi.b. * Cursed be he ꝑ smyteth his neyghboure secretly, and all the people shall saye, Amen.

Cursed be he that lyeth wyth his neyghbours wyfe: and all the people shall saye, Amen.

*Exo.xxij.c. * Cursed be he that taketh a rewarde to slaye the soule of innocent bloude, and all the people shall saye, Amen.

*Gala.iij.b. * Cursed be he that contynueth not in all the wordes of thys lawe to do them, and all the people shall saye, Amen.

¶ The.xxviij. Chapter.

¶ The promyses of the blessynges vnto them that regarde the commaundementes: and the curses to the contrarye.

A *Leu.xxvi.a IF * thou shalt herken diligently vnto the voyce of the Lorde thy God, and obserue and do all hys commaundementes, whych I cō-maunde the thys daye, The Lorde wyll set the on hye aboue all nacyons of the erth.

*Deu.xi.b. * And all these blessinges shall come on the, and ouertake the, yf thou shalt herken vnto the voyce of the Lord thy God. Blessed shalt then be in ꝑ towne, and blessed in the feldes: blessed shalbe the frute of thy body, and the frute of thy grounde, and the frute of thy cattell, the frute of thyne oxen, & the flockes of thy shepe: blessed shall be thy basket and thy store. Blessed shalt thou be, when thou goest out, and blessed when thou comest in. * The Lorde shall geue ouer thyne enemyes that ryse agaynst the, that they maye fall before thy face. They shall come out agaynst the one waye, and flee before the seuen wayes. The Lorde shall put the blessynge vpon the in thy store houses, & in all that thou settest thyne hande to, & will bless the in the lande which the Lorde thy God geueth the.

*Deut.xx.a.

The Lorde shall make the an holye people vnto hym selfe, as he hath sworen vnto the: yf thou shalt kepe the commaundementes of the Lorde thy God, and walke in hys wayes.

And all nacyons of the erth shall se, that the name of the Lorde, is called vpon ouer the, and they shalbe afrayde of the. And ꝑ Lorde shall make the plenteous in goodes, in the frute of thy body, in the frute of thy cattell, and in the frute of thy grounde, in the lande whych the Lorde sware vnto thy fathers, to geue the.

The Lorde shall open vnto the his good treasure, euen the heauē * to geue rayne vnto thy lande in due ceason, and to bless all ꝑ laboures of thyne hande. * And thou shalt lende vnto many nacyons, but shalt not borowe thy selfe. And the Lord shall set the before and not behynde, & thou shalt be aboue only, and not beneth: yf ꝑ thou herken vnto the cōmaundementes of the Lorde thy God, which I commaunde the thys daye, to kepe and to do them. And se that thou * bowe not aſyde from any of these wordes, which I cō-maunde the thys daye, ether to the ryght hāde or to the lefte, that thou woldest goo after straunge goddes to serue them.

*Deut.xxij.a *Deut.xv.a. 25 *Deu.xiij.a. and vj.b.

* But and yf thou wylt not herken vnto the voyce of the Lorde thy God, to kepe & to do all hys commaundementes and his or-dinaūces, which I cōmaunde the this daye: * all these curses shall come vpon the, and ouertake the: Cursed shalt ꝑ be in the towne, and cursed in ꝑ felde: cursed shall thy basket be, & thy store. Cursed shall be the frute of thy body, and the frute of thy lande, and ꝑ frute of thyne oxen, and the flockes of thy shepe. Cursed shalt thou be when thou goest in, and cursed when thou goest out. The Lorde shall sende vpon the, cursynge, destruccyon, and rebuke in all that thou settest thyne hāde to, and that thou doest: vntyll he destroye the, and bryngе the to nought quyckely, because of the wyckednesse of thyne inuencyons, and because thou hast forsaken me. The Lorde shall make the pestilēce cleaue vnto the, vntyll he haue cōsumed the from of the lande, whether thou goest to enioye it. * The Lorde shall smyte the with swellynge, wyth feuers, heet, burnynge, and wyth the swerde, with wetherynge, and with blastynge. And they shall folowe the vntyll thou perysshe.

*Leu.xxvi.b *Baruc.i. Danie.ix.a. *Leu.xxvi.b

* And the heauen that is ouer thy head shalbe brasse, and the erthe that is vnder the, yron. The Lorde shall turne the rayne of the lande vnto powder and dust: euen frō heauē shall they come doune vpon the, vntyll thou be brought to nought. And the Lorde shall plage the before thyne enemyes: Thou shalt come out one waye agaynst thē, and flee seuen wayes before them, and shall be scattered amōge all the kyngdomes of the erthe. And thy carkesse shalbe meate vnto all maner fowles of the ayre, and vnto the beastes of the erthe, and no man shall fraye them awaye.

*Leu.xxvi.c Deut.xxj. ¶

* The Lord wyll smyte the wꝺ the botche of Egypte, and the emarodes, scalle, & mangenesse, ꝑ thou mayest not be healed therof. And the Lord shall smyte ꝑ with madnesse, and blyndnesse and dasynge of herte. Thou shalt grope at noone dayes, as ꝑ blinde gropeth in darknesse, and shalt not prosper in thy wayes. Thou shalt be oppressed wyth wrōnge, and be polled euermore, & no man shall sucker the. * Thou shalt be betrowthed

*Exo.ix.b

vnto

vnto a wyfe, and another mā shall lye wyth
*Deu.xxb. her. * Thou shalt buylde an house, and not
dwell therin: Thou shalt also plante a vy-
neyarde, and shalt not gather the grapes.
Thyne oxe shalbe slayne before thyne eyes,
D and thou shalt not eate therof. Thyne asse
shalbe violently take away euē before thy
face, and shall not be restored to the agayne.
Thy shepe shalbe geuē vnto thine enemyes,
and no man shall rescue them. Thy sonnes
and thy daughters shall be geuen vnto ano-
ther nacyon, and thyne eyes shall se it, & dase
vpon them all the daye longe, and there shal-
be no myght in thyne hande. The frute of
thy lande and all thy laboures shall a nacion
whych thou knowest not, eate, & thou shalt
continually suffre violence onely, and be op-
pressed alwaye: so that thou shalt be cleane
besyde thy selfe, for the syght of thyne eyes
whych thou shalt se:

The Lorde shall smyte the in the knees
and legges, wyth a myschevous botche that
can not be healed: euen from the sole of thy
foote vnto the toppe of thy head.

*Deu.iiij.b. v.xx.xxiiij.b xxxi.xxiiij.b Jere. xxiiij.a *The Lorde shall bryngе the and thy
kynge (which thou shalt set ouer the) vnto
a nacyon, which nether thou nor thy fathers
haue knowne, that there thou mayest serue
straunge Goddes: euē wodd and stone. And
thou shalt be wondred at, spoken of, & iested
at amonge all nacyons, whether the Lorde
shall carye the. Thou shalt carye moche seed
out in to the felde, and shalt gether but lytle
in: for ỹ grehoppers shall destroye it. Thou
shalt plante a vyneyarde and dresse it, but
shalt nether dryncke of the wyne, nether ge-
ther the grapes, for the wormes shall eate
it. Thou shalt haue olyue trees thorowe out
all thy coastes, but shalt not anoynte thy sel
fe wyth the oyle, for thyne olyue trees shalbe
roted out. Thou shalt beget sonnes, and
daughters, but shalt not haue them: for they
shalbe caryed awaye captyue. All thy trees
and frute of thy lande shalbe marred wyth
blastynge.

The straunger that is amonge you, shall
E clyme aboue the vp on hye, and thou shalt co
me doune beneth alowe. He shall lende the, &
thou shalt not lende hym: he shalbe before, &
thou behynde.

Moreouer, all these curses shall come
vpon the, and shall folowe the and ouerta-
ke the, tyll thou be destroyed: because thou
herkenedst not vnto the voyce of the Lor-
de thy God, to kepe hys commaundemen-
tes, and hys ordinaunces, whych he com-
maunded the, and they shalbe vpon the as
F ☞ myracles and wonders, and vpon thy
seed for euer, because thou seruedst not the
Lorde thy God wythioyfulnesse and wyth
a good herte, whan thou haddest aboun-
daunce of all thynges, therfore thou shalt
serue thyne enemye, whych the Lorde shall
sende vpon the. in hunger and thyrst, in na-
kednesse, and in nede of all thynge: and he
shall put a yocke of yron vpō thy necke, vn-
tyll he haue brought the to nought.

And the Lorde shall bryngе a nacyon vpō
the from a farre, and from the ende of the
worlde, as swifte as an egle flyeth: a nacyon
whose tonge thou shalt not vnderstande: a
harde fauoured nacyon, whych shall not re-
garde the person of the olde, nor haue com-
passyon on the younge. The same shall eate
the frute of thy catell, and the frute of thy
londe, vntyll he haue destroyed the: and shall
leaue the nether corne, wyne, nor oyle, ne-
ther the encrease of thyne oxen, nor the flock-
es of thy shepe: vntyll he haue brought the
to nought. And he shall kepe the in, in all
thy cyties, vntyll he haue cast downe thy
hye walles and stronge holdes, wherin thou
trustedst, thorowe out all the lande. And
he shall besege the in all thy cyties thorowe
out all thy lande, whych the Lorde thy God
hath geuen the.

*iiij.reg.vi.f Thren.iiij.b Baruch.ij.a. Leui.xxvi.d. *And thou shalt eate the frute of thyne
awne bodye: the flesche of thy sonnes, and of
thy daughters, whych the Lorde thy God
hath geuen the, in that straytenesse and sege,
wher with thyne enemye shall besege the: so
that it shall greue the man (that is tender &
exceadynge delycate amonge you,) to loke
on hys brother and vpō hys wyfe that lyeth
in hys bosome, and on the remnaunte of hys
chyldren, whych he hath yet lefte: for feare of
geuynge (vnto anye of them) of the flesche of
hys chyldren, whom he shall eate, because he
hath nothynge left hym in that straytenesse
& sege, wher with thyne enemye shall besege
the in all thy cyties.

Yee and the woman that is so tender and
delycate, that she dare not aduenture to set
the sole of her foote vpon the grounde, (for
softnesse and tendernesse) shalbe greued to
loke on her husbande that lyeth in her bosō-
me, & on her sonne and on her daughter: and
on hyr after byrthe (that is come out from
betwene her legges,) and her chyldrē whych
she shall beare: For whan all thynges lack,
she shall eat them secretly, in the sege & stray-
tenesse, wher with thyne enemye shall besege
the in thy cyties.

*Exo.xx.d. * If thou wylt not kepe and do all the
wordes of thys lawe (that are wrytten in
thys boke,) and feare thys glorious and
fearfull name of the Lorde thy God: ỹ Lorde
will sende vnto the and thy seed, greate pla-
ges and of longe continuaunce, euell sych-
nesses and of longe duraunce. Moreouer he
will bryngе vpon the all the diseases of Egy-
pte, and those whych thou wast afrayed of
shall cleaue vnto the. And all maner sycke-
nesses, and all maner plages whych are not

wrytten in the boke of thys lawe, wyll the Lorde bringe vpon the, vntyll he bringe the to nought. And ye shalbe lefte fewe in nom-
* Deute.x.d. bre, where before ye were as the * starres of heauen in multytude: because thou wol-dest not herken vnto the voyce of the Lorde thy God.

G * And it shall come to passe, ꝑ as the Lord
* Jerr.xxxi.c reioysed ouer you, to do you good, & to multiplye you: euen so he wyll reioyse ouer you, to destroye you, & to bringe you to nought. And ye shalbe wasted from of the lãd, whether thou goest to enioye it. And the Lorde shall scater the amonge all nacions, from the one ende of the worlde vnto the other, and there ꝑ shalt serue straunge goddes, wyych thou nor thy fathers haue knowne: euẽ wodd and stone.

And amonge these nacyons ꝑ shalt fynde no ease, neyther shall the sole of thy foote haue rest. But the Lorde shall geue the there an vnquyet herte, and dasyng eyes, and sorowe of mynde. And thy lyfe shall hãge before the and thou shalt feare both daye, and nyght, & shalt haue no trust in thy lyfe. In the morynge thou shalt saye, wolde God it were nyght. And at nyght thou shalt saye: wolde God it were morynge: for feare, of thyne harte wyych thou shalt feare & for the syght of thyne eyes, wyych thou shalt se.

And the Lorde shall bringe the into Egipt agayne wyth shyppes, by the waye which I
* Exo.xiiii.b bad the, that thou shuldest * se it no moare. And there ye shalbe solde vnto youre enemies, for bondmen and bondwemen: & no man shall bye you.

¶ The xxix. Chapter.

¶ The people are exhorted to obserue the commaundemẽtes, wherby yf they breake, they are threatned to be plaged.

A
*Exo.xix.a These are the wordes of the * appoyntmẽt, which the Lorde commaunded Moses, to make wyth the chyldren of Israel in the lãde of Moab, beside ꝑ appoyntmẽt which he made wyth them in Horeb, and Moses called all Israel, and sayde vnto them: Ye haue sene all that the Lorde dyd before youre eyes in the lande of Egipt, vnto Pharao and vnto all hys seruauntes, and vnto all hys lande, the greate temptacions which thyne eyes haue sene, those greate myracles and wonders: and yet the Lorde hath not geuẽ you an herte to perceaue, and eyes to se, and eares to heare vnto thys daye.

And I haue led you. xl. yeare in the wyl-
* Deu.viii.a dernesse: and youre * clothes are not waxed olde vpon you, and thy showe is not waxed olde vpon thy fote. Ye haue eaten no bread, nor dronche wyne or stronge drynche, that ye myght knowe, howe that I am the Lorde youre God.

B * And ye came vnto this place, & Sehon
* Num.xxi. the kynge of Hesbon, and Og kynge of Basan came out agaynst vs vnto battell, and we smote them, and toke theyr lande, & gaue it for an inheritaunce vnto the Rubenites & Gadites, and to the halfe trybe of Manasse.
* kepe therfore the wordes of this appoynt-
* Deu.iiii.a ment and do them, that ye maye vnderstãde all that ye ought to do. Ye stande thys daye euery one of you before the Lorde your God: youre captaynes, youre trybes, your elders, youre officers, and all the men of Israel: youre chyldren also, youre wyues & the straunger that is in thyne hoste * frõ the hewer
* Josua.ix.b of thy wodd, vnto the drawer of thy water: that thou shuldest go into the appoyntment of the Lorde thy God, & into his othe * which
* Gen.xxiii.a the Lorde thy God maketh wyth ꝑ this daye, For to make the a people vnto him selfe, and that he maye be vnto the a God, as he hath sayde vnto the, and as he hath swore vnto thy fathers Abraham, Isahac and Jacob.

I make not thys bonde & this othe wyth C
you only: but both wyth hym that standeth here wyth vs this daye before the Lorde oure God, and also wyth hym that is not here with vs this daye. For ye knowe, howe we haue dwelt in the lãde of Egypte, and how we came thorowe the myddes of the nacions wyych ye passed by. And ye haue sene theyr abhominacyons and theyr ydolles: (wodd & stone, syluer and golde) wyych were amõge them.

Lest there be amonge you man or woman, kynred or trybe, whose hert turneth awaye this daye from the Lorde oure God, to go and serue the goddes of these nacyons: & lest there be amõge you some roote that beareth gall & worme wod, so that when he heareth the wordes of thys ooth, he blesse hym selfe in hys hert, sayinge. * I shall haue peace. I wyll walke in the meanynge of myne
* Jerr.xxiii.c owne hert, ↠ (Thou put the ☞ dronken to the thyrstye.) And so the Lorde wyll not cõsent to be mercyfull vnto hym, but then the wrath of the Lorde and hys gelousye shall smoke agaynst that mã, & all the curses that are wrytẽ in this boke shall lyght vpõ hym, and the Lorde shall do out hys name frõ vnder heauen, and the Lorde shall separate him vnto euell out of all ꝑ tribes of Israel, accordyng vnto all the curses of the appoyntmẽt, that are wrytten in the boke of thys lawe.

So that the generacyon to come of youre D
chyldre, that shall ryse vp after you, and the straunger that shall come from a farre lande shall saye, when they se the plages of that lande, and the diseases wherwith the Lorde hath smytten it, howe all the lande is burnt vp with brymstone & salt, & that it is neyther

sowen

sowen nor beareth, nor any grasse groweth therin, lyke as in the place of the ouerthrowynge of *Sodome, Gomor, Adama, & Zeboim: whych the Lorde ouerthrewe in hys wrath and angre: Euen then shall all nacions saye: * wherfore hath the Lorde done of this facyon vnto thys lande? O howe fearle is thys great wrath? And men shalt saye: because they lefte the testament of the Lorde God of theyr fathers, whych he made with them, when he brought them out of the lande of Egypt. For they went, and serued straunge goddes, & worshipped them: Goddes whych they knewe not, and whych had geuen them nought. And the wrath of the Lorde waxed whote agaynst thys lande, to bringe vpon it all the curses that are writte in this boke. And the Lorde cast them out of theyr lande in angre, wrath, and greate indignacyon, and cast them into a straunge lande, as this daye beareth wytnesse. The secrettes of the Lorde oure God * are opened vnto vs, and to oure chyldren for euer, þ we maye do all the wordes of thys lawe.

¶ The.xxx. Chapter.

¶ The worde of God is at hande.

WHen all these wordes are come vpon the, the blessynge and the curse which I haue set before the, thou shalt turne vnto thine hert, amonge all the nacyons whether the Lorde thy God hath thrust the, and come agayne vnto the Lorde thy God, and herken vnto his voyce in all these thynges that I commaunde the thys daye: thou & thy children wyth all thyne herte and all thy soule: And the Lorde thy God wyll turne thy captiuite, and haue compassyon vpon the, & wyll turne, and fet the agayne frō all the nacions, amonge whych the Lorde thy God shall haue scattered the. Though thou wast cast vnto the extreme partes of heauen: euen from thence wyll the Lorde thy God gether the, & frō thence wyll he fett the, & the Lorde thy God wyll bringe the into the lande whych thy fathers possessed, & thou shalt enioye it. And he wyll shewe the kyndnesse, and multiplie the aboue thy fathers. * And the Lorde thy God wyll circumcyse thyne hert, and the hert of thy seed, that þ mayest loue the Lord thy God wyth all thyne hert, and all thy soule, þ thou mayst lyue. And the Lord thy God wyll put all these curses vpon thyne enemyes, and on them þ hate the, & þ persecute the.

But thou shalt turne, and herken vnto the voyce of the Lorde, and do all hys commaundementes, which I commaunde the thys daye. And the Lord thy God wyll make the plentyous in all the workes of thyne hande, in the frute of thy bodye, and in the frute of thy catell, and in the frute of thy lande for thy welth. * For the Lorde wyll turne agayne and reioyse ouer the to do the good, as he reioysed ouer thy fathers: If thou herken onely vnto the voyce of the Lord thy God, to kepe his commaundementes and his ordinaūces whych are wrytten in the boke of this lawe, and yf thou turne vnto the Lorde thy God wythall thyne hert and all thy soule.

* For the commaundement which I commaunde the this daye, is not separated from the, nether farre of. It is not in heauen, that thou readest to say (complayne) saye: who shall go vp for vs to heauē, and fet it vs, that we maye heare it, and do it? Nether is it beyōde the see: that thou shuldest saye: who shall go ouer the see for vs, and fet it vs, þ we maye heare it, and do it? But the worde is very nye vnto the: euē in thy mouth and in thyne hert, that thou do it.

* Beholde I haue set before the this daye lyfe and good, death and euell: For where as I commaunde the thys daye, to loue the Lorde thy God, to walke in hys wayes, and to kepe hys commaundementes, his ordinaunces, and hys lawes (yf thou so do) þ shalt lyue and multiplye, and the Lorde thy God shall blesse the in þ lande, whether thou goest to possesse it.

But and yf thyne herte turne awaye, so that þ wylt not heare: but shalt goo astraye, and worshippe straunge goddes, and serue them, I pronounce vnto you also this daye, that ye shall surely perysh, and that ye shall not prolonge youre dayes vpon the lande whether thou passest ouer Jordan, to go and possesse it.

* I call heauen & erth to recorde this daye agaynst you, that I haue set before you lyfe and death, blessynge & cursynge: Therfore chose lyfe, that both thou and thy seed maye lyue, that þ mayest loue the Lorde thy God, and be obedient to hys voyce, & cleaue vnto him. For he is thy lyfe, and the length of thy dayes, that thou mayst dwell vpon the erth whych the Lorde sware vnto thy fathers: Abraham, Isahac and Jacob, to geue them.

¶ The.xxxj. Chapter.

¶ Moses depute readye to dye ordereth Josue to rule the people in hys stede. This boke Deuteronomy is wrytten and layde, in the tabernacle beside the arche. The Lewites are charged to reade it to the people.

AND Moses went and spake these wordes vnto all Israel, and sayd vnto them: I am an hundred and xx. yeare olde this daye, and can nomore go out and in. Also the Lorde hath sayde vnto me * thou shalt not goo ouer thys Jorda. The Lorde your God he wyll go ouer before the, and he wyll destroye these nacyons before the, & thou shalt conquere them. * And Josua he shall go before the, as the Lorde hath sayde. And the Lorde shall do vnto the, as he dyd to * Sehon

and Og kynges of the Amorites, and vnto the lande of them, whom he destroyed. And the Lorde shall geue them ouer before youre face, that ye maye do vnto them, accordinge
B vnto all the commaundementes which I haue commaunded you. Plucke vp youre hartes therfore, and be stronge, dreade not, nor be afrayde of them: for the Lord thy God him selfe doth go with the. He shall not fayle the, nor forsake the.

And Moses called vnto Josua, and sayde vnto hym in the syghte of all Israel: * Be stronge & bolde, for thou must go with thys people vnto the lande, which the Lorde hath sworne vnto their fathers, to geue them, & thou shalt geue it them to enherett. And the Lorde he doth go before the: he shall not fayle the, neyther forsake the: feare not therfore, nor be discomforted. And Moses wrote this lawe, and delyuered it vnto the preastes the
* Num.iii.d. sonnes of Leui (which * bare the arcke of the
C testament of the Lorde) and vnto all the elders of Israel, & Moses commaunded them,
* Deu.xxxi.a. sayinge: * At the poynt of .vij. yeares in the solempnyte of the fre yeare, euen in the feast of Tabernacles, when all Israel is come to apeare before the Lorde thy God, in the place which he hath chosen: thou shalt reade thys lawe before all Israel in their eares. Gether the people together: men, wemen and chyldren, and the straunger that is within thy gates, that they maye heare, and lerne and feare the Lorde your God, and kepe, and obserue all the wordes of thys lawe, and that their chyldrē which knowe nothynge, maye heare, and lerne to feare the Lord your God, as longe as ye lyue in the lande, whether ye go ouer Jordan to possesse it.

And the Lorde sayde vnto Moses: Be
D holde thy dayes are come, that thou must dye. Call Josua therfore, and stande ye in the tabernacle of wytnesse, that I maye geue hym a charge. And Moses and Josua went, and stode in the tabernacle of wytnesse: And the Lorde apeared in the tabernacle: euen in the pyller of the cloude. And the * pyller of the
* Exo.xxxiii.b cloude stode ouer the doze of the tabernacle. And the Lorde sayde vnto Moses: beholde, thou shalt slepe with thy fathers, and thys people will ryse vp, and go a whorynge after straunge goddes of the lande (whether they go) and will forsake me, and breake the appoyntment, which I haue made with them. And the my wrath will ware whote agaynst them, and I will forsake them, and will hyde my face from them, & they shalbe consumed. And moch aduersyte and tribulacyons shall come vpō them, so that then they
E will saye: Are not these troubles come vpon me, because God is not with me? And I also will surely hyde awaye my face in that daye, for all the euels sake which they shall haue wrought, in that they are turned vnto straunge Goddes.

Now therfore write ye thys sōge for you, and teache it the chyldren of Israel, and put it in their mouthes, that thys songe maye be my wytnesse agaynst the chyldren of Israel. For I will bryng thē into the lande, (which I sware vnto their fathers) that floweth w̄ milke and honye, & they shall eate, and fyll them selues, and ware fatt, and turne vnto straunge goddes, and serue them, and → bla- ↔
spheme me, and breake my couenaunt. And ℣
then when moch myschefe and tribulacyon is come vpon thē, thys songe shall answere them, as a wytnesse. For it shall not be forgotten out of the mouthes of their seed: for I knowe their imaginacyon, which they goo about euē nowe, before I haue brought thē into the lāde which I sware. ✠ Moses therfore wrote thys songe the same crafon, and taught it the children of Israel. And he gaue Josua the sonne of Nun a charge, and sayd: * Josue.i.i. iii. Reg.ii.a
* be bolde, & stroge, for thou shalt bryng the chyldren of Israel into the lande, & which ℣
I sware vnto them, and I will be with the.

And when Moses had made an ende of wrytynge out of the wordes of this lawe in a boke vnto the ende of them, Moses cōmaunded the Leuites, which bare the arke of the testament of the Lorde, sayinge: take ye the boke of thys lawe, * and put it in the syde of * Deu.i.a.
the arche of the testament of the Lorde your God, that it maye be there for a witnesse against the: For I knowe thy stubburnesse * and thy iiii.reg.xvii. Esaie.liii.
stytte necke: whyle I am yet a lyue with you this daye, ye haue bene disobedient vnto the G
Lord: and howe moch more after my death?

Gather vnto me all the elders of youre trybes, & youre officers, that I maye speake these wordes in their eares, and call heauen, and erth to recorde agaynst them. For I am sure that after my death, ye will vtterly be corrupte, and turne from the waye which I haue cōmaunded you, and tribulacyon will come vpon you in the later dayes, because ye shall haue wrought wyckednesse in the syght of the Lorde, to prouoke hym thorow the workes of your hādes. And Moses spake in the eares of all the congregacion of Israel the wordes of thys songe, vntyll he had ended them.

¶ The.xxxij.Chapter.

¶ The songe of Moses.

I
Eare O ye heauens, & * I shall * micheas.i.a. Esa.i.a.
speake, and let the erth heare the wordes of my mouth. * My doc- * Esa.lv.c.
trine ℣ shall droppe as doeth ℣
the rayne, & my speach shall flowe as doth the dewe, as the shower vpon the herbes, & as the droppes vpon the grasse. For I will call on the name of the Lorde: Ascrybe ye honoure vnto oure God.

* Perfecte

a Gene.i.d. Gen.xlix.d. * Perfecte is the worke of ỹ moste myghtye God: for all hys wayes are iudgement. He is a God of trueth, without wickednesse: ryghteous, and iust is he.

** Frowardly haue they done against him thorowe their deformities: not his owne children, but a wycked & frowarde generacyon. Do ye so rewarde the Lorde, O foolyshe nacyon & vnwyse? * Is not he thy father & thyne owner? * hath he not made the, and ordeyned the? Remembre the dayes of the worlde that is past: cõsydre the yeres from tyme to tyme. * Aske thy father, and he wyll shewe the: thy elders, & they wyll tell the. When the moste highest, deuyded the nacyõs, and whan he separated the sonnes of Adam, he put the borders of the nacyons, fast by the multitude of the chyldren of Israel.

For the Lordes parte is hys folke, and Jacob is the porcyon of hys enheritaunce.

☞ He founde him in a deserte lande, in a voyde grounde, & in a rorynge wyldernesse. He led hym aboute, he gaue hym vnderstandynge, and kepte him as the apple of his eye.

As an egle ỹ stereth vp her nest and flotereth ouer her yõge, & stretcheth out hir winges, so doth he take them vp, & beareth thẽ on his shoulders. The Lorde alone was hys gyde, & there was no straunge God w̃ him.

He caried him vp to an hye lande, that he myght eate the encrease of the feldes. * And he fedd him wyth honye out of the rocke, and with oyle out of the moste harde stone. Wyth butter of kyne, & mylcke of the shepe, wyth fat of the lambes and of fat rammes and he goates, with ỹ fat of moste plẽteous wheate: ☞ and that thou myghtest drynke ☞ the moste pure blonde of the grape.

But he that shulde haue bene vpryght, whan he waxed fatt, spurned with his hele. Thou art well fedd, ỹ art growen thick: thou art euen laden with fatnesse.

And he forsoke God his maker, & regarded not the God of his saluacyõ. They prouoked hym to angre with straunge goddes: euẽ w̃ abhominacyons prouoked they him * They offered vnto deuels, and not to God, euen to goddes whõ they knewe not: to newe goddes that came newly vp, whõ their fathers feared not. Of the rocke that begat the, thou arte vnmyndefull, and hast forgotten God that made the. The Lorde therfore sawe it, and was angrye, because of the prouokynge of hys sonnes and of hys daughters.

And he sayde: I wyll hyde my face from them, & will se what their ende shall be. For they are a very frowarde generaciõ, chyldrẽ in whom is no fayth. They haue angred me wyth that whych is no God, and prouoked me wyth their vanyties. * And I also wyll prouoke them with those ☞ whych are no people, I wyll anger them wyth a folysche nacion. * For fyre is kyndled in my wrath, & burneth vnto the botome of hell. And hath cõsumed the earth with her encrease, and sett a fyre the botoms of the mountaynes. I will heape mischeues vpon them, & wyll destroye them wyth myne arowes.

They shalbe burnt with hunger, and cõsumed w̃ heate, and with bytter destruccion: * I wyll also sende the teeth of beastes vpõ them, with the furiousnes of serpentes in the dust. Without forth, shall ỹ swerde robbe thẽ of their chyldren: and within in the chamber, feare: both younge men and younge wemen, and the suchelynges wyth the men of gray heades. I haue sayde: I will shater them abrode, and make the remembraũce of them to ceasse from amonge men. Were it not that I feared the wrath of the enemye, lest their aduersaries shulde vtterly wythdrawe thẽ selues, and lest they shulde saye: oure hye hande hath done all thys, and not the Lorde.

For it is a nacyõ without forecast, nether is there any vnderstãdynge in them: O that they were wyse, and vnderstode thys, that they wolde consyder their later ende.

Howe shulde one chace a thousande, and two put ten thousande to flyght: excepte their maker had solde them, and excepte the Lorde had shutt them vp?

For their God is not as oure God * oure enemyes also themselues are iudges.

For their vyne is of the vinyarde of Sodome, and of the feldes of Gomorra: Their grapes are grapes of gall, and their clusters be bytter.

Their wyne is the poyson of dragons, & the cruell gall of aspes. Is not thys layde in store with me, & sealed vp amonge my treasures? * Vengeaũce is myne, and I wyll rewarde: their fete shall slyde in due tyme. For the daye of their destruccyon is at hande, and the thynges that shall come vpon thẽ, make haste.

* For the Lorde shall iudge hys people, and haue compassyon on hys seruauntes: whan he seyth that their power is gone, and that they be in a maner shut vp, or brought to naught and forsaken.

And he shall saye * whet are their goddes? their God, in whom they trusted?

The fat of whose sacrifyces they dyd eate and dranke the wyne of their drynckte offringes? let them ryse vp and helpe you, and be youre protectyon * (in necessyte.)

Se nowe, howe ỹ I * I alone am God, & there is none but I: * I kyll, and wyll make alyue: I wounde, and I wyll heale: * nether is there any ỹ can delyuer out of my hande.

For I wyll lyfte vp myne hande to heauen, and wyll saye: I lyue euer.

If I whett the edge of my swerde, & myne hande take holde to do iustice, I wyll re-

compence vengeaunce on myne enemyes, & wyll rewarde them that hate me.

I will make myne arowes droncke with bloude, and my swerde shall eate flesshe, & þ for the bloude of the slayne, & for their captiuite, sens the ☞ begynnynge of the wrath of the enemye.

* from.32.b. * Reioyse ye hethen his people, for he will auenge the bloude of hys seruauntes, & wyll auenge hym of his aduersaries, and wylbe mercyfull vnto his lande, and to hys people.

G And Moses came and spake all the wordes of thys songe in the eares of the people, he and Josua the sonne of Nun. And Moses spake all these wordes vnto the ende to all the people of Israel, and sayde vnto them:

* Deut.vi.b. and.xi.a. * Sett youre herte vnto all þ wordes which I ☞ testifye vnto you thys daye: and ye ☞ shall commaunde them vnto youre chyldren, that they maye obserue and do all the wordes of thys lawe. And let it not be a vayne worde vnto you: for it is youre lyfe, and thorowe thys worde ye shall prolonge youre dayes in the lande whether ye go ouer Jordan, to conquere it.

And the Lorde spake vnto Moses þ selfe same daye, sayinge: get the vp in to this mountayne Abarim, עב (That is to saye a passage) vnto mount Nebo, whych is in the lande of Moab ouer agaynst Jericho. And beholde the lande of Canaan, which I geue vnto the chyldren of Israel to possesse: And dye in the mount whych thou goest vp vnto, and thou shalt be gathered vnto thy people. * As

* Num.xx.b. & xxvii.c. Aaron thy brother dyed in mounte Hor, and was gethered vnto hys people: because ye trespased agaynst me amonge the chyldren

* Num.xx.a. of Israel * at the waters of stryfe, at Cades in the wylderneSSe of zin: for ye sanctifyed me not amonge the chyldren of Israel. Thou shalt therfore se the lãde before the, and shalt not goo thyther vnto þ lande whych I geue the chyldren of Israel.

¶ The.xxxiij. Chapter.

¶ Moses dyinge blesseth all the trybes of Israel.

A THys is the blessynge wherwyth Moses the man of God blessed the chyldren of Israell before hys death, and sayde: * The Lorde came

* Exo.xix.a. from Sinai and shewed hys beames + from

+ Exo.xix.a. Seir vnto them, and apeared from mount Pharan, and he came wyth thousandes of

☞ ☞ sayntes, and in his ryghte hande a lawe

* Sapi.xix.a. of fyre for the. And he loued the people. * All hys sayntes also are in thy handes. They

** were smytten to go after thy fete, and to receaue of thy wordes. Moses gaue vs a lawe to be an enheritaunce of the cõgregacyon of Jacob. And he was in Israel kynge whẽ the heades of the people, and þ trybes of Israel were gathered together.

Let Ruben lyue, and not dye: and be fewe in nombre. Thys same also happen to Juda. And he sayde: heare Lorde the voyce of Juda, and bynge hym vnto hys people: hys handes shalbe good ynough for him, yf thou helpe hym agaynst hys enemyes.

And vnto Leui he sayde: ☞ Thumim & vrim shalbe with the, & wyth euery one that is godly in the. Thou proddest proue him also in the tentacyon & strouedst wyth hym at the waters of stryfe. He that hath sayde vnto his father and to his mother: I haue not sene him, ☞ And he that knewe not his brethre, ☞

ner knewe his awne chyldren, those are they that haue obserued thy worde, and shall kepe thy couenaunt. They shall teache Jacob thy iudgementes, and Israel thy lawe. They shall put cens before thy nose, and the burnt sacrifyce vpon thyne altare. Blesse Lorde his fyrst frutes and accept the worke of his handes: smyte the loynes of thẽ that ryse agaynst him, and of thẽ that hate him, that they ryse not agayne.

And of Ben Jamin he sayde. The Lordes derlynge shall dwell in safkefye vpon hym & the Lorde shall couer him all the daye longe, and he shall dwell betwene his shoulders.

And of Joseph he sayde: blessed of þ Lord is his lande for the frutes of heauẽ, thorowe thẽ dewe and sprynges that lye beneth, and for the swete frutes of the encrease of þ sonne, and rype frutes of the mone: for the fyrst frutes of the principall mõtaynes, and for the frutes þ the hylles bryngе furth for euer, and for the frutes of the erth, and fulnesse therof: and for the good wyll of hym þ dwelt in the * bushe, shall the blessynge come vpon

* Exo.iij.a. the heade of Joseph, & vpon the toppe of the heade of him þ was separated frõ amõge his brethren ☞ his first borne oxe hath be wtie, ☞

and his hornes are as the hornes of an vnycorne. And wyth them he shall trouble þ nacyons together, euen vnto the endes of the worlde. These are also þ many thousandes of Ephraim, & the thousandes of Manasses.

And vnto Zabulon he sayde: Reioyse Zabulon in thy goynge out, and thou Issachar in thy tentes. They shall call the people vnto the hyll, and there they shall offer offerynges of ryghteousnes. For they shall sucke of the abundance of the see, and of treasure hyd in the sande.

And vnto Gad he sayde: blessed be þ rowme maker Gad: he dwelleth as a Lyon, that catcheth the arme wyth the heade. He sawe therfore his begynninge, and that there was a porcyon there to hyde the lawgeuer, and he came with the heades of the people, and executed the ryghteousnes of the Lorde and his iudgementes with Israel.

And vnto Dan he sayde: Dan is a lyons whelpe, he shall flowe from Basan.

And vnto Nephthali he sayde, Nephthali hath

hath abundaūce of Gods good pleasure, & is fylled with the blessynge of the Lorde, & shall haue his possessyōs towarde the southwest.

And to Aser he sayde: Aser shalbe blessed with chyldren: he shalbe acceptable vnto his brethren, & shall dyppe his fote in oyle: Thy dwellynge be yron and brasse, and thyne age be as thy youth.

There is none lyke vnto ꝑ God of Israel: which though he sit vpon the heauē as vpon a horse, yet is he thy helper, whose glory is in the celestiall places. The eternall God is thy refuge, & vnder the armes of the Euerlastynge God shalt thou lyue. He shall cast out the enemye before the, and saye, destroye. Israel then shall dwell in safetye, & alone. And the eye of Jacob shalbe vpon a lande of corne and wyne, and hys heauens shall droppe the dewe. Happye art thou o Israel, who is lyke vnto the? O people, ꝑ art saued in the Lorde, which is the shylde of thy helpe, and swerde of thy glorye. Thyne enemies haue lost their ☞ strength to the warde, and ꝑ shalt ☞ treade vpon the heygth of them.

¶ The.xxxiij. Chapter.

¶ Moses dyeth. Israell weepeth. Josua succedeth in Moses roume.

AND * Moses went frō the playne of Moab vp into moūt Nebo and vnto the toppe of * the hyll that is ouer agaynst Jericho. And the Lorde shewed hym all the lande of Gilead, euen vnto Dan, and all Nephthali and the ☞ lande of ☞ Ephraim & Manasse, & all the lande of Juda: euen vnto the vtmost see, and the south, and the region of the playne of Jericho ꝑ cytie of paulmetrees, euen vnto Zoar. And the Lorde sayde vnto hym. * Thys is the lande whych I sware vnto Abraham, Isahac and Jacob sayinge: I wyll geue it vnto thy seed. I haue caused the also to se it wyth thyne eyes, * but thou shalt not goo ouer thyther.

So Moses the seruaunte of the Lorde dyed there in the lande of Moab accordynge to the worde of ꝑ Lorde. And he buryed hym in a valey in the lāde of Moab ouer agaynst the house of Peor, but no man knoweth of his sepulchre vnto this daye. Moses was an hundred and twētye yere olde when he dyed: hys eye was not dymme, nor hys naturall coloure abated. And ꝑ chyldren of Israell * wepte for Moses in ꝑ playne of Moab thyrtye dayes. And ꝑ dayes of weppynge & mournynge for Moses were ended.

And Josua the sonne of Nun was full of the spyrite of wysdome: * for Moses had put hys handes vpon hym. And the chyldren of Israel were obedient vnto hym, and dyd as the Lorde commaunded Moses. And there arose not a prophet sence in Israel lyke vnto Moses, whom the Lorde knewe face to face, accordynge vnto all the myracles and wonders which the Lorde sent him to do in ꝑ lāde of Egypte, vnto Pharao & all his seruaūtes & before all his lāde: & accordynge to all that myghtie hande, & all ꝑ greate visions, which Moses shewed in the syght of all Israell.

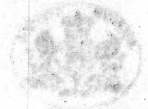
¶ The ende of the fyfth boke of Moses, called in the hebrue Elle Haddebarim, and in the Latin.

Deuteronomium.

¶ Theseconde

parte of the Byble con-
taynyng these
bookes.

The booke of Josua.
The booke of the Judges.
The booke of Ruth.
The first booke of Samuel.
The.ii.booke of Samuel.
The.iii.booke of the kynges.
The.iiii.booke of the kynges.
The.i.booke of ꝑ chronycles.
The.ii.booke of ꝑ chronycles.
The first booke of Esdras.
The.ii.booke of Esdras.
The booke of Hester.
The booke of Hiob.



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10. 12
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¶ The boke of Josua

whom the Hebrues call Jehosua.

¶ The fyrst Chapter.

¶ The Lorde encourageth Josua to inuade the lande of promesse, and commaundeth him continually to reade Deuteronomie.

A Ater the deth of Moses the seruaũt of the Lorde, it happened also that the Lorde spake vnto Josua the sonne of Nun Moses minister saying: Moses my seruaũt is deed. Now therfore vp and goo ouer Jordan: thou and all this people, vnto the lande the which I geue vnto the childre of Israel. * All the places that the sooles of youre fete shall treade vpon, haue I geuen you, as I sayde vnto Moses: from the wildernes and this Libanon vnto the greate ryuer Euphrates: all the lande of the Hethites, euen vnto the great see towarde the going downe of the sonne, shalbe youre coaste. There shall not a man be able to withstande the all the dayes of thy lyfe. * For as I was with Moses, so will I be with the * and will not fayll the, nor forsake the. * Be strõg therfore and bolde: for vnto this people shalt thou deuyde the lãde which I sware vnto their fathers to geue them. Onely be thou strõg and as bolde as thou canst, that thou mayest obserue and do according to all the lawe, which Moses my seruaũt cõmaunded the. * Tourne therfrom neither to the right hãd, nor to the lefte: that thou mayste do wysely in all thou takest in hande: * let not the boke of this lawe departe out of thy mouthe: But ¶ recorde therin daye and night that thou mayst obserue, and do according to all that is writtẽ therin. For then shalt thou make thy waye prosperouse, and then thou shalt do wysely. Haue not I cõmaũded the, that thou shuldest be stroge and hardye, and not feare ner be fayntharted? For I the Lord thy God am with the, whether soeuer thou goest.

Then Josua commaunded the officers of the people, sayinge: Goo thorowe the myddes of the hoste, and cõmaũde the people, saying: prepare you vitayles: for after thre dayes ye shall passe ouer this Jordan, to goo in and enioye the lande which the Lord youre God geueth you, to possesse it.

And vnto the Rubenites, Gadites, and half the trybe of Manasses spake Josua saying: * Remember the worde, which Moses the seruaunt of the Lorde cõmaunded you, saynge: the Lorde youre God hathe geuen you reast, and hathe geuen you this lãd. Youre wyues, youre childre, and youre catell shall remayne in the lãde which Moses gaue you on this syde Jordan: But ye shall go before youre brethren armyd, all the men of warre, and helpe them vntill the Lorde haue geuẽ youre brethren reast, as he hathe you, and vntill they also haue obtayned the lande, which the Lorde youre God geueth them. And then shall ye retourne vnto the lande of youre possession and enioye it, which lãde Moses the Lordes seruaũt gaue you on this syde Jordã towarde the sonne rysynge. And they answered Josua sayinge: * All that thou hast cõmaunded vs, we will do, and whether soeuer thou sendest vs, we wyll go. Accordyng as we obeyed Moses in all thinges, so wyll we obeye the: onlye the Lorde thy God be with the as he was with Moses. And whosoeuer he be that doth disobeye thy mouth, and will not herken vnto thy wordes in all that thou commaundest him, let him dye: Onlye be strong and of good courage.

¶ The.ii. Chapter.

¶ Josua sendeth spyes to Jericho, which were hyd of Rahab.

AND Josua the sonne of Nun sent out of Settim two men to spye secretlye, sayinge: go and vewe the lãde and also Jericho. And they went, and came into a harlotes house, named Rahab, and lodged there. And it was tolde the kynge of Jericho, and sayd: Beholde, there came men in hyther to nyght, of the childre of Israel, to spye out the countrey. And the kyng of Jericho sent vnto Rahab sayinge: bringe forth the men that are come to the, and which are entred into thyne house: for they be come to searche out all the lande.

And the woman toke the two men * and hid them. And sayde thus: in dede there came men vnto me, but I wist not whence they were. And aboute the tyme of the shuttynge of the gate when it was darcke, the men wẽt out, whether the men went I wot not: folowe ye after them quyckly, and ye shall ouer take them. But she brought them vp to the roofte of the house, and * hydd them wt the stalckes of flaxe, which she had lyinge abroade vpon the roofte. And the men of the cytye pursued after them, the waye to Jordan, euen vnto the ferie, and as sone as they which pursued after them were gone out, they shutt the gate.

And or euer they were a slepe, she came vp vnto them vpon ꝑ rooffe, & sayde vnto the men: I knowe, ꝑ the Lorde hathe geuen you the lãde * for the feare of you is fallen vpon vs, & the enhabiters of the land faynt at the presence of you. For we haue heard, how ꝑ Lorde * dried vp ꝑ water of the redd see before you when you came out of Egypte, & what you dyd vnto ꝑ two kynges of the Amorites, that were on the other side Jordan * Sehon, & Og, whom ye vtterlye destroyed. And as sone as we had heard these thynges ℟ (we were sore afraied, ℟) oure herte dyd faile. And there remayned no more courage in any man at the presence of you. For the Lorde youre God, he is ꝑ God in heauen aboue, & on the erth benethe.

Now therfore (I pray you) sweare vnto me * by the Lorde, ꝑ as I haue shewed you mercie, ye shall also shewe mercie vnto my fathers house, & geue me a true token. And that ye shall saue alyue, bothe my father, & my mother, my brethren, & my systers, and all that they haue. And that ye shall delyuer ℟ oure soules from death.

And the men answered her: oure liues for you to dye, yf ye vtter not this oure busines. And when ꝑ Lord hathe geuen vs the lãd, * we will deale mercifully & truly with the. And then she lett them downe by a corde * thorow a windowe: For her house was by the towne wall. And she dwelt by the towne wall. And she sayd vnto them: gett you into the mountayne, lest the pursuers mete you, & hyde youre selues there thre dayes, vntill the pursuars be returned and then shall ye goo youre awne waye.

And the men sayde vnto her: we will be blameles of this thy othe, which thou hast made vs sweare. Beholde, when we come into ꝑ lãde, ꝑ shalt bynde this purple coarde in the widow, which ꝑ latte st vs downe bye. And thou shalt bring thy father, & thy mother, thy brethren, and all thy fathers houshold, euen into thy house. And then whosoeuer doth go out at the dores of thy house, into the strrat, ℟ his bloude shalbe vpon his awne head, & we wilbe giltles. And whosoeuer shalbe with the i the house, hys bloude shall be on oure heade, yf any mannes hãde touche him: And yf thou vtter these oure wordes, we wilbe quyte of thy othe, which thou hast made vs sweare. And she sayde: accordige vnto youre wordes, so be it: and she sent them awaye to departe. And she bounde the purple coarde in the window.

And they departed, and came into ꝑ mountayne, and there aboade thre dayes, vntill the pursuars were returned. And the pursuars sought them thorowe out all ꝑ waye but founde them not. And the two men returned, & descended from the mountayne, and passed ouer, and came to Josua the sonne of Nun, and tolde hym all that had chaunced them. And they sayd vnto Josua: the Lord truly hathe delyuered into oure handes all ꝑ lãde, and all the inhabiters of the contrey faynte at the presence of vs.

*Deutro. xi.viii.a. Josua.ii.a.

* Exo.xiiii.f

* Nũ.xxi.f. and.g.

Deut.vi.b.

* Josu.vi.c.

* 2.Mac.xii.c. Actes.x.a.

¶ The.iii. Chapter.

¶ Josue with the people passe ouer Jordan.

AND Josua rose erlye: and they remoued from Settim, & came to Jordã, he and all the children of Israel, and lodged there, before they went ouer. And after thre dayes it fortuned, that the officers went thorow out the hoste, and cõmaũded the people sayinge: when ye se ꝑ arcke of the testament of the Lord youre God, & the preastes that are Leuites bearing it: ye shall departe from youre place, & go after it. So yet that there shall be a space betwene you & it, aboute a two thousande cubites by measure. And ye shal not come nye vnto it, that ye maye knowe the waye, by which ye must go: for ye haue not gone this waye in tymes past ℟ (ꝑ beware, that ye approche not nye vnto the arke) And Josua sayd vnto the people: * ℟ Sanctifie youre selues, for to morowe the Lorde shall do wonders amonge you.

And Josua spake vnto the preastes, saying: Take vp the arcke of ꝑ couenaũt: & go before the people. And they toke vp the arcke of the testamẽt, and went before the people.

And the Lorde sayde vnto Josua: this daye will I begynne to ℟ magnifie the, in the syght of all Israel, ꝑ they maye knowe how that * as I was with Moses so wyll I be with the. And thou shalt commaunde the preastes that beare the arcke of the couenaunt saying: when ye are come to the edge of the waters of Jordan, ye shall stãde still in it.

And Josua sayde vnto ꝑ children of Israel: come hither, & heare the wordes of the Lord youre God. And Josua sayde, Herbye ye shall knowe that the liuyng God is among you, & that he will wythout fayle cast out before you, ꝑ Cananites, & the Hethites, ꝑ Heuites, ꝑ Pherezites, ꝑ Gergesites, ꝑ Amorites, & ꝑ Jebusites. Beholde, the arcke of ꝑ apointmẽt of ꝑ Lord of all ꝑ worlde goeth before you into Jordã. Now therfore take from amõge you twelue mẽ out of ꝑ tribes of Israel, out of euery tribe a man. And as sone as ꝑ soles of ꝑ fete of ꝑ preasts (ꝑ beare the arcke of the Lord the Gouernour of all the worlde) tread in the waters of Jordan, the waters of Jordan ℟ (that are beneth, shall renne downe, ℟) shall be deuided: & the waters that come from aboue, shall stande

shall stande still vpō an heape. And it fortuned, that when the people were departed frō their tētes to goo ouer Jozdā, the preastes bearyng *ꝑ arcke of the appointment, wēt before the people. And as sone as they that bare ꝑ arcke came vnto Jozdan, & the fete of the preastes that bare ꝑ arcke were dipped in the brym of ꝑ water *(For Jozdan vseth to fill all hys bāckes all the tyme of haruest) the waters also that came downe frō aboue, did ryse vp vpō an heape (and appeared as great as a mountayne,) and departed farre frō Adam, ꝑ was beside zarthan, And the waters that were beneth toward the see of ꝑ wildernes, fell awaye & departed into the salt see, and the people * went rycht ouer agaynst Jericho. And the preastes ꝑ bare the arcke of the appointemēt of the Lozde, stoode drye within Jozdane rea dy prepared, & all the Jsraelites went ouer thozow the dryc, vntill all the people were gone cleane ouer thozow Jozdan,

*Exo.xiiii. b.

*Psal.lxxvi. b.

¶ The.iiii. Chapter.

¶ Josua setteth vp twelue stones in Jozdan.

AND it fortuned, that whan the people were all gone *ouer Jordan, the Lozde spake vnto Josua, sayinge: Take you twelue men out of the people, out of euery trybe a man. And commaunde you them, sayinge: take you hence out of the myddes of Jozdan (euen out of the place where the preastes stoode in a redynes) twelue (of the most hardest) stones, which ye shall take awaye with you, and leaue them in ꝑ place, where you shal lodge this night. And Josua called the twelue men, which he had prepared of the childzen of Jsrael, out of euery trybe a man, and Josua sayde vnto them: gett you before the arcke of the Lozd youre God, euen thozow the myddes of Jozdā *and take vp euery man of you a stone vpon his shulder, accozding vnto the nombze of the trybes of the childzen of Jsrael, that this maye be a signe among you. That whē youre childzē aske thier fathers in tyme to come, sayige: what meane these stones with you? Ye maye answere them how that ꝑ waters of Jozdan deuyded at the presence of the arcke of the appoyntement of the Lozde. For whan it went ouer Jozdan, ꝑ waters of Jozdan deuided: And these stones are become a memoziall vnto the childzen of Jsrael for euer.

*Deu.xxvii. a.

*iii.xx.xviii. f.

And the childzen of Jsrael dyd euen so as Josua commaunded, and toke vp *twelue stones out of the myddes of Jozdan, as the Lozde sayde vnto Josua, accozdynge to ꝑ nōbze of ꝑ tribes of the childzen of Jsrael, & carped them awaye with them vnto the place where they lodged, & layed thē doune there. And Josua set vp twelue stones also in the myddes of Jozdan, in the place where the fete of the preastes which bare the arcke of the testament, stode. And there haue they cōtinued vnto this daye. For the preastes which bare ꝑ arcke stode in the myddes of Jozdan, vntill all was finished that the Lozde cōmaunded Josua to saye vnto the people, accozdig to all that Moses charged Josua. And ꝑ people hasted, and wēt ouer. It fortuned also, that whā all the people were cleane ouer, ꝑ arke of ꝑ Lozd went ouer also, & ꝑ preastes before the people. * And the childzē of Ruben, & the childzen of Gad, & halfe the tribe of Manasses went before the childzen of Jsrael armed, as Moses charged thē. Euē fourty thousande prepared for warre, wēt before the Lozde vnto battell, thozow the playne of Jericho. * That daye the Lozde magnified Josua in the sight of all Jsrael, and they feared him, as they feared Moses all dayes of his lyfe.

*Num.xxxii.a

*Josu.iii.b.

And the Lozd spake vnto Josua, saying: cōmaūde the preastes that beare the arcke of witnesse, to come vp out of Jozdan. Josua therfore cōmaunded ꝑ preastes, saying: Come ye vp out of Jozdan, And when the preastes ꝑ bare the arcke of the apoyntmēt of the Lozde were come vp out of the myddes of Jozdan, and as sone as the soales of the preastes fete were set on the dryc lād, ꝑ waters of Jozdan retourned agayne vnto their place, & went ouer all their banckes, as they dyd before. And the people came vp out of Jozdan the tenth daye of the fyrst moneth, and pitched in Gilgal, euen in the east bozder of the cyte Jericho.

And the twelue stones which they toke out of Jozdan, did Josua pitche in Gilgal. And he spake vnto the childzen of Jsrael, saying: * Yf youre childzen aske their fathers in tyme to come, & saye: what meane these stones? ye shal shewe youre childzē, & saye: Jsrael came ouer this Jozdan on dzie lād. For the Lozd youre God dzyed vp the water of Jozdan before you, vntill ye were gone ouer, as ꝑ Lozde youre God dyd ꝑ red see * which he dzyed vp before vs, tyll we were gone ouer: that all the people of the wozlde maye knowe ꝑ hāde of ꝑ Lozd, how myghtie it is, and that ye might feare the Lozd youre God for euer.

*Exo.xiiii.a

¶ The.v. Chapter.

¶ The Cananites are afrayde.

AND it fortuned ꝑ whē all ꝑ kinges of ꝑ Amozites which are beyond Jozdan west warde, & all ꝑ kinges of the Cananites which were by the see, hearde, how the Lozde had dzyed vp the waters of Jozdan before the childzē of Jsrael, vntill they wer gone ouer * theyr hertes fainted for feare. And ther was no spzete in them any moare, for the presence of the childzen of Jsrael.

*Josu.ii.b.

That same tyme ꝑ Lorde sayde vnto Jo-
* Exo.iiii.f. sua: * Make the sharpe knyues (of stone) ⁊
goo to agayne and circumcise the childzen
of Jsrael ꝑ seconde tyme. And Josua made
him sharpe knyues (of stone) ⁊ circumcised
the childzen of Jsrael in the place called ꝑ
hille of ꝑ foze skynnes. And this is ꝑ cause
why Josua circūcised all the people ꝑ came
out of Egipte: Namely such as were ma-
les because ꝑ all the men of warre, died in
the wildernes by ꝑ waye, after they came
out of Egypte. For all ꝑ people ꝑ came
out were circūcised. But all ꝑ people that
were borne in the wildernesse by the waye
after they came out of Egypte, were not
circūcised. For the childzen of Jsrael wal-
ked fourty yeres in the wildernesse, tyll all
ꝑ people of the men of warre ꝑ came out of
Egipte were consumed, because they har-
kened not vnto the voyce of the Lorde.
Wherfore the Lorde sware, that he wolde
* Nu.xiiii.f. not shewe them the land * which the Lord
sware vnto theyr fathers, that he wolde
3 Nu.xiii.b. geue vs, euen a lande ꝑ that floweth wyth
C milke ⁊ honye. And their childzen who he
sett vp in their stead: tyē Josua circūcised:
for they were vncircumcised, because they
circumcised them not by the waye. And
when they had circumcised all the people,
they abode styll together in the hoste till
they were whole. And the Lorde sayde vn-
to Josua: this daye I haue taken awaye ꝑ
shame of Egipte frō you: wherfore the na-
me of the same place is called Gilgal vnto
this daye. And ꝑ childzen of Jsrael abode
* Exo.xii.a. in Gilgall * and helde the feast of passeouer
the fourtene daye of ꝑ moneth at euē in the
playne of Jerico. And they did eat of ꝑ coz-
ne of ꝑ land on the morowe after passeouer
swete cakes ⁊ parched corne in ꝑ selfe same
D * Exo.xvii.g daye. For the * Manna ceased on the mo-
rowe, after they had begōne to eat of ꝑ cor-
ne of the lande, neither had the childzen of
Jsrael Manna any moare, but dyd eat of
the corne of the lande of Canaan that yere.

And it forthuned that when Josua was
nye to Jericho, he lyfte vp his eyes ⁊ loked:
and behold, there stode a man against him,
hauyng a swerde drawen in his hāde. And
Josua wēt vnto him, and sayde vnto him:
arte thou on oure syde oz on oure aduer-
saries. And he sayde, Naye, but as a cap-
tayne of the hoste of the lord am I now co-
me. And Josua fell on his face to the erth,
and dyd reuerence, ⁊ sayde vnto hym, what
sayth my Lorde vnto hys seruaunt? And
ꝑ captayne of the Lordes hoste sayde vnto
Josua: * do thy shoo of thy fote, for the pla-
* Exo.iii.b. Act.vii.b. ce wheron thou stādest, is holy. And Josua
did so.

The.vi. Chapter.

The walles of Jericho fall, and it is destroyed.

AND Jericho was shut vp, ⁊ locked A
because of ꝑ childzē of Jsrael, nether
myght anye man go out oz in. And
the Lorde sayd vnto Josua: beholde, I ha-
ue geuen into thyne hand Jericho and her
kynge and the strong men of warre.

And ye shall cōpasse the cytie, all ye that
be men of warre, ⁊ go roūde aboute it once
and so shall you do syxe dayes. And seuen
preastes shall beare before the Arke, seuen
trōpettes of rāmes hornes (that be vsed in the 60
Jubile). And the seuenth daye, ye shal com-
passe the cytie seuen tymes, and the preas-
tes shall blowe with the trompettes. And
when they make a longe blaste wyth the
rammes horne, ⁊ ye heare the sounde of the
horne, all the people shal showte wt a great
showte. And thē shall the wall of ꝑ citie 65
fall doune, and the people shall ascende vp,
euery man streight before him. And Josua
the sonne of Nun, called the preastes, and
sayde vnto them: take vp the arcke of the
appointement, ⁊ lett seuen preastes beare
seuen trompettes of rāmes hornes before
the arcke of the Lorde. And he sayde vnto
the people, go and compasse the cytie: and
lett him ꝑ is harnessed, go before the arcke
of the Lorde. And when Josua had spoken
vnto the people, the seuen preastes bare the
seuen trompettes of rammes hornes, and
went forth before the arcke of the Lorde, ⁊ 25
blewe with the trompettes, and the arcke
of the couenaūt of the Lorde folowed thē.
And all the men of armes went before the
Preastes, that blewe with the trōpettes,
and the commen people came after the ar-
ke: and the preestes that went blewe with
trōpettes. And Josua cōmaunded the peo-
ple sayinge: Ye shall not showte, ner make
any noyse wt youre voyce, neither shal any
worde proceede out of youre mouthe, vntill
ꝑ daye I bid you showte, then shall ye sho-
wte. And so ꝑ arcke of the Lorde compased
the cytie, and went aboute it once: and they
retourned into the hoste, and lodged there.
And Josua rose erly in the mornyng, and
the Preastes toke vp ꝑ arcke of the Lorde,
and seuen Preastes bare seuen trompettes
of rammes hornes, ⁊ went before the arcke
of the Lorde, and blew with the trompet-
tes. And all the men of armes went before
them, but the comen people came after the
arcke of the Lorde, which wēt before with
the blowing of the trompettes. And the se-
conde daye they compased the cytie once, ⁊
retourned agayne into the hoste, ⁊ so they
dyd syxe dayes.

And when the seuenth daye came, they ro-
se erlye: euen with the dawninge of ꝑ daye,
and compased the cytie after the same ma-
ner seuen tymes: only that daye they com-
pased the cytie seuen tymes.

And at the seuenth tyme, whan ꝑ preastes blewe wᵗ the tröpettes, Josua sayd vnto ꝑ people: showt, for ꝑ Lorde hath geuen you ꝑ cytie. And the cytie shalbe dāned ⁊ bothe it and all that are therin, vnto the Lorde: onlye Rahab the harlot shall lyue, and all that are with her in the house, because she *hidd the messengers that we sent. And in anywise be ye ware of the excommunicate thinges, lest ye make youre selues excōmunicate, ⁊ take of the excōmunicate thinges, and make ꝑ hoste of Israel excōmunicate and trouble it. But all ꝑ siluer, golde, vesselles of brasse, ⁊ ꝑ shalbe consecrate vnto the Lorde, ⁊ shal come into his treasurie.

And the people showted, and blewe wyth trompettes. And when the people heard ꝑ soūde of the tröpe, they showted wᵗ a great showt: ⁊ the* wall fell downe, so ꝑ the people wēt vp into ꝑ cytie, euery man streyght before him, ⁊ toke ꝑ citie. And they vtterly destroyed all ꝑ was in the cytie, bothe man and woman, younge and olde, oxe, shepe ⁊ Asse, with the edge of the swerde.

Then Josua sayde vnto the two mē that had spyed out ꝑ contreye: *goo into ꝑ harlottes house, and bringe out thense the woman, and all that she hath, *as ye sware to her. And the younge men that were spyes, went in, and brought out Rahab, and her father and mother and her brethrē, and all ꝑ she had. And they brought out all her kined, ⁊ put them without the hoste of Israel

And they burnt the cytie with fier, and all that was therin. Only the siluer and ꝑ golde, the vessels of brasse and yron, they put vnto ꝑ treasure of the house of ꝑ Lord *And Josua saued Rahab the harlott, ⁊ her fathers houshold, and all that she had, ⁊ she dwelt in Israel, euen vnto this daye because she hidd the messengers, which Josua sent to spye out Jericho.

And Josua sware at that tyme, sayinge: cursed be the man before the Lorde, that riseth vp, ⁊ buildeth this citie Jericho: he shall laye the foundacion * in his ⁊ eldest sonne, and in his youngest sonne shal he sett vp the gates of it. And so the Lord was wᵗ Josua, and his fame was noysed thorowe out all landes.

¶ The. vii. Chapter.

That is spyed out. Acan is stoned.

BUt yet ꝑ childzen of Israel trespased in the * excommunicate thynges: And *Acan the sonne of Carmy, the sonne of zabdi, the sonne of zareh of the tribe of Juda, toke of the excommunicat thinges. And the wrath of the Lorde waxed whote agaynst the childzen of Israel.

And Josua sent mē from Jericho to Hai, which is besyde Bethauen, on the east syde of Bethel, ⁊ spake vnto them, sayinge: gett you vp, ⁊ vewe the countrey. And the men went vp, ⁊ spyed out Hai. And retourned to Josua, and sayde vnto him, lett not all the people go vp, but let as it were a two or thre thousande men goo vp, and smyte Hai and make not all the people to laboure thether, for they are but fewe.

And so there went vp thether of ꝑ people, aboute a thre thousande men, ⁊ they fledd before the men of Hai. And the men of Hai smote of them vpō a thyrtye and sixe men: for they chased them frō before ꝑ gate euen vnto Sebarim, ⁊ smote them in the goyng doune. Wherfore ꝑ hertes of ꝑ people * for feare melted awaye like water. And Josua rent his clothes, and fell to the erth vpon his face before ꝑ arcke of the Lorde vntill the euen tyde, he and the elders of Israel, ⁊ put erth vpon their heddes.

And Josua sayde* Alas, O Lorde God, wherfore hast ꝑ brought thys people ouer Jordan, to dilluer vs into the hande of the Amorites, and to destroie vs: wold to God we had ⁊ bene content, ⁊ dwelt on the other syde Jordan. Oh Lorde what shall I saye, when Israel turneth their backes before their enemyes: Surely the Cananites, and all ꝑ enhabiters of ꝑ lande shall heare of it, ⁊ shall conspire agaynst vs, ⁊ destroye the name of vs out of the worlde. And what wilt thou do vnto thy myghtie name?

And the Lorde sayde vnto Josua, gett ꝑ vp, wherfore lyest thou thus vpō thy face? Israel hath synned, ⁊ they haue transgressed myne appointement, which I cōmaunded them: for they haue taken of the excōmunicate thinges, and haue stolen, and dissembled, ⁊ put them vnto their awne stuffe And therfore is it that ꝑ childzen of Israel cannot stande before their ennemyes, but shall turne their backes before their ennemyes because they be excommunicate. Nether will I be wᵗ you any moare, excepte ye rote out ꝑ excōmunicate frō amonge you.

*Up therfore, ⁊ sanctifie ⁊ the people, and saye: sanctifie youre selues against to morowe: for so sayd ꝑ Lord God of Israel There is a damned thinge amōge you (O Israel) ⁊ therfore ye cannot stande against youre ennemyes, vntill ye haue put ꝑ damned thinge from amonge you. To morowe morning therfore ye shall be brought accordīg to youre tribes. And ꝑ tribe which the Lord taketh, shal come accordīg to ꝑ kynreds therof. And ꝑ kynred which the Lord shall fide gyltie, shall come by houholders And ꝑ houholde which ꝑ Lord shall finde fautye, shall come man by man. And he ꝑ is foūde in ꝑ excōmunicacion, shalbe burnt with fire, he and all that he hath, because

he hath transgressed the couenaunt of the Lord and wrought folye in Israell.

And so Josua rose vp erly in the morning and brought Israell by their tribes: and ꝑ tribe of Juda was caught. And he brought the kynredes of Juda, and toke the kynred of ꝑ zarehites. And he brought the kynred of the zarehites, man by man, ꝑ zabdi was caught. And he brought his housholde mā by man, and Acan the sonne of Carmy, the sonne of zabdi, the sonne of zareth in the tribe of Juda was caught.

D And Josua sayde vnto Acan: my sōne, I beseche the, geue glorie to ꝑ Lord God of Israell, ꝑ geue hi praise, ꝑ shewe me what thou hast done, hyde it not from me. And Acan answered Josua, ꝑ sayde: of a truthe I haue synned agaynst the Lorde God of Israell, ꝑ thus ꝑ thus haue I done. I sawe among the spoyle a goodlye Babylonithe garment, ꝑ two hundred sicles of siluer, ꝑ a tonge of golde of fyftie sicles weyghte, and I coueted them, ꝑ toke them. And beholde, they lye hydde in the erthe in my tente and the siluer is ther vnder.

And so Josua sent messegers: which whā they ranne vnto his tēt, beholde, they were hid in his tent, and the syluer there vnder. Therfore they toke thē out of the myddest of his tent, and brought them vnto Josua, and vnto all the childre of Israell, ꝑ layed them out before the Lorde.

And Josua toke Acan the sonne of zareth, and the siluer, ꝑ the garment, and the tōge of golde, and his sonnes ꝑ his daughters, his oxen, ꝑ his asses, his shepe, ꝑ his tent, ꝑ all that he had: and all Israell wyth hym brought them vnto the valeye of Achor.

And Josua sayde: In as moche as thou haste troubled vs, the Lord shall trouble ꝑ this daye. And all Israell stoned him with stones, and burned thē with fire, and ouerwhelmed them with stones. And they cast vpō him a great heape of stones vnto this daye. And so the Lorde turned from the wrathe of his indignacion. And the name of the place is called ꝑ valeye of Achor vnto this daye.

¶ The. viii. Chapter.

¶ The feare and wynnyng of Hai. The kyng therof is hāged. Josua setteth vp an altar. He blesseth the people,

AND the Lorde sayde vnto Josua: *feare not, nether be thou fayntharted. Take all ꝑ men of warre wyth the and vp, and gett the to Hai. Beholde, I haue geuen into thy hande, the kyng of Hai, and his people, hys cytie and hys lande.

*Deute. bii. c.

And thou shalt do to Hai ꝑ her kyng, as thou dydest vnto * Jericho and her kyng. Neuertheles ꝑ spoyle and * catell therof, shall ye take vnto youre selues: And laye a watch vnto the towne, on the backsyde therof.

*Josh. bi. b.

*Deute. xx. c

And so Josua arose, and all the men of warre, to go vp agaynst Hai. And Josua chose oute thyrtie thousande stroge men of warre, ꝑ sent thē awaye by nyght. And he cōmaunded them, sayinge: beholde, ye shall lye awayte vnto ꝑ towne on the backesyde therof. Go not very farre from ꝑ cytie, but be all readye. And I and all ꝑ people ꝑ are with me, will approche vnto the cytie. And 25
when they come out agaynst vs, as they did at the first tyme thē will we flee before thē. For they will come oute after vs ꝑ we will bring them out of the cytie. For they will saye: they flee before vs, as at ꝑ first tyme: ꝑ we will flee before thē. In the meane tyme shall ye ryse vp frō lying awayte, ꝑ destroye ꝑ cytie: For ꝑ Lorde youre God will deliuer it into youre hāde. And whan ye haue taken ꝑ cytie, ye shall set it on fire. Accordinge to the commaundement of the Lord shal ye do: beholde, I haue charged you. Josua therfore sent thē forth, ꝑ they went to lye awayte, ꝑ abode betwene Bethel and Hai, on the west syde of the cite of Hai. But Josua lodged that nyght amōge the people. And Josua rose vp erlye in the morninge, and nombred the people, ꝑ wēt vp, he ꝑ the elders of Israel before the people agaynst Hai. And all the men of warre that were with him, wēt vp and drue nye, and came agaynst the cytie, and pitched on the north syde of Hai, ꝑ there was a valeye betwene them and Hai. And he toke vpō a fyue thousande men, and put them to lye awayte, betwene Bethel ꝑ Hai, on ꝑ west-syde of ꝑ cytie. And they put ꝑ people (euē all the folke that were on the northsyde) agaynst the cytie, and the spers awayte on the west. And Josua walked ꝑ same nyght in the myddes of the valeye.

And it fortuned, ꝑ when the kyng of Hai sawe it they hasted and rose vp earlye, and the men of the cytie went oute agaynst Israell to battell, he ꝑ all his people, at a tyme apoynted, euen before the playne, and wist not that there were spers awayte on the backsyde of the cytie.

And Josua ꝑ all Israel fayned them selues to be put to the worse before thē, ꝑ fled towarde the wildernesse. And all ꝑ people of ꝑ towne were called together, to folowe after them. And they folowed after Josua ꝑ were drawē a waye from the cytie: And there was not a man left in Hai ꝑ in Bethel, ꝑ wēt not out after Israell. And they left the cytie open, ꝑ folowed after Israell.

And the Lorde sayde vnto Josua: stretch out ꝑ spere ꝑ is in thine hād, towarde Hai, for I will geue it into thy hād. And Josua stretched

stretched out the spere þ he had in his hãde, towarde the citie. And þ lyers awayte rose quichlye out of their place, & ranne allone as Josua had stretched oute his hande, and they entred into the citie and toke it, & hasted, & sett the cite on fire. And when þ men of Hai loked backe after them, they sawe þ smoke of the citie allende vp to heauẽ. And they had no leysure to flee ether thys waye or þ, & the people þ fledd to þ wyldernesse, turned backe agayne vpon the folowers.

E And when Josua & all Israel sawe that the lyers awayte had take the citie, & that the smoke of it alcẽded, they turned agayne and layed on the men of Hai. And the other yssued oute of the citie agaynst them. And so were they in þ middes of Israel: for these were on the one syde of them, & the resse on
¶ Josua.viii.c the other syde. * And they layed vpõ them, so þ they lett none of thẽ skape, nor remayne. And the kyng of Hai they toke alyue, & brought hym to Josua. And when Israell had made an ende of slaying all the enhabiters of Hai in the felde of the wyldernesse, where they chased them, & when they were all fallen on the edge of the swerde, vntyll they were wasted, all the Israelites returned vnto Hai, & smote it in the edge of the swerde. And all that fell that daye, both of men & wemen, were twelue thousande, euen all the men of Hai.

For Josua plucked not hys hand backe agayne, which he stretched oute vpõ þ spere, vntyll he had vtterlye destroyed all þ en
¶ Iosh.viii.b habitatoures of Hai. * Only the catell and Deuter.xx.c the spoyle of þ citie, Israel toke vnto them F selues, accordyng vnto the worde of þ Lorde, which he commaunded Josua. And Josua sett Hai on fyre, and made it an heape for euer, and a wyldernesse, euen vnto thys daye. And þ kyng of Hai he hãged on tree, vntyll euen. And allone as the sonne was
¶ Deut.xxi.b downe, Josua commaunded * þ they shulde take the carkas doune of the tree, and caste it at the entrig of the gate of the citie, and
¶ Iosh.vii.b * laye theron a great heape of stones, that remayneth vnto this daye.

¶ Num.xxxii.a Then Josua * bylt an altare vnto the Lorde God of Israell, in mount Eball, as
¶ Deut.xxvii.a Moses the seruaunt of the Lorde cõmaunded the childre of Israell, and as it is writ-
¶ Exo.xx.b ten in the * boke of the lawe of Moses: an † altare of whole stones, ‖ ouer which no man hath lyfte any tole of yron. And they sacrifyced theron burnt sacrifyces vnto the Lorde, and offered peace offrynges. And he wrote there vpõ the stones, a rehearsall of the lawe of Moses, and wrote it in the presence of the chyldren of Israell.

G And all Israell and the elders therof, and their officiers & Judges stode, parte on this syde the arcke, & parte on that syde, before the Preastes, þ were Leuites, which bare the arcke of the apoyntmẽt of the Lorde: as well the straunger, as they þ were borne amonge thẽ: halfe on them on þ forefronte of the mounte Garizim, and halfe of them on the forefrõte of mount Eball: as Moses the seruaunt of the Lorde had cõmaunded before, that they shulde bielle þ people Israell. Afterward he red all the wordes of the lawe, the biellinges and curlynges, accordyng to all that is wrytte in the boke of the lawe: And there was not one worde of all that Moses commaunded, which Josua read not before all the cõgregacyon of Israell: The wemen and chyldre, (and the straũgers that were come) kõdyng amonge them.

¶ The.ix. Chapter.

¶ The Gibeonites obtayne peace of Josua.

AND it fortuned that whẽ all the kynges that dwell on thys syde Jordan in the hilles and valeys, and alonge by all the coastes of the great see, ouer agaynst Libanon (Namely the Hethites, þ Amorites, the Cananites, the Pherezites, the Heuites, and the Jebusytes) herd therof, they gathered them selues together, to fyght agaynst Josua and agaynst Israell with one accorde. A

* And the enhabitoures of Gibeon heard ¶ ii.reg.xxi.a what Josua had done vnto Jericho, and to Hai: And they did worke wylylye, & went, and made them selues ambasadoures, and toke (them vitayles and) olde sackes vpõ their 45
asses, and wyne bottelles olde, and rẽt and worne, and olde clouted shoes vpõ their fete, and their raymẽt was olde, and all their prouysion of bread was dryed vp, and horded. And they came vnto Josua into the hoste, to Gilgall, and sayde vnto him and vnto all the men of Israell: We be come from a farre contrye, and now make ye agrement with vs. And the men of Israell sayde vnto the Heuite: paraduenture thou dwellest amõge vs, and then howe can I make peace wyth the? 55

And they sayde vnto Josua: we are thy seruauntes. And Josua sayde vnto them agayne: what are ye? and whence come ye? They answered him: Frõ a verye farre contrye thy seruauntes are come, for the name of the Lorde thy God: for we haue heard þ fame (of the power) of him, and all that he did in Egypte, and all that he dyd to the two 65
* kynges of the Amorites þ were beyonde Jordan, Sehon kynge of Hesbon, and Og kyng of Basan, which was at Astharoth. * Num.xxi.f
Wherfore oure elders and all the enhabytoures of oure cõtrey spake to vs, sayinge: take vitaples wt you to serue by þ waye, & go mete them, and saye vnto them: we are youre seruaũtes. And now make ye a coue-

naunt of peace with vs. Thys oure foode of
bread, we toke with vs oute of oure houses
whotte, the daye we departed to come vnto
you. And now behold, it is dryed vp, and bo
red. And these bottelles of wyne which we
filled, were newe: and se, they be rent. And
these oure garmentes and shoes are wozne
foz oldnesse, by the reason of the exceadyng
long Journeye.

C And the men toke of their vitayles, and
counceled not with the mouthe of the Lord.
* iii.Esr.vii.a And Josua made peace wyth them, and *
made a couenaũt with thẽ, that they shulde
be suffred to lyue: & the Lozdes of the con-
gregacyon sware vnto them. And it foztu-
ned, ꝑ thze dayes after they had made peace
wyth thẽ, they hearde that they were their
neybourers, & ꝑ they dwelte amonge them.
And the chyldzẽ of Israel toke their Jour-
ney, and came vnto their cyties the thyzde
daye: and their cyties were Gibeon, & Ca-
phira, Beeroth and kariat Jarim. And the
chyldzẽ of Israell slewe them not, because ꝑ
Lozdes of ꝑ congregacyon had sworne vn-
to them by the Lozde God of Israell. And
all the multitude murmured against ꝑ Loz
des. But all the Lozdes sayde vnto all the
congregacyon: we haue sworne vnto thẽ by
D ꝑ Lozd God of Israel, & therfoze we maye
not hurte thẽ. But this we wyll do to thẽ:
We will lett them lyue, lest wzath be vpon
vs, because of the othe which we sware vn-
to them. And the Lozdes sayd vnto them a
*deut.xxix.b gayne: Let them lyue, * and hewe wodd, ãd
dzawe water vnto all the cõgregacion, and
they did as the Lozdes sayde vnto them.

And Josua sent foz them, & talked wyth
them, and sayde: wherfoze haue ye begyled
vs, sayeng: We dwell farre from you, whã
ye dwell amõge vs: and now are you curs-
sed, & there shall not cease to be of you, bond
men and hewers of wodd & dzawers of wa-
ter foz the house of my God.

And they aunswered Josua and sayde: it
was tolde thy seruaũtes, how that ꝑ Lozd
thy God had cõmaunded his seruaunt Mo
ses to geue you all the lãde, and to destroye
all the enhabytoures therof oute of youre
syght, & therfoze we were exceadyng sore a-
ꝑ frayed *(ὑποψυχοι) foz oure lyues at ꝑ pre
sence of you, & haue done this thinge, & be-
holde we are i thine hãde, as it semeth good
& ryght in thyne eyes to do vnto vs, so do.

And euen so dyd he vnto them, and ridde
them oute of the hande of the chyldzen of Is
rael, and they slewe them not. And Josua
made them ꝑ same daye hewers of wodd, &
dzawers of water foz the cõgregacyon and
foz the aulter of God vnto thys daye, in the
place which God shulde chose.

C The .x. Chapter.

C The Amozites are oute come of Josua. It rayn-
eth stones. The sonne standeth styll. The .v. kyng-
ges are hanged.

AND it foztuned, that whẽ Adoni- A
zedec kyng of Jerusalẽ had heard
how Josua had taken Hai, & had
destroyed it, and how that * as he * Josu.vi.
had done to Jericho and her kyng, euẽ so he and.viii.a.
had done to Hai and her kyng, and how the
Inhabitoures of Gibeon had made peace
wyth Israell, and were amonge them, they
feared exceedingly, foz Gibeõ was a great
cytie, as any cytie of the kyngdome, & was
greater then Hai, and all the mẽ therof we-
re very myghtye.

Wherfoze Adonizedec kyng of Jerusalẽ
sent vnto Hoham kyng of Hebzon, and vn
to Pirea kyng of Jarmuth, & vnto Japhia
kyng of Lachis, and vnto Debir kyng of
Eglon, saying: Come vp vnto me, & healpe
me, ꝑ we may smyte Gibeon: foz they haue B
made peace with Josua and wyth ꝑ chyldzẽ
of Israell. Therfoze ꝑ .v. kynges of ꝑ Amo-
rites, the kyng of Jerusalem, ꝑ kyng of He
bzon, the kyng of Jarmuth, the kyng of La
chis, ꝑ kyng of Eglon gathered thẽ selues
to geather, they withall their hostes, & besi
eged Gibeon, and made warre agaynst it.

And the men of Gibeon sent vnto Josua
& to ꝑ hoste to Gilgal, sayinge: withdzawe
not thy hande frõ thy seruauntes, come vp
to vs, to saue vs, & to helpe vs: foz all the
kiges of ꝑ Amozites which dwell i ꝑ mou-
taynes are geathered togeather agaĩst vs.

And so Josua ascended from Gilgall, he
and all the people of warre with him, & all
the men of myghte, and the Lozd sayde vn-
to Josua, feare them not, foz I haue delyue
red them into thyne hande. Nether shal any
of thẽ stande agaynst ꝑ. Josua therfoze ca-
me vnto them sodenlye, and went vp from
Gilgall all nyght. And the Lozd troubled C
them before Israell, and slewe them with a
great slaughter at Gibeõ, and chased them
a longe the waye that gothe vp to Bethoro
ron, and smote them to Elaka & Azaheka.
And it foztuned, ꝑ as they fled frõ Israell,
& were in the goyng doune to Bethozõ, the
Lozde cast downe great stones from heauẽ
vpon them, vntyll Elaka. And there were
mo deed with hayle stones, then they were,
whom the chyldzen of Israell slewe wyth
the swerde.

Then spake Josua before the Lozde, in
the daye when ꝑ Lozde delyuered the Amo
rites before the chyldzen of Israell, and he
sayde in the syght of Israell. * Sõne stãde *Eccl.xlvi
thou still vpon Gibeon, and thou Mone, in
Aialon. And the sonne abode, and the mone
stode styll, vntyll the people aduẽged them
selues vpõ their enemyes. Is not this wzit
ten in ꝑ boke of ꝑ rygh̃tewes? & The sonne
(I saye) abode in the myddes of heauẽ and
hasted

hasted not to goo doune by ꝑ space of a whole daye. And there was no daye lyke that, before it, or after it, that the Lorde heard ꝑ voyce of a man. For the Lorde fought for Israell.

D And Josua returned and all Israell with hym, vnto the hoste to Gilgall: but the fyue kynges fledde, and were hyd in a caue at Maketa. And it was tolde Josua of one saying, the fyue kynges are founde hid in a caue which is at Maketa. And Josua sayd rowle great stones vpon the mouthe of the caue, and set men by it, for to kepe them. And stande ye not stylle, but folowe after youre enemyes, and smyte all the hyndmost, And suffre them not to entre into theyr cyties, for the Lorde youre God hath delyuered them into youre hande. And it fortuned, when Josua and the chyldren of Israell had made an ende of slaying them wyth an exceedinge great slaughter tyll they were wasted, the rest that remayned of them, entred into walled cyties.

And all the people returned to the hoste, to Josua at Maketa in peace, neither dyd any man moue hys tong agaynst the chyldren of Israel. Then sayde Josua: open the mouth of the caue, and bryng oute these .v. kynges vnto me oute of the caue. And they dyd so, and brought those fyue kynges vnto hym, oute of the caue, euen the kynge of Jerusalem, the kyng of Hebron, the kyng of Jarmuth, the kyng of Lachis, and the kynge of Eglon.

E And it fortuned, that when they brought oute those kynges vnto Josua: Josua called for all the men of Israell, and sayde vnto the chefe of the me of warre, which wēte with hym: come nere, & put youre fete vpō the neckes of these kynges. And they cam neare: and put their fete vpō the neckes of them. And Josua sayde vnto thē: Ye shall not feare, ner be faynt harted. But be strōg and plucke vp youre hertes, for thus shall the Lorde do to all youre enemyes agaynst whom ye fyght.

And then Josua smote them, and slewe them, & hanged thē on fyue trees. And they hāged stull vpō ꝑ trees vntill the euening. And at ꝑ goig doune of ꝑ sonne it fortuned that Josua gaue cōmaundement, and they *Josu. viii. f toke thē doune of ꝑ * trees, ād cast thē into ꝑ caue, (where in they had bene hyd), & layed great stones on ꝑ caues mouthe, which remayne vnto this daye.

And that same daye Josua toke Maketa, and smote it wyth ꝑ edge of the swerde, *Deu. xx. d. and the kynge therof also * destroyed he vtterly, wyth all the soules that were therin, and let nought remayne. And he dyd *Josu. viii. d. to the kynge of Maketa * as he dyd to the kynge of Jericho.

Then Josua went from Maketa, and all Israell with hym vnto Libna, & fought against Libna. And the Lorde delyuered it and the kynge therof into the hand of Israell, and he smote it wyth the edge of the swerde, ād all the soules that were therin. He let nought remayne in it, but dyd vnto the kyng therof as he dyd vnto the kynge of Jericho.

And Josua departed from Libna, and F all Israell wyth hym, vnto Lachis, ād beseged it, and assaulted it. And the Lord delyuered Lachis into the hande of Israell. which toke it the secōde daye, and smote it with the edge of the swerde, & all the soules that were therī, doing accordyng to all, as he had done to the cite of Libna.

Then Horam kynge of Geser came vp to helpe Lachis: And Josua smote hym & his people, vntill naught remayned of hym.

And from Lachis Josua departed, vnto Eglon, and all Israell with hym, and they beseged it, and assaulted it, and toke it the same daye, ād smote it with the edge of the swerde, and all the soules that were therin he vtterlye destroyed the same daye, according to all that he had done to Lachis.

And Josua departed vp from Eglon and G all Israel with him, vnto Hebrō. And they fought agaynst it, and whan they had takē it, they smote it with the edge of ꝑ swerde, and ꝑ kyng therof, and all the townes that pertayned to it, ād all the soules that were therin, and he lefte nought remayning: but did accordig to all, as he had done to Eglō, and destroyed it vtterlye, ād all the soules that were therin.

And Josua returned, and all Israell with him to Dabir, and fought agaynst it. And whan he had taken it, and the kyng therof, and all the townes that pertayned therto. they smote them with the edge of ꝑ swerde, ād vtterlye destroyed all the soules ꝑ were therin, nether let he ought remayne. Euen as he dyd to Hebrō, so he dyd to Dabir and ꝑ kyng therof, as he had done also to Libna and her kynge.

Josua therfore smote all the hill contreys, and the southe contreys, and the valeyes, and the hill sydes, & all their kynges, & lett nought remayne of thē, but vtterly destroyed all that * breathed, as the Lorde God of Israell commaunded. And Josua *Deu. xx. d. smote them from Cades barne vnto Asah, and all the contrey of Golan, enē vnto Gibeon. All those kynges and their lande dyd Josua take at one tyme: because the Lorde God of Israell fought for Israell. And Josua and all Israel returned, vnto the hoste that was in Gilgall.

¶ The .xi. Chapter.

¶ The battell of Josua with dyuers kynges.

And

A AND it fortuned, that when Jabin kyng of Hazor had hearde those thinges: he sent to Jobab kynge of Madō, & to the kyng of Simrō, and to the kynge of Achlaph, and vnto the kynges that are by northe in þ moūtaynes, & playnes toward the southeslyde of Ceneroth, ād in the lowe countreys, & in þ borders of Dor westward and vnto the Cananytes bothe by Easte & weste, & vnto the Amorites, Hethites, Pherezites, and Jebusites in the moūtaynes: & vnto the Heuites that were vnder Hermō in the lande of Mizpa: And they came out ād all their hostes with them, a multytude of folke, euen as the sande that is on the see shore in a greate nōbre with horsses & charettes exceding manye. And all these kynges mett together, and came, and pytched together at the waters of Merom, for to fight agaynst Israell.

And the Lorde sayde vnto Josua: be not afrayde at the presence of them: for tomorowe aboute this tyme will I delyuer them all slayne before Israell: thou shalt hough their horsses, & burne their charettes with fire. And so Josua came and all the men of warre with hym agaynst them by the waters of Merom, & sodenlye fell vpon them. And the Lorde delyuered them into þ hāde of Israell: and they smote them, and chased them vnto great Sidon, & vnto the whott waters, ād vnto þ valeye of Mizpa which is Eastwarde: and smote them vntyll they had none remaynyng of them. And Josua dyd vnto them, as the Lorde bad hym: he houghed their horsses, and burnt their charettes with fyer.

And Josua at that tyme turned backe, & toke Hazor, & smote the kyng therof with the swerde. And Hazor before tyme was þ head of all those kigdomes. And they smote all the soules þ were therī with the edge of the swerde, vtterlye destroying all: & no thing that breathed, was let remayne. And he burnt Hazor wt fyer. And all þ cyties of those kynges, and all the kynges of them, dyd Josua take, and smote them wyth the edge of the swerde, and vtterlye destroyed them * as Moses the seruaunt of the Lorde commaunded.

C *Prob. xxiiij. d ād. xxxiiij. b. Deute. vij. a.*

But Israell burnt none of þ cyties þ stode styll in their strēgth, saue Hazor ōlye that Josua burnt. And all the spoyle of the sayde cyties ād the catell, the childrē of Israel caught vnto them selues. But the men onlye they smote with the edge of þ swerde vntill they had destroyed them nether left they ought that had breath. As the Lorde commaunded Moses hys seruaunt, so dyd Moses commaūde Josua, and euen so dyd Josua * so that he mynyshed no worde, of all that the Lorde commaunded Moses.

* Deute. j. c.

And so Josua toke all the lande, the hylles and all the southe contreye, and all the lande of Goshan, and the lowe contrey, and þ playne, and the mountayne of Israell, & & the lowe countrey of the same, euen from the mounte of partyng, þ gothe vp to Seir vnto the playne of Gad in the valeye of Libanon, vnder mounte Hermon. And all the kynges of the same he toke, & smote them, and slewe them.

Josua made warre longe tyme wt those kynges: nether was there anye citie þ made peace with þ childrē of Israell, saue those Hethites that enhabited Gibeon, and therfore all other they toke wyth battell, for it came of the Lorde, wich dyd harden theyr hartes, that they shulde come agaynst Israell in battell: & that they shulde destroye them vtterlye, and shewe them no mercy, but to bryng them to naught, As the Lorde commaunded Moses.

And that same ceason came Josua, and destroyed the Enakites out of the mountaynes: Namely, out of Hebron, Dabir, Anab, and out of all the moūtaynes of Juda, and out of all the mountaynes of Israell. And Josua destroyed them vtterlye with their cities. There was not one Enakite leafte in the lande of the chyldrē of Israell, only in Asah * Geth, and Asdod, there remayned of them. * *Iosu. xvij.*

And Josua toke þ whole lande, accordyng to all that the Lorde sayd vnto Moses, and Josua gaue it for a possessiō vnto Israel * accordyng to their partes and trybes: & the lande rested from warre. * *Iosu. xxij.*

¶ The. xii. Chapter.

¶ What kynges Josua and the chyldren of Israell kylled, which were in nombre. xxxi.

THese are the kynges of the lande whych the chyldrē of Israell smote, and possessed theyr land on the other syde Jordan eastwarde, frō the ryuer Arnon, vnto mounte Hermon, and all the playne eastwarde: * Sehon kynge of the Amorites, that dwelt in Hesbon, and ruled from Aroer, whych is besyde the ryuer of Arnon, and from the middell of the ryuer, and from halfe Gilead vnto the ryuer Jabock, whych is the border of the chyldren of Ammon: And from the playne vnto the see of Cynneroth eastward, and vnto the see in the playne: euen the salt see eastwarde, the waye to Beth Jesymoth, and from the southe vnder the sprynges of the hill. A * *Num. xxi. Deute. ij. d.*

And the coaste of Og kyng of Basan which was of the remnaunt of the Gyaūtes, and dwelt at Astharoth, and Edrai: & raygned in mount Hermon, and in Salcah: ād in all Basan, vnto the border of the Gesurites, and B

rites & the Hacathites, & halfe moũt Gilead, vnto ꝓ borders of Sehõ kynge of Hesbon. *Moses ꝓ seruaũt of the Lorde & the childzen of Israel smote them, ‡and Moses the seruaunt of the Lorde, gaue their lande for a possession, vnto the Rubenites, Gaddites, and halfe the trybe of Manasses.

*num.xxi.f and.g ‡num.xxxii.f and.xxxiiii.c Josua.xiii.b Deute.iii.b

These are the kynges of the countreye, which Josua & the childzen of Israel smote on thys syde Jordan, westwarde, from the playne of Gad which is in the valey of Libanon, euen vnto the partyng mount that gothe vp to Seir. Which land Josua gaue vnto the trybes of Israel to possesse, to euery man his parte: in the vpper lande, & nether lande, in playnes, and hyll sydes, in ꝓ wildernesse, and southe contreye: the Hethites, the Amorites, the Cananites, the Pherezites, the Heuites, and the Jebusites.

C

*The kynge of Jericho: was one. The ‡kynge of Hai which is besyde Bethel: one. The *kynge of Jerusalem: one. The kynge of Hebzõ: one. The kynge of Jarmuth: one. The kynge of Lachys: one. The kynge of Eglon: one. The kynge of Gazer: one. The kynge of Debir: one. The kynge of Geder: one. The kynge of Hozma: one. The kynge of Arad: one. The kige of Libna: one. The kynge of Adullam: one. The kynge of Makeda: one. The kynge of Bethel: one. The kynge of Tapuah: one. The kynge of Hepher: one. The kige of Aphek: one. The kig of Lasaron: one. The kynge of Madõ: one. The kyng of Hasor: one. The king of Simron meron: one. The kyng of Achsaph: one. The kynge of Thaenach one. The kyng of Megiddo: one. The kynge of Kaedes: one. The kynge of Jokneam of Charmell: one. The kynge of Dor in the contreye of Dor: one. The kynge of the nacions of Gilgall: one. The kynge of Thirza: one. All ꝓ kynges togeather thyrtye and one.

*Josua.ix.a ‡Josu.xiii.a *Jos.viii.a.

D

¶The.xiii.Chapter.

¶ Josua is commaunded to deuyde the lande to the childzen of Israell.

A Josua was olde, and stryckē in yeares, and the Lorde sayde vnto hym: thou art olde and stryckē in yeres, and there remayneth yet exceadynge moche lãde to be possessed: This is the lande that yet remayneth: all ꝓ regyõs of the Philistines: & all Gesuri: from Nilus which is on ꝓ outwarde parte of Egipt, vnto ꝓ borders of Aeckron northward, which lande is counted vnto Cananye, euen fyue Lordshippes of the Philistines, the Asathites, Asdodith, Ascalonites, Gethites, Akaronites, & the Euites. And from the south, all the lande of the Cananites, and ꝓ caue, that is besyde the Sidonians, euen vnto Aphek, and to the border of the Amorites. And the land of the Giblites, and all Libanon toward ꝓ sonne risynge, from ꝓ playne of Gad vnder mount Hermon, vntyl a mã come to Hemath: all the enhabitoures of ꝓ hyll country, frõ Libanon vnto the whotte waters, and all the Sidonians, wyll I cast out from before the childrẽ of Israel: onely se that thou in any wyse deuyde it by lotte vnto the Israelites, to enheret, as I haue cõmaunded the. Now therfore deuide thys land to enheret, vnto the nyne trybes & the halfe trybe of Manasses. For with ꝓ other halfe the Rubenites ãd the Gaddites haue receaued theyr enheritaunce, *whych Moses gaue them beyonde Jordan eastwarde: euen as Moses the seruaũt of the Lord gaue them: from Aroer that lyeth on ꝓ bryym of the ryuer Arnon, ãd from the citie ꝓ is in the myddes of the ryuer. And all the playn of Medeba vnto Dibon, & all the cyties of Sehõ kynge of the Amozites, which raygned in Hesbon, euen vnto the border of the childzen of Ammon: and Gilead, & the border of Gesuri and Machati, and all mount Hermõ, with all Basan vnto Salecah: euẽ all the kyngdom of Og in Basan, whyche raygned in Astharoth ãd Edzai, which same remayned yett of the rest of the Giaunts. These dyd Moses smyte, & cast thẽ out

*num.xxxii.f Deute.iii.b

25

Neuertheles the childzen of Israel expelled not the Gesurites & the Machathites: But the Gesurites and the Machathites dwell amonge the Israelites euẽ vnto this daye, Only vnto the trybe of Leui, he gaue none enheritaunce: *But ꝓ offrynge of the Lorde God of Israel is theyr enheritaunce, as he sayde vnto them.

*num.xviii.e

Moses gaue vnto the trybe of the childzen of Ruben enheritaunce accordyng to theyr kynredes. And theyr coast was from Aroer that lyeth on ꝓ bancke of the ryuer Arnon, & from the citie that is in ꝓ myddes of the ryuer, and all the playne which is by Medeba, Hesbon, wyth all their townes ꝓ that lye in the playne: Dibon and the hyll places of Baal, and the house Baalmeon: and Jahazah, and kedemoth ãd Mephaah Kiriathaim, Sabamah and zarath zahar in the mounte of the valley, the house of Peor, and the sprynges of the hylles: and Bethiesimoth: and all the cyties of the playne. And all the kyngdome of Sehon kynge of the Amozites, whych raygned in Hesbon, which Moses smote * with ꝓ lordes of Madian, Eui, Rekem, zur, and Hur and Reba, the which were dukes of Sehon dwellyng in the cõtrey. And Balaam also the sõne of Beor the sothesayer, dyd ꝓ childrẽ of Israel slaye with the swerde, among other of thẽ that were slayne. And the border of the childzen of Ruben was Jordan with the contrey ꝓ lyeth theron. This was the enheritaunce of the childzen of Ruben

*num.xxxi.a

after

after their kynredes, cyties & villages pertaynynge therto.

D And Moses gaue enheritaūce vnto the trybe of Gad, euen vnto ꝑ chyldren of Gad he gaue by theyr kynredes. And theyr costes were Jazer, & all the cyties of Gilead, and halfe the lāde of ꝑ chyldrē of Ammon, vnto Aroer ꝑ lyeth before Rabba. And frō Hesbon vnto Ramoth, Mazphah, & Betonim: and frō Mahanaim vnto ꝑ borders of Lidbir. And in ꝑ valeye they had Bethārā Bethnimra, Socoth, and zaphon, ꝑ rest of the kyngdome of Sehon kyng of Hesbon, vnto Jordan and the costes that lye therō, euen vnto the edge of the see of Cenereth, on the other syde Jordā eastward. This is the enheritaunce of the childrē of Gad after their kynredes, theyr cyties and villages.

And Moses gaue enheritaūce vnto the halfe trybe of Manasses. And this was ꝑ possession of ꝑ halfe trybe of Manasses by theyr kynredes. Theyr coste was frō Mahanaim, euē all Basan, & all ꝑ kyngdom of Og kynge of Basan, and all ꝑ townes of Jair which lye in Basan, euē thre score cyties, & halfe Gilead, Astaroth, & Edrai, cyties of ꝑ kyngdome of Og in Basan * which pertayne vnto the chyldrē of Machir ꝑ sonne of Manasses, euē ꝑ halfe porcion of the chyldren of Machir by theyr kynredes. * Num. xxxii c.

These are the thinges which Moses did distribute in the feldes of Moab, on ꝑ other syde Jordā ouer against Jericho eastward. * Iof. xviii b

* But vnto the trybe of Leui, Moses gaue none enheritaūce, for the Lorde God of Israell is their enheritaunce, * as he sayd vnto them. * Nu. xviii. c

¶ The. xiiii. Chapter.

¶ Caleb requyreth the herytage that was promysed hym, and Hebron was geuen hym.

A And these are the contreyes which the chyldren of Israell enhereted in ꝑ lande of Canaan, * which Eleazer the preaste, and Josua the sonne of Nun and the auncient heades of ꝑ trybes of the chyldrē of Israell, distributed to them. * By lotte they receaued their possessions as the Lorde cōmaunded by ꝑ hāde of Moses, to geue vnto the nyne trybes, & vnto ꝑ halfe trybe. For Moses had geuen enheritaūce vnto two trybes and an halfe on ꝑ other syde Jordā. But vnto ꝑ Leuites he gaue none enheritaūce amōge thē. * For the children of Joseph were two tribes, Manasses & Ephraim. And therfore they gaue no parte vnto the Leuites in the land, saue cyties to dwell in with the suburbes of the same, for their beastes and cattell. * As the Lorde commaunded Moses: euen so ꝑ children of Israel did whē they deuided ꝑ lāde. * Nu. xxxiiii d * Nu. xxvi. i. and. xxxiii. g. * De. xviii. c * Nu. xxxv. a

B And the childrē of Juda came vnto Josua in Gilgall. * And Caleb the sonne of Jephune ꝑ kenesyte sayde vnto hym: thou wottest what the Lorde sayd vnto Moses the mā of God, about my matter āde thyne in Cades Barne. * Fourty yeare olde was I whē Moses the seruaūt of the Lorde sent me frō Cades Barne to spie out the lande. And I brought hym worde agayne euē as it was i myne herte. Neuertheles my brethren that went vp wyth me, discouraged the herte of the people. And I folowed the Lorde God. * Nu. xiii. a

And Moses sware ꝑ same daye, saying: C * the lande wheron thy fete haue troaden, shalbe thyne enheritaūce and thy chyldrēs for euer, because ꝑ hast folowed the Lorde God. And beholde, the Lorde hath kept me alyue (as he sayde) * this fourtye and fyue yeares, euē sence the Lord spake this worde vnto Moses, whyle the chyldren of Israell wanderyd in the wyldernesse. And now lo, I am this daye foure score & fyue yere old: & yet am as stronge at this tyme, as I was when Moses sent me: looke how stronge I was thē, so strong am I now whether I go to warre, or come agayne. * Nu. xiii. b Deute. i. f * Exo. xiii. b

Now therfore geue me thys mountayne D wherof the Lorde spake in that daye, for ꝑ herdest in that daye, how the Enakims are there, and the cities great & walled. Peraduenture the Lorde wilbe with me, & I shall be able to dryue thē out, as the Lorde sayd. And Josua blessed hym, & gaue vnto Caleb the sonne of Jephune, &c. Hebrō to enheret. &c

And Hebrō therfore became ꝑ enheritaunce of Caleb the sonne of Jephune the kenesite, vnto thys daye: because he folowed ꝑ Lord God of Israell. And the name of * Hebron was called in olde tyme, kariatharbe. For the same was a great mā amōge the Enakims. And the &c. lande ceased from warre. &c * Iosu. xv. c

¶ The. xv. Chapter.

¶ The lotte of the chyldren of Juda & the names of the cyties and vyllages of the same.

T This was the lotte of the trybe of the A chyldrē of Juda by theyr kynredes: Namely, towarde the border of Edom in the wyldernesse of zin, southwarde, euen from the vtmoost parte of the southe coste. * And theyr south coste was from the * nu. xxxiiii b brynke of the salt see, from a rock that leaneth southward. And it wēt out to ꝑ south syde toward the goynge vp to Acrabim, & went a longe to zinna, and ascended vp on the south syde vnto Cades Barne, & went a longe to Hezron, and went vp to Adar, and fette a compase to Karca. From thēce went it a longe to Azmon, and reached vnto the ryuer of Egypt: and the ende of that cost was on the west syde. And this is theyr south coste.

Their east coste is the salt see, euen vnto B the edge of Jordan. And their border in the nor-

the

north quarter was frō the rocke of the see and frō the edge of Jordan. And the same border went vp to Bethhagla, and went a long by the northside of Betharabah, and vp from thēce to the stone of Bohen ꝑ sonne of Ruben. And agayne, the same border went vp to Dabir frō the valeye of Achor, and so northwarde, turnyng towarde Gilgall, that lieth before ꝑ goyng vp to Adonim, whych is of the southe syde of the ryuer. And the same border wēt vp to ꝑ waters of the fountayne of the Sōne, and ended at the * well of Rogell. And then went vp to the valeye of the sonne of Hennō, euē vnto the southe syde of Jebusi: the same is Jerusalem. And then went vp to the toppe of the hille that lyeth before the valeye of Hennon, westwarde, and by the edge of the valeye of the Giauntes northwarde: And then it compaseth frō the toppe of the hill vnto the fountayne of the water of Nephthoah, and gothe out at the cities of moūt Ephron: and draweth to Baala, whiche is kiriathiarim, ✠ (That is, a cytie of wodes.) and then it compaseth from Balah westwarde vnto moūt Seir, & then goeth a longe vnto the syde of moūt Jarim, (which is Chesalon) on ꝑ north syde. And cometh downe to Bethsames, and gothe to Thamnah, āð gothe out agayne vnto the syde of Akarō northwarde: And then draweth to Secron and gothe a longe to mounte Balah, and goeth out at Jabnel: & the endes of the coastes leaue at the west see. And the west border was the gaeat see, and the same coaste was the coast of the chyldrē of Juda roūde about in theyr kynredes.

And vnto Caleb the sonne of Jephune dyd Josua geue a parte among the childrē of Juda, accordynge to the mouthe of the Lorde, euen * kiriatharbe of the father of Enock, whiche cytye is Hebrō. And Caleb droue thence the thre sonnes of Enack, Sesai, and Ahman, āð Thalmai, which were, the sonnes of Enack. And he wēt vp thēce, to the enhabitoures of Dabir. And the name of Dabir in the olde tyme was kariath sephar. ✠ (That is, a cytye of letteres.) And Caleb sayde: * he that smyteth kariath sepher, & taketh it: to hym wyll I geue Achah my daughter to wyfe. And Othniel, the sonne of kenes, the brother of Caleb toke it. And he gaue hym Achah hys daughter to wyfe. And as she went in vnto hym, she moued hym, to aske of her father a felde. And she alyghted of her asse. And Caleb sayde vnto her, what ayleth the? Who answered: gyue me a blessyng: for thou hast geuen me a south ✠ (and drye) lande: geue me also sprynges of water. And he gaue her sprynges of water, bothe aboue and benethe. Thys is the enheritaūce of the trybe of the childrē of Juda by their kynredes.

And the vttmost cyties of the tribe of the childrē of Juda, towarde ꝑ coastes of Edom southwarde, were: Kabzel, Eder & Jagur: kinah, Dimonah, and Adada: kedes, Hazor and Jethnan: ziph, Telem and Baloth, Hazor, Hadathah, karioth, Hesrō (which is Hazor) Eman, Sami, and Moladah: Hazargadah, Halmon & Bethpheleth: Hasar sual, Berlabe, and Bazothah: Baalah, Jim, and Azen: Eltholad, Cesill, and Horma: ziklag, Medemenah & Sensenah: Labaoth, Selhim, Ain and Rimō: all these cyties are twentye and nyne with their villages. And in ꝑ lowe cōtreye they had Esthaol, zareah, and Asenah: zoreah, Enganim, Thaphuah & Enam: Jarmuth Adulā, Socoh, & Azkah: Saarem, Adithaim, Gederah, and Gederothaim: Fourtene cyties with their villages.

Ze nan, Hadazah, and Magdalgad: Deleam, Mizpa, and Jekthel: Lachis, Bazcath and Eglon: Cabon, Lahamam, and Cethlis Gaderoth, Bethdagon, Naamah and Makedah: Syrtene cyties with their villages.

Lebnah, Ether, and Asan: Jephthah, Asnah, and Nezib: keilah, kahezib and Maresah: nyne cyties wyth theyr vyllages. Akron with her townes & villages. From Akrō & from ꝑ west, all that lyeth aboute Asdod w̄ their villages. Asdod with her townes & villages. Azah with her townes & villages, euen vnto the ryuer of Egypte and the great see was their coaste.

And in the moūtaynes, they had Samir Jathir, and Socoh, Danah: and kariah senath, which is Dabir: Anab, Esthemoh, & Anim, Gozen, Holon, & Giloh, a leuen cyties with their villages. Arab, Dumah, & Esean: Janim, Beththaphuah & Aphekah: Humatah, & kariath arbe: which is Hebrō and zior: nyne cyties wyth their villages. Maon, Carmel, Siph, & Jutah: Jesracll, Jukadan, āð Danoeh: Cain, Gabaah, and Thamnah: ten cyties with their villages. Halhull Bethzur and Gedor: Maarath, Bethanoth, & Elthecon: Sixe cyties with their villages. kariath Baal whych is kariath Jarim ✠ (the cytie of wodes) and Harabba: two cyties with their villages.

In the wildernesse they had Betharabah, Meddin & Sacacah: Nebson, the cytie of salt, and Engaddi: Syxe cyties wyth their villages. Neuertheles, the Jebusites that were ꝑ enhabiters of Jerusalem, coulde not ꝑ childrē of Juda cast out. But the Jebusites dwell with the childrē of Juda vnto this daye.

¶ The .xvi. Chapter.

¶ The Lotte or parte of Ephraim.

A And the lotte of ꝑ childzen of Joseph felle frō Jozdā by Jericho, vnto the water of Jericho Eſtward, and to ꝑ wilderneſſe that goeth vp from Jericho thozow out mount Bethel: & goeth out from Bethel to Lus, & runneth alōge vnto the bozders of Archmataroth: & goeth downe agayne weſtard
B euen to the coaſte of Japhlethi, and vnto the coaſte of Bethhozon the nether, and to Gasoz, and the endes of their cooſtes leaue at the weſt ſee. And ſo the childzen of Joseph Manaſſes & Ephzaim toke their enheritaunce.

And the bozder of ꝑ childzē of Ephzaim was by their kinredes. Their bozder on the eaſt ſyde, was: Ataroth, Adoz, euen vnto Bethhozō ꝑ vpper, & wēt out westward to
C Machmathah on ꝑ Nozthſide, and returneth Eſtward vnto Thaanath Silo, and paſſ it on the Eſtſide vnto Janoah, & wēt downe from Janoah to Atharoth & Naarath, & came to Jericho, & wēt out at Jozdā. And their bozder wēt frō Thaphuah weſtwarde vnto the ryuer Kanah, and the endes were the weſt ſee. This is the enhe-
D ritaūce of ꝑ trybe of ꝑ childzē of Ephzaim by their kynredes. And the ſeparate cyties foz the childzen of Ephzaim, were amōge the enheritaūce of the childzen of Manaſſes: euē the cyties with their villages. And they dzaue not out ꝑ Cananites ꝑ dwelte in Gasoz: but the Cananites dwell amōge the Ephzaites vnto this daye, and ſerue vnder tribute.

¶ The. xvii. Chapter.

¶ The Lotte oz pozcyon of the halfe tribe of Manaſſes. The Cananites become tributaries to the Iſraelites. Manaſſes & Ephzaim require a greater pozcyon of heritage.

A This was the lotte of ꝑ tribe of Manaſſes, which was the * Eldeſt ſonne of Joſeph. And Machir the
*Gen. xlviii. c Eldeſt ſonne of Manaſſes whych was the father of Gilead (and a mā of warre) had Gilead and Basan, This was the poſſeſſion of the reſt of the childzen of Manaſſes by their kinredes: Namely, of the childzen of Abiezer: the childzen of Helek: the childzen of Ariel: the childzen of Sichem, the childzen of Hepher: ꝑ childzen of Semida: foz theſe were ꝑ male childzē of Manaſſes the ſonne of Joſeph by their kinredes.

*Num. xxvi. d xxvii. a. and xxxvi. a. * But Zelaphead ꝑ ſonne of Hepher, ꝑ ſonne of Gilead, ꝑ ſonne of Machir, the ſonne
B of Manaſſes, had no ſōnes but daughters whoſe names are theſe: Mahela, Noa, Hagla, Melcha & Thirza: whych came before Eleazar ꝑ preaſte, & before Josua the ſonne of Nun, & before ꝑ Lozdes ſaying: *the
*Num. xxvii. b. and xxxvi. a. Lozde cōmaūded Moſes to geue vs an enheritaunce amōge oure bzethzē. And therfoze accozding to the cōmaundemēt of the Lozd, he gaue thē an enherytaunce amōge ꝑ bzethzen of their father. And there felle ten pozcyōs to Manaſſes, beſyde the lande of Gilead & Basan, which is on the other ſyde Jozdan: becauſe ꝑ daughters of Manaſſes dyd enherett amonge hys ſonnes. And Manaſſes other ſonnes, had the lande of Gilead.

And the cooſte of Manaſſes was from Aſer to Machmathah ꝑ lieth befoze Sichem and went a lōge on the ryght hande, euen vnto the enhabiters of Entaphuah, & the land of Thaphuah belōged to Manaſſes, whych Thaphuah is beſyde the bozder of Manaſſes, and beſyde the bozder of the childzen of Ephzaim. And the cooſte deſcēded vnto ꝑ ryuer Canah ſouthwarde, cuē to the ryuer of the cyties of Ephzaim, and
C between ꝑ cyties of Manaſſes. The cooſte C of Manaſſes wente alſo on ꝑ nozthſyde to the ryuer, & the endes of it go out at ꝑ ſee: ſo that the ſouth pertayned to Ephzaim, & the nozthe to Manaſſes, and the ſee is hys bozder. And they mette togeather in Aſer nozthwarde, and in Jſacar eaſtwarde. And Manaſſes had in Jſacar & in Aſer, Bethſean, & her townes: Jblean, and hir townes: & the enhabitoures of Doz, wyth the townes pertaynyng to the ſame: & the enhabitoures of Endoz with the townes of ꝑ ſame: and the enhabitoures of Thaanath with her townes: and the enhabitoures of Magedo with the townes of ꝑ ſame, euen thze cōtreys. Yet the childzen of Manaſſes coulde not ouercome thoſe cyties. But the Cananites preſumed to dwel in the ſame land. Neuertheleſſe, aſſone as ꝑ childzen of Jſrael were wared ſtrōg, they put ꝑ Cananites vnder tribute, but expelled them not.

And the chyldzen of Joſeph ſpake vnto D Josua ſaying: why haſt thou geuen me but one lotte and one pozcyon to enheret, ſeing I am a great people, & foz as moche as the Lozde hath bleſſed me hitherto? and Josua anſwered them: yf ꝑ be moche people, then gett the vp to the wodde cōtreye, and pzepare foz thy ſelffe there in the lande of the Pherezites & of the Giauntes, yf mounte Ephzaim be to narowe foz the. And ꝑ childzē of Joſeph ſayd: The hill is not ynough foz vs: & all the Cananites that dwel in ꝑ lowe contreye haue charettes of yzon, & ſo haue they that enhabite Bethſean, and the townes of the ſame, & they alſo that dwel in the valeye of Jezreel. And Josua ſayde vnto the houſe of Joſeph, Ephzaim & Manaſſes: ye be moche people, and haue great power, & ſhall not therfoze haue one lotte. Therfoze ꝑ hill ſhalbe youres, & ye ſhall cut downe the wodd ꝑ is in it: & the endes of it ſhalbe youres, yf ye caſt out ꝑ Cananites which haue yzō charettes, & are very ſtrōge.

¶ The

¶ The. xviii. Chapter.

¶ Seuen are sent to deuyde the lande to the other seuen trybes. The Lotte of the childzen of Benjamin.

A AND the whole congregacion of the childzen of Israel came together at Silo, and set vp the tabernacle of witnesse there, and the lande was in subiection before them. And there remayned amonge the childzen of Israel seuen tribes, whych had not yet receaued their enheritaunce. And Josua sayd vnto the childzen of Israel: how long are ye so slacke to come, and possesse the lande which the Lord God of youre fathers hath geuen you? Gene out from amonge you for euery trybe thre men, that I maye sende the. And that they maye ryse, and walke thorowe the lande and distribute it accordyng to the enheritaunce therof, and come agayne to me.

B And let them deuyde it vnto them in to seuen partes. And Juda shal abyde in their coaste on ꝑ south, and the house of Joseph shall stande in their coastes on the northe. Describe ye the lande therfore into seuen partes, and bryng the description hether to me, and I shall cast lottes for you here before the Lord oure God. But * the Leuites haue no parte among you, for the preasthode of the lorde is their enheritaunce. * And God, and Ruben, and halfe the tribd of Manasses haue receaued their enheritaunce beyonde Jordan eastwarde, which Moses the seruaunt of the Lorde gaue them.

* Josu. xiii. d
β. xiiii. a.
* Josu. xiii. b

And the men arose, & went their waye. And Josua charged the that wēt to describe the lande, saying: departe, & go thorowe the lande, and describe it, & come agayne to me, ꝑ I maye here cast lottes for you before ꝑ Lorde in Silo. And the men departed, C & walked thorowe the lande, & described it by cyties into seuen partes, in a booke, and retourned to Josua into the hoste at Silo. And Josua cast lottes for the in Silo before the Lorde, and there Josua deuyded ꝑ land vnto the childzen of Israell, to eche their portion. And the lotte of the tribe of the childzen of Beniamin came vp accordig to their kynredes. And ꝑ coaste of their lotte came out betwene ꝑ childzen of Juda and the childzē of Joseph. And their northe coaste was from Jordan, and went vp to the syde of Jericho on ꝑ northsyde, & went vp thorowe the mountaynes westward, & they ended at the wildernesse of Bethauē: and went from thence to the southsyde of Lus (ꝑ same is Bethel) & descēded agayne to Atrothadar, vnto ꝑ hylle that lyeth on the southe syde of ꝑ nether Bethhorō. And the coaste turneth thence, & compaseth the corner of ꝑ see southwarde, euen from the hill ꝑ lyeth before Bethhoron southwarde, & goeth out at kiriathbaal which is kiriath Jarim, a cytie of the childzē of Juda: this is the west quarter: & the south coaste goeth from the edge of kiriathiarim, and D gothe out westwarde, and thēce it turneth to the waterwell of Nephthoah, & cōmeth downe agayne to ꝑ edge of the hill, ꝑ lyeth before ꝑ valeye of ꝑ sonne of Hennon, euen in the valeye of the Giauntes northwarde and descendeth into ꝑ valeye of Hennon be syde Jebusy southwarde, and gothe downe to the well of Rogell, and compaseth frō the north, and goeth forth to the well of ꝑ sonne, and departeth from thence to ꝑ places of Geliloth, which are toward ꝑ goyng vp vnto Adomim: & goeth downe to ꝑ stone of Bohan ꝑ sonne of Ruben: & then goeth alonge towarde the syde of the playne, northwarde: and goeth downe into the feldes: and goeth alōg to the syde of Bethhaglah northwarde, & endeth at the pointe of the salt see northe therfrō, euen at the south ende of Jordan. This is the southe coaste.

And Jordan kepeth in this coast on the east syde, and this is the enheritaūce of the childzē of Beniamin by their coastes rounde aboute thorow out their kynredes. These were the cyties of the trybes of the childrē of Beniamin thorow out theire kynredes: Jericho, Bethhaglah, & ꝑ playne of Kaziz: Betharabah, Zamarim, & Bethel: Auim, Pharah, and Ophrah: Chepar Ammona, Ophni, & Gabai, twelue cyties with their villages. Gibeō, Ramah, & Beroth: Mazphah, Caphairah, and Thozah: Rekē, Jarephel, and Tharelah, Zela, Eleph, and Jebusi, which is Jerusalem, Gibeath, and kiriath, fourtene cyties with their villages. This is the enheritaunce of the childzen of Beniamin thorowe out their kynredes,

¶ The. xix. Chapter.

The lottes or partes of Zabulon, Issachar, Aser, Nephthali, Dan, and Josua.

A AND the seconde lotte came out for ꝑ trybe of the childzen of Simeon by their kynredes. And their enheritaūce was in the myddes of the enheritaūce of the childzē of Juda. And they had in theyr enheritaūce, Berlabe, Sabe, & Moladah, Hazorsual, Balah, & Azem, Eltholad, Bethul & Hormah, Ziklag, Bethmarcaboth & Hazetsusah, Bethlebaoth, and Saruhen thirtene cyties with their villages. Aim, Remon, Ether, & Alan, foure cyties wyth their villages: & therto all ꝑ villages that were rounde about these cyties, euen vnto Balaath, Beor, & Ramath, southwarde. This is ꝑ enheritaunce of ꝑ tribe of ꝑ childzen of Simeon thorow out their kiredes. Out of ꝑ lotte of the childzē of Juda, came

B the enheritaunce

the enheritaunce of the childzen of Simeō.
For the parte of the childzen of Juda was
to moche for them: and therfore the childzē
of Simeon had their enheritaunce in the
enheritaunce of them.

And the thyrde lotte arose for the childzē
of zabulō thorow out their kynredes. And
the coastes of their enheritaunce came to
25 Sarid, & went vp westwarde, and to Ma-
rialah, and reached to Dabaseth, and came
thence to ꝑ ryuer that lyeth before Jokne-
uen: & turned frō Sarid eastwarde towar-
de ꝑ sōne rysyng vnto ꝑ border of Chisloth
Thabor: and then goeth out to Dabereth,
& goeth vp to Japhia: and from thence go-
eth a longe eastwarde, to Gethah, Jepher,
Ithah, & Jazin, & goeth to Remon, Me-
thoar, & Noah. And compaseth it on ꝑ nor-
the syde to Nathan, & endeth in the valeye
of Jephthahel. And Jatath, Nahalol, Sē-
ron, Jedalah, and Bethlehē: twelue cyties
wyth their villages. This is the enheri-
taunce of the chyldzen of zabulon thorowe
out their kynredes, and these are the cyties
with their villages.

And ꝑ fourth lott came out for ꝑ childzen
of Isacar by theyr kiredes. And their coast
was Jesraelah, Casuloth, & Sunem, Ha-
pharaim, Sion, and Anaharath: Harabith
kision, and Abez: Rameth. Enganim, En-
hadah, & Bethphazez. And his coaste rea-
cheth to Thabor, & Sahazimah & Beth-
semes, and endeth at Jordan. Syxtene cy-
ties with there villages. This is ꝑ enheri-
taunce of the trybe of ꝑ childzen of Isacar
by their kynredes. And these are the cyties
with their villages.

C And the fifte lotte cam out for the trybe
of the childzen of Aser by their kynredes.
And their coaste was: Helkath, Hali, Betē
& Achsap: Alamelech, Amaad and Misheal:
& came to Carmel westwarde, & to Sihor
Labanath, and turneth towarde the sonne
rysyng to Bethdagon, and commeth to za-
bulon & to the valeye of Jephthahell, tow-
arde ꝑ northsyde of Bethemek & Negel, &
goeth out on ꝑ lifte syde of Cabul: & to He-
bron, Rohob, Ramon, & Kanah, euen vnto
great Sidō. And then the coast turneth to
Ramah and to the strong cytie of Sor, and
turneth to Hosah, & endeth at the see, by ꝑ
possessiō of Achzibah: Amah also & Aphek
and Rohob: Twentye and two cities with
their villages. This is ꝑ enheritaunce of ꝑ
childzen of Aser by their kynredes: These
are the cyties with their villages.

And the Sixte lotte cam out for the chil-
dzen of Nephthali by their kynredes. And
their coaste was from Heleph & frō Elom
to zaananim, Adami, Nekeb and Jabneel
euen to Lakum, and doth go out at Jordā.
And then the coast turneth westwarde to
Asanoth Thabor, and thē goeth out from
thence to Hukokah, and reacheth to zabulō
on ꝑ southe syde, & goeth to Aser on ꝑ west
syde, and to Juda vpon Jordan towarde ꝑ
sonnerysynge. And their stronge cyties are
zidim, zer, Hamah, Racath and Cenereth,
Adamah, Hermah & Hazor: Kedes, Edrai,
and Enhazor: Jeron, Magdelel: Horē, Be-
thanah & Bethsames: nyne tene cyties wt
their villages. This is the enheritaunce of
the trybe of the childzen of Nephthali by
their kynredes: these also are the cyties &
their villagts.

D And the seuenth lotte came out for ꝑ try-
be of the childzē of Dan by their kynredes.
And the coaste of their enheritaunce was:
zaraah, Esthaol. * Jrsames, Saelabin, A-
ialō Jethlah: Eglon & Thēnathah & Aka-
rō: Elthekeh, Gibethon & Baalath: Jehud
Banebarah & Gathermon, Meiericon and
Aarcō, wt the border that lyeth before Ja-
pho. And ꝑ coastes of ꝑ childzē of Dan wēt
out frō them. And the childzen of Dan wēt
vp to fyght agaynst Lesen, and toke it, and
smote it with ꝑ edge of the swerde, and cō-
quered it, & dwelt therin, & called it * Dan
after the name of Dan their father.

This is the enheritaunce of the trybe of
ꝑ childzen of Dan i their kynredes: these al-
so are the cyties with their villages. Whē
they had made an ende of deuydyng ꝑ lāde
by her coastes, the childzen of Jsraell gaue
an enheritaūce vnto Josua ꝑ sonne of Nun
amōge them, according to the worde of ꝑ
Lorde they gaue him the cytie which he a-
sked, cuē * Thānath serah in moūte Ephrai
And he bylte ꝑ cytie & dwelt therin. ‡ The-
se are the enheritaūces which Eleazar the
preast and Josua the sonne of Nun, and the
auncient fathers of the trybes of the chil-
dzē of Jsrael deuided by lotte in Siloh be-
fore the Lorde, in the dore of the taberna-
cle of witnesse, and so they made an ende of
deuiding the contrepe.

The .xx. Chapter.

The cyties of refuge or Sanctuarye.

A The Lorde also spake vnto Josua
sayinge: Speake to ꝑ childzen of Jsra-
el, and saye: * Appointe out frō
amonge you cyties of refuge, wherof I
spake vnto you by the hād of Moses, that
the slear that killeth any person vnwares
and vnwittingly, maye flee thether. And
those cyties shalbe youre refuge from the
auenger of blond. And he that doth flee vn-
to one of those cyties, shall stāde at the en-
tryng of the gate of the cytie, and shall she-
we hys cause in the eares of the elders of
the cytie.
And they shall take him into the cytie vn-
to them, & geue hym a place, that he maye

* Other wil called, Hareth of ꝑ lan-
ne.

* Jud. xviii.

* Josu. xviii.
‡ Num. xxxiii.

* Num. xxxv.
Deute. xix.

dwell amonge them.

25 And yf the auenger of bloude folowe after him, they shall not deliuer the slear into his hande: because he smote his frende ignorantlye, and hated hym not before tyme.

And he shall dwell in the sayde cytie vntill he stande before ꝓ cõgregatiõ in Judgement, * and vntill the death of the hye preaste that shalbe in those dayes: for then shall the slear retourne, and come vnto his awne cytie, and vnto his awne house, and vnto the cytie frõ whence he fled. And they sanctified kedes i Galile, in moũt Nephthali, and Sichem in moũt Ephraim, and kiriatharbe (which is Hebron) in the moũtaine of Juda. And on the other syde Jordã ouer agaynst Jericho eastwarde, they appointed Bozor in ꝓ wildernesse vpon the playne, out of ꝓ tribe of Ruben: & Ramoth in Gilead out of the trybe of Gad: and Golan in Basan out of ꝓ trybe of Manasses. These were the cyties appoynted for all ꝓ childzen of Israell, and for the straunger ꝓ soiourned amonge them, that whosoeuer killed any persõ ignorãtlye, ꝓ same might flee thether, & shulde not die by the hand of the auenger of bloude, vntill he stode before the congregacion (to declare his cause.)

* Nu.xxxv.c

¶ The.xxi.Chapter.

¶ The cyties geuen to the Leuytes, in nombre.xlviii.

AND then came the principall fathers of the Leuites vnto Eleazar ꝓ preaste, and vnto Josua the sõne of Nun, and vnto ꝓ aunciẽt fathers that were ouer the trybes of the childzen of Israel, & spake vnto them at Silo in the lande of Canaan, saying: * the Lorde commaunded by Moses, to geue vs cyties to dwell in, with the suburbes therof, for oure catell. And ꝓ childzẽ of Israell gaue vnto ꝓ Leuites out of their enheritaũce at ꝓ bidding of ꝓ Lorde these cyties folowing wt their Suburbes.

* Nu.xxxv.a Jos.xx.a.

And the lotte cam out for the kynred of the Cahathites: and the childzẽ of Aaron the preaste, which were of the Leuites, had geuen them by lott, out of the trybe of Juda, out of the trybe of Simeon, and out of ꝓ trybe of Beniamin: thirtene cyties. And the reast of the childzen of Cahath had by lotte, out of the kynredes of ꝓ trybe of Ephraim, out of ꝓ trybe of Dan, and out of ꝓ halfe trybe of Manasses: ten cyties. And the childzẽ of Gerson had by lotte out of ꝓ kynredes of the trybe of Jsacar, and out of the trybe of Aser, out of the trybe of Nephthali & out of the other halfe trybe of Manasses i Basan: thirtene cyties. And ꝓ childzen of Merari by their kynredes, had out
25 of the trybe of Ruben, and out of the trybe of Gad, and out of the trybe of zabulon, twelue cyties: And the childzen of Jsraell gaue by lotte vnto the Leuites these cyties with their Suburbes, as the Lorde cõmaunded by Moses.

And they gaue out of the trybe of ꝓ childzen of Juda, & out of the trybe of the childzẽ of Simeõ, these cyties by name: which the childzen of Aaron beig of the kynredes of the Cahathites, & of the childzẽ of Leui, obtayned: for theirs was the fyrst lotte.

And they gaue them kariath Arbe of the father of Enack (which is Hebron) in the hyll contreye of Juda, with the Suburbes of the same rounde about it. But the londe that pertayned to the cytie, and the villages therof, gaue they to * Caleb the sonne of Jephune, to be his possession.

* Josu.xiiii.d.

And thus they gaue to ꝓ childzen of Aaron the preast, a cyte, to the which ꝓ slayer might flye: euen Hebron with her Suburbes: Libna with her Suburbes: & Jathir with her Suburbes, & Estimoa with her Suburbes: Holon wt her Suburbes, Dabir with her Suburbes: Ain with her Suburbes: Jutah with her Suburbes: Bethsames with her Suburbes: nyne cities out of those two trybes. And out of the trybe of Beniamin, they gaue Gibeon with her Suburbes: Gaba wt her Suburbes: Anatoth with her Suburbes: Almon with her Suburbes: foure cyties. All these cyties of ꝓ childzẽ of Aaron preastes, were thirtine cyties with theyr Suburbes. And ꝓ kynredes of the childzen of Cahath that were Leuites: that is to saye the other childzẽ of Cahath, had cities geuẽ thẽ for their lotte, out of the trybe of Ephraim. For they gaue them the cytie ꝓ the slear might flye vnto: Sichem with her Suburbes, in mount Ephraim: and Gazer with her Suburbes, and kabzaim with her Suburbes: & Bethhoron with her Suburbes: foure cyties.

And out of the trybe of Dan: Eltheke wt her Suburbes: Gibthon with her Suburbes: and Jalon with her Suburbes, Gathremon with her Suburbes: foure cyties.

And out of the halfe trybe of Manasses, Thanach with her suburbes: and Gathremon with her Suburbes: two cyties. All the cyties for the other kynredes of ꝓ childzen of Cahath, were ten with their Suburbes.

And vnto the childzen of Gerson which were of the kynredes of the Leuites, they gaue out of ꝓ other halfe trybe of Manasses, the cytie of refuge for the slear: Golan in Basan with her Suburbes: & Beesthera with her Suburbes: two cyties. And out of the trybe of Jsacar, kision with her Suburbes: and Daberah with her Suburbes: & Jarimoth with her Suburbes: Enganim with her Suburbes: foure cyties.

And out of the tryde of Aser, Misael with her Suburbes: Abdon w̄ her Suburbes, Helkath with her Suburbes: & Rohob with her Suburbes: foure cyties. And out of the tryde of Nephthali, the cytie for the slear to flye vnto: Kedes in Galile with her Suburbes: & Hamothdor with her Suburbes: & Carthan with her Suburbes: thre cities. All the cities of the Gersonites thorowe out their kynredes, were thirtene cyties with their Suburbes.

And vnto the other kynredes of the chil-
D dzē of Merari, the rest of the Leuites, they gaue out of the tryde of zabulon: Jecnam with her Suburbes: & Carthah wyth her Suburbes: Damna with her Suburbes, & Nahalal with her Suburbes: foure cyties, And out of the tryde of Ruben, Bozor with her Suburbes: and Jahelah with her Suburbes: Kedmoth with her Suburbes, and Mephaath with her Suburbes: foure cyties. And out of the tryde of Gad, they gaue ꝑ cytie for ꝑ slear to flye vnto: Ramoth in Gilead with her Suburbes, and Mahanaim with her suburbes, Hesbon with her suburbes: & Jaser with her suburbes: foure cyties in all, so that all the cyties of ꝑ chil-dzen of Merari thorow out their kynredes (which were the rest of the kynredes of the Leuites) were by their lot, twelue cyties.

And all the cyties ꝑ the Leuites had amōg the possession of ꝑ chyldzen of Jsrael were xlviii. with their suburbes. And these cyties laye euery one seuerally, hauyng their suburbes rounde aboute them thorow out all the sayde cyties. And ꝑ Lozde gaue vn-
*Gen.xvii.a to Jsrael all the lande which * he swarē to geue vnto their fathers. And they conquered it, and dwelt therin. And the Lozde gaue them rest rounde aboute, accozdyng to all ꝑ he swarē vnto their fathers: and there stode not a man of all their enemyes be-
*Josu.xxiii. fore them. The Lozde also delyuered all
b. their enemyes into their handes. * There
Ez. shaped ~ nothing of all the good thynges, which the Lozd had sayde vnto the house of Jsracll, But all came to passe.

¶ The.xxii. Chapter:

¶ Ruben, Gad, and the halfe tryde of Manasses are sent agayne to their possessions. They buylde an altare for a memozyall.

THen Josua called vnto the Rubenites, the Gaddites and to the halfe tryde of Manasses, and sayde vnto
* Nu.xxxii.f them: * ye haue kept all that Moses ꝑ seruaunt of the Lozde commaunded you, and haue obeyed my voyce in all that I cōmaunded you: ye haue not lefte youre bzethzē of a long season vnto this daye, but haue kept the commaundement of the Lozde youre God.

And now that the Lozde hath geuen rest vnto youre bzethzen as he promysed them, therfore retourne ye, and go vnto youre tentes, & vnto the lande of youre possessiō, which Moses the seruaūt of the Lozde gaue you on the other syde Jozdan.

But in any wise take diligent hede, and do the commaundement and lawe, whych Moses the seruaunt of the Lozde charged you: * that ye loue the Lozde youre God, * Deut.x.f and walke in all hys wayes, and kepe hys commaundementes, and cleaue vnto him, and serue him with all youre hertes, & all youre soules. And so Josua blessed ~ them ~ B and sent them awaye. And they wēt vnto theyr tentes.

Unto the one halfe of the tryde of Manasses Moses gaue possession in Basan: & vnto the other halfe therof gaue Josua amonge their bzethzen on this syde Jozdan westwarde. And Josua sent them awaye also vnto their tētes, and blessed them, and sayd vnto them: retourne with moche ryches vnto youre tentes, and with a great multitude of catell, with syluer and golde, with bzasse, and yzon, and with moch raymēt and * deuide the spoyle of youre ene-
* Deut.xx. Num.xxxi. Josu.viii.f 1.Reg.xxx.f myes with youre bzethzen ~. And the chyldzen of Ruben, the chyldzen ~ C of Gad, and halfe ꝑ tryde of Manasses, returned, and departed from the chyldzen of Jsrael out of Silo (which is in the lande of Canaan) to go vnto the cōtrye of Giliad, to the lande of their possession, which they had opteyned, accozdīg to the wozde of the Lozde by the hande of Moses. And when they came vnto ꝑ place of Geliloth besyde Jozdan (that is in the lande of Canaan) there the chyldzen of Ruben, the chyldzen of Gad and ꝑ halfe tryde of Manasses, buylt an altare faste by Jozdan, and that a great altare to se to. Which when the chyldzen of Jsrael hearde of, they sayd: beholde, ꝑ chyldzen of Ruben, the chyldzen of Gad, and the halfe tryde of Manasses haue buylt an altare in the fozefronte of ꝑ lande of Canaan euen in Geliloth besyde Jozdā on the syde of ꝑ chyldzen of Jsracll. And when the chyldzen of Jsrael heard of it, ꝑ whole congregacion of ꝑ chyldzē of Jsraell gathered thē togethe to Silo, to make batell agaynst them. And the chyldzē of Jsracll sent vnto the chyldzen of Ruben, and to the chyldzen of Gad, and to ꝑ halfe tryde of Manasses, into the lande of Gilead, Phinehes the sonne of Eleazar the preaste, & wyth him ten Lozdes, of euery chefe house a Lozd, thorow out all ꝑ tribes of Jsracll, which were heades of their fathers housholdes among ꝑ thousandes of Jsrael. And they wēt vnto ꝑ chyldzen of Ruben, and to the chyldzen of Gad, & to the chyldzen of the halfe tryde of Manasses, vnto the lande of Gilead, and

they

they spake with them, saying.

D Thus saye the hole congregacō of the
a Iudi.xx.b. Lorde * what transgression is this that ye
haue transgressed agaynst the God of Is-
raell, to turne awaye this daye frō ꝑ Lord
in that ye haue bylded you an altare, for to
rebelle this daye against the Lorde? Is the
b Exo.xxb.a. * wicked deade of Peor to lyttell for vs,
wherof we are not yet cleansed vnto thys
daye, and for the which there was in ꝑ con-
gregacion of the people a plage of ꝑ Lorde?
Ye also are turned awaye thys daye from
the Lorde. And seynge ye rebelle to daye a-
gaynst the Lorde, it wil come to passe, that
to morow he shall be wroth w all the con-
gregacion of Israel. Notwithstandyng yf
ye thinke, that the lande of youre posses-
sion is vncleane, then come ouer vnto the
lande of the possession of ꝑ Lorde, where in
ꝑ Lordes tabernacle dwelleth, & take pos-
session amonge vs. But transgresse not a-
gaynst ꝑ Lorde, nor prouoke vs, to bylde
you anye other aulter, saue ꝑ aulter of the
Lorde oure God. * Dyd not Achan the sonne
c Iosu.vii.a of zareth trespase ī ꝑ excōmunicate thig,
& wrath fell on all ꝑ cōgregacion of Israel,
which notwithstandinge that he was but
one man, yet he alone perished not for his
wickednesse?

E Then ꝑ children of Ruben & the children
of Gad, and halfe the trybe of Manasses
answered, and sayde vnto the heades ouer
the thousandes of Israel: The God of god-
des, the Lorde, God of goddes, euen ꝑ Lord
he knoweth, & Israel also shall knowe. If
it be to rebelle, or to transgresse agaynst ꝑ
Lorde, then thou Lorde saue vs not thys
daye. Or elles if we haue bylt vs an aulter
to turne frō folowing the Lorde, or to of-
fer theron burnt offryng or meatoffrige, or
to offer peace offringes theron: let ꝑ Lorde
require it. ⁊ (and iudge) And yf we haue not
rather done it of a carefulnes & of a sure oc-
casiō, sayenge: In tyme to come your chil-
dren might saye vnto oures: what haue ye
to do with ꝑ Lorde God of Israel? ꝑ Lorde
hath made Jordā a border betwene vs and
you (ye children of Ruben and of Gad) ye
haue no parte therfore in the Lorde: and so
shall youre children make oure children ce-
asse from fearinge the Lorde.

Therfore we ⁊ (toke better aduisement ⁊) sayd:
F We wil make vs an aulter, not for burnt-
d Gen.xxvi.g offeringe, nor for sacrifice, but for a * wit-
Iosu.xxiiii.f nesse betwene vs and you, and oure gene-
racyons after vs, that we shulde serue the
Lorde, with oure offeringes, sacrifices and
peace offeringes before him: and that youre
children shulde not saye to oures in time to
come: ye haue no parte in the Lorde.

Therfore sayde we, that if they shulde
so saye to vs or to oure generacios in tyme
to come, that we wolde saye agayne: Be-
holde the fassiō of the aulter of the Lorde,
which oure fathers made, neither for burnt-
offerynges nor sacrifices, but for a witnesse
betwene vs and you. God forbyd, that we
shuld rebell agaynst the Lorde, and turne
thys daye frō after him, ⁊ buyld any other
aulter for burntofferinges, obliacios, or sa-
crifices, saue the altare of the Lord oure
God, that is before his tabernacle.

And when Phinehes the preaste, and the G
Lordes of ꝑ congregacion and heades ouer
the thousandes of Israell which were with
him, hearde these wordes that the children
of Ruben, and the children of Gad and the
childrē of Manasses spake, they were well
content. And Phinehes the sonne of Elea-
zar the preaste sayde vnto the children of
Ruben, and to the children of Gad, & to the
childrē of Manasses: this daye we perceaue,
that the Lord is among vs, because ye
haue not done this trespase agaynst ꝑ Lor-
de: Now ye haue rydde the children of Is-
raell out of the hande of the Lorde.

And Phinehes the sonne of Eleazar the
preaste w the Lordes, retourned from the
children of Ruben, and frō the children of
Gad out of the lande of Gilead vnto ꝑ lan-
de of Canaan, to the children of Israel, and
brought them this worde agayne. And the
sayeng pleased the children of Israel, and
they blessed God, and dyd not entende to
go agaynst them in batell, & to destroye
the lande which the children of Ruben and
Gad dwelt in. And the children of Ruben,
and the children of Gad called the aulter:
Oure witnesse, that the Lorde is God.

The.xxiii. Chapter.

Josua exhorteth the people, that they ioyne not themselues to the Gentyles.

AND it came to passe a longe season A
after that the Lorde had geuen reste
vnto Israel from all theyr enemyes
rounde about, that Josua wared olde, and
was stricken in age. And Josua called for
all Israel, and for their elders, their heades
their Judges and officers, and sayde vnto
them: I am olde and stryken in age.

And ye haue sene all that ꝑ Lorde youre
God hath done vnto all these naciōs befo-
you, how ꝑ Lorde youre God hath fought
for you. Beholde, I haue subdued vnto you
these naciōs premayne, to be an enheritaū-
ce for youre tribes: euen from Jordan, and
(from the lande) of all the nacions that I
haue destroyed, euen vnto the great See
westwarde. ⁊ (And there remayne yet many nations.)
And the Lorde youre God shall expell the
before you, and cast the from out of youre
sight, and ye shall conquere their lande, as
the Lorde youre God hath saide vnto you. B
So to therfore * as strongly as ye maye, * Deu.xxvi.

that ye take hede and do all that is written
2 Deute. xii. d xxii. d. Prouer. xxiii. d in the boke of the lawe of Moses, * that ye
bowe not a syde therfro, to the ryght hand
or to the lefte: and lest that whā ye come a-
monge these nacions, (euen amonge these
that are left with you) ye make mencion or
sweare by the names of their goddes: and
that ye nether serue them, nor bowe youre
selues vnto them. But that ye stycke fast
vnto ꝓ Lorde youre God, as ye haue done
C vnto this daye. So shall ꝓ Lorde cast out
before you great nacions and myghtye, as
no man hath bene able to stande before you
* Deut. xxxiii d hitherto. * One man of you shall chase a
thousande: for ꝓ Lorde youre God he fyght-
eth for you, as he hath promised you. Ta-
ke good hede therfore vnto youre selues, ꝓ
ye loue the Lorde youre God.

Els, yf ye go backe and cleaue vnto the
rest of these nacions ꝓ remayne wyth you,
and shall make mariages with them, & go
in vnto them, and they to you: be ye sure,
that ꝓ Lorde youre God will nomore cast
out all these nacions frō before you. * But
* Nu. xxxiii. g. they shalbe snares and trappes vnto you
and scourges in youre sydes, and thornes
in youre eyes, vntyll ye perysshe frō of thys
good lande, whych the Lorde youre God
hath geuen you.

D And behold, this daye, do I entre in to the
waye of all the worlde, & ye knowe in all
Josu. xxiii. d. youre hertes & in all youre soules, that * no-
thyng hath fayled of all the good thynges
which the Lord youre God promysed you:
But all are come to passe, & nothyng hath
fayled therof. Therfore, as all good thiges
are come vpon you, which the Lorde youre
God promysed you, so shall ꝓ Lorde bryng
vpō you all euell, vntyll he haue destroyed
you frō of thys good lande, whych ꝓ Lor-
de youre God hath geuen you, whē ye haue
transgressed the appointmēt of the Lorde
youre God, which he cōmaunded you: and
haue gone and serued straunge goddes, and
bowed youre selues to thē. Then shall the
wrath of the Lorde ware whote vpō you,
& ye shall perysshe quicklye frō of the good
lande, which he hath geuen you,

¶ The. xxiiii. Chapter.

¶ Josua exhorteth the people to the kepyng of the lawe. He dyeth. The bones of Joseph are buryed. Eleazar dyed.

JAnd Josua geathered all the trybes
of Israell to Sichem, and called
for ꝓ elders of Israell, and for theyr
heades, Judges and officers, and they pre-
sented them selues before God. And Josua
sayde vnto all the people: thus sayth the
Gene. xi. d Lord God of Israell: * youre fathers dwel-
lt on the other syde of the flood in olde ty-
me: euen Tharah the father of Abraham &
of Nachor, and serued straunge goddes.

And I toke youre father Abraham from
the other syde of the floude, & brought him
thorow out all the lande of Canaan, & mul
tiplied his seed, and * gaue him Jsahac. * Gene. xxi. a Math. i. a. & Lu. xxiii. a.

And I gaue vnto Jsahac, Jacob & Esau.
* And I gaue vnto Esau mount Seir, to
possesse it. But Jacob and his childrē wēt
downe into Egypte.

I sent Moses also & Aaron. And I * pla- * Ex. vii. viii. ix. x. and xii.
ged Egypte: & whan I had so done among
them, I brought you out, and I brought
youre fathers out of Egypte. And as they
came vnto the see, the Egyptcians folowed
after youre fathers with charettes & horse-
men, vnto the redd see. * And whan they B * Exo. xiiii. c
cried vnto the Lord, the Lord put darck-
nesse betwene you and the Egyptcians, and
brought the see vpon them, and couered
thē. And youre eyes haue sene what I ha-
ue done to the Egyptcians. And ye dwelt in
the wildernesse a longe season.

And * I brought you into the lande of the * Num. xxi. Amorites, which dwelt on the other syde
Jordan. And they fought with you: and
I gaue them into your hād, that ye myght
conquere their contre. And I destroyed thē
from out of youre syght.

* Then Balak the sonne of Ziphor, king * Nu. xxii. a. Deu. xxiii. c. of Moab arose, & warred agaynst Jsraell,
& sent & called Balaam the sonne of Beor
for to curse you. But I wolde not herken
vnto Balaam, & therfore he rather blessed
you: And so I deliuered you out of his han-
de. And ye wēt ouer Jordā, and came vnto
Jericho, and the men of Jericho fought a-
gaynst you: the Amorites, Pherezites, Ca-
naanites, Hethites, Girgolites, Heuites, &
Jebusites, and I deliuered them in to you-
re hande.

And I sent * hornettes before you, whych C * Deut. vii. c
cast them out of youre sight: euen the two
kinges of the Amorites: but not with your
owne swerde, or with youre owne bowe.
And I haue geuen you a lande, in which ye
dyd no laboure, and cyties which you bilt
not, and which ye dwell in: vineyardes al-
so, and Olyue trees which ye planted not,
and wherof ye do eate.

* Now therfore feare the Lorde, & serue * 1. Reg. vii. a. Tob. xiiii. c. him in perfectnesse and truthe: And put a-
waye the goddes, whych youre fathers ser-
ued on the other syde of the floude, and in
Egypte, and serue ye the Lorde. And yf it
seme euell vnto you to serue the Lorde, thē
chose you this daye whom you will serue:
whether the goddes which youre fathers
serued (that were on the other syde of the
floude) ether the Goddes of the Amorites, D
in whose land ye dwell. As for me and my
howse, we will serue the Lorde.

The people answered and sayde: God for-
byd, that we shulde forsake the Lorde, and
serue

serue straūge goddes. For the Lorde oure God, he it is that brought vs and oure fathers out of the lande of Egypte, and from the howse of bondage, and which dyd those great miracles in oure syght, & preserued vs in all the waye that we went, & amōge all the nacions which we came thorow. And the Lorde dyd cast out before vs all the nacions, specially the Amorites, which dwelt in the lande. And therfore will we also serue the Lorde, for he is oure God.

E And Josua sayd vnto the people, Ye can not serue the Lorde: for he is an holye God, and a gelous God, and cannot beare youre iniquite and synne. Yf ye forsake the Lorde
*Iosu.xxiii.d and serue straunge goddes, * he will turne and do you euell, and consume you, after that he hath done you good. And the people sayde vnto Josua: naye, but we will serue the Lorde.

And Josua sayde vnto the people: ye are witnesses youre selues, that ye haue chosen you the Lorde, to serue him: and they sayd: we are wytnesses. Then put awaye (sayde he) the straunge
ca. goddes which are amōge you, and bowe youre hertes vnto ꝓ Lorde God of Israell. The people sayde vnto Josua: the Lord oure God will we serue, and his voyce will we obeye. And so Josua
F *iiii.Reg. xiii.a made a couenant with the people the same daye, and set an
ca. ordinaunce and lawe before them in Sichem.

And Josua wrote these wordes in the boke
Deu.xxxi.d. of the lawe of God, and * toke a great stone, and pitched it on ende in ꝓ sayde place, euen vnder an oke that was in the sanctuarye of the Lorde. And Josua sayde vnto all ꝓ people: beholde, * this stone shalbe a witnesse vnto vs, for it hath heard all ꝓ wordes of the Lorde which he spake wyth vs. It shalbe therfore a witnesse vnto you, lest ye denye *(and dissemble with) youre God. *Gen.xxxi.g Iosu.xxiv.f
*a

And so Josua let the people departe, euery man vnto his enheritaunce.

And after these thinges it came to passe, G that Josua the sonne of Nun, the seruaunt of the Lorde died, beyng an hundreth and ten yeres olde. And they buryed hym in the cōtrey of hys *enheritaunce, euen in Thā- *Iosu.xix.b
nath Sareth, which is in mouṫ Ephraim, on the northsyde of the hill of Gaas.

And Israel serued the Lord * all ꝓ dayes *Iu.ii.Reg. v.viii.g of Josua, & all the dayes of the elders that ouer lyued Josua, and whych had knowne all ꝓ workes of the Lorde that he had done for Israel. And the * bones of Joseph, *Gene.l.b. Exo.xiii.b. which the childrē of Israell brought out of Egypte, buryed they in Sichem ‡ in a parcell of grounde, whych Jacob bought of ꝓ ‡Ge.xxxiii.b
sonnes of Hemor the father of Sichem, for an hundreth peaces of syluer, and it became the enheritaunce of the children of Joseph. And Eleazar the sonne of Aaron dyed, whom they buryed in a hill that pertayned to Phinches his sonne, which (hill) was geuen him in mount Ephraim.

The ende of the boke of Josua, whom the Hebrues call Jehosua.

¶ The boke of Judges, called in the Hebrue Sophtim and in the Latin Judicum.

¶ The.fyrst. Chapter.

¶ After Josua was dead, Juda was constitute Lorde ouer the armye.

A

After the death of Josua it came to passe, that the childre of Israel asked ꝑ Lorde saying: Who shall go vp for vs against the Cananites, and who shall first fight agaynst them. And the Lorde sayde: Juda ꝯ shall go vp * beholde I haue delyuered the lande in to hys handes.

* Iud.xviii.a

And Juda sayde vnto Simeon ꝯ hys brother: come vp with me in my lotte, that we maye fight agaynst the Cananites: And I lykewyse wyll go with the into thy lotte. And so Symeon went with him.

And Juda went vp, and the Lorde delyuered ꝑ Cananites & Pherezites into theyr handes. And they slewe of them in Bezek ten thousand men. And they founde Adonibezek ꝯ in Bezek. And they fought agaist him, and slewe ꝑ Cananites and Pherezites. But Adonibezek fled, & they followed after hym, and caught hym, and cut of his thombes and his great toes. And Adonibezek sayde: thre skore & ten kynges hauing their thombes and great toes cut of, gathered theire meate vnder my table: * as I haue done, so God hath done to me againe. And they brought him to Jerusalem, and there he dyed.

* Gen.xlix.c Iudi.ix.a.

* Deute.xx.c

The childre of Juda fought agaynst Jerusalem, and toke it * and smote it wyth ꝑ edge of the swerde, and set the cytie on fire. After warde the childre of Juda went to fight against the Cananites, that dwelt in the mountayne, and towarde the south, & in the lowe contreye. And Juda went against the Cananites that dwelt in Hebrō, which before time was called kariath Arbe. And slewe Sesai, Ahiman & Thalmai. And frō thence they went to the inhabiters of Dabir, whose name i olde tyme was called kariathsepher. ¶ (that is a cytie of letters.)

And Caleb sayde * he that smyteth kariathsepher, & taketh it, to him will I geue Achsah my daughter to wyfe. And Othoniel the sonne of kenez Calebs yonger brother toke it: to whom he gaue Achsah hys daughter to wyfe, and as they went, she counceled hym to aske of her father a felde. And then she lyghted of her asse: and Caleb sayde vnto her: What ayleth the? She answered vnto hym: geue me a blessynge: for thou hast geue me a Southward (or drie) lande, geue me also sprynges of water. And Caleb gaue her sprynges both aboue & benethe.

C

* Iosu.xv.a.

And the childre of the ꝯ kenite Moses father in lawe went vp * out of ꝑ cytie of * palme trees with the childre of Juda into the wyldernesse of Juda, that lieth in the Southe of Arad, and they wet and dwelt amonge the people.

ꝯ

* Iosu.xiii.a. * De.xxxiiii.a

And Juda went with Simeon his brother, and they slew the Cananites that enhabited zephath, and vtterlye destroyed it, * and called the name of the cytie Horma.

D

* Nu.xxi.a

And at the last Juda toke Azah wyth the coastes therof, and Askalon wyth the coastes therof, and Akaron with the coastes therof. And the lorde was wyth Juda, and he conquered the mountaynes, but coulde not dryue out ꝑ enhabiters of the valeyes becaule they had charettes of yron. And they gaue * Hebron vnto Caleb, as Moses sayde, And he expelled thence the thre sonnes of * Enach.

* Iosu.xiiii.

* Num.xiii. * Iosu.xv.

* And the childre of Benjamin dyd not cast out the Jebusites, that enhabited Jerusalem, but the Jebusites dwell wyth the chyldren of Ben Jamin in Jerusalem vnto ꝯ this daye.

E

ꝯ

* Iosu.xv.a

* And in lyke maner they ꝑ were of the house of Joseph wet vp to Bethel & ꝑ lord was wyth the, & ꝑ house of Joseph serched out Bethel, which before tyme was called Lus. And the spyes sawe a man come out of the cytie, and they sayde vnto hym: shewe vs the waye into the cytie, * and we wyll shewe the mercy. And whan he had shewed them the waye into the cytie, they smote it wyth the edge of the swerd. but let the man and all hys housholde goo free. And ꝑ man went into the lande of the Hethites, and bylt a cytie, and called ꝑ name therof Lus which is the name therof vnto this daye.

* Iosu.ii.c

F

* Nether dyd Manasses expelle Bethsea with her townes, Thaanach wyth her townes, the enhabitoures of Dor with her townes, ꝑ enhabitoures of Jeblaam wyth her townes, nether ꝑ enhabitoures of Magedo wyth her townes, but the Cananites were bolde to dwell in the lande. But it came to passe ꝑ as sone as Israell was waxed myghtie, they put the Cananites to tribute and expelled them not.

* Iosu.xvii

* Josh.xvii

* In lyke maner Ephraim expelled not the Cananytes that dwelt in Gazer, but the Cananytes dwelt stille in Gazer amonge them.

Nether dyd Zabulon expelle the enhabytoures of Ketron, nether the enhabytoures of Nahalol: But ꝑ Cananytes dwelt amõge them, and became trybutaries.

Nether dyd Aser cast out the enhabytoures of Acho, nether the enhabytoures of Zidon, ꝛ of Ahalab, Aczib, ꝛ Halbah, Aphek, ne3 of Rohob, but the Aserites dwelt amõge the Cananites the enhabytoures of the lande, for they might not dryue them out.

Nether dyd Nephthalim dryue out the enhabytoures of Bethsames, nor the enhabytoures of Bethanath, but dwelt amongest the Cananytes the enhabytoures of ꝑ lande. Neuertheles the enhabytoures of Bethsames ꝛ of Bethanath became trybutaries vnto them.

And the Amorites troubled the chyldꝛe of Dan in the moũtayne, and suffered them not to come downe to the valeye. And the Amorites were content to dwell in mount Heres (whych is by interpretacyon a wyntrelynge) in Hailon and in Salabim. And the hand of Joseph preuayled, so that they became tributaries: ꝛ the coaste of ꝑ Amorytes was from the goyng vp to Acrabim, and from the rocke vpwarde.

¶ The.ii. Chapter.

¶ The Angell rebuketh the people, because they had made peace wyth the Cananites. Idolatres are punished.

AND the angell of the Lorde came vpfrõ Gilgall to Bochim, ꝛ sayde: I made you to come out of Egypte, and haue brought you vnto the lande which I sware vnto youre fathers. * And I sayde: I wyll not breake myne appoyntment ꝑ I made with you. And ye also shall make no couenant wyth the enhabytoures of this lande, but shall breake downe their aultares: Neuertheles ye haue not herkened vnto my voice, why haue ye this done? Wherfore, I haue lykewyse determyned, ꝑ I wyll not cast thẽ out before you: but they shalbe thornes vnto you, and their goddes shalbe a snare vnto you. And when the angell of the Lorde spake these wordes vnto all the chyldren of Jsrael, the people cryed out and wepte: And called the name of the sayde place. * Bochim, and offered sacrifyces vnto the Lorde.

* Deu.vii.a. Iud.ii.c.

* I place of weping

And when Josua had sent the people awaye, the chyldren of Jsrael went euerye man into hys enheritaunce to possesse the lande. * And the people serued the Lord all the dayes of Josua, and all the dayes of the elders that out lyued Josua, and had sene all the great workes of the lord that he dyd for Jsrael: and Josua the sonne of Nun the seruaunt of the Lorde * dyed, when he was an hundred ꝛ ten yeres olde: whom they buryed in the coastes of hys enheritaunce: euen in Thamnath Hares in moũt Ephraim on the northside of the hyll Gaas. And euen so all that generacyon were put vnto their fathers, and there arose another generacyõ after them whych nether knewe the Lorde, nor yet the workes whych he had done for Jsrael.

* Jo.xxiii.b.

And then ꝑ chyldren of Jsrael * dyd wyckedlye in the syght of the lorde, and serued Baalim, and forsoke the Lorde God of their fathers, whych brought them out of the land of Egypte, and folowed straunge goddes, euen of the goddes of the nacyons that were round aboute them, and bowed them selues vnto them and angred the lorde. They forsoke the lord, and serued Baal and Astharoth. and the wrath of the lorde waxed hote agaynst Jsrael, and he delyuered them into the hãdes of raueners, that spoyled thẽ, and solde them into the handes of their enemyes rounde aboute them, so ꝑ they had no power any longer to stãde before their enemyes. But whethersoeuer they went out, the hand of the lord was agaynst them with euell lucke, euen as the lord promysed them, ꝛ as he sware vnto them. And he punyshed them sore.

* Judi.iiii.a

Neuertheles the lorde rayled vp Judges, which delyuered them out of the hãdes of their oppressers, and yet for all that they wold not harken vnto their Judges: But rather went a whoryng after straũge goddes, and bowed them selues vnto them, and turned quickly out of ꝑ waye, which their fathers walked in, obeying the cõmaundementes of the Lord: But they dyd not so.

And when the lord rayled them vp Judges, he was with the Judge, and delyuered them out of the hãdes of their enemyes all the dayes of the Judge * for the Lorde had compassyon ouer their sore wynges, whych they had, by the reason of them ꝑ oppressed them ꝛ vexed them: yet for all ꝑ * as lone as the iudge was dead, they turned and dyd worsse ꝑ their fathers, in folowinge straũge goddes, and in serueng them, and ceased not from their owne inuencyons, nor from their malycyouse waye.

* Exod.ii.b.

* Judi.iii.b.

And the wrath of the Lorde was moued agaynst Jsrael, ꝛ he sayde: because this people hath transgressed myne appointement which I commaunded their fathers, ꝛ haue not herkened vnto my voyce, I wyll hence furth not cast out before the one man of the nacyons, which Josua leaft when he dyed, ꝑ through them I maye * proue Jsrael, whether they wyll kepe the waye of the Lorde, ꝛ walke therin, as their fathers dyd or not

* Deu.viii.a

And so the Lord leaft those nacions, & droue them not out ymmedyatlye, nether delyuered them into the hande of Josua.

¶ The.iii. Chapter.

¶ Othoniell delyuereth Israel. Ahud kylleth kyng Eglon. & amgar kylleth the Philistines.

These are þ nacyõs which þ lord left, that he myght proue Israel by thẽ: euen as manye of Israell as had not knowen all the warres of Canaam: Onlye for þ lernyng of þ generacyon of the childrẽ of Israel: þ he also myght teach them warre, in asmuch as they þ were before them, knew nothing therof, Of those whõ he left, there were fyue lordes of the Philistines, & all the Cananites, & the Sidonites, and the Heuites that dwelt in moũt Libanon: euen from mount Baal hermon vnto Hemath. Those remayned to proue Israel by, and to wete, whether they wold herken vnto the commaundementes of the lorde, which he commaũded their fathers by the hand of Moses.

And the childrẽ of Israel dwelt amonge the Cananites, Hethites, Amorites, Pherezites, Heuites, and Jebusytes, * & toke the daughters of them to be their wyues, & gaue their owne daughters to their sonnes, & serued their Goddes. And the childrẽ of Israell did wickedlye in the syght of the lord, and forgate the lord their God, and serued Baalim & Asteroth. Therfore the lord was angrye with Israel. & delyuered thẽ into þ hãdes of Chusan Risathaim kyng of Mesopotamia, and the childrẽ of Israell serued Chusam Risathaim. viii. yeres.

And when the childrẽ of Israel cryed vnto the lorde, the lorde stered vp a sauer, to þ childrẽ of Israel. & saued thẽ: one Othoniel the sonne of kenes. Calebs yõnger brother. And the spyrete of the lorde came vpon him. And he iudged Israel, and wẽt out to warre. And þ lorde delyuered Chusan Risathai kyng of Mesopotamia into his hande, & his hande preuayled agaynst Chusan Risathaim. And þ lande had * rest fourtye yeres. and Othoniel þ sonne of kenes died. And the childrẽ of Israel wẽt to agayne, & cõmitted wickednesse in the sight of þ lord. And the Lord strengthed Eglon the kyng of the Moabites, agaynst the childrẽ of Israel, because they had cõmitted wickednesse before þ lord. And this (Eglõ) gathered vnto hym the childrẽ of Ammon, and the Amalekites, and went and smote Israel, & cõquered the citye of Paulme trees. And so the childrẽ of Israel serued Eglon the kyng of Moab. xviii. yeres. But whẽ they cryed vnto the lorde, the lorde stered thẽ vp a sauer, Ahud the sonne of Gera the sone of Jemini. a man that coulde do nothing handsomlye with his ryght hande.

And by him the childrẽ of Israel sent a present vnto Eglon the king of Moab: but Ahud made him a dagger with two edges, of a cubyte length, & he byd gyrde yt vnto his rayment vpon his right thygh, and caryed the present vnto Eglon the kynge of Moab: And Eglon was a very fatte man. And it fortuned that whẽ he had presented the present, he sent the people that bare it awaye. but he him selfe turned agayne (frõ þ place of grauẽ ymages, that was by Gilgal) and sayde: I haue a secret errãd vnto the, O kyng. Which sayde: kepe sylence. And all that stode before hym, went out from hym.

And Ahud came vnto hym, and in a somer parler, which he had, sat he hi selfe alone, and Ahud sayde * I haue a message vnto þ frõ God. And he arose out of hys seate. And Ahud put forth hys lefte hande, & toke þ dagger frõ his ryght thygbe, & thrust it into hys belye, and the haft went in after the blade. And the fatte, closed the haft, so þ he myght not drawe the dagger out of hys belye, but the dyrt came out. Ahud gat him out at a posterne doze, and shut the dozes of the parler about him, and locked them.

When he was gone out, hys seruauntes came, and whan they sawe that the dozes of the parler were locked, they sayde: peraduẽture he couereth hys fete in hys somer chãber. And they taried tyll they were ashamed, and beholde: seyng he opened not the dozes of the parler: they toke a keye, ãd opened them. And beholde, their Lord was fallen downe dead on the erthe. And Ahud eskaped (whyle they taryed) and was gone beyonde, to the place of the grauẽ ymages, and eskaped into Seirath.

And whẽ he was come * he blewe a trompette in moũt Ephraim. And the childrẽ of Israel wẽt downe wyth hym from the hyll and he went before them. And he sayde vnto them, folowe me: for the Lord hath delyuered youre enemyes, the Moabytes into youre hande. And they descended after him, and toke the passages of Jordan, towarde Moab, and suffered not a mã to passe ouer. And they slew of the Moabites þ same tyme vpon a ten thousande men, which were all fatte & men of warre, & there eskaped not a mã, * so Moab was subdued that daye, vnder the hande of Israel: and the land had rest. lxxx. yeres.

After hym was Samgar the sonne of Anath, whych slewe of the Philistines. vi. hundred men with an oxe goade, and delyuered Israel also.

¶ The.iiii. Chapter.

¶ Debora and Barak deliuer Israel: Sisara is kylled of Iael.

And the

AND the childzen of Israel beganne agayne to do wickedly in the syght of the Lozd, whē Jhud was dead. And the Lozd ☜ solde them into the hāde of Jabin kyng of Canaan, ꝑ raygned in Hazoz, whose captayne of warre was called Sisara, which dwelt in Haroseth ofꝑ gētiles. ☜ And the childzen of Israel cryed vnto the Lozde: foz he had nyne hundred charrettes of yzon, & twēty yeres he troubled the childzen of Israel very soze.

And Deboza a Pzophetysse, the wyfe of Lapidoth Judged Israel the same tyme, & ꝑ same Deboza dwelt vnder a paulme tree betwene Ramath and Bethell, in mounte Ephzaim.

And the childzen of Israel came vp to her *Judi.b.d. foz iudgement. And she sent & called * Barak ꝑ sonne of Abinoā, out of Kedes Nephthalim, and sayde vnto him. Hath not the Lozd God of Israel cōmaunded the, to leade wᵭ faire wozdes men to mouīte Thaboz, and take with the ten thousande mē, of the childzē of Nephthalim & of ꝑ childzen of zabulon? And I will bzyng vnto the to the * *pſ.lxxxiii.b
25 ryuer kyson, Sisara, ꝑ Captayne of warre vnto Jabin, wᵭ his charettes, & his people, and will delyuer him to thyne hādes. And Barak sayde vnto her: yf thou wylt go wᵭ me, I will go: But & yf thou wilt not come with me, I will not goo: She sayde: I will surelye go with ꝑ, but this iourney ꝑ thou takest, shall not be foz thyne honoure, foz the Lozd shall sell Sisara into the hāde of a woman. Deboza wēt with Barak to kedes. And Barak called zabulō & Nephthalim to kedes, & led after hym ten thousande men: and Deboza went vp with him.

But Haber the kenite (which was of the *Num.x.d. childzen of * Hobab the father in lawe of Moses) remoued from the other kenytes, & pytched hys tēte vntyll the playne of zaanaim, wheych is by kedes.

And they shewed Sisara, ꝑ Barak the sonne of Abinoam was gone vp to mount Thaboz. And Sisara gathered together all his charettes, cuē. ix. hūdzed charettes of yzon, & all the people ꝑ were wᵭ him from of Haroseth of the gentyles, vnto the ryuer ☾ of kyson. And Deboza sayde vnto Barak: vp, foz this is the daye in which the Lozde hath delyuered Sisara into thyne hāde: Is not the Lozde gone out before the? And so Barak wēt downe from mount Thaboz, & ten thousande men after him.

But the Lozde destroyed Sisara and all his charettes, & all his hoste with the edge of the swerde, before Barak: so ꝑ Sisara lyghted downe of his charett, & fled awaye on hys fete. But Barak folowed after the charettes and after the hoste, euē vnto Haroseth of the gentyles. And all the hoste of Sisara fell vpō the edge of the swerde, and there was not a mā leafte. How be it Sisara fled awaye on his fete to the tent of Jael the wyfe of Haber the kenite: foz there was peace betwene Jabin the kyng of Hazoz, & the houshold of Haber the kenite.

And Jael went out to mete Sisara, and sayde vnto him: turne in my lozd, turne into me, feare not. And whā he had turned in vnto her into her tēt, she couered hym with a mātell ☜. And he sayd vnto her, geue me ☜ a lyttel water to dzynk, foz I am thirsty. And she opened * a bottell of mylke, & gaue *Judi.b.b hym dzynck, & couered him. And agayne he D sayde vnto her: stāde in the doze of the tēte, and whan any man doth come and enquere of the, whether there be any man here, thou shalt saye: naye.

Then Jael Habers wyfe toke a nayle of the tente, & an hammer in her hand, & went softlye vnto hym, and smote the nayle into the temples of his head, and fastened it into the ground, foz he slombered soze, and was weery: And so he dyed.

And Beholde, as Barak folowed after Sisara, Jael came out to mete hī, & sayde vnto him: come, & I wyll shew the the mā, whom ꝑ seke. And when he came into her tēte: Beholde, Sisara laye deed, & ꝑ nayle was in his tēples. And so God dzought Jaben the kyng of Canaā into subiectyō that daye before the chyldzē of Israel. And the hande of the childzen of Israel pzospered, & pzeuayled agaynst Jaben the kyng of Canaā, vntill they had bzought hī to naught.

☾ The.v. Chapter.

☾ The songe and thanckes geuyng of Deboza and Barak after the victoryе.

THen Deboza & Barak ꝑ sonne of Abinoam sange the same daye, sayēg: A
Pzayse ye ꝑ Lozd, ☜ foz the auēgyng ☜
of Israel, and foz the people that became so wylling. Heare O ye kynges, herken o ye pzynces: I, euē I, will syng vnto the Lozd, I wyl pzayse the Lozde God of Israel.

Lozd, * whan thou wentest out of Seir, *Deu.xxxiii.b.
whan ꝑ departedst out of the felde of Edō, the erth trembled, & the heauēs rayned: the cloudes also dzopped water. * The mountaynes melted before the lozd, euen as dyd Sinai, before the lozde God of Israel. *Psal.lxviii.a

In the dayes of * Samgar the sonne of *Judi.iii.b.
Anath, in ꝑ dayes of ‡ Jael ☜ ꝑ hye wayes ‡Judi.iiii.c.
were vnoccupied: And ꝑ ronners of the pathes walked thozow by wayes. ☜

The inhabiters of ꝑ townes were gone, they were gone in Israel, vntyll I Deboza came vp, which came vp a mother ī Israel. ☜ They chose new goddes, and then had they (the enemye) in the gates, though there were shilde and speare. There was not a shild oz spere sene amonge fourtye thou- B
sande

lande of Israel.

My hart loueth the gouerners of Israel, and them that are willing amonge the people. O prayse ye the Lorde.

Speake ye that ryde on layre asses, & that sitt vppermost in iudgemēt, & walke by the wayes

At the crying of the archers amonge the drawers of water, there shall they speake of the righteousnes of the Lorde, his righteousnesse in the vnfenced places of Israel: then shall the people of the Lord go downe to the gates.

Up Deboza vp, get the vp, and syng a songe: * Aryse Barac, and leade the captiuyte captyue, thou sonne of Abinoam.

Then shall they that remayne, haue domynio of the proudest of the people (of Jacobin:) The Lorde shall for my sake haue domynion ouer the myghtie.

Out of * Ephraim was there a rote of them agaynst Amaleck, and after the, Beniamin amōge thy people. Out of Machir came rulers, & out of Zabulon they that goucrne the penne of the wryter.

And of Issachar, there were prynces with Deboza, Issachar also and Barac were sent on their fete into the valley, whā in the departing awaye of Rubē there were greate men, and wyse of hert.

Why abodest thou among the shepe foldes, to heare the bleatinges of the flockes, & to separate thy selfe awaye wt greate men and wyse of hert?

Gilead also abode beyonde Jordane: and why doth Dan remayne in shippes?

Aser contynued on the see shore, and taried in hys decayed places.

But the people of Zabulon haue ieoperde their lyues euen vnto the dethe, lyke as did Nephthalim in the hye places of the felde.

The kynges came & fought, then fought the kynges of Canaan in Thānah, by the waters of Megiddo, and wanne no money.

They fought frō heauen, euen the starres in their courses fought agaynst Sisera.

The ryuer of Cyson remoued them, that auncient ryuer, the ryuer Cyson: My soule shall treade (hym) downe mightely.

Then were the horse hoffes smytte asunder by the meanes of the prauūinges of their mightye men made.

Curse ye the cite of Meros (sayd the angell of the Lord) curse the inhabitours therof, because they came not to helpe the Lorde, to helpe the Lorde with the myghtie.

Jael the wife of Haber the kenyte shalbe blessed aboue other wemen, blessed shall she be aboue other wemen in the tent.

* He asked water, & she gaue hym mylck, she brought furth butter in a lordly dysshe.

* She put hir hande to the nayle, and hir right hande to the smythes hammer: wt the hammer smote she Sisera, and smote hys heade, woūded him, & pearced his temples.

He bowed hym downe at hir fete, he fell downe & laye still: At hir fete he bowed him downe, & fell. And whē he had soncke downe, he laye still desolate.

The mother of Sisera loked out at a wyndowe, & cried thorow the latteise: Why is his charret so long a cōming? Why tarye the wheles of his cartes?

All the wyse ladyes answered her, ye and her awne wordes answered hir selfe.

Surely they haue founde, they deuyde the spoyles: euery mā hath a dāsell or two: Sisera hath a prayse of diuerse coloured garmētes, euē a prayse of raymēt dyed w̄ lōdrye colowres, & that are made of nedle worke: raymēt of diuerses colowres & of nedle worke which is mete for him that is chefe in distributige of the spoyles. So perishe all thine enemyes: O Lord: but they that loue hi, let thē be as the sonne whan he ryseth in his might.

And the lande had rest fourtye yeres.

The. vi. Chapter.

Israell is oppressed of the Madianites: Gedeon is sent of God to be their deliuerer.

AND the chyldrē of Israell * cōmitted wyckednes in the sight of the Lord. And the Lord delyuered them into the hādes of Madiā seuen yeres. And the hande of Madian preuayled agaynst Israel, & because of the Madianites, the chyldrē of Israel made them dennes in the moūtaynes & caues and stronge holdes. And whē Israel had sowē, the Madianites, the Amalechites & they of the east contreye came vp togethez against them: & pytched their tētes against them, & destroyed the encrease of the erthe, euen till they come vnto Azah: & lefte no substinaūce for Israell, nether shepe, ore or asse: for they went vp, they and their cattell, & came w̄ their tētes as a multitude of grashopers: so that bothe they & also their camels were w̄ out nōbre. And they entred into the lāde to destrope it. And so was Israel exceadingly impouerished in the sight of the Madianites, & cryed vnto the Lord. And when the chyldrē of Israel cryed vnto the Lord because of the Madianites, the Lord sent vnto them a prophet, which sayd vnto thē: Thus sayth the lord god of Israel: I lette you frō Egypt & brought you oute of the house of bondage, & I rydd you out of the hande of the Egyptiās, & out of the hand of all that oppressed you & cast thē out before you, & gaue you their land. And I sayd vnto you: I am the Lorde youre God, * feare not the goddes of the Amorytes in whose lande you dwell. But you haue not obeyed my voyce. And the Angell of the Lorde came, & sate vnder an Oke which was i Ephrah, that pertayned vnto Joas the father of the Esrites. And his

his sonne Gedeō pressed out whete out of þ
eares in a presse, to hyde it from the Madia
nites: & the angell of the Lord apeared vn-
C to hym, & sayde: the Lord is wyth the, thou
mightie mā of warre. And Gedeon answe-
red him: Oh my Lord, yf the Lord be wyth
vs, why is all this come vpon vs? ye & whe-
re be all hys myracles which oure fathers
tolde vs of, and sayde: Did not þ lord bring
vs out of Egypte? But now þ Lorde hath
forsaken vs, & delyuered vs into the hādes
of the Madianites. And þ Lord loked vpō
him, & sayd: Go hēce in this thy might, and
thou shalt delyuer Israel out of þ hādes of
the Madianites: haue not I sent the? And
he answered him: Oh lord, wherwith shall
I saue Israel? Beholde, my kinred is poore
in Manasses, and I am lytle in my fathers
house. The Lord sayde vnto him: I will be
with the: and thou shalt smyte the Madia-
nites, as they were but one mā. And he ans-
wered him: Oh yf I haue foūde grace i thy
syght, thē shewe me a sygne, that it is thou
that talkest wt me. Departe not hence, vn-
till I come agayne vnto the, and till I brig
myne offryng, & haue sett it before the.
D And he sayde: I wyll tarye vntyll thou
come agayne. And Gedeon went in, & made
redye a kydd, and swete kakes of an Epha
of flowre, & put it wt the flesshe in a basket, &
put þ broth i a potte, & brought it out vnto
hym vnder the Oke, & presented it. And the
angell of God sayd vnto him: take the flesh
& þ swete kakes, & laye thē vpō this rocke,
& powre out the broth. And he dyd so. Thē
the angell of the Lord put forth the ende of
the staffe þ he helde in his hande, & touched
the flesshe and the swete kakes. And * there
arose vp fyre out of þ rocke, & cōsumed the
flesh & the swete kakes. But þ angell of the
Lord vanished out of his syght. And when
Gedeon perceaued that it was an angell of
the Lord, he sayd: Alas, O Lord God, * ha-
ue I therfore sene an angell of the lord face
to face, þ I shulde dye? And the Lord sayde
E vnto him: peace be vnto the, feare not, thou
shalt not dye. Thē Gedeō made an aultare
there vnto the Lord, & called it: The Lor-
de of peace. And vnto thys daye it is yet in
Ephiath, þ pertayneth vnto the father of
the Eserites. And it fortuned that þ same
nyght the Lord sayde vnto him: take a pōg
bullock out of thy fathers droue, & another
of. vii. peres olde, & destroye the aultare of
Baal þ thy father hath, & cutte downe the
groue þ is by it, & make an aultare vnto þ
Lord thy God vpō þ toppe of this rocke in
a cōuenient place. And take the secōde bul-
lock, & offer burnt sacrifice vpon þ wodd of
þ groue, which þ shalt cut downe. Thē Ge-
deō toke ten mē of his seruaūtes, & dyd as þ
Lord bad him. But because he durst not do
it by daye for feare of his fathers houshold
& of the mē of the cytie, he dyd it by nyght.

And when the mē of the cytie were vp er-
lye in the morning: Beholde, the aultare of F
Baal was broken, & the groue cut downe þ
was by it, & the secōde bullock offered vpon
the aulter that was made. And they sayde
one to another: who hath done this thyng: &
whā they enquered & asked, they sayde: Ge-
deon þ sonne of Joas hath done this thyng.
Then the mē of the cytie sayde vnto Joas:
bringe out thy sonne, that he maye dye: be-
cause he hath destroyed þ aulter of Baal, &
cut downe þ groue þ was by it. And Joas
sayde vnto all þ stode by him: will ye leade
Baals cause? or will ye be his defēders? he
þ hath medled agaynst hi, let him dye or
the morynynge. If he be a God, let him be a-
uenged of him, that cast downe hys aulter.
And from þ daye was Gedeon called: Jero
baal, because his father had sayde: Let
Baal be auenged of hym, that hath broken
downe his aulter.

All the Madianites therfore, & the Ama G
lekites & they of the east, were geathered to
geather, & wēt, & pitched in þ valeye of Jes-
rael: but þ sprete of the Lord came vpō Ge-
deō. * And he blewe a tröpette, & called † Ab * Num.x.d
iezer to folow hi, & sent messengers thorow † Judi.vii.d
out all Manasses, & called them, which also
dyd folowe him. And he sent messēgers vn-
to Aser, zabulō and Nephthalim, and they
came to mete hym.

And Gedeon sayd vnto God: wilt þ saue
Israel in my hāde, as þ hast sayde: Behol-
de, I wyll put a fleece of wolle in the threas-
shyng place. And yf þ dewe come on þ fleece
onlye, & it be drye vpon all the erth beside,
then shall I be sure, þ þ wilt saue Israel by
my hāde, as þ saydest. And it came so to pas
se. For he rose vp erlye on the morowe, and
thrust the fleece togeather, and wronge the
dewe therout, & fylled a bowle of water: &
Gedeō sayd agayne vnto God: be not an-
grye wt me, þ * I speake once moare. For I * Gen.xviii.g
wyll proue once agayne by the fleece. Let it
be drye onlye vpon the fleece, and dewe vpō
all the grounde. And God did so that same
nyght: for it was drye vpon the fleece one-
ly, & there was dew on all the grounde.

¶ The. vii. Chapter.

¶ Gedeon with. iii. hundred men ouercometh the Madianites. Oreb and Zeb are slayne.

Then * Jerobaall (otherwyse cal- * Jud.viii.g
led Gedeon) and all the people A
that were wyth hym, rose vp ear
ly, and pytched beside the well
of Harad, so that the hoste of the Madia-
nites were on the northside of the rock
that boweth towarde the valley. And the
Lorde sayde vnto Gedeon: the people that
are with þ, are to many for me to geue the

Madianites

Madianites into their handes, lest Israel make their vaunte agaynst me and saye: myne awne hande hathe saued me. Now therfore make a proclamacyō in ꝑ eares of the people, & saye: * yf any mā dreade or be aferde, let him returne. And ꝑ people arose erlye. And there departed & returned of the people which weare at mount Gilead. xxii. thousand, and there abode ten thousande.

* Deut. xx. d. Iudith. vii. g

B And the Lord sayde vnto Gedeon: ꝑ people are yet to many, dryng them downe vnto the water, and I wyll trye them vnto ꝑ there. And of whom I saye vnto the, thys shall go with the, the same shall go with ꝑ. And of whō soeuer I saye vnto ꝑ, this shall not go wyth the, the same shall not go. So he brought downe the people vnto the water, and ꝑ Lord sayde vnto Gedeon: as many as lappe the water wyth theyr tonges, as a dogge doth, them put by them selues, & so do them ꝑ knele downe vpon their knees to drincke. And the nōbre of them that put there handes to their mouthes and lapped, were. iii. hundred men. But all ꝑ remnaunt of ꝑ people kneled downe vpon their knees to dryncke water. And the Lorde sayde vnto Gedeon: By these thre hūdred men that lapped water, wyll I saue you: and delyuer the Madianites into thyne hande. And let all the other people go euery man vnto his place.

C

They therfore of the people toke vitailes with them, & their trompettes. And he sent all ꝑ rest of Israel, euery mā vnto his tent, and confortred those thre hūdred with him. And the host of Madian was benethe hym in a valeye. And it fortuned that the same nyght the Lorde sayd vnto him: Aryse, get the downe vnto ꝑ hoste, for I haue delyuered it into thyne hande. But & yf thou feare to go downe, then go ꝑ & Pharah thy ladde downe to the hoost, & thou shalt herke what they saye, & so shall thyne handes be strōg, to go downe vnto the hoste.

Then went he downe and Pharah hys ladde, euen harde vnto ꝑ men of armes that were in the hoste. And the Madianites, the Amalekites, and all they of the East, lay a longe in ꝑ valeye, lyke a multitude of grethopers, and their cameles were without nombre, euen as the sande by the see syde in multitude. And when Gedeon was come:

D Beholde, there was a mā that tolde a dreame vnto his neyghboure, & sayde: Behold, I dreamed a dreame, and me thought that a losse of barley bread, tombled into ꝑ hoste of Madian, and came vnto a tente, and smote it that it felle, & ouerturned it, that the tente laye a longe. And his felowe answerd and sayde: this is nothing elles saue the swerde of Gedeon the sonne of Joas a man of Israell: for into his hāde hath God delyuered Madian, and all the hoste.

When Gedeon hearde the tellynge of the dreame, and the interpretacion of the same, he worshypped, and returned vnto the hoste of Israel: and sayde: vp, for the Lorde hathe delyuered into youre hande the hoste of Madiā. And he deuyded the thre hundred men into thre companies, & gaue euery man a trompet in his hande, wyth an emptye pytcher, and lampes therin, and sayde vnto them: loke on me, and do lyke wyse: that when I come to the syde of the hoste, euen as I do, so do you: When I blowe wyth a trompet and all that are wyth me, blowe ye with trōpettes also on euery syde of the hoste, & saye: here is the swerde of the Lorde and of Gedeon. 28

E

And so Gedeon & the thre hundred men ꝑ were with him, came vnto the syde of the hoste in ꝑ begynnig of the myddell watche, & reysed vp ꝑ watche men. And they blewe with their trōpettes, & brake the pytchers ꝑ were in theyr hādes. And all ꝑ thre cōpanyes blewe w trompettes & brake the pytchers, & helde the lampes in their lefte handes, and the trompettes in their ryght, to blowe wythall. And they cried: the swerde of the Lord and of Gedeon. And they stode still, euery man in his place rounde about the hoste. And they wythin the hoste, rāne, & cryed & fled. And the thre hundreth blewe wyth trompettes, & the Lorde sett * euery mānes swerde vpon hys neyghboure, thorow out all the hoste. And the hoste fled to Bethsitah, to zererath, & to the edge of the playne of Meholah vnto Tabath. And the men of Israel beynge geathered together out of ꝑ tribe of Nepthalim, of Aser, & of all Manasses folowed after the Madianites. And Gedeon sent messengers vnto all moūt Ephraim, sayig: come downe against ꝑ Madianites, & take before thē ꝑ waters vnto Bethbarath & to Jordā. Then all ꝑ men of Ephraim geathered together, & toke the waters vnto Bethbarath, & to Jordan. And they toke two captaynes of the Madianites, Oreb and zeb, and slew Oreb vpon the rocke Oreb, and zeb at the presse zeb, & folowed after Madian. And brought the heades of Oreb and zeb, to Gedeon on the other syde Jordan. * f. xx. viii. d. Paralip.

F

G

¶ The. viii. Chapter.

¶ Ephraim maketh insurrection agaynst Gedeon, but is sone pacyfyed.

AND the men of Ephraim sayde vnto hym: why hast ꝑ serued vs thus, that thou calledst vs not, whē thou wētest to fyght with ꝑ Madianites? And they chode with hym a good. (and had all most done hym violence.) And he sayde vnto them: What dede haue I done lyke vnto youres: is not a

A

not a cluster of Ephraim better, then the
wyne herueste of Abiezer? God hath delyue-
red into youre handes the Lordes of Ma-
dian, Oreb and zeb. And what was I able
to do lyke as you haue done? And the their
spirites abated frō of him, whē he had saye
de ỳ. And Gedeon came to Jordan to pas-
se ouer, he & the thre hundred men that we-
re with hym, verye faynte, and yet folowed
25 the chace. And he sayde vnto the mē of So-
coth: geue I praye you cakes of breed vnto
the people that folowe me: for they be fayn
tie, that I maye folowe after zebah, and
zalmona kynges of Madian. And the Lor-
des of Socoth sayde: are the handes of ze-
bah & zalmona nowe in thyne hādes, that
we shulde geue breed vnto thyne armye?
Gedeon sayde, therfore whē the Lord hath
delyuered zebah and zalmona into myne
hande, I wyll teare the flesshe of you with
the thornes of the wilderness and wt briers.
And he went vp thence to Phanuel, & spa-
ke vnto them lykewyse. And the men of
Phanuel answered hym, as dyd the men of
Socoth. And he sayde also vnto the men of
Phanuel: when I come agayne in peace, I
C wyll breake downe this towre. zebah and
zalmona were in Carkar, and their hostes
with them, vpon a. xv. thousand mē, which
were all that were lefte of all the hostes of
them of the Easte: For there were slayne a
hundred and twentye thousande men, that
drewe swerdes.

D And Gedeon went thorowe them that
dwell in Tabernacles on the easte syde of
Nobah and Jebahah, and smote the hoste:
for the hoste did cast no perrelles. And whā
zebah and zalmona fledde, he followed after
them, and toke the two kynges of Madiā,
zebah and zalmona, and discomforted all
the hoste.

And Gedeon the sonne of Joas retur-
ned from battell, afore the sonne was dow-
ne, and caught a ladde of the men of So-
coth, & enquered of him. And he wrote hym
of ỳ lordes & Elders of Socoth. lxxvii. mē.
And he came vnto the men of Socoth, and
sayde: Beholde, here I haue zebah and zal
mona, wt which ye did cast me in the tethe,
sayinge: are the handes of zebah and zal-
mona allredye in thyne hāde, that we shuld
geue breed vnto thy faintye mē? And he to-
ke the elders of the citie, & thornes of ỳ wil-
dernesse & briers, & made the mē of Socoth
to fele thē. And he brake downe the towre
viii.n.vii.t. of* Phanuel, & slewe the men of the cytie.

And thē sayd he vnto zebah & zalmona,
what maner of mē were they whom ye slew
E at Thabor? and they answered: the lyke-
nesse of the and them is all one, euē after the
fassyon of the chyldren of a kynge. And he
sayde: they were my brethren, euen my mo-
thers chyldren. As trulye as the Lorde ly-
ueth, yf ye had saued their lyues, I wolde
not slaye you. And he sayde vnto Jether his
eldest sonne: vp and slaye them: But the lad
drue not hys swerde, for he feared ᵗᵒ, becau
se he was yet yong. Then zebah & zalmo-
na sayde: Ryse thou, & falle vpon vs: for as
the man is, so is his strength. And Gedeon
arose and slewe zebah and zalmona, & toke
awaye the ornamentes, that were on their
camels neckes.

Then the men of Israel sayde vnto Ge-
deō: Raygne thou ouer vs, bothe thou, thy
sonne & thy sonnes sonne, for thou hast de-
lyuered vs out of the hand of Madiā. And
Gedeō sayd vnto them: I wyll not raygne
ouer you, nether shall my childe raygne ou-
er you, but the Lord shall raygne ouer you.

And agayne Gedeon sayde vnto them: I F
wolde desyre a certayne requeste of you, euē
ỳ you wolde geue me euerye man ỳ *earyn- *exo. xxxii.a
ges of his praye. For they had goldē earyn
ges, because they were Ismaelites: & they
answered: We wyll geue them. And they
spreed a mantell, & dyd caste there in euery
man ỳ earynges of hys praye: & the weyght
of the golden earynges ỳ he required, was
a thousand & seuen hundred sycles of golde,
besyde cheynes, pommaunders and purple
rayment ᵗᵒ that was on the kynges of Ma ᵗᵒ
dian, & besyde the cheynes, that were about
their camels neckes. And Gedeon made an
Ephod therof ᵗᵒ, & put it i his citie Ephrah ᵗᵒ
And all Israell went a* whorynge after it, *exo. xxviii.b
in the same place, whych thynge became a and.xx.d.
ruyne vnto Gedeō and to his house. Thus
was Madian brought lowe before ỳ chyl-
drē of Israel, so ỳ they lyfte vp their heades
no moare. And ỳ contreye was in quietnes
fourtye yeres in the dayes of Gedeon.

And Jerobaall the sonne of Joas went, G
and dwelte in his awne house. And Gedeon
had* lxx. sonnes of his bodye begotten, for *viii.reg.x.a
he had many wyues. And his cōcubine that
was in Sichē, bare him a sonne also, whose
name he called Abimelech. And Gedeō the
sonne of Joas dyed, in a good age, and was
buryed in the sepulchre of Joas his father,
euē in Ephrah, that pertayned vnto the fa-
ther of the Ezrites.

But it fortuned, that as sone as Gedeon
was deed, ỳ childrē of Israel turned awaye
& went a whoryng after Baalim, & made a
couenaūt wt Baal to be their God, & ỳ chil-
drē of Israel thought not on ỳ Lorde their
god, which had delyuered thē out of ỳ hādes
of all their enemyes on euery syde. Nether
shewed they mercy on ỳ house of Jerobaal,
other wyse called Gedeō, according to all ỳ
goodnesse which he had shewed vnto Israel.

¶ The.ix. Chapter.

¶ Abymelech is made kyng.

Abimelech

A Abimelech the sonne of Jerobaal wẽt to Sichem, vnto his mothers Brethren, and comuned with them and with all his mothers fathers kired, saying saye I praye you, in the eares of all the inhabytoures of Sychem: whether is better for you, that all the sonnes of Jerobaal (which are. lxx. persõnes) raygne ouer you, ether that one raygne ouer you? Remember, that I am of youre bone, and of youre flesshe. And his mothers brethren spake of hym in the audience of the men of Sichem all these wordes, and their hartes were moued to folowe Abimelech. For they sayde: he is oure brother. And they gaue hym. lxx. peces of syluer out of the temple of Baal Berith, where wyth Abimelech hyred vayne and lyght personnes which wẽt with him. And he went vnto hys fathers house at Ephrah * and slewe all his brethren, the sonnes of Jerobaal, euẽ. lxx personnes ** with one stone. Not withstandynge, yet Joatham the youngest sonne of Jerobaal escaped, for he hyd hym selfe. And all the men of Sichem gathered together, and all the house of Mello, & came and made Abimelech kyng in the playne, where ỳ great stone was by Sichem.

* ii. par. xxi. a
**

And when they tolde it to Joatham, he went and stode in the toppe of mount Garizim, and lyfte vp hys voyce, and cried, and sayde vnto them: herkẽ vnto me you men of Sichem, ỳ God maye herkẽ vnto you.* The trees wẽt forth to anoynt a king ouer them, and sayde vnto ỳ olyne tree: raygne thou ouer vs. But the olyue tree sayd vnto them: shulde I leaue my fattenesse, wherby both goddes and men prayse in me, and go to be promoted ouer ỳ trees? And the trees sayde to the fygge tree: come thou, and be king ouer vs. The figge tree answered thẽ: shuld I forsake my swetnes, and my good frute, & go to be promoted ouer the trees? Then sayde the trees vnto the vyne: come thou and be kyng ouer vs. The vyne sayde vnto them: shuld I leaue my wyne wherby I cheare bothe goddes and men, and go to be promoted ouer the trees? Thẽ sayde all the trees vnto the fyre bushe: come thou, & raygne ouer vs. And the fyre bushe sayde vnto ỳ trees: yf it be true ỳ ye will anoynt me kynge ouer you, then come, & put youre trust vnder my shadowe. Yf no, the fyre come out of the fyre bushe, and waste the Cedre trees of Libanon.

B

* iiii. Esdr. xiii. b.

C Now therfore, yf ye do trulye and vncorruptly, to make Abimelech kyng: and yf ye haue dealte well with Jerobaal and his house, & haue done vnto hym accordyng to the deseruyng of his handes, iudge ye. For euen he (my father) fought for you, and aduentured his lyfe, and rydde you out of the hande of Madian. And ye are rysen vp agaynst my fathers house this daye, and haue slayne hys chyldren, euen. lxx. personnes with one stone, and haue made Abimelech the sonne of his mayde seruaũt, kyng ouer the men of Sichem, because he is youre brother: yf ye thẽ haue dealte trulye and purelye with Jerobaal and with his house thys daye, then reioyse ye wyth Abimelech, and let him reioyse with you. But yf you haue not dealt trulye, then I praye God a fyre maye come out of Abimelech, and consume the mẽ of Sichem and the house of Mello. And that there maye come a fyre frõ amõg the men of Sichem, and out of the house of Mello, and consume Abimelech. And Joatham ranne awaye, and fledde, and went to Beer and dwelt there, for feare of Abimelech his brother. Whẽ Abimelech had raygned thre yere, God sent a spryte of hate betwene Abimelech, & ỳ men of Sichẽ. And ỳ citezens of Sichẽ rayled vpon Abimelech, & willed ỳ the wickednes done to ỳ. lxx. sõnes of Jerobaal myght come on him, and ỳ god wolde laye the bloude of them vnto Amelech their brother which slewe thẽ, and vpõ the other men of Sichem which ayded him in the kylling of his brethrẽ. And ỳ cytezens of Sichẽ set men to laye awayte for hym in the toppe of the mõtaynes, which mẽ (whyle they taried for his commyng) robbed all that came a longe the waye by them. And it was tolde Abimelech.

D And Gaal the sonne of Abed came wyth his brethren, and they gat thẽ to Sichem. And the men of Sichẽ put their confidence in him. And they went out into the feldes, & geathered ỳ their grapes, and troade them, and made mery: and went into the house of their goddes, and dyd eate and drynke, and cursted Abimelech. And Gaal the sonne of Abed sayde: what is Abimelech? and what is Sichẽ? that we shulde serue him? Is he not the sonne of Jeroboal? and zebul is his officer? Serue soche as come of * Hemor ỳ father of Sichẽ, for what reason is it that we shulde serue him? wold God this people were vnder my hãde, thẽ wolde I take Abimelech out of ỳ waye. And he spake against Abimelech: make thyne hoste greater, & go out. And when zebull the ruler of the cytie hearde the wordes of Gaal ỳ sõne of Abed, he was wroth, and sent messengers vnto Abimelech priuely, saying: Behold, Gaal the sonne of Abed and his brethrẽ be come to Sichem: & beholde, they sett the cytie agaist ỳ. Nowe therfore vp by myght, thou and all the people ỳ is wyth the, and lye in wayte in ỳ felde. And ryse erlye in the morninge as sone as the sonne is vp, and fall vpõ the citie. And yf he and the people that is with hym, come out agaynst ỳ, do to him what

* gi. xxxiiii.

what thine hādes shalbe able. And Abimelech roase vp, & all the people þ were wt him by night. and they layd awayte agaīst Sichē in foure cōpanyes. And Gaal þ sone of Abed wēt out, & stode in þ entring of þ gate of the cytie. And Abimelech rose vp, & þ folcke þ were wt him, frō layig awayt. And when Gaal saw þ people, he sayd to zebul: beholde, there come people downe frō þ top of þ moūtaynes. And zebul sayd vnto him: þ shadow of þ hylles seme mē vnto þ (& by that errour art thou disceaued.) & Gaall answered agayne, & sayd: se, there come folcke downe by þ myddell of þ lād, & another cōpany come a lōg by þ playne of þ charmars. Then sayd zebul vnto hī: where is now thi mouth þ sayd: what felow is Abimelech, that we shuld serue hī? Is not this þ people þ þ hast despysed? Goo out now & fyght with thē. And Gaall went out before the cytizēs of Sichē, & fought wt Abimelech. And Abimelech chased him, þ he fledd before hī (and he drove him in to the cyte) & many were ouerthrowen & wounded, euē vnto þ entering of þ gate. And Abimelech dwelt at Arumah. And zebul thrust out Gaal & his brethren, þ thei shulde not dwell in Sichē (& suffred them not to tarye therin.) And on þ morow, it happened þ the people wēt out into þ felde. And they tolde Abimelech. And he toke the people, & deuided them into thre cōpanies, and layd awayte in the felde, and loked, & beholde, the people were come out of the cytie, and he ranne vpon them, and smote them.

And Abimelech, & the cōpanies þ were wt him, reached forther, & stode in the entrige of the gate of þ cytie. And the two other cōpanies ranne vpō all the people þ were in the feldes, & slue thē. And when Abimelech had fought agaīst þ cytie all that daye, he toke it, & slew þ people þ was therin, & destroyed þ cytie & sowed salt thorow it. And whē all þ mē of þ towre of Sichē heard þ, they entered into a strong holde of the house of their God Baall Berith (where they made a bonde with him: a therof byd the place take the name which place was exceadyng strong) And it was tolde Abimelech, that all the mē of the tower of Sichem were geathered together, & Abimelech gat him to mount zelmon, bothe he & all the people þ were wt him, & toke axes wt him and cut downe bowes of trees, & toke them & bare them on his shulder, & sayde vnto the folcke þ were with hym * what ye haue sene me do, spede youre selues, and do lykewyse as I haue done. And all þ men þ were amōg the people, cut downe bowes, and folowed Abimelech, and put thē into the holde, and sett the holde a fier by them: so that (with smoke and fyre) all the men of the tower of Sichē were slayne, vpon a thousande men and wemen.

Then wēt Abimelech to Thebez, and beseged it, and toke it. But there was a strōg towre with in the cytie, and thither ranne all the men and wemen, and all the chefe þ were in the cytie, and shut it to them, and got them vp (by the bolworkes) to the toppe of the towre. And Abimelech came vnto þ towre, and fought agaynst it, and wēt harde vnto the doze of the towre, to set it on fier. And a certayne woman * cast a pece of a mylstone vpon hys head, and all to brake hys brayne panne.

Then Abimelech called hastelye vnto the young man that bare hys harnesse, & sayd vnto him: * drawe thy swerde and slee me, þ mē saye not of me: a womā slew him. And hys ladd thrust him thorow, and he dyed.

And when the men of Israel sawe þ Abimelech was deed, they departed, euery man vnto his awne house. And thus * the wyckednesse of Abimelech whych he dyd vnto his father, in sleynge his seuentye brethrē and therto all the wyckednesse of the mē of Sichem, dyd God bring vpon their heedes And vpon them came the curse of Joathā the sonne of Jerobaal.

¶The.x.Chapter.

¶Thola and Jair are Judges of Israel.

After Abimelech there arose, to defende Israel, one Thola (the sonne of Phuah) his vncles (vncle) sōne, a mā of Jsakar, which dwelt in Samir in moūt Ephrai. And he iudged Israell. xxiii. yere and dyed, and was buryed in Samir. And after him arose Jair a Gileadite, and iudged Israel. xxii. yere. And he had thyrtie sonnes that * rode on thirtie Asse colues, & they had thirtye cyties, which are called þ townes of Jair vnto thys daye, and are in the lande of Gilead. And Jair dyed & was buryed in Kamon.

* And þ childzen of Israel wrought wyckednesse yet agayne, I þ syght of the Lord, & serued Baalim and Astharoth, & þ goddes of Syria, þ goddes of Sidon, and the goddes of Moab, the goddes of the childzē of Ammon, and the goddes of the Philistines, and forsoke the Lord & serued not him And the Lorde was wroth with Israel, & solde thē into the hādes of the Philistines, & into the hādes of the childzē of Ammon: which frō that yere forth, pyld & oppressed þ childzē of Israel. xviii. yere, all that were on the other syde Jordan: in the lāde of the Amorites which is i Gilead. Moreouer, þ childzē of Ammō wēt ouer Jordan to fight agaynst Juda, Beniamin, and the house of Ephrai: so þ Israel was sore cōbred. And the childzē of Israel cryed vnto the Lord, sayīge: we haue synned agaynst the: forwe haue forsaken oure awne God, and haue serued Baalim. And the Lorde sayde vn-

to the

to ꝑ childꝛē of Israel: dyd not ꝑ Egyptiās, the Amozites, ꝑ childꝛē of Ammō, ꝑ Philistines, ꝑ Sidonyres, ꝑ Amalechites, & the Maonites, oppꝛesse you? And ye cryed to me & I delyuered you out of their handes. And for all that ye haue forsaken me, and serued straūge goddes, wherfore I will helpe you no more. Go & crye vnto the goddes which ye haue chosen, and * lett them saue you in the tyme of youre tribulacion.

*Deut.xxxi. Iere.xi.c

D And the childꝛen of Israel sayde vnto the Lorde: We haue sined: do ꝑ vnto vs whatsoeuer pleasē ꝑ, delyuer vs onely this daye. And thei put away the straung goddes frō them, and serued the Lorde. And hys soule had pytie on the miserie of Israel.

Then the childꝛē of Ammō geathered to geather, & pitched in Gilead. And ꝑ childꝛē of Israel geathered them togeather, & pitched i Mizpa. And ꝑ Lords of Gilead sayd eche to other: whosoeuer will begine ꝑ bat tell agaynst the childꝛē of Ammō, the same shalbe hed ouer all ꝑ enhabiters of Gilead.

¶ The. xi. Chapter.

¶ Jephthah delyuereth Israel from the Ammonites.

AND there was one Jephthah a Gileadite, a strong man, ꝑ sonne of an harlott: and Gilead begat Jephthah. A

And Gileads wyfe bare him sonnes, which when they were come to age, thrust out Jephthah, and sayd vnto him: ꝑ shalt not enherit in oure fathers house, for ꝑ art the sonne of a straung woman. Then Jephthah fledd frō his brethren, & dwelt in the lād of Tob. And there geathered ydle (chefe) men to Jephthah, and wēt out w̄ him. And it chaunced in processe of tyme, ꝑ the childꝛē of Ammon made warre agaynst Israel. And whan the childꝛen of Ammon fought thus agaynst Israel, the elders of Gilead wēt to fett Jephthah out of the lād of Tob (to bringe them) and sayd vnto him: come & be oure captayne, ꝑ we maye fyght w̄ the childꝛen of Ammō. Jephthah answered ꝑ elders of Gilead: did not ye hate me & expell me out of my fathers house? how happeneth it thē, ꝑ you come vnto me now i tyme of youre tribulacion? And the elders of Gilead sayde vnto Jephthah: Therfore we turne agayne to the now, ꝑ ꝑ mayest go w̄ vs, & fight agaynst the childꝛen of Ammon and be oure heed ouer all the enhabiters of Gilead. And Jephthah sayde vnto ꝑ elders of Gilead: If ye bringe me home agayn, to fight with the childꝛen of Ammon, then yf the Lord deliuer them before me, shall I be your heed? And ꝑ elders of Gilead sayde to Jephthah: ꝑ Lorde be witnesse betwene vs yf we do not accordig to thy wordes. Thē Jephthah went wyth the elders of Gilead. And the people made hym heed and ruler ouer thē. And Jephthah rehearsed all hys wordes before the Lorde in Mizpa.

And Jephthah sēt messengers vnto ꝑ king of the childꝛē of Ammō, saying: what hast thou to do w̄ me, ꝑ ꝑ art come agaynst me, to fight in my lād? The king of ꝑ childꝛē of Ammon answered vnto the messengers of Jephthah: Because Israel toke awaye my lād, whē they came out of Egypt: euē from Arnon vnto Jabok, and vnto Jordā. Now therfore restore those lādes agayne w̄ faire meanes. And Jephthah sēt messegers again vnto the childꝛē of Ammon, and sayd vnto hī: thus sayth Jephthah: * Israel toke not awaye the lād of Moab, nor ꝑ lād of ꝑ childꝛē of Ammō. But whē Israel came out of Egypt, & walked thorow ꝑ wildernesse, euē vnto ꝑ redd see, they came to Cades * & sent messegers vnto the king of Edō, saying: let me (I praye ꝑ) go thorow thy lād. But the king of Edō wolde not agree therto. And in lyke maner they sēt vnto ꝑ king of Moab, but he wold not cōsēt. And so Israel abode stil i Cades. And thē they wēt alōg thorow the wildernesse, & cōpased ꝑ lāde of Edō, & the lād of Moab, & came a long by the east syde of ꝑ lād of Moab, & pitched on ꝑ other syde of Arnō, & wolde not come with in the coaste of Moab: * for Arnō was ꝑ vtmost border of Moab. And thē Israel * sēt messegers vnto Sehon, king of the Amozites, & king of Hesbon, & sayd vnto him: Lett vs passe thorow thy lād vnto oure awne contreye. But Sehon cōsēted not to Israel, ꝑ he shulde go thorow hys coast: but gathered all his people togeather, & pitched i Jazah, & fought w̄ Israel. And ꝑ Lord God of Israel delyuered Sehō & all his folke into ꝑ hādes of Israel. And so Israel smote thē & cōquered all ꝑ lād of the Amozites, the enhabiters of the sayde cōtrey. And they conquered all the coastes of the Amozites, frō Arnō vnto Jabok, & frō the wildernesse vnto Jordā. Do now, seyng the Lorde God of Israel hath cast out the Amozites before hys people Israel, shuldest thou possesse the land? Naye, but what people, Camos thy God dryueth out, that land possesse ꝑ. Euē so whatsoeuer nacion the Lorde oure God expelleth, that lande ought we to enioye.

*Num.xxi. *Deut.ii.

*Num.xxi. *Deut.ii.

*And art thou better then Balack the sōne of Zephor king of Moab? dyd he striue w̄ Israel or fyght agaynst thē, all the whyle Israel dwelt in Hesbon and her townes, in Aroer & her townes, & in all the cyties ꝑ be a lōge by the coastes of Arnon, thre hūdred yeres? why dyddest thou not recouer them in all that space? Wherfore I haue not synned agaynst the. But thou doest me wronge, to warre agaynst me. The Lorde therfore which is a Judge be Judge thys daye betwene the childꝛen of Israel, and the childꝛen of Ammon. Howbeit the kynge of the

*Num.xxi. Deut.xxiii.

of the chyldrē of Ammō, harkened not vnto the wordes of Jephthah, which he sent him.

Then the spyrete of the Lorde came vpon Jephthah. And he passed ouer to Gyleadꝫ to Manasses, ꝫ came to Mazphah that lieth
F in Gilead, and from thence vnto the chyldrē of Ammon. And Jephthah vowed a vowe
* Num.vj.a vnto the Lord, and sayd: * If thou shalt delyuer the chyldren of Ammon into my handes, then what thinge that cometh oute of the dores of my house against me, when I come home in peace, from the chyldrē of Ammon, shalbe the Lordes, and ☞ I wyll offer it vp
☞ for a burnt offering: And so Jephthah went vnto the children of Ammon to fyght wᵗ thē. And the Lord delyuered them into hys handes. And he smote them frō Aroer tyll thou come to Wenith, euen.xx. cytes: and so forth to the playne of the vyneyardes, with an exceding great slaughter. And thus the childrē of Ammon were brought vnder, before the chyldren of Israel

When Jephthah came to Mazphah vnto his house, se, his daughter came out agaynst him, with tymberelles ꝫ daūses, which was his onely childe: so that beside her, he had nether sonne, nor daughter. And when he sawe her, he rent his clothes, and sayde: Alas my
G daughter, ** thou hast brought me lowe, ād
** art one of them that trouble me. For I haue opened my mouth vnto the Lord, and cānot go backe. And she sayd vnto him: my father, yf ꝑ haue opened thy mouth vnto the Lorde, then do wᵗ me accordyng to it that proceaded out of thy mouth, for as moch as the Lorde
** hath aduenged the (** geuen the victory) of thyne enemyes the chyldren of Ammon. And she sayde vnto her father: do thys moche for me: lett me alone two monethes, that I maye
☞ go downe to the moūtaynes, ꝫ bewayle my virginyte, I ꝫ my felowes. And he sayd: go, ꝫ he sent her awaye two monethes. And so she went with her cōpanions, ꝫ lamented her maydenheed vpon the moūtaynes. And after the ende of the two monethes, she turned agayne vnto her father, which ☞ dyd
☞ with her accordynge to hys vowe which he had vowed, ꝫ she had knowne no man. And it grewe to a custome in Israel. The daughters of Israel came yere by yere to lamēt the daughter of Jephthah the Gyleadite, foure dayes in a yere.

¶ The.xij.Chapter.

¶ The battayll of Jephthah agayns Ephraim. After the deeth of Jephthah succedeth Elon. After Elon Abdō.

I AND the men of Ephraim geathered them selues togethere, ꝫ wēt northwarde, and sayde vnto Jephthah:
* Jud.viij.a * Wherfore wentest thou to fyght with the children of Ammon, and bydest not call vs to go with the? we will therfore burne thine house vpō ꝑ fyer. And Jephthah sayd vnto thē: I ꝫ my people were at great stryfe wᵗ the chyldren of Ammon. And when I called ꝑ ou, ye delyuered me not out of their hādes. And whē I sawe ꝑ ye deliuered me not,
* I ☞ put my lyfe in my hādes, ꝫ wēt vpō the children of Ammon. And the Lord delyuered them into my handes. Wherfore then are ye come vpon me now, to fyght wᵗ me?
* Jeh.xvij.c Psal.xxxv.a ☞

Jephthah therfore gathered together all the men of Gilead, ꝫ fought wᵗ ꝑ Ephraites B
And the mē of Gilead smote the Ephraites, because they sayd: Ye Gileadites are but rūneagates of Ephraim amōge the Ephraites ꝫ the Manassites. Wherouer, the men of Gilead toke the passages of Jordan before the Ephraites. And when those Ephraites that C
were escaped, sayde: lett vs go ouer, then the men of Gilead sayd vnto them: Art thou an Ephraite? they sayde: naye. Then sayde they vnto hi: then saye: ☞ Schibboleth (which ☞
is by interpretacyon, an eare of corne.) And he sayde: ‡
Sibboleth: for he coulde not so pronounce. And then they toke him, and slewe hym at ꝑ passages of Jordan. And there were ouerthrowen at that tyme of the Ephraites.xlij. Ā). And Jephthah iudged Israel.vj.yeare, ꝫ dyed, and was buryed in one of the cyties of D
Gilead. After thys man, iudged Israell one Ibezan of Bethlehem, ꝫ he had.xxx. sonnes and.xxx. daughters, whom he sent out, and toke.xxx. other in, for his sonnes. And when Ibezan had iudged Israel.vij.yere, he dyed, and was buryed at Bethlehem.

After hi, Elon a zabulonite iudged Israel ten yere, ꝫ Elon the zabulonite dyed, ꝫ was buryed in Aialon, in the countre of zabulon.

After hym, Abdon the sonne of Hellel a Pharathonite iudged Israel. And he had.xl. sonnes, and thirty neuews, that rode on.lxx. asse coltes. And when Abdon the sonne of Hellel the Pharathonite had iudged Israell eyght yeare, he dyed, ꝫ was buryed in Pharthon in the lande of Ephraim, in the mount of the Amalekites.

¶ The.xiij.Chapter.

¶ Israel dryue an ydolater is oppressed of the Philistynes. The byrth of Samson. The sacrifyce of Samsons father.

A AND the chyldren of Israell began agayne to commytte wyckednes in the sight of the Lord. * And the
* Jud.x.b Lord delyuered them into the hādes of the Philistines fourty yere. And ther was a man in zaraah of the kynred of Dan, named Manoah, whose wyfe was barren, and bare not. And the Aungell of the Lorde apeared vnto the woman: and sayde vnto her: Beholde, thou art barren, and bearest not: But thou shalt cōceaue, ꝫ beare a sonne. And now beware * ꝑ thou drinke no wyne, * Num.vj.a
ner strong drincke, nether eate any vncleane

thing: for se, thou shalt conceaue and beare a
* i.Reg.1.b sonne. And there may no * rasor come on hys
* Nume.vi.a heed. For the ladd shalbe an * abstayner vn-
to God, euen frō his (infancye & from hys) byrth.
And he shall begynne to delyuer Israell out
of the handes of the Philistines.

Then the wyfe came, & tolde her husband
sayenge: a man of God came vnto me, & the
fassiō of him was iyke the fassion of an An-
gell of God, exceadyng fearfull. But I asked
B hym not whence he was, nether tolde he me
* Gene.xvi.c hys name, but sayd vnto me: * beholde, thou
Luk.i.c shalt be with childe & beere a sonne, and now
drincke no wyne nor strong dryncke, nether
eate any vncleane thyng: for the ladd shalbe
an (abstayner to God, euen from hys) (infancy
and from hys) byrth, to the daye of hys death.

Then Manoah made intercessyon to the
Lorde, and sayde: I prayе the my Lorde, lett
the man of God whych thou sendest, come
once moare vnto vs, and teache vs what we
shal do vnto the ladd, when he is borne. And
God hearde the voyce of Manoah, and the
angell of God came agayne vnto the wyfe
as she sat in the felde. But Manoah her hus-
band was not with her. And the wyfe made
hast, and ranne, and shewed her husbande, &
sayde vnto hym: Beholde, the man apeared
vnto me, that came vnto me to daye.

And Manoah arose, and went after hys
wyfe, and came to the man, and sayde vnto
him: art thou the man that spakest vnto my
wyfe? And he sayde: I am. Manoah sayde:
C now when thy saieng is come to passe: what
shalbe the maner of the childe, and what shall
he do? And the angell of the Lorde sayd vnto
Manoah: thy wyfe must abstayne from all
that I sayde vnto her: she maye eate of no-
thyng that cometh of the vyne tree, nor drincke
wyne or strōg dryncke, nor eate any vncleane
thynge: But must obserue all that I bad
her. Manoah sayde vnto the aungell of the
* Deb.xii.d Lorde: we wyl kepe the styll, vntyll * we ha-
ue made redye a kydd, and haue sett it before
* Gen.xviii.a the. And the angell of the Lorde sayde vnto
Deb.xii.b Manoah: though thou make me abyde. * I
F wyll not eate of thy bread. And yf thou
wylt offre a burntoffring, thou must offer it
vnto the Lorde. For Manoah wist not, that
it was an angell of the Lord. And Manoah
said agayne vnto the angel of the Lord: what
is thy name, that when thy sayinge is come
to passe, we maye do the honoure therfore?
And the angel of the Lorde sayd vnto hym:
* Ge.xxxii.g * why askest thou after my name, whych is
F Secrete.
D And so Manoah toke a kydde wt a meate
offeringe, and offered it vpon a rocke vnto the
Lorde. And the angell dyd wonderously.
Manoah and hys wyfe lokynge vpon. And
when the flame came vp toward heauen frō
the aultare, the angell of the Lord ascended
vp in the flame of the aultare. And Manoah
and hys wyfe loked vpon it, and fell flat on
their faces vnto the grounde. But the angel
of the Lorde dyd nomoare apeare vnto Ma-
noah and his wife. And then Manoah knew
that it was an angel of the Lorde, and sayde
vnto hys wyfe * we shall surelye dye, be- * Exo.xxxiii
cause (we haue sene God. But his wife said Iud.xiii
vnto him: Yf the Lord wold kyll vs, he wolde
not haue receaued a burntoffryng & a meate
offring of oure handes, nether wolde he haue
shewed vs all these thinges, nor wolde now
haue tolde vs any soche. And the wyfe bare
a sonne, and called his name Samson. And the
ladd grewe, and the Lorde blessed hym. And
(the spyrite of the Lorde begāne to moue hym in
the host of Dan, betwene Zaraah & Esthaol.

The xiiij. Chapter.

The maryage of Samson. He hylleth a lyon. He
propoundeth a tydde. He kylleth thyrtye men. Hys
wyfe forsaketh hym, and taketh another.

SAmson wēt downe to Thānath, A
and sawe a woman in Thānath
of the daughters of the Philystines,
and he came vp, and tolde hys fa-
ther and hys mother, and sayde: I
haue sene a woman in Thānath of the daugh-
ters of the Philistynes. And now geue me her
to wyfe. Then hys father and mother sayde
vnto hym: * Is there neuer a woman amōg * Deu.vii
the daughters of thy brethren, and amonge
all my people, but that thou must go, and
take a wyfe of the vncircumcysed Philisty-
nes? And Samson sayde vnto his father: geue
me thys woman, for she pleaseth me well.
But hys father and mother wyst not that it
was the Lordes doynge, and that he soughte
an occasion agaynst the Philistynes, for at the
tyme the Philistines raygned ouer Israel.

Then went Samson and hys father and B
his mother downe to Thamnath, and came
to the vynyardes of Thānath. And behold
a ponge (wood) lyon roared vpon hym. And
the spyrite of the Lorde came vpon hym. And
he tare hym, as he wolde haue rent a kydde,
and yet had nothynge in hys hande, nether
tolde hys father & mother what he had done.
And he went downe, & talked with the wo-
man, which semed well fauored in the syght
of Samson.

And within a shorte space after, as he
went thyther agayne to take her to wyfe, he
turned oute of the waye, to se the carkasse of
the lyon. And beholde, there was a swarme
of bees, and honye in the carkasse of the lion.
And he toke of the honye in hys handes, and
wente eatynge, and came to hys father and
mother, and gaue them also. And they dyd
eate. But he tolde not them, that he had
taken the honye oute of the carkasse of the
lyon.

And so hys father came vnto the woma, C
and

and Samson made there a feaste, for so vsed the ponge men to do. And ✠ when they ✠ (the ꝑsechens of that place) sawe him, they brought .xxx. companions to be with hym. And Samson sayd vnto them: I will now put forth a ryddle vnto you. And yf you can declare it me within .vij. dayes of the feast, & fynde it out, I will geue you .xxx. shertes, and .xxx. chaunge of garmētes: But & yf you cannot declare it me, then shall ye geue me .xxx. shertes and .xxx. chaunge of garmētes. And they answered hym: put forth thy ryddle, that we maye heare it. And he sayd vnto them: Out of the eater came meate: and out of the stronge came swetnes. And they coulde not .iij. dayes expounde the ryddle. And when the seuenth daye was come, they sayde vnto Samsons ✠ wyfe: flater thyne husband, ✠ (and persuade hym) D that he maye declare vs the ryddle, lest we burne the & thy fathers house with fyer. Haue ye called vs hyther, to make vs beggers? And Sāsons wyfe wepte before hym ✠ (complayned) and sayde: Surely thou hatest me and louest me not: for thou hast put forth a ryddle vnto the chyldren of my folcke, and hast not tolde it me. And he sayde vnto her: Beholde, I haue not tolde it my father and my mother, and shall I tell it the?

And Samsons wyfe wepte before hym .vij. dayes, whyle the feast lasted. And ꝑ. vii. daye he tolde her, because she laye so sore vpō him. And she tolde it the children of her folke. And the men of the cytie sayd vnto hym the seuēth daye, before the sonne went downe. What is sweter then honye, & what is strōger then a lyon? Then sayde he vnto thē: If ye had not ☞ plowed with my cauise, ye had not founde out my ryddle. And the spyrete of the Lorde came vpon hym. And he went downe to Aschalon, and slewe thyrty men of them, and spoyled them, and gaue chaunge of garmentes vnto them whych expounded the ryddle. And he was wroth, and wēt vp to hys fathers house. But Samsons wyfe was geuen to one of hys companyons, that he had taken vnto hym.

¶ The .xv. Chapter.

¶ Samson tyeth fyrebrandes to fore tayles. With the Jawe bone of an asse he killeth a thousand men. Out of a great tothe in the Jawe God geueth hym water.

A BVt it chaunced within a whyle after, euen in the tyme of whete haruest, that Sāson visited hys wyfe with a kydde, sayenge: I wyll go vnto my wyfe into the chaumber: but her father wolde not suffre hym to go in. And her father sayd: I thought that thou haddest hated her, and therfore gaue I her vnto one of thy cōpanions. Is not her yonger sister fayrer then she? Take her in stede of the other. Samson sayd vnto them: Now am I more blameles then the Philistines, and therfore wyll I do them displeasure.

And Samson went out, and caught thre hundred foxes, and toke fyrebrādes, and fastened tayle to tayle, and put a fyer brand in the myddes betwene two tayles. And whā he had set the brandes of fyer, he sent thē out ✠ (that they myght renne abrode, which went immediatly) & into the stāding corne of the Philistines, and burnt vp both the reped corne and also the standing, with the vyneyardes and olyues. B Then the Philistines sayde: who hath done thys? And it was tolde them that Samson the sonne in lawe of the Thammite, because he had taken hys wyfe, and geuen her to hys cōpanyon. And the Philistines came vp and burnt her and her father with fyer.

And Samson sayde vnto them: Though ye haue done this, yet will I be auenged of you, and then I wyll cease. ✠ And he smote them legge and thygh with a myghtye plage. And then he went and dwelt in the caue of the rocke Etam.

Then the Philistines came vp, & pitched in Juda, and laye in ✠ (a place, that was afterwarde called) Lehi ✠ (that is a Jawe bone, wher theyr hoost was stationed abode.) And the mē of Juda sayde, why are ye come vp vnto vs? They answered: to binde Samson are we come vp, and to do to hym as he hath done to vs. Then thre thousande men of Juda went downe to the caue C of the rocke Etam, and sayde to Samson: wotteste thou not that the Philistines are rulers ouer vs? Wherfore then hast thou done thus vnto vs? He answered them * as they dyd vnto me, so haue I done vnto them. * Leui. xxiiij. & Judi. j. d

And they sayd vnto hym agayne: we are come downe to bynde the, and to delyuer the into the hand of the Philistines. And Samson sayd vnto them: swere vnto me ✠ (and promes me) that ye shall not fal vpon me your selues. They answered hym, sayenge: No, but we wyll bynde the, and delyuer ꝑ vnto their handes: But we wyll not kyl the. And they bounde him with two new cordes, & brought hym from the rocke. And when he came to Lehi, the Philistines showted agaynst him. And the spyrete of the Lord came vpon hym, and the cordes that were vpon hys armes, became as flaxe that was burnt w fyer, so the bandes lowsed from of hys handes. And he founde a rotten Jawe bone of an asse, and put forth hys hande, and caught it, and slue a thousande men therwith.

And Samson sayde: with the Jawe of D an asse, haue I made heapes of them: with the Jawe of an asse haue I slaine a thousand men. And when he had left speakyng, he cast awaye the Jawe bone out of hys hand, and called the place: ☞ Ramath Lehi. ✠ (That is by interpretacyon the lyftynge vp of the Jawe bone.) And ✠ he was sore a thyrst, and called on ꝑ Lorde, & sayde: Thou hast geuen this great victory,

in the hande of thy seruaũt. And now I must
dye for thyrst, and fall into the handes of the
vncircumcised. But God brake a great toth
that was in the Jawe, and ther came water
therout. And when he had dronke, his spryte
came agayne, and was refreshed, wherfore
the name therof was called, vnto this daye,
the well of the caller on, which came of the
Jawe. And he iudged Israell in the dayes of
the Philistines, twenty yeares.

¶ The .xvj. Chapter.

¶ Samson lyeth by the gates of Gaza, He was de-
ceaued by Dalila: He pulleth downe the house vpon
the Philistines, and dyeth with them.

A
*Otherwise called Gaza.

Then wente Samson to Azath, *and
sawe ther an harlot, and went in vn-
to her. And it was tolde the Azathi-
tes, sayeng: Sãson is come hither. And they
went aboute, & layde a wayte for hym there,
all nyght in the gate of ỹ cytie, and were still
all the nyght, sayeng: in the morneng whan
it is daye, we shall kyll hym. And Samson
toke his rest tyll mydnyght, & arose at myd-
nyght, and toke the dores of the gate of the
cyte, and the two syde postes, and rent them
of, with the barre and all, and put them vpõ
his shoulders, and caryed them vp to the top
of an hyll, that is before Hebron.

And after thys, it fortuned, that by the
ryuer of Sorek, he loued a woman, called
Dalila: vnto whom came the Lordes of the
B Philistines, and sayde vnto her: persuade
hym, and se wherin his great strength lieth,
and by what meane we maye ouercome him
that we maye bynde him, to bryng him vn-
der, and euery one of vs shal geue the a leuen
hundred syluerlynges.

And Dalila sayde to Samson: Oh, tell
me where thy great strength lieth, and how
thou myghtest be bounde, and brought vn-
der. Samson answered vnto her: If they
bynde me with seuen grene withes ỹ were
neuer dryed, I shalbe weake as other men.
And then ỹ lordes of ỹ Philistines brought
her seuen wythes that were yet grene and
neuer dryed, and she bounde hym therwith.
Notwithstandynge she had men lyinge in
wayte with her in the chãbre. And she sayd
vnto hym: the Philistines be vpõ the Sam-
son. And immediatly he brake the cordes as
a strynge of towe=(that is wynnet) breaketh,
when it sealeth fier. And so his strẽgth was
not knowen.

And Dalila sayde vnto Samson: Se, ỹ
C hast mocked me & tolde me lyes. Now ther-
fore tel me, wherwith ỹ mightest be bounde.
He answered her: yf they bynde me wyth
new ropes that neuer were occupyed, I shal
be weake, and as another man. Dalila ther-
fore toke new ropes, and bounde hym ther-
with, and sayde vnto him: the Philistines be
vpon the Samson. And there were lyers of
wayte in the chamber, & he brake them from
of hys armes, as they had bene but a threde.
And Dalila sayde vnto Samson: hytherto
thou hast begyled me, and tolde me lyes: yet
tell me, how thou myghtest be bounde. He
sayde vnto her: If thou plattedest the .vij. lo-
kes of my head with an heare lace. And she
fastened them with a nayle, and sayde vnto
hym: the Philistines be vpõ the Sãson. And
he awaked out of his slepe, & plucked awaye
the nayle, that was in the plattinge with the
heare lace. And she sayde vnto hym agayne:
How canst thou saye that thou louest me,
when thyne herte is not with me? beholde, ỹ D
hast mocked me thys thre tymes, & hast not
tolde me, wherin thy greate strength lyeth.
And as she laye vpon him with her wordes
continually veryng of hym, hys soule was
encombred euen vnto the death. And so he
tolde her all his hert, & sayd vnto her: *there * Numer.vi.
neuer came raser vpon myne heed, for I haue Iud.xiii.b
bene an abstayner=(that is to saye consecrate) vn-
to God, euen from my mothers wõbe: ther-
fore whan I am shauen, my strength wyll
go from me, and I shall waxe weake, and be
lyke all other men. And when Dalila sawe
that he had tolde her all his hert, she sent and
called for the lordes of ỹ Philistines, sayẽg:
come vpyet this once, for he hath shewed me
all hys herte.

Then the lordes of the Philystines came
vp vnto her, & brought ỹ money in their hã-
des. And she made him slepe vpon her knees
=(& to laye hys heed downe in her lappe,) & she sent for
a man, & he dyd shaue of the seuen lockes of
his heed, & begãne to vexe him, & his strẽgth
was gone frõ him. And she sayde: the Phili-
stines be vpon the Samson. And he awoke
out of his slepe, & sayd: I wil go out now as
at other tymes before, & shake my selfe, & he
wist not ỹ the Lorde was departed frõ him. E
But the Philistines toke hym, and put oute
his eyes, & brought hym downe to *Azath, * Or Gaza.
and bounde hym with two fetters of brasse.
And he dyd grynde in the prison house,
howbeit the heare of hys head beganne to
growe agayne after that he was shauen.

Then the lordes of ỹ Philistines gathe-
red them together, for to offer a solempne
offrynge vnto Dagon their God, and to re-
ioyse: for they sayde, oure God hath delyue- F
red Samson oure enemy into oure handes.
And when the people sawe hym, they pray-
sed their God: for they sayde: our God hath
delyuered into oure handes oure enemy, and
destroyer of oure countreye, whych slue ma-
nye of vs. And when their hertes were
merye, it fortuned, that they sayde: sende
for Samson, that he maye make vs laugh.
And they fette Samson oute of the prison
house, and he played before them, and they
set hym betwene the pyllers. And Samson G

sayde

layd vnto the ladd that leed him by the hād: lett me that I maye touche the pyllers, that the house stande vpon, and that I maye leane to them. And the house was full of men & women. And there were all the lozdes of the Philistines. And there were vpon the rouse a thze thousande men and wemen, that beheilde whyle Samson played.

And Samson called vnto the Lozd, and sayde: O Lozde God, thyncke vpon me, and strengthen me, at thys tyme onlye, O God, that I maye be aduenged of the Philistines foz my two eyes. And Samson caught the two middel pillers on which the house stode, and on which it was bozne vp, the one I hys ryght hande, and the other in hys lefte, and sayde: my soule shall dye with the Philistines, and bowed them with all hys myghte. And the house fell vpon the lozdes and vpon all the people that were therin. And so the deed which he slewe at hys deeth, were moo then they whych he slewe in hys lyfe. And then hys brethren and al the house of hys father came downe, & toke him vp, & brought hym, and buryed hym betwene zarah and Estahol, in the burynge place of Manoah hys father. And he iudged Israell twentye yeares.

¶ The.xvij.Chapter.

¶ Of Micah whose mother made hym an Idoll of syluer.

1 THere was a man in mount Ephzai named Micah, and he sayde vnto hys mother: the leuen hundzeth syluerlynges that were taken frō the, aboute which thou curseds̄t, & spakest it in myne eares. Behold, the syluer is with me, I toke it awaye. And hys mother sayde: blessed be þ my sonne, in þ Lozde. 2 And when he had restozed the leuen hūdzed syluerlynges to his mother agayne, his mother sayde: I vowed the syluer vnto þ Lozd of myne hande foz the my sonne: that þ shuldest make a grauen ymage and an ymage of metall. Now therfoze, I wyll geue it the agayne. And when he restozed the moneye againe vnto his mother, his mother toke two hundzeth syluerlynges, and gaue them to a goldsmyth, which made therof a grauē image, and a ymage of metall, and it was in the house of Micah. And the man Micah had a temple of goddes, and made an Ephod and 3 Theraphim, (That is to saye, a garment for the preste, and Idols.) and fylled the hande of one of hys sonnes which became hys preaste. * In those dayes there was no kyng i Israel, but euery man dyd that which was good in hys awne eyes.

And there was a yonge mā out of Bethlehem Juda, of the kynred of Juda: which yonge man was a Leuite, & sotourned ther. And the man departed oute of the cytie of Bethlehē Juda, to go dwel whēre he coulde fynde a cōuenīēt place. And he came to moūt Ephzaim, to the house of Micah as he iourneyed. And Micah sayde vnto hym. whence commest thou? The leuite answered hym. I am of Bethlehē Juda, & go to dwell where I maye fynde a place. (and where I maye thye it to be for my profyt.) And Micah sayde agayne vnto him: dwell with me, and be vnto me a father and a preste. And I wyll geue the ten syluerlynges by yeare, two garmentes, and thy meate and dzyncke.

And the Leuite was content to dwell wt the man, and was vnto hym as one of hys awne sonnes. And Micah cōsecrated þ hāde of the leuite, and the yonge man became his preste, and was i the house of Micah. Then sayde Micah: now I am sure, that the Lozd wyll be good vnto me, seynge: I haue a leupte to my preste.

¶ The.xviij.Chapter.

¶ The chyldren of Dan take the goddes and the preste of Micah awaye, They destroye Lais, & after dylde it agayne.

IN those dayes * there was no kyg in Israell. And in those dayes the tribe of Dan sought then an enheritaunce to dwell in * foz vnto þ tyme þ there fel none enheritaūce vnto them amonge the trybe of Israell. And the children of Dan sent of their kinred fyue actyue men in feates of warre oute of theyr coastes, euen out of zaraah and Estahol, to vewe the lande and searche it out, and sayde vnto thē: go, and searche out the lāde: Which whan they came to moūt Ephzaim, euen to the house of Micah, they lodged ther And whē they were in the house of Micah, they knewe the voyce of þ yonge mā the leuite: and when they turned in thyther, they sayde vnto hym: who brought the hyther? what makest thou in thys place? and what hast thou here? And he answered them: thus and thus dealed Micah with me, and hath hired me, and I am become hys preste. And they sayde vnto hym agayne: þ Aske coūcell now of God, þ we maye knowe, whether the waye whych we go, shalbe prosperous, oz no. And the preste sayde vnto them: go in peace, foz the Lozde gydeth your waye which ye go.

Then the fyue mē departed, and came to Lais, and sawe the people that were therin, how they dwelt careles, after the maner of þ Sydons, styll, and without castynge of parelles: and that no man made any trouble in the land, oz vsurped any dompniō, but were farre from the Sidons, and had no busines with other men. And they came vnto theyr brethren, to zaraah & Estahol. And their brethren sayde vnto them: what haue ye done?

And they answered: Aryse, that we maye

* Num.xiij.a go vp agaynst them, * for we haue sene the lande: surely a very good one. And do ye sytt stil/ be not slouthful to departe: But come to
b conquere the lande. b (It shalbe no labour.) Yf ye wyll go, ye shall come vnto a people that casteth no pareles, & it is a very large coūtre: which God hath geuen into your handes. It is also a place, which doth lacke nothynge þ is in the worlde.

And there departed thence of the kynred of the Dannites, euen out of zaraah and Esthaol, syxe hundred men appoynted with instrumētes of warre. And they went vp, and pitched in kariath Jarim which is in Juda.
D Wherfore they called the place, the hoost of Dan, vnto thys daye: and it is on the backsyde of kariath Jarim. And they went thēce vnto mount Ephraim, & came to the house of Micah. Then answered the fyue men that went to spye out the countre of Lais, & sayde vnto their brethren: wot ye not þ there is in
☞ these houses an Ephod, ☞ Theraphim, a grauen ymage, & an ymage of metall/ Now therfore consydre what ye haue to do.

And they turned thitherwarde and came to the house of þ yong man the Leuite, euen vnto the house of Micah, and saluted hym peasably. And the syxe hundred men gyrded with weapons of warre, which were of the chyldren of Dan, stode by þ entryng of the gate. And the fyue men that went to spye out the lande, went in thyther and toke the kerued Image, and the Ephod, Theraphim, ād
E the ymage of metall. And the preste stode in the enterynge of the gate with the syxe hundred men þ were armed vnto batayl, whyle the other wente into Michas house, and fet the kerued ymage, the Ephod, Theraphim, and the ymage of metall. Then sayd þ preste vnto the/ what do ye/ They answered hym:
☞ holde thy peace, ☞ laye thyne hande vpon thy mouth, and come with vs, to be our father & preste. Is it better for the to be a preste vnto the house of one man, then to be a preste vnto a trybe or a kynred in Jsrael/ And the preste was glad and toke the Ephod, and Theraphim, and the grauen ymage, & went with the people. And they turned and departed, and put the chyldren, the catell and their other substaunce before them.

F And when they were a good waye from the house of Micah, the men that were in þ houses, and in Micahs house, made an oute crye, and folowed after the chyldren of Dan, and called vnto them. And they turned their faces, and sayde vnto Micah: what ayleth the, þ thou makest an oute crye/ And he sayd: ye haue taken awaye my goddes whych I made, and also the preste, ād go your wayes with the. And what haue I more/ how then saye ye vnto me, what ayleth the/ And the chyldren of Dan sayde vnto hym: let not thy voyce be heard amonge vs, lest angrye fellowes rūne vpon the, and thou loose thy lyfe with the lyues of all thyne housholde. And so the chyldren of Dan wente their wayes. And when Micah sawe that they were to stronge for hym, he turned and went backe vnto hys house agayne.

And they toke the thynges which Micah had made, & the preste which he had, & came G
vnto Lais, euen vnto a people that were at reast & without mistrust, & smote them with the edge of the sword, & burnt the cytie with fyre. And there was no mā to helpe, because Lais was farre from Sidon, & they had no medelyng with any other man. And the cyte stode in the valey that lyeth by Bethrehob. And they bylt the there a cytie, & dwelt therin. * And called it Dan, after þ name of Dan * Jos.xix
their father which was borne vnto Jsrael. Howbeit, in very dede the name of the cytie was Lais at the begynninge.

And the chyldren of Dan set them vp the grauen ymage. And Jonathan the sonne of Gerson, the sonne of Manasses and hys sonnes were the prestes in þ trybe of Dan * vntyll they were caryed awaye out of the land captyue. And they sett them vp the kerued ymage which Micah made, all the whyle þ the house of God was in Silo. * Jud.xviij

¶ The xix. Chapter.

¶ Of the Leuyte, whose wyfe was villanously kylled in Gibea.

IT chaunced in those dayes, when there was no kyng in Jsrael, that A
a certayn leuyte sogeurnynge on the syde of mount Ephraim, toke to wyfe a concubyne out of Bethlehem Juda: and hys concubyne played the whore by hym, and went awaye from hym, vnto her fathers house to Bethlehem Juda, and there continued foure monethes. And her husbāde arose, and went after her, to speake frendely vnto her, and to bring her home agayne, hauynge hys ladd with hym, and a couple of asses. And she brought him vnto her fathers house, and when the father of the damosell sawe hym, he reioyced of hys comyng. And his father in lawe the damoseis father kept him. And the Leuyte aboode with hym thre dayes, and so they dyd eate and drincke, and lodged there.

The fourth daye whan they arose erly in the morynge, the man stode vp, to departe. B
And the damoselles father sayd vnto his sōne in lawe: confort thyne hert with a morsell * of bread, ād then go your waye. And they * Gen.xviij
sate downe, and dyd eat and drincke both of them togeather. And the damoselles father sayd vnto the man: Be cōtent I praye the, & tarye all nyght, and let thyne herte be mery. And when the man stode vp to departe, hys father in lawe cōpelled him to turne againe: and to

and to tarie all nyght there. And he rose vp erlye the fyfth daye to departe, and the damoselles father sayde, comforte thine herte: & they taried vntyll after middaye. And they dyd eate bothe of them to geather.

C And when the man arose to departe with his concubine and his ladd, his father in law the damoselles father sayde vnto hym: beholde, the daye gothe fast awaye & drayweth towarde euen, tary all nyght: at ỹ least waye tarye this daye here, that thyne hert maye be merye. And to morowe get you erlye vpon your waye, that thou mayest get the to thy tent. Neuerthelater the man wolde not tary, but arose and departed, and came as ferre as Jebus, (which is Jerusalem) and his two asses laden, and his concubine and his ladd with him. And when they were fast by Jebus the daye was sore spent, and the younge man sayd vnto his master: come I praye the and let vs turne in, into this cytie of the Jebusites and lodge all night there. His master answered him: we will not turne into a straũge cytie that are not of the chyldrē of Israel: we wyll go forth to Gibea. And he sayd vnto hys ladd, go forwarde, and we shall come to one of these places to lodge all night ether in Gibea or in Rama. And they went forwarde vpon theyr waye, and the sonne wēt downe vpon them, when they were fast by Gibea which belongeth to them of Ben Jamin. And they turned thither warde to go in, and lodge all nyght in Gibea. And when he came, he sat him downe in a streat of the cytie, for there was no man that toke them to lodginge. And behold, there came an olde man from his worke, out of the felde at euē, which was also of mount Ephraim, & dwelt as a straunger in Gibea. But the men of the place were the children of Jemim. And whē he had lyfte vp his eyes, he sawe a wayefaring man in the streate of the cytie. And the olde man sayde: whether goest thou? And whence comest thou? He answered him: we come from Bethlehem Juda towarde the syde of mount Ephraim: from thence am I, and I wēt to Bethlehem Juda, and go now to the house of the Lord. And there is no mā that receaueth me to house. We haue strawe and prauender for oure Asses, and bread ād wyne for me and thy handmayde, and for the ladd that is with thy seruaunt, and we lacke nothynge.

The olde man sayd: peace be with the, all F that thou lackest shalt thou fynde with me: onelye abyde not in the streate all nyght, and so he brought him into his house, and gaue fodder vnto his Asses. And they washed their fete, and dyd eate and drynck. And as they were makynge their herttes merye, beholde, the men of the cytie which were wicked, set the house roūde abonte, and thrust at the doze, and spake to the man of the house, the olde man, sayinge: bryng forth the man that came into thyne house, that we maye knowe hym.

And * the man of the house, the olde man * Genesis.19 went out, and sayde vnto thē, Oh, naye my brethrē, do not so wickedlye, seyng that this man is come into myne house: do not so vnmete a thing. Beholde, here is my daughter a mayden, and this mannes concubine, them I wyll bringe out now vnto you, and hūble them, and do with them what semeth you good: but vnto this man, do not so abhomnable a thinge. But the men wolde not herken to him. And the man toke his concubine, and brought her out vnto thē, which knewe her, and abused her, all the nyght, euen vnto the morninge. And when the daye beganne to springe, they let her go.

And then came the woman in the dawG nyng of the daye, ād fell downe at the doore of the mannes house, where her Lorde was, tyll it was daye. And her Lorde arose vp in the morninge, and opened the dores of ỹ house, and went out to go hys waye. And beholde, the woman, euen his concubine laye a longe before the doze of the house, & her handes stretched out vpon the thresholde. And he * (thinkyng her to haue bene asleepe) sayde vnto her: H vp and let vs be goynge. But she answered not. Then the man * (perceauyng that she was dead) I toke her vp vpon an Asse, and rode vp, and gat him vnto his awne home. And when he was come vnto his house, he toke a knyfe, & caught hys concubine, and deuided her with the bones into twelue peces, and sent her into all quarters of Israell. And all that sawe it, sayde: there was no soche dede done or sene sence the chyldrē of Israel cā out of Egipt vnto this daye, * conlyder the matter, take K aduisement, and saye youre myndes.

C The.xx. Chapter

C The batell of the Israelites ag wynst the tribe of Ben Jamin for the Leuites wyfe which was kylled.

When all the chyldrē of Israel went A out: and the congregacyon was gathered togeather as it had bene but one man, euen from Dan to Berseba and vnto the lande of Gilead, vnto the Lorde ✠ in Mizpa, and D there stode folke out of al quarters and of all the trybes of Israell, in the congregacyon of the people of God, foure hundred thousande fote men that dre we swerdes. And whan the chyldren of Ben Jamin hearde that the chyldren of Israell were gone vp to Mizpa, and had sayde. O ye chyldren of Israell, tell vs how this wickednesse happened. And the Leuite, the womans husbāde that was slayne, answered and sayde, I came into Gybea that is in Ben Jamin with my concubyne to

C v lodge

lodge all nyght. And the men of Gibea rose agaynst me, and set the house rounde about vpon me by nyght, and thought to haue slayne me: and my concubyne haue they so forced, that she is deed. And I toke my concubyne, and cutt her in peces, and sent her thorow out all the landes of the enheritaunce of Israell. For they haue commytted abhominacyon and folly in Israell. Beholde, ye are all chyldren of Israell. Ponder thys matter, and geue youre aduyse in the case.'

And all the people arose, as it had ben one man, saying, there shall not a man of vs go to his tent, neither turne into his house. But this shalbe it that we will do to Gibea: We will go vp by lotte agaynst it. And we will take ten men of the hundred thorowe out all the trybes of Israell, and an hundred of the thousande, and a thousande out of ten thousande, to fett vitayle for the people to make that they maye go agaynst Gibea Ben Jamin, because of all the abhominacyon, that they haue wrought in Israell. And so all the men of Israell gathered to geather agaynst the cytie, knyte to geather, as it had ben but one man. And the trybes of Israell sent men thorow all the trybe of Ben Jamin sayinge
*Iosu.xxij.d * what wyckednesse is this that is happened amonge you? Now therfore delyuer vs the men, those chyldren of Belial which are in Gibea, that we maye slay them, and put awaye euell from Israell.

Neuertheles the chyldren of Ben Jamin wolde not herke vnto the voyce of their brethren the chyldren of Israell: but gathered them selues to geather out of the cyties vnto Gibea, to come out and fight agaynst the chyldren of Israell. And the chyldre of Ben Jamin were nombred at that tyme, out of ꝑ cyties .xxvj. thousand men that drewe swerdes, beside the enhabiters of Gibea, which were nombred seuen hundred chosen men. And amonge all these folke were seuen hundred left hãded men, which euery one couldе slyng stones at an heare breadeth, and not mysse. And the chyldren of Israell beside Ben Jamin, were nombred foure hundred
C thousande men that drew swerdes, ād were all men of warre.

And the chyldren of Israell arose, & went vp to Bethel, & asked councell of God, who shulde begynne the battell agaynst the chyldren of Ben Jamin? And the Lord sayd. Juda shall begynne. And the chyldren of Israel stode vp erlye and beseged Gibea. And the men of Israell went out to battell agaynst Ben Jamin, and the men of Israel put them selues in araye to fyght agaynst the, beside Gibea. And the chyldren of Ben Jamin came out of Gibea, and destroyed of the Israelites that daye .xxij. thousande men, and brought them to the erth.

And the folke of the chyldren of Israell plucked vp their hertes, and wēt to agayne, ād made battell in the same place where they dyd the fyrst daye. And the chyldren of Israel went vp, and wept before the Lord vnto euen, and asked of the Lord, saying, shall we go agayne to battell agaynst the chyldrē of Ben Jamin oure brethren? And the Lord sayde: go vp agaynst thē. And the chyldrē of Israel came out agaynst the chyldren of Ben Jamin the seconde daye. And the chyldren of Ben Jamin went agaynst them out of Gibea, the seconde daye, and destroyed to the erth of the chyldren of Israell once agayne .xviij. thousande mē that drew swerdes euery man of them.

Then the chyldren of Israell and all the people went vp and cam vnto Bethell, and wepte and sat there before the Lord, and fasted the same daye vnto euē, & offered burnt offerynges and peaceofferynges before the Lorde. And the chyldren of Israel asked the Lord: for there was the arcke of the apoyntmēt of God, in those dayes. And ꝙ Phinehes the sonne of Eleazar, the sonne of Aaron waytynge vpon it at that tyme, sayde: shall I get me vp to go out any moare to battell agaynst the chyldren of Ben Jamin my brethren, or shall I cease? The Lorde sayde: go, for to morowe I will delyuer thē into youre hãdes. And Israell sett layers awayte roũde about Gibea. And the chyldrē of Israel wēt vp agaynst the chyldren of Ben Jamin the thyrde tyme, and put them selues in araye agaynst Gibea, as twyse before. And the chyldren of Ben Jamin came out agaynst ꝑ people, and were drawen awaye from the cytie: And they beganne to smyte of the people deed (as twise before, by two hye wayes of which one gothe vp to Bethell ād ꝑ other to Gibea thorowe the felde) vpon a thyrtye men of Israell. And the chyldren of Ben Jamin sayde. They are fallen before vs, as at the fyrst. But the chyldren of Israell sayde: let vs flye and plucke them awaye from the cytie, vnto the hye wayes.

And all the men of Israell rose vp out of their place, and put them selues in araye at Baal Thamar. And lyke wyse the layers in wayte of Israel came forth out of their places, euen out of the medowes ꝑ were aboute Gibea, & came agaynst Gibea: ten thousande chosen men out of all Israel, and there was a sore battell. But the other wist not that so great euyll was so nye them. And the Lorde plaged Ben Jamin before Israel, & the chyldren of Israel destroyed of the Beniamites
K the same daye .xxv. thousande and a hũdred men, that drue swerdes euerye one of them. And whan the chyldrē of Ben Jamin sawe that they were put to the worse, the men of

Israel

Israel gaue rowme to the Beniamites, because they trusted vnto the layers in wayte which they had layde beside Gibea. And the layers in wayte hasted, and ranne vpon Gibea, and went and smote all the cytye with the edge of the swerde. And an apoyntment had the men of Israell from the layers in wayte that they shulde make a greate smoke ryse vp out of the cytie. And whan the men of Israel fledd in the battell Ben Jamin began to smyte deed of the chyldren of Israel, aboute a thyrtie parsonnes, and sayde: the other are put to the worsse before vs, as in the fyrst batell. But whan there began to aryse out of the cytie a pyller of smoke, the Beniamites loked backe: and beholde, the wastynge of the hole cytie began to ascende vp to heauen.

When the men of Israell also turned agayne, the men of Ben Jamin were abasshed: for they saw that euel approched them. And therfore they turned their backes before the men of Israel vnto the waye that leadeth to the wildernesse, but the men of warre ouertoke thē. And beside that, they which came out of the cytie, destroyed them in the myddle of them. And thus they compassed the Beniamites aboute, and chased them to Henuha, and ouerranne them to Gibea on the east syde: and there were slayne of Ben Jamin. xviij. thousande, which were all mē of warre. And they turned and fledd to the wyldernesse warde, and vnto the rocke of Rymmon. And the other slue by the waye of the rest of them, fyue thousande men, and stycked vnto them, vntyll they cam to Gidrom and slue two thousande men of them. So that all that were slayne that same daye o Ben Jamin were. xxv. thousande men that dzue swerdes, which were all men of warre: onelye. vj. hundzed men turned and fledd to the wyldernesse, vnto the Rocke of Rymmon, and abode there. iiij. monethes. And the men of Israell turned backe agayne vnto the chyldren of Ben Jamin, & smote them with the edge of the swerde in the cyties, bothe man and beast and all that came to hande, and sett on fyer all the cyties that they coulde come by.

¶ The. xxj. Chapter.

¶ The enhabitoures of Gilead are vtterly destroyed.

AND euery man of Israel sware in Mizpa, sayinge: there shall none of vs geue hys daughter vnto any of Bē Jamin to wyfe. And the people came to Bethell & abode there tyll euen before God, & lyfte vp theyr voyces and wept sore, and sayde. O Lorde God of Israel, why is thys chaunced in Israel, that there shulde be thys daye one trybe lackynge in Israell? And on the morow the people rose vp by tyme, and made there an altare, and offered burntofferinges and peaceofferynges.

And the chyldren of Israell asked, who are they amonge all the tribes of Israel, that came not vp with the congregacyon vnto ꝑ Lorde? for they had made a greate othe cōcernynge him that came not vp to the Lord to Mizpa, sayinge: he shall suerlye dye. And the chyldren of Israell had pytie on Ben Jamin theyr brethren, and sayde: there is one trybe cut of from Israell thys daye: what shall we do vnto the remnaunt of them, that they maye haue wyues? we haue swore by the Lorde, that we will not geue thē of oure daughters to wyues. And they sayde: Is there any of the trybes of Israel, that came not vp to Mizpa to the Lorde? And beholde, ther came none of the enhabitoures of Jabes Gilead vnto the hoost and congregacyon. For the people were vewed: and beholde, there were none of the enhabiters of Jabes Gilead there. And they sent thether a multitude, euen. xij. thousande men of the strongest of them, and commaunded them, sayinge: go and smyte the enhabiters of Jabes Gilead with the edge of ꝑ swerde, both wemen and chyldren. * And this is it that ye shall do: vtterlye destroye all the males and all the wemen that haue lyen by men. And they founde amōge ꝑ in habiters of Jabes Gilead foure hundzed damosselles, virgines, that had knowen no man, by lyeng with any male. And they brought them vnto the hoost to Silo, which is in the lande of Canaan.

* Nu xxxi.c.

And the hole congregatiō sent and spake with the chyldren of Ben Jamin that were in the Rocke of Rymmon, and called peceablye vnto them: and Ben Jamin came agayne at that tyme, and they gaue them wyues, which they had saued alyue of the wemen of Jabes Gilead. But they sufficed them not. And the people had compassyon on Ben Jamin, because that God had made a gappe in the trybes of Israel. And then the elders of the congregacyon, sayde: what shall we do to the remnaunt of them, to get them wyues, seinge all the wyues of Ben Jamin are destroyed? And they sayde: there must be an enheritaūce for them that be escaped of Ben Jamin, that a trybe be not destroyed out of Israell: howbeit, we maye not geue them wyues of oure daughters. For the chyldren of Israell had swore, sayinge: cursed be he, that geueth a wyffe to Ben Jamin.

Then they sayde: beholde, there is a feast of the Lord yearly in Sylo, which is on the northsyde of Bethel, and on the east syde of the waye

the waye that goeth from Bethel to Sichem and south from Libanon. Therfore they cõmaunded the chyldrẽ of Ben Jamin, sayinge: go and lye in wayte in the vynyardes. And when ye se that the daughters of Silo come out to daunce in a rowe, then come ye out of the vyneyardes, and catch you euerye man a wyfe of the daughters of Ben Jamin. And whan theyr fathers or brethren come vnto vs to complayne, we wyll saye vnto them: haue pytie on vs for theyr sakes, because we reserued not to eche man his wyfe in tyme of warre, (☞ Neither haue ye geuen vnto thẽ, that ye shulde synne at this tyme.

And the chyldren of Ben Jamin dyd euen so: and toke them wyues accordynge to the nombre of them that daunced, whom they caught. And they went, and returned vnto theyr enheritaunce, and repayred the cyties, and dwelt in them.

And the chyldrẽ of Israell departed thẽce at that tyme, and wẽt euery man to hys tribe, and to hys kynred, and went out from thence euery man to hys enheritaunce. * In those dayes there, was no kynge in Israel: but euerye mã dyd ỹ which semed ryght in his awne eyes. * Jud xvii.b and xviii.a.

¶ The ende of the boke of Judges, called in the Hebrue Sophtim.

¶ The boke of Ruth.

¶ The fyrst Chapter.

¶ Elimelec goeth with hys wyfe and chyldren into the lande of Moab.

IT fortuned, that (in the dayes of a certayne iudge) whẽ the Judges iudged, there fell a darth in the lande, and a certen mã of Bethlehem Juda went for to sotourne in the contreye of Moab: he and hys wyfe, and hys two sonnes. The name of the man was Elimelec, and the name of hys wyfe, Naomi: and the names of hys two sonnes were, Mahlon and Chilion, and they were Ephratites, out of Bethlehem Juda. And whẽ they came into the land of Moab, they contynued there. And Elimilec Naomies husband dyed, and she remayned with her two sonnes, which toke them wyues of the nacions of the Moabites: the ones name was Orpha, and the others Ruth. And they dwelled there about a ten yere. And Mahlõ and Chilion dyed also euen both of them, and the woman was lefte desolate of her two sonnes and of her husbande. Then rode she vp with her daughters in lawe, and returned from the countrey of Moab: for she had herde saye in the countrey of Moab, how that the Lorde had vysyted hys people, and geuen them bred. Wherfore she departed out of the place where she was, and her two daughters with her. And they went on theyr waye to returne vnto the lande of Juda. And Naomi sayde vnto her two daughters in lawe: go and returne eche of you vnto your mothers house: and the Lord deale as kyndlye with you, as ye haue dealt with the dead, and with me. And the Lorde geue you, that you maye fynde rest, ether of you in the house of her husbande. And whan she kyssed them, they lyft vp theyr voyce, and wepte, and sayde vnto her: we wyll go with the vnto thy folke. And Naomi sayde: turne agayne my daughters: for what cause wyll you go with me? Are ther any mo chyldren in my wombe, to be your husbandes? Turne agayne my daughters, and go: for I am to olde to haue an husbande. And yf I sayde, I haue hope, yf I toke a man also this nyght: yee and though I had all readye borne sonnes, wolde ye tarye after them, tyll they were of age? or wolde ye for thẽ so long refrayne from takynge of husbandes? Not so my daughters: for it greueth me moch for youre sakes, that the hande of the Lorde is gone out agaynst me.

And they lyft vp their voyces, and wepte agayne, & Orpha kyssed her mother in lawe, but Ruth aboade styll by her. And Naomi sayde: se, thy syster in lawe is gone backe agayne vnto her people and vnto her goddes: returne thou after her: And Ruth answered: entreate me not to leaue the, and to returne frõ after the: for whether thou goest, I will go also, & where thou dwellest, there I wyll dwell: thy people shalbe my people, and thy God my God, where thou dyest, there wyll I dye, and there will I be buried. The Lord do so ād so to me, yf ought but death onelye departe the and me asondre.

When she sawe ỹ she was stedfastly mynded to go with her, she lefte speakynge vnto her. And so they went both, vntyll they came to Bethlehem. And when they were come to Bethlehem, it was noysed of thẽ thorow all the cytie, and the wemen sayd: is not this Naomi? And she answered thẽ: call me not Naomi (that is to saye, bewtyfull) but call me Mara, (that is to saye, bytter.) for ỹ Almyghtye hath made me verye bytter. I went out full: and ỹ Lorde hath brought me home agayne emptie. Why then call ye me Naomi: seynge the Lord hath hũbled me, and the almyghtie hath brought me vnto aduersyte? And so

Naomi with Ruth the Moabitesse her daughter in lawe returned out of the countreye of Moab, and came to Bethlehem, in the begynninge of barley haruestе.

¶ The.ij. Chapter.

¶ Ruth gathereth corne in the feldes of Booz.

AND Naomis husbād had a kinsman of strength, and myght, (which was of the kynredd of Elimelec) named Booz. And Ruth the Moabitesse sayd vnto Naomi: let me go to the felde, ād geather eares of corne * (such as the reapers leane) after any man in whose syght, I synde grace. And she sayde vnto her: go my daughter. And she went, and came to the felde, and geathered after the reapers, and her chaunce was, that the same felde pertayned vnto Booz, which was of the kynred of Elimelec. And behold, Booz came from Bethlehem, and sayd vnto the reapers: the Lorde be with you. And they answered him: the Lorde blesse the. Thē sayd Booz vnto his younge man that stode by the reapers. Whose damosell is this? And the younge man that stode by the reapers, answered, and sayde: it is the Moabityshe damosell, that came with Naomi out of the countrey of Moab, and she sayde vnto vs: Oh, let me lease ꝫ geather after the reapers, the eares that remayne: and so she came, and hath continued euen from the morneng vnto now, saue that she taried a litle in ꝑ house.

Then sayde Booz vnto Ruth: hearest ꝑ my daughter: go to no nother felde to geather, nether go from hence: but abyde here by my maydens. Let thine eyes be on the felde that they reape, and go thou after the maydens. Haue I not charged the young men, that they shal do ꝑ no hurt? Moreouer when thou art a thyrst, go vnto the vessels, and drinck of that which the laddes haue drawē.

Ruth. a Then she fell on her face and * bowed her selfe to ꝑ grounde, and sayd vnto him: how is it that I haue founde grace in thine eyes, ād that thou shuldest knowe me, seing I am an aliaunt?

¶ And Booz answered and sayde vnto her: all is tolde ād shewed me, that thou hast done vnto thy mother in lawe, sence ꝑ death of thyne husbande, how thou hast lefte thy father and thy mother, and ꝑ lande where thou wast borne, ād art come vnto a naciō which thou knewest not in tyme passed. The Lorde quyte thy worcke, and a full reward be geuen the of the Lorde God of Israell, vnder whose wynges thou art come to abyde. Thē she sayde: let me synde fauoure in thy syght my Lorde, thou that hast confortedd me, and spoken hartely vnto thy mayde, which yet am not like vnto one of thy maydens. Booz sayde vnto her agayne: in tyme of refectyon come thou hither, and eate of the breed, and dypp thy soppe in the vinegre. And she sate downe by ꝑ reapers, ꝫ he reached her * parched corne: of the which she dyd eate, ād was sufficed, and lefte parte. And when she was rysen vp to gather, Booz commaunded hys young mē, saying: let her gather euē amonge the heapes, and forbydde her not. And leaue her some of the sheues for the nonce, and let it lye, ꝑ she maye gather it vp, * (without shame) & rebuke her not. And so she geathered in the felde, vntyll euen, and threshed that she had geathered, and it was in measure vpon an Epha * (that is three bushels) of barleye. And she toke it vp, and went into the cytie: and whan her mother in lawe had sene what she had gathered, she plucked out also, ꝫ gaue to her that she had reserued, whē she had eaten ynough. And her mother in lawe sayd vnto her: where hast thou gathered to daye? and where wroughtest thou? blessed be he, that knewe ꝑ. And she shewed her mother i lawe how she had wrought with him, and sayde: the mannes name with whom I wrought to daye is Booz. And Naomi sayd vnto her daughter in lawe: blessed be he of the Lorde, for he ceasseth not to do * good to the lyuing and to the deed. And Naomi sayde agayne vnto her: the man is nye vnto vs, ād of oure nerr kynne. And Ruth the Moabite sayde: he sayde vnto me also. Thou shalt be wt my young men, vntyll they haue ended all my haruest. And Naomi answered vnto Ruth her daughter in lawe: it is best my daughter that thou go out with hys maydens, that they fall not vpon the in any other felde. And so she kept her by the maydens of Booz, to gather, vnto the ende of barley haruest and of whete haruest also: and dwelt with her mother in lawe.

* Iosua.b.b.

* Tob.ii.a

¶ The.iij. Chapter.

¶ Ruth sleapeth at Booz fete. and is knowen hys kynswoman.

THen Naomi her mother in lawe sayde vnto her: my daughter, shal I not seke reast for the, that thou mayst prosper? And is not Booz oure kynsman, with whose maydens thou wast? Beholde, he wenoweth barleye to nyght in the threshynge floure: washe thy selfe therfore, and anoynt the, and put thy rayment vpon the, and gett the downe to the barne. But let not a man knowe of the, vntyll he haue leaft eatynge and drynckyng. And when he goeth to slepe, marcke the place where he layeth hym downe, and then go and lyfte vp the clothes, that are on his fete, and laye the downe there, and so shall he tell the what thou shalt do. And she answered her: all that thou byddyst me, I wyll do. And so she went downe vnto the barne, and dyd accordynge to all that her mother inlawe bade her.

And when Booz had eaten ꝫ dronckē, and made

made him merye, and was gone in, to lye downe beside the heape of corne, she came softly, and lifte vp the clothes of his fete, and layde her downe. And at mydnight the man was afrayde and groped. And beholde: a woman laye at his fete. And he sayde: what art thou? she answered: I am Ruth thine hād mayde, spreade thy wynge ouer thine hand mayde, for thou art the nerr of the kynne.

He sayd: blessed be ꝑ in the Lorde my daughter, for thou hast shewed more goodnesse in the later ende, then at the beginnynge, in as moche as thou folowedest not younge men, whether they were poore or riche. And now my daughter feare not, I will do to the all ꝑ thou requirest, for all the cytie of my people doth knowe, that thou art a woman of vertue. And it is true that I am of thy nerr kynne: howbe it, there is one nyer then I. Tary this nyght. And when morynyng is come, yf he will marye the, it is good, let him do. But and yf he will not haue the, as sure as the Lorde lyueth I will haue the: lye styll vntill ꝑ morning. And so she laye at his fete vntill the morninge. And she arose vp before one coulde knowe another. And he sayde: let no man knowe, that there came any woman into the barne. And he sayde agayne: bringe thy mātell that thou hast vpon the, and holde it vp. And whan she helde it vp, he mette in sixe measures of Barleye, ād layed it on her. And she gatt her into the cytie: and whā she came into her mother in lawe, she sayde: how is it with ꝑ my daughter? And she tolde her all that the man had done to her. And sayde also: these sixe measures of barlye gaue he me, and sayd: thou shalt not come emptie vnto thy mother in lawe. Then sayd she, my daughter, syt still, vntill ꝑ knowe how the matter will chaunce. For the man wyll not be in reast, vntill he haue fynyshed the thinge this same day.

¶ The.iiij. Chapter.

¶ Booz taketh Ruth to wyfe, of whom he begetteth Obed.

Then went Booz vnto the gate ād sate him downe there: ād beholde, the kynsmā of which Booz spake, cam by. Vnto whom, he sayde: come and sytte downe here, and called him by his name. And he turned in, and sate downe. And he tolde ten mē of the elders of the cittie, and sayd: syt ye downe here. And they sat downe. And he sayde vnto the kynsman: Naomi that is come agayne out of the cōtrey of Moab * will sell a parcell of lande, which was oure brother Elimeleces. And I thought to do the to wete, and bid the bye it before the enhabitoures and elders of my people. Yf thou be disposed to redeme it, do: but and yf thou wilt not pourchase it, then tell me, ꝑ I maye knowe. For there is none to calenge it, saue thou, and I nexte the. And the other answered: I will pourchase it.

Then sayde Booz, what daye thou biest the felde of the hand of Naomi, thou must take also Ruth the Moabite the * wyfe of the deed, to stere vp the name of the deed vpō his enheritaūce. The kinsmā answered: I cānot purchase it, for marringe of myne awne enheritaunce: take thou my right to the, for I cānot purchase it. Now, this was the maner of olde tyme in Israell concerninge purches and chaunging, for to stablithe all thinge: that a man must plucke of his showe, ād geue it his neyghboure, and this was a sure witnesse in Israell.

Therfore the kinsman sayde to Booz: Bye it thou: and so dyue of his showe. And Booz sayde vnto the elders and vnto all the people: ye are witnesses this daye, that I haue bought all that was Elimeleces, and all that was Chilions and Mahlons, of the hand of Naomi. And moreouer, Ruth the Moabite the wyfe of Mahlon, haue I purchased to be my wyfe, to stere vp the name of the deed vpon his enheritaunce, and that his name be not put out from amonge his brethren, and from the gate of his place: ye are witnesses this daye.

And all the people that were in the gate, and the elders sayde: we are wytnesses: the Lord make the woman that is come into thyne house, lyke * Rahel ād Lea, which twayne dyd builde the house of Israell: do thou also valeauntly in Ephrata, and be famouse in Bethlehem. Thy house be like ꝑ house of Pharez * whō Thamar bare vnto Juda, euen of the sede which the Lorde shall geue the of this younge woman.

And so Booz toke Ruth, and she was his wyfe. And whā he wēt in vnto her, the Lorde gaue, that she cōceaued, and bare a sonne. And the wemen sayde vnto Naomi: blessed be the Lorde, the which hath not left ꝑ without a kinsman, to haue a name in Israell, ād that shall bring thy life agayne, and cherisshe thine olde age. For thy daughter in lawe which louyth the, hath borne vnto him: and she is better to the then seuen sonnes. And Naomi toke the childe, ād layed it in her lappe, and became nourse vnto it. And her neybours gaue it a name, saying: there is a childe borne to Naomi, and called it, Obed. The same is the father of Jsai, the father of Dauid. These are the generacions of * Pharez: Pharez begat Hezron: Hezron begat Ram, Ram begat Aminadab, Aminadab begat Nahson, Nahson begat Salmon, Salmon begat Booz. Booz begat Obed, Obed begat Jsai, Jsai begat Dauid.

* Deu.xxv.

* Gene.xxx. and xxx.

* Gene.xxxviii.

* Leui.xxv. Iere.xxxii.

* 1. Paral. ii. Matth.

¶ The ende of the boke of Ruth.

¶ The

¶ The fyrst booke of Samuel called the fyrst booke of the Kynges.

¶ The fyrst Chapter.

¶ Elkana hath .ii. wiues, Hanna and Phenenna.

THere was a mā of one of the two Ramaths (of ꝑ kinred of Zophim, of mount Ephrai) named * Elkana ꝑ sonne of Jeroha, ꝑ sonne of Elihu, the sonne of Thohu, the sonne of Zuph, an Ephrathite: whych had two wyues, ꝑ one called Hāna, & the other Phenenna. And Phenēna had children, but Hanna had none. * And the sayd mā wēt vp out of his citye euery feastfull daye, to prayе & to offer vnto ꝑ Lord of hostes in Silo, where were the two sonnes of Eli (Hophni & Phinehes) ꝑ lordes prestes. And it fell on a solempne daye, ꝑ Elkana offered, ād gaue to Phenenna his wife & to all her sonnes and daughters porcyōs. But vnto Hanna he gaue a porcion wt a heuye chere, for he loued Hanna, and the Lord had made her barren. And her enempe (Phenenna) vexed her sore cōtynually, to moue her, because ꝑ lord had made her barrē. And so did she yere by yere as ofte as she wēt vp to the house of ꝑ lord. And so chafed her, which wepte, ād did not eate. Thē sayde Elkana her husbād to her: Hanna, why wepest thou? and why eatest ꝑ not? and why is thyne herte troubled? am not I better to the, thē ten sonnes? So Hāna rose vp after ꝑ they had eaten & dronke in Silo. And Eli the preaste sate vpon a stole by one of the syde postes of the temple of the Lorde. And she was troubled in her mynde, and prayed vnto the Lord, & wepte sore, and vowed a vowe, and sayd: O Lord of hostes, yf thou wylt loke on the trouble of thine handmayde, & remēbre me, and not forget thine handmayde, but geue vnto thine hādmayde a māchylde: I wyll geue him vnto ꝑ Lord all ꝑ dayes of his lyfe, * & there shall no raser come vpō his heed. And as she cōtinued praying before ꝑ lord, it fortuned, ꝑ Eli marked her mouth. For Hanna spake i her herte, & her lyppes did but moue onely, but her voyce was not heard: & therfore Eli thought she had bene dronken, and Eli sayd vnto her: How lōg wylt ꝑ be dronken? put awaye from the, the wyne ꝑ thou hast. Hanna answered and sayde: not so my Lord, I am a woman of a sorowfull herte: I haue droncke nether wyne nor stronge drynck, but haue * powred out my soule before ꝑ Lord. Count not thyne handmayde to be lyke a daughter of Belial, for out of the aboundance of my heuynes & greafe: haue I spoken hitherto.

Eli answered her agayne: & sayde go in peace: ꝑ God of Israell graunt the thy peticyon, ꝑ thou hast asked of hym. She sayde: let thyne hād mayde fynde grace i thy sight And so ꝑ woman went her waye, & dyd eat, & loked no more so sadde. And they rose vp earlye, & worshipped before ꝑ lord, & thē returned, & came to theyr house to Ramath. And whā Elkana knew hāna his wyfe, ꝑ Lord remēbred her: for in procesle of tyme it came to passe, ꝑ she cōceaued, & bare a sonne, & called his name Samuel (sayeng:) because I haue asked him of ꝑ Lord. And Elkana & all his house went vp to offer vnto the Lord, the offerynge due for ꝑ feast, & also his vowe: Neuertheles, hāna wēt not vp, but sayde vnto her husbāde: I wyll tarye vntill ꝑ ladde be wened, & then I wyll bring him ꝑ he maye apeare before ꝑ Lord, & there abide for euer. Elkana her husband answered her: do what semith ꝑ best: tarye at home, vntill ꝑ hast wened hi, & I beseech ꝑ Lord, to make good his sayēg. And so the womā abode, & gaue her sonne sucke, vntill she wened him. And whē she had wened him she toke hym with her, with thre bullockes & an Epha of floure, & a bottel of wyne, and brought him vnto ꝑ house of ꝑ Lord in Silo, & the child was yet but tēder of age. And they slue a bullocke, & brought in ꝑ ladd to Eli, and she sayd: Oh my Lord: as truly as thy soule lyueth my Lord, I am the womā ꝑ stode before the here, prayeng vnto ꝑ Lorde. For this ladde I prayed, and the Lorde hath geuē me my desire, whych I asked of him: and therfore I haue geuen hym vnto the Lord, as long as he is mete for the lorde. And they worshipped the Lorde there.

¶ The .ii. Chapter.

¶ The song of Hanna. The offences of the sonnes of Eli.

A And Hanna prayed and sayde: myne
C herte reioyseth in ꝑ Lord, and myne
horne is exalted in the Lorde. My
mouth is wyde open ouer myne enemyes,
for I reioyse in thy saluacyō. There is no-
ne so holye as the Lord, for without the, is
nothing. Nether is there any of strength as
is oure God. Talke not to moche proudlye
let olde thynges depart out of your mou-
thes, for the Lorde is a God of knowledge,
C and his purposes come to passe. The bo-
we with the mightye men are broken: and
they that were weake, haue girded the sel-
ues wt strength. They that were full, haue
hired out them selues for breed, & they that
were hongrye, ceasse so to be, tyll the baren
B hath borne seuen: & she ꝑ had many children,
* deu.xxxii.f is wared feble. * The Lord kylleth, and ma
C keth alyue: bryngeth downe to the graue
and fetcheth vp agayne. The Lorde ma-
keth poore, & maketh ryche: bringeth lowe,
* pſ.c.xiii.b and heueth vp on hye. * He reyseth vp the
poore out of the dust, and lyfteth vp ꝑ begger from the dong hyll: to sett them amoge
princes, and to enherett the with the seate
of glorye. For the pillers of the erth are the
lordes, and he hath sett the roumbe worlde
vpon the. He wyll kepe the fete of hys sayn
tes, and the wycked shall kepe sylence in
* Deu.xxxii.d darcknesse, & * in his awne myght shall no
mā be stroge. The lordes aduersaries shall
be destroyed of hym: and out of heauē shall
he thūder vpon euery one of the. The lorde
shall iudge the endes of the worlde, & shall
gyue myght vnto his kynge, and exalte the
C horne of his anoynted. And Elkana went to
Ramath to his house, & the ladd dyd my-
nistre vnto the lorde before Eli the preaste.

12. But the sonnes of Eli were chyldren
of Belial, and knewe not the lord. And the
Preastes made a lawe for ꝑ people, ꝑ when-
soeuer any man offered any offeryng, the
Preastes ladd came, while the flesshe was in
sething, & a flesshoke wyth thre tethe in his
hand, and thrust it into the pāne: ketle, cal-
dren, or potte. And all that the flesshe hoke
brought vp, that the Preaste toke awaye.
And so they did vnto all ꝑ Israelites, that
came thyther to Silo. Yee & therto, before
they burnt ꝑ fatte, the Preastes ladd came
and sayd to the man that offered: geue flesh
that I maye dresse it for the Preaste, for he
wyll not haue sodde flesshe of the, but rawe.
D And yf any man sayde vnto hym: let them
burne the fatt accordyng to the daye, & then
take as moche as thine herte desyreth. The
ladd wold answere him, yee, ꝑ shalt geue it
me now: and yf thou wylt not, I wyll take
it with violence. And the synne of ꝑ young-
men was very great before the Lorde. For
men abhorred the offeryng of the Lorde.

22. But the child Samuel ministred be-
fore the Lorde, girded about wyth a lynen
Ephod. Moreouer, hys mother made
him a lytle coate, & brought it to him from
yere to yere, whē she came vp with her hus-
bande to offer the offeringe in the solempne
feastes: and Eli blessed Elkana & his wyfe,
and sayde: the Lorde geue the seede of thys
womā, for the peticyō that she asked of the
lorde. And they went vnto their awne ho-
me. And the lorde visited Hāna, so that she
conceaued & bare thre sonnes & two daugh-
ters. And the chylde Samuel grewe before
the lorde.

Eli was very olde, & herde all that his E
sonnes dyd vnto all Israel, and how they
laye with the wemen ꝑ wayted at the doze
of the Tabernacle of wytnesse, & he sayde
vnto them: why do ye soche thynges? For
of all these people I heare euell reportes of
you. Oh, naye my sonnes: for it is no good
reporte that I heare, how that ye make the
lordes people to trespasse. If one mā synne
agaynst another, ye dayesmen maye be iud-
ges: but yf a man synne agaynst the lorde
who will be his dayesman? Notwythstan-
dyng, they herkened not vnto the voyce of
their father, because the lorde wolde slaye
them. The chylde Samuel prospered* and * Luce.ii.d
grewe, and was in fauoure both with ꝑ lor-
de, and also with men.

And there cam a man of God vnto Eli, F
& sayd vnto him: thus sayeth the lorde: dyd
not I apeare vnto the house of thy father,
whē they were in Egipte subiect vnto Pha
raos house? And I chose thy father out of
all ꝑ trybes of Israel to be my Preaste, for
to offer vpon myne aultare, & to burne in-
cense, * and to weare an Ephod before me. * Exod.xl.b
And I gaue vnto ꝑ house of thy father all Deute.xii.
the burnt offeryngs of the chyldren of Is-
rael. Wherfore treade ye downe my sacri-
fice and myne offeryng, which I commaun
ded to be made in the Tabernacle, & hono-
rest thy chyldren aboue me, to make youre
selues fatt of the fierst frutes of all the offe-
rynges of Israel my people? Wherfore the G
lorde God of Israell sayeth: I sayde, that
thy house and the house of thy father shuld
walke before me for euer. But now the lor-
de sayeth: that be farre from me: for them
that worshipe me, I will worshipe, & they
ꝑ despyse me, shall come to shame. Behol-
de, the dayes come, ꝑ I will cut of thyne ar
me, & the arme of thy fathers house, ꝑ there
shal not be an elder i thine house. And thou
shalt se thyne enemye in the tabernacle of ꝑ
lorde, & in all that welthe which God shal
geue Israell, & there shall not be an elder in
thyne house for euer. Neuertheles, I wyll
not destroye all the males that come of the
fro myne aultare. But to make thyne eyes
dase, & to make thyne hert melte. And all

they

they ꝑ be multiplyed in thyne house, * shall dye, ꝑt they be men.

And this shalbe a signe vnto the, that shall come vpon thy two sonnes * Hophny & Phinehes: euen in one daye they shall dye both. And I wyll stere me vp a faythfull preste, ꝑ shall do accordynge to my herte and mynde: And I will buylde him a sure house. And he shall walke before myne anoynted for euer. And they ꝑ are lefte in thyne house, shall come, and crouch to him for a lytle pece of syluer & a cake of bread, & shall saye: put me (I praye the) in one office or other amonge the prestes, that I maye eate a morsell of bread.

¶ The. iij. Chapter.

¶ The Lorde calleth Samuel thre tymes.

AND the chylde Samuel mynistred vnto the Lorde before Eli: & ꝑ worde of the Lorde was precious in those dayes, nether was there any open vysyon. And it chaūsed at ꝑ tyme, that Eli laye in his place, and hys * eyes beganne to waxe dymme that he coulde not se. And yet the lāpe of God went out, Samuel layde hym downe to slepe in the tēple of the Lord, where the arcke of God was. And the Lorde called Samuel, & he sayde, here am I, and he ran vnto Eli, & sayd: here am I, for ꝑ calledst me. And he sayd: I called the not: go agayne, & slepe. And he went, and layde him downe to slepe. And the Lorde called once agayne: Samuel, & Samuel arose & went to Ely, & sayd, I am here, for thou byddest call me. And he answered: I called ꝑ not, my sonne. Go agayne, and take thy rest: & Samuell knewe not yet the Lord, nether was ꝑ worde of ꝑ Lord yet opened vnto hym. And the Lorde went to, & called Samuel ꝑ thyrd tyme. And he arose, & went to Eli, & sayde: I am here, for ꝑ hast called me. And Eli perceaued ꝑ the Lorde had called the chylde. Therfore, Eli sayde vnto Samuel: go, & lye downe: & ꝑ he call the agayne, then saye, speake on Lorde, for thy seruaunt heareth. So Samuel went, & layed hym downe in hys place. And the Lord came, & stode, & called as before, Samuel Samuel. Samuel answered: speake on: for thy seruaunt heareth. And the Lord sayde to Samuel: beholde, I will do a thinge in Israel, ꝑ both the eares of as many as heareth it, shall tyngle. In ꝑ daye I wyll rayse vp agaynst Eli, all thynges whyche I haue spoken concernynge his house: from the begynnyng to the endyng. I haue tolde him, * that I wyll iudge hys house for euer. For ꝑ wickednes which he knoweth. & For whē the people cursed hys sonnes for ꝑ same wickednes, he hath not corrected thē. And therfore, I haue sworne vnto the house of Eli, ꝑ the wycke dnesse of Elies house, shall not be purged wt sacrifyce nor offering for euer. Samuel laye tyll the mornynge, and opened the dores of the house of the Lorde.

And Samuel feared to shewe Eli the vysyon. Then Eli called Samuel, & sayde: Samuel my sonne. And he answered: here I am. He sayde: what is that the Lorde hath sayde vnto the? I praye the, se thou hyde it not frō me. * God do so, & so to the, ꝑt thou hyde any thyng from me, of all that he sayde vnto the. And Samuel tolde hym euery whytte, and hydd nothynge from hym. And he sayd: it is the Lorde, let him do what semeth hym best.

And Samuel grewe, & the Lorde was wyth him, & left none of hys wordes vnperformed. And all Israel from Dan to Bersabe wyst that faythfull Samuel was made the Lordes prophete. And the Lord appered agayne in Silo: for the Lorde opened hym selfe to Samuel in Silo, thorow the worde of the Lorde.

¶ The. iiij. Chapter.

¶ The arcke of the Lorde is taken. Eli & hys children dye.

AND Samuel spake vnto all Israel. (And it fortuned that in those dayes the Philystynes came together to fyght.) And Israel went out against the Philistynes to battayle, and pytched besyde the * helpe stone. And the Philistynes pytched in Aphek. And put them selues in araye against Israel. And whē they ioyned the battell, Israel was put to the worse before the Philistines. And the Philistynes slue in araye alonge by the feldes, about a foure thousande men.

And when the people were come into their tentes, the elders of Israel sayde: wherfore hath the Lorde cast vs downe this daye before the Philistines? let vs fetch the arcke of the appoyntment of the Lorde oute of Silo vnto vs, ꝑ whē it cōmeth amōge vs, it maye saue vs, oute of the hāde of oure enemy. And so the people sent to Silo, & fet frō thens the arcke of the appoyntmēt of the Lord of hoostes, which dwelleth betwene the cherubins. And there were the two sonnes of Eli, Hophni & Phinehes with the arcke of the appoyntment of God. And it fortuned, ꝑ whē the arcke of the appoyntment of the Lorde came into the hoost, all Israel showted a myghtie showte, so that the erthe rangge agayne.

And whā the Philistines herde the noyse of the showte, they sayd: what meaneth ꝑ lōde of this mighty showt in ꝑ host of ꝑ Ebrues? And they vnderstode, howe that the arcke of the Lorde was come into the hoost: And the Philistines were afrayed, and sayde: God is come into the hoost. And they sayd agayne: Wo vnto vs, for it was neuer so before this: Wo vnto vs, who shall delyuer vs out of ꝑ hande of these mighty Goddes? these are the Goddes that smote the Egyptians with so many plages in the wyldernes. Be stronge and quite youre selues lyke men, O ye Philistynes, that ye be no seruauntes vnto the

Ebzues, * as they haue bene to you. Be of a
manly cozage therfoze & fyght. And the Phi-
listines fought, & Israel was put to ꝑ wozse
& fledd euery mā into his tēte. And ther was
an exceading great slaughter foz there were
ouerthrowē of Israel .xxx. M. fotemen. And
the arcke of God was taken, & the two son-
nes of Eli, * Hophni, & Phinehes were deed.
And there ran a mā of Ben Jamin out of the
arape, and came to Silo the same daye with
his clothes rent & earth vpon hys heed. And
when he came, Eli sate vpon a stole, and lo-
ked toward the waye: foz his hert feared foz
the arcke of God. And when the mā came in
to the cytie, and tolde it, all the cytie cryed.

And when Eli herde the noyse of the cryēg
he sayd: What meaneth this noyse of the tu-
moz? And ꝑ mā came in hastely, & tolde Eli.
Eli was .xcviij. yeare olde, and * hys syght
fayled him ꝑ he could not se. And the mā sayd
vnto Eli: I am he ꝑ came out of the arape, &
fled this daye out of the hoost. And he sayde:
what thing is foztuned my sonne? The mes-
senger answered & sayd. Israel is fled befoze
the Philistines, & there is a greate slaughter
chaunced amonge the people, & thy two son-
nes, Hophni & Phinehes are deed, & the arcke
of God is taken. And it foztuned that whan
he made menciō of the arcke of God, Eli fell
from of hys stole backwarde vpon the thre-
sholde of the gate, and hys necke brake, and
he dyed: foz he was an olde man and heuye,
and iudged Israel fourtye yeares.

And his daughter in lawe Phinehes wife
was wt childe & nye the byrthe. And whē she
herde the tydinges ꝑ the arcke of God was
taken, & ꝑ her father in lawe, & her husbāde
were deed, she bowed her self, and traueled,
foz her paynes came vpon her. And about ꝑ
tyme of her deeth, the wemen ꝑ stode aboute
her, sayd vnto her: feare not, foz ꝑ hast borne
a sonne: but she answered not, noz regarded
it. And she named the childe * Ichabod, say-
inge: The glozy is departed frō Israel. Be-
cause the arcke of God was taken, & because
of her father in lawe and her husbande. And
she sayde agayne: The glozy is gone frō Is-
rael, foz the arcke of God is taken.

* Iud. iii. a.

* 1. Reg. ij. a

* i. Reg. iii. a

* The glozy is gone.

¶ The. v. Chapter.

¶ Dagon the God of the Philistines is cast flat befoze the arcke.

AND the Philistynes toke the arcke of
God, and caryed it from the helpe sto-
ne vnto Asdod, agayne the Philystyn-
nes toke the arcke of God, & brought it into
the house of Dagō, and sett it by Dagō. And
when they of Asdod were vp in the nexte
daye in the moznynge, beholde, Dagon laye
vpon the erth befoze the arcke of the Lozde.
And they toke Dagon, & set him in hys place
agayne. And when they were vp erly in the
nexte moznyng, beholde, Dagō laye vpō the
grounde befoze the arcke of the Lozde, and his
heed, & his two handes cut of vpon the thre-
sholde, so that only the shape of a fyzst was left
on hym. And therfoze isit, ꝑ the prestes of
Dagō (nether any mā that cōmeth into Da-
gons house) treade not on the thzesholde of
Dagon in Asdod, vnto thys daye. But the
hāde of the Lozde was heuy vpon the of As-
dod, & he destroyed the, & smote the wēme-
rodes, bothe Asdod & in all ꝑ coastes therof.
(The byllages atte & the feldes in the myddes of the cun-
tre were full, & ther came vp myce, & ther was a confusyon of
great death in the cytie.) And when the men of As-
dod sawe ꝑ it was so, they sayde: the arcke of
the God of Israel shall not abyde here with
vs, foz hys hāde is loze vpō vs & vpō Dagō
oure God. They sent therfoze & gathered all
the lozdes of ꝑ Philistines vnto the, & sayde:
what shall we do wt the arcke of the God of
Israel? They answered: let ꝑ arcke of ꝑ God
of Israel be caryed aboute vnto Gath. And
they caryed the arcke of the God of Israel a-
bout. And it foztuned, that whē they had ca-
ryed it about, there was by the hande of the
Lozde a myghtye greate noyse in the cytie, &
he smote the men of the cytie both small and
greate: & they had secrete dispaires, (And the
Gethites toke councell, & made them selues pzeuye spates of
thynnes.) Therfoze they sent the arcke of God
to Akaron. And assone as the arcke of God,
came to Akaron, the Akaronites cryed out
saying: they haue brought the arcke of ꝑ God
of Israel to vs, to slee vs and oure people:

And so they sent, and gathered together
all the lozdes of the Philistines & sayde: send
awaye the arcke of the God of Israel, to go
agayne to his awne place, that it slee vs not
and oure people. Foz there was greate lamē
tacyon ouer the deade thozowout all the cy-
tie, & the hāde of God was exceadynge soze
there. And the mē that dyed not, were smyt-
ten wyth the Emerodes: and the crye of the
cytie went vp to heauen.

¶ The. vj. Chapter.

¶ The kyne bryngē home the arcke wyth the rewardes.

THE arcke of the Lozd was in the cōtrey of the Philistines seuen mone-
thes: and the Philistynes called foz
the prestes & ꝑ sothsayers, sayinge:
what shall we do wyth the arcke of the Loz-
de? tell vs, where with we shall sende it ho-
me agayne? They sayde: Yf you sende the ar-
cke of the God of Israel home agayne, sende
it not emptye. But rewarde it wt a trespalle
offrynge: and then ye shalbe whole, and it
shalbe knowen to you, why hys hāde depar-
teth not from you.

Then sayde they: And what shalbe the
trespalle offrynge, whych we shall rewarde
hym wt? They answered: fyue golden arses
and

and .v. golden myce, accordyng to the nombre of the lordes of the Philistines. For it is one maner of plage on you all, & on your lordes. Wherfore ye shal make ymages like to your arsses, and ymages lyke to your myce ꝑ corrupt the lande, and ye shall geue glory vnto the God of Israel: that he maye take his hād from of you, and frō of your goddes, and frō of your lande.

B Wherfore do ye harden your hertes as ꝑ Egiptians and Pharao hardened their hertes, which when he toke on agaynst thē, dyd they not let the people go, & they departed? Now therfore, make a newe carte, and take two meiche kyne: on whose neche there hath come no yock. And tye the kyne to the carte, and bring the calues home frō them. And take the arck of the Lord, and laye it vpon the carte, and put the iewels of golde (which ye rewarde him with for a synoffering) in a cofre by the side therof: and send it awaye, ꝑ it maye go. And yf ye se ꝑ he go vp by ꝑ waye of his awne coaste to Bethsames: then it is he ꝑ dyd vs this great euyll. Yf no, we shall knowe then, that it is not his hande ꝑ smote vs: but it was a chaunce that happened vs.

And the mē dyd euen so: and toke two kyne C that gaue mylke, and tyed them to the carte, and kept the calues at home, and they layde the arck of the Lorde vpon the carte and the cofer wt the myce of gold, and wt the ymages of their arsses. And the kyne toke ꝑ streyght waye to Bethsames, & went on ꝑ streyght waye: & as they wēt, lowed, & turned nether to the right hāde ner to the left. And the lordes of the Philistines went after them, vntyll the borders of Bethsames.

And they of Bethsames were reappynge their wheate haruest in the valey. And they lift vp their eyes, and spied the arck. And reioysed whē they sawe it. And the carte came into the felde of one Iehosua a Bethsamite, and stode still there. There was also a great stone. And they claue the wod of the carte & offred the kyne a burntoffring vnto ꝑ Lord. And the Leuites toke downe the arck of the Lorde & the cofer that was with it, wherin the iewels of golde were: and put them on the great stone. And the men of Bethsames sacrificed burntsacrifice, and offered offeringes ꝑ same daye vnto the Lorde. And when D the fyue lordes of the Philistines had sene it, they returned to Akarō the same daye. And these are the golden arsses which the Philistines gaue to amēdes for a trespaceoffring, to the Lorde: for Asdod one: for *Gaza one: for Askalō one: for Gath one: and for Akaron one. And golden myce, accordyng to the nombre of all the cityes of the Philistines, euen accordynge to the fyue lordes, both of walled townes and of townes vnwalled: euen vnto the greate stone of lamentacyon, wherō they set downe the arcke of the Lord: which stone remaineth vnto this daye in the felde of Iehosua the Bethsamite. And he plaged the men of Bethsames, because they had sene the arcke of the Lorde. And he slue amonge the people lifty thousande and three score and ten men. And the other people lamēted, because the Lorde had slayne the people with so great a slaughter. Wherfore the men of Bethsames sayde: who is able to stande before the Lord so holy a God: and to whom shall he go from vs? And they sent messengers to the enhabiters of Kariath Iarim, saying: The Philistines haue brought agayne the arke of the Lorde: come ye downe therfore, and fet it vp to you.

*of Aza.

¶ The. vij. Chapter.

¶ The arcke is brought to Kariathiarim.

AND so the men of Kariathiarim A came, and fet vp the arck of the Lord: and *brought it into the *ij. Reg. vi. a house of Aminadab in Gibea, & ꝓ sanctifyed Eleazar his sonne, to kepe the arck of the Lorde: and whyle the arcke abode in Kariathiarim, the dayes multiplied, and ther passed ouer .xx. yeres, and the house of Israel lamented after the Lorde. And Samuel spake vnto all ꝑ house of Israel, saying: yf ye be come agayne vnto the Lorde with all your hertes, then *put *Ios. xxiiij. c awaye the straunge goddes and Astharoth from amonge you: and prepare your hertes vnto the Lorde, and serue hym *only: for he *Deu. vi. c. shall ryd you out of the hande of the Philistines. Then the chyldren of Israel dyd put awaye Baalim and Astaroth, and serued the Lorde onely. And Samuel sayde: gather all B Israel to Mizpa, and I wyll praye for you vnto the Lorde. And they gathred together to Mizpa, and drewe water: and powred it out before the Lorde, & fasted the same daye and sayde there: we haue synned against the Lorde. And Samuel iudged the chyldren of Israel in Mizpa. Whē the Philistines heard ꝑ the chyldren of Israel were gathered together to Mizpa, ꝑ lordes of ꝑ Philistines wēt vp against Israel. And when the chyldren of Israel heard ꝑ they were afrayed of ꝑ Philistines, & the children of Israel saide to Samuel: ceasse not to crye vnto the Lorde oure God for vs, that he maye saue vs out of the C hād of the Philistines. *And Samuel toke *Ecc. xlvi. d a suckyng lambe, and offered it all together for a burntoffrynge vnto the Lorde: & cryed vnto the Lorde for Israel, & the Lord heard him. And as Samuel offred ꝑ burntoffering, the Philistines came to fyght agenst Israel. But the Lorde thondered a great thonder ꝑ same daye amonge the Philistines, and scatered them, ꝑ they fell before Israel. And ꝑ men of Israel went out of Mizpa, and pursued the Philistines, & folowed vpon them,

vntyll the place that is vnder Bethcar.

D And then Samuel * toke a stone, and pitched it betwene Mizpa and the mark of the rock, and called the name therof, ꝑ * stone of helpe, saying: hitherto hath the Lord helped vs. And so the Philistines were brought vnder, & they came nomore into the coastes of Israel: & the hand of the Lord was agaynst ꝑ Philistines all ꝑ dayes of Samuel. Therto, the cities which the ꝑ Philistines had taken frō Israel, were restored agayne to Israel, euen frō Acaron to Gath, wt the coastes of the same, & Israel plucked them out of the handes of the Philistines. And there was peace betwene Israel & the Amorites. Samuel iudged Israel all the dayes of his lyfe, and wēt about yere by yere to Bethel, Gilgal, and Mizpa, & iudged Israel in all those places, & came agayne to Rama: for there was his house, & ther he iudged Israel also, & there he buylt an auiter vnto the Lorde.

* Ioel.xxviij.c
* i.Reg.vii.a

The.viij.Chapter.

¶ The people requyre a kynge.

A When Samuel was olde, he made his sones iudges ouer Israel. The name of his eldest sone was Joel, and ꝑ name of ꝑ secōd Abia: & they were iudges in Beersleba. And his sonnes walked not in his wayes: but turned a syde after lucre, and * toke rewarde, and peruerted the ryght. Then all the elders of Israel gathered thē together, and came to Samuel vnto Rama, & sayd vnto him: behold, thou art olde, and thy sonnes walke not in thy wayes. Now therfore * make vs a kinge to iudge vs, as all other nacions haue.

* Deut.xvi.d

* Deu.xvij.c. i Reg.viij.c. Oseer.xiij.c Actes.xiij.d.

B But ꝑ thyng displeased Samuel, whē they sayde: geue vs a king to iudge vs. And Samuel prayed vnto the Lorde. And the Lorde sayde vnto Samuel: heare the voyce of the people in all that they saye vnto ꝑ. For they haue not cast ꝑ awaye, but me: that I shulde not raygne ouer thē. And as they haue euer done (sence I brought them out of Egypte vnto thys daye, and haue forsaken me, and serued other goddes) euen so do they vnto the. Nowe therfore herken vnto their voyce: howbeit, yet testifye vnto thē and shewe thē * the auctorite of ꝑ king that shall raygne ouer thē. And Samuel told all the wordes of the Lorde vnto the people, that asked a kyng of him, and he sayde: thys shalbe the

* Deu.xvij.c

C auctorite of the kyng that shal raygne ouer you: * he wyll take your sonnes and put thē to hys charettes, and make hys horsemen of thē, to runne before his charet: and will make him of them, captaynes ouer thousandes and ouer fiftyes, and wyll set them to eare his grounde, and to gather in his hernest, and to make instrumentes of warre, and apparell for his charettes. And he wyll take your daughters, & make thē apoticaries, cookes and bakers. And he shall take ꝑ best of youre feldes, * and of youre vyneyardes, and of your oliue trees, and geue them to hys seruauntes. And he shall take the tenth of your seed, and of your vyneyardes, and geue it to hys chamberlaynes, and to hys seruauntes. And he shall take the best of your mēseruauntes and maydseruauntes and yong men, and of your asses, and put thē to his worke. And D he shall take the tenth of youre sheepe, and ye shalbe his seruaūtes. And ye shall crie out at that tyme vpon your kynge, which ye shall haue chosen you, & the Lorde will not heare you at that daye.

* iiij.Re.vij.a

Neuertheles, the people wolde not heare the voyce of Samuel, but dyd say: naye, not so. But there shalbe a king ouer vs, that we maye be lyke other nacyons, and that oure kyng maye iudge vs, and go out before vs, and fyght our battayles. (for vs.) Therfore, when Samuel hearde all the wordes of ꝑ people, he rehearsed them in the eares of the Lorde. And the Lord sayde to Samuel: herken vnto theyr voyce, and make thē a king. And Samuel sayde vnto the men of Israel: go euery man vnto his citye.

¶ The.ix. Chapter.

¶ Saul the sonne of Cis is chosen kynge.

There was a man of Benjamin named * Cis the sonne of Abiel, the sonne of Zeror, the sone of Bechorath, the sonne of Aphiah, ꝑ sonne of a man that was a Jeminite, a man of strēgth and might: and the same had a sonne called Saul, a goodly yong mā and a fayre: so that amonge the chyldren of Israel there was none goodlyer then he. For from the shoulders vpwarde, he was hyer then all ꝑ other people. And the asses of thys Cis Sauls father were lost: and Cis sayde to Saul his sonne: take one of the laddes wt the and go vp & seke the asses. And he went thorow mount Ephraim, & thorowe ꝑ lāde of Salisa: but they founde them not. Then they went thorowe the lāde of Salim, and there they were not. Whē they wēt also thorowe the lāde of Jemini, they foūde thē not. At the last, when they were come to the land of Zuph, Saul saide to his lad ꝑ was wt him: come, let vs returne, lest my father leaue caring for the asses, & take thought for vs. He sayd vnto him: behold, there is in this citye a mā of God, & he is a worshipfull mā: all ꝑ he sayth, cometh surely to passe. Nowe then let vs go thyther: peraduēture he shal shewe vs what waye we maye go. Then sayd Saul to his lad: yf we will go, what shall we bring the mā? For our bread is all spēt out of oure vessels, & there is no nother present to bring the man of God: what haue we? And the lad answered Saul agayne, and sayde: I haue founde about me the fourth parte of a sycle,

A * i.reg.viij.a i.Par.vi.b.

B

that

that will I geue the man of God, to tell vs oure waye.

Before tyme in Israel when a man wēt to seke an answere of God, thus wise he spake, come, and let vs go to the ☞ sear. For he that is now called a prophet, was in the olde tyme called a sear. Then sayde Saul to hys lad: well sayde of the: come, let vs go. And so they went vnto the cytie where the man of God was. And as they were goinge vp into the cytie, they mett wyth damoselles ꝑ came out to drawe water, and sayd vnto them: is there here a sear? And the maydens answered thē, yee, (here is one) beholde, he is before you. Make hast nowe, for he cam thys daye to the cyte for ☞ there is an offeringe of the people this daye in the hill. When ye be come into the cytie, ye shall fynde hym straycht waye, yer he go vp to the hyll to eate: for the people wyll not eate vntyll he come, because ☞ he doth bliesse the offering. And then eate they ꝑ be bydden to the feast. Nowe therfore get you vp, for this daye shall ye fynde hym. And they went vp into the cytie. And when they were come into the myddes of the citie: beholde, Samuel came out agaynst thē, for to go vp to the hill. * But ꝑ Lorde had tolde Samuel in his eare (a daye before Saul came) sayenge: to morowe thys tyme I wyll sende the a man out of the lande of Ben Jamin, hym shalt thou anoynte to be captayne ouer my people Israel, that he maye saue my people out of the hāde of the Philistines: for I haue loked vpō my people, and theyr crye is come vnto me. Whē Samuel therfore sawe Saul, the Lord answered hym: se, this is the mā, whō I spake to the of. Thys same shall raygne ouer my people.

Then went Saul to Samuel in the myddle of the gate, & sayde: tell me I praye the, where the sears house is. Samuel answered Saul, and sayde: I am the sear, go vp before me vnto the hill, for ye shall eate wyth me to daye. And to morowe I wyll let the go, and wyll tell the all that is in thyne hert. And as for thyne asses ꝑ were lost thre dayes agoo, care not for them, for they are founde. And moreouer, whose shall the dewtifull thinges of Israel be? be longe they not to the, and vnto all thy fathers house? But Saul answered and sayde: am not I the sonne of a Jeminite of the smalleste trybe of Israel? and my kynred is the least of all the kynredes of the trybe of Bē Jamin. Wherfore then speakest thou so to me?

And Samuel toke Saul and his lad, and brought them into the parler, and made thē sytt in the chefest place amonge them ꝑ were bydden: which were vpō a thirtye persones: And Samuel sayde vnto the cooke: bringe forth the porcyon whych I gaue the, and of which I sayd vnto the: kepe it with the. And the cooke toke vp the shoulder, & that whych was vpon it, & set it before Saul. And Samuel sayd: beholde, ꝑ which is left: put it before the & eate, for hitherto hath it bene kept for the, of purpose, when I called the people. And so Saul dyd eat with Samuel ꝑ daye. And when they were come downe from the hyll into the cytie, Samuel comuned wyth Saul ☞ vpon the toppe of the house: and whan they arose erlye about the sprynge of the daye, Samuel called Saul vpō ꝑ toppe of the house, sayenge: vp, ꝑ I maye sende the awaye. And Saul arose. And they wēt out at the dores both, he & Samuel. And when they were come almost out of the towne, Samuel sayd to Saul: byd the lad go before vs (and he wēt before) but stande thou styll a whyle, that I maye shewe the what God sayeth.

¶ The .x. Chapter.

¶ Saul is anoynted kynge, and prophesyeth.

And thē Samuel toke a vessell of oyle, & powred it vpō hys heed, & * kyssed him, & sayde: hath not the Lord anoynted the, to be captayne ouer hys enheritaunce? (and thou shalt deliuer hys people out of the handes of theyr enmyes, whych are rounde aboute thē. And thys token shalt thou haue, that the Lorde hath anoynted the to be prynce.) When ꝑ art departed frō me this daye, ꝑ shalt fynde two mē by * Rahels sepulcre in the border of Bē Jamin, euen at zalezah. And they will saye vnto the: ꝑ asses which ꝑ wentest to seke, are foūde. And lo, thy father hath left the care of the asses, & soroweth for you, sayenge: what shall I do for my sonne? Thē shalt ꝑ go forth frō thēce, & shalt come to the playne of Thabor. And there shall mete the thre mē goinge vp, ☞ to God to Bethel: one caryeng thre kiddes: & another caryēg thre loues of breed: & another caryēg a botell of wyne. And they will salute ꝑ, & geue the two loues of breed: which thou shalt receaue of theyr hādes. After ꝑ shalt thou come to ☞ the hyll of God, where ꝑ Philistines kepe their watche. And when thou art come thyther to the cytie, ꝑ shalt mete ☞ a companye of prophetes cōminge downe frō the hill, wt a psalter, a tymbrell, a pype, & a harpe before thē, & ☞ they shall prophesye. And the spyrete of the Lorde wyll come vpō the also, & ꝑ shalt prophesye,

* 1. Reg. 9. d

* Act. 8. d.

* Gen. 35. d

with them, and shalt be turned into another
*i.reg.bo.a i.par.xbiii.a. man. Therfore whē *these signes are shewed the, do what thou hast to do, for God is
wyth the. And ꝙ shalt go before me to Gilgal. And I also wyll come downe vnto the,
to sacrifye burntsacrifyces, and to offre prate offerynges * Tary for me seuē dayes, tyll
*i.reg.xiij.b I come to the, and shewe the, what thou shalt do. And assone as he had turned hys shoulder to go frō Samuel, God gaue hym another maner of herte, & all those tokens came to passe that same daye. And whē they came to the hill: beholde, the companye of prophe-
*i.reg.xi.b. tes met hym, and * the spyrete of God cam vpon hym also, & he prophesyed amōg them. And all that sawe hym before, when they sawe that he prophesyed amōge the prophetes, they sayd eche to other: what is this ꝙ is
C happened vnto the sonne of Cis? * Is Saul
*i.reg.xix.d also amonge the prophetes? And one of the same place answered & sayde: who is their father? And therof came the prouerbe: what, is
ℭ Saul also amonge the prophetes? And when he had made an ende of prophesyēg, he cam to the hill. And Saules fathers brother sayde vnto hym and to hys lad: whether wēt ye? he sayde: to seke the asses: & whē we sawe that they were no where, we came to Samuel. And Sauls vncle sayde: tell me what Samuel sayde vnto you? Saul answered
hys vncle: he tolde vs plainely, that the asses were founde. But of the kyngdome whereof Samuel spake, tolde he hym not. And Samuel called the people together vnto ꝙ Lorde to Mizpa, and sayde vnto the chyldren of
Israel: thus sayth the Lorde God of Israel: I brought Israel out of Egypt, and delyuered you out of the hande of the Egyptyās, & out of the hādes of all kyngdomes that troubled you. And ye haue this daye cast awaye
youre God that helped you out of all youre aduersyties & tribulacyōs. And ye haue sayd
*i.reg.viij.b and.xij.c. vnto hym: * make a kynge ouer vs. Nowe therfore stande ye before the Lorde by youre
D trybes & youre thousandes. And whā Samuel had brought all the tribes of Israel, the tribe of Bē Jamin was caught. Whē he had brought the tribe of Bē Jamin by their kynredes, the kynred of Matri was caught: and at the last Saul ꝙ sonne of Cis was caught. And whā they sought hym, he coulde not be founde. Therfore they asked the Lorde further, yf the man shulde come thither. And the Lorde answered: beholde, he hath hydd hym selfe amonge the stuffe. And they ranne & fet him thēce. And when he stode amōge the people, he was hyer then any of the people, frō ꝙ shoulders vpwarde. And Samuel sayde to all the people: Se ye not him, whō the Lorde hath chosen, & howe there is none lyke hym amonge all the people? And all the people
xu.reg.i.b. showted & sayde: * God lend the kynge lyfe.

Then Samuel tolde the people & ℭ the
Ds Deu.xvij. dutye of the kyngdome, & wrote it in a boke, and layde it vp before the Lorde, and sent all the people awaye, euery man to hys house. And Saul also went home to Gibea: And there ++ folowed him strong men, whose hertes God had touched. But the chyldre of Belial sayde: howe shall he saue vs? * and they
++ *Iudi.xix. despised him, and brought him no presentes. And he held is tonge.

ℭ The.x. Chapter.

ℭ The people remueth the kyngdome of Saul.

NAhas the Ammonite came, and besieged Jabes in Gilead. And all the
A men of Jabes sayde vnto Nahas: make a couenaunt wyth vs, and we wyll be thy seruauntes: And Nahas the Ammonite answered them: In thys will I make a couenaunt wyth you, yf I maye thrust out all youre eyghe eyes, and brynge that shame vpon all Israel. To whō the elders of Jabes sayd: geue vs seuē dayes respite: that we maye sende messengers vnto all the coastes of Israel. And then yf there be no man to helpe vs, we wyll come out to
B the. Then came the messengers to Gibea vn to Saul, and tolde thys tydynges in the eares of the people. And all the people lyfte vp theyr voyces and wept. And beholde, Saul came folowynge the catell out of the felde, & Saul sayde: what ayleth thys people, that they wepe? And they tolde hym the tydynges of the men of Jabes. And the spyrete of God came vpon Saul, when he heard those tydinges, and he was exceedyng angrye, and toke a yocke of oxen, and hewed them in peces, & sent them thorowe out all the coastes of Israel by the hādes of messengers, sayēg: whosoeuer cōmeth not forth after Saul and after Samuel, so shall hys oxen be serued.
Dd And ℭ the feare of the Lorde fell on the peo
Dd ple, and they cam out as it had bene but one
C man. And when he * nombred them in Bezek, the chyldren of Israel were thre hundred thousande men, and the men of Juda thirtye thousande. And they sayde vnto the messengers ꝙ cam: so saye vnto the men of Jabes in Gilead: to morow by that tyme the sonne be hote, ye shal haue helpe. And the messengers cam & shewed the men of Jabes, which were glad. Therfore the men of Jabes sayde: to morowe we wyll come out vnto you, and ye shall do wyth vs all that pleaseth you. And on the morowe it fortuned, that Saul put the people in. iij. partes. And they cam in vpon the host in the mornyng watche, & slue the Ammonites, vntyll the heat of the daye. And they that remayned, were skattered: so
D ꝙ two of them were not left together. And the people sayde vnto Samuel: what is he that darre saye: shall Saul raygne ouer vs? brynge those men, that we maye slaye them.

And

And Saul sayde: there shall no mā dye thys daye, for to daye ꝑ Lord hathe saued Israel.

Then sayde Samuel vnto the people: come, ☞ that we maye go to Gilgal, and ☞ renewe the kyngdome there. And all the people wēt to Gilgal, & made Saul kyng there, before the Lorde in Gilgal. And there they offered peaceofferynges before the Lorde. And there Saul and all the mē of Israel reioysed exceedyngly.

¶ The. xij. Chapter.

¶ Samuel declareth hym selfe to be an innocent Iudge.

A SAmuel sayd vnto all Israel: beholde, I haue herkened vnto your voyce in all that ye sayde vnto me, & haue made you a kynge. Nowe therfore, youre kynge walketh before you. And I am olde and graye headed: and behold, my sonnes are with you, and I haue walked before you from my childehode vnto thys daye. Beholde, here I am: beare recorde of me before the Lorde and before hys anoynted: * Whose ore haue I taken? or whose Asse haue I take? whō haue I done wrōg to? ↦ Whom haue I hurt? Or of whose hande haue I receaued any brybe, to blynde myne eyes therwyth? & I wyll restore it you agayne. They sayde: thou hast done vs no wrōge, nor hurt vs, nether hast thou take ought of any mannes hande. He sayde vnto them agayne: the Lord is witnesse agaynst you, & hys anoynted is wytnesse thys daye, ꝑ ye haue founde naught in my hādes. And they answered: he is wytnesse. And Samuel sayd vnto the people: it is ↦ the Lorde, ꝑ made Moses & Aarō, & ꝑ brought youre fathers out of the lāde of Egypte. Nowe therfore stāde still, ꝑ I maye reason wt you before the Lorde, according to all the ☞ ryghtousnesses of the Lord, which he shewed both you and youre fathers.

* After ꝑ Jacob was come into Egypte, and youre fathers cryed vnto the Lorde: the Lorde sent Moses & Aaron, which brought your fathers out of Egipt, & made the dwell in this place. * And whā they forgat the lord their God, he delyuered the into the hand of Sisara captaine of the hoost of Hazor * and into the hande of the Philistynes, and * into the hande of the kynge of Moab, and they fought agaynst them. And they cryed vnto the Lorde, & sayde: we haue synned, because we haue forsaken the Lorde, and haue serued Baalim and Astharoth. Nowe therfore delyuer vs out of the handes of oure enemyes and we wyll serue the. And the Lorde sent ☞ Jerobaal * Badan * Jephthah, & * Samuel, and delyuered you out of the handes of youre enemyes on euery syde, and ye dwelled safe. And for all that, whē you sawe that Nahas the kyng of the chyldren of Ammon cam agaynst you, ye sayde vnto me: * not so but a kyng shall raigne ouer vs, whē yet the Lorde youre God was youre kynge. Nowe therfore, beholde, the kinge whō ye haue chosen, and whom ye haue desyred: lo, the Lord hath set a kynge ouer you. Yf ye wyll feare the Lorde & serue hym, and heare hys voyce, & not disobeye the worde of the Lorde: both ye & the kynge that raygneth ouer you, shall folowe the Lorde youre God: Yf ye wyll not herken vnto the voyce of the Lord, but disobeye the Lordes mouth: then shall the hande of the Lorde be vpon you and on youre fathers. Nowe also stande, and se thys great thynge, whych the Lord will do before your eyes: is it not now wheatharuest? I will call D vnto the Lorde, and ☞ he shall sende thunder and rayne: that ye maye perceaue and se, howe that youre wickednes is great, which ye haue done in the syght of the Lorde, in askynge you a kynge. And so, Samuel called vnto the Lorde, and the Lorde sent thunder and rayne the same daye. And all the people feared the Lorde and Samuel exceadyngly. And all the people sayde vnto Samuel: praye for thy seruauntes vnto the Lord thy God, that we dye not: for we haue synned in askynge vs a kynge, beside all the synnes ꝑ euer we dyd.

And Samuel sayde vnto the people: feare not. Ye haue in dede done all thys wickednesse, yet departe not from folowynge of the Lorde. But serue hym euen wyth all youre hertes. Nether turne ye after vayne thinges whych are not able to profyt you, for they are but vanitye. For the * Lorde wyll not forsake hys people, because of hys great names sake: because ↦ it hath pleased the Lord, to make you his people. Moreouer God forbydde, that I shulde synne agaynst the Lorde, and ceasse prayeng for you, but to shewe you the good & ryght waye. Therfore feare you the Lorde, and serue hym in the trueth, and wyth all youre hertes: & consydre, howe great thinges he hath done for you. But and yf ye do wickedlye, then shall ye perysshe, both ye and youre kynge.

¶ The. xiij. Chapter.

¶ The Philistines are smytten of Saul and Jonathas. Saul beyng disobedyent to Gods commaundement, is shewed of Samuel, that he shall not raygne.

A SAul had bene kynge one yere (whā these thynges came to passe) and he raygned two yeares ouer Israel. And Saul chose him thre thousand men of Israel. Two thousande were wyth Saul in Michmas and in mount Bethel, & a thousande wyth Jonathas in Gibea Ben Jamin. And the rest of the people he sent, euery man to hys awne house agayne. And Jonathas smote the holde of the Philystines, ꝑ was in the hyll, and it came to the Philistines eares. And Saul blewe the trōpet thorowe

rowe out all the lãde, layẽge: let the Ebzues heare. And all Jsrael heardẽ saye, howe that Saul had destroyed an holde of the Philystines, wherfoze & Jsrael stanche bi foze ꝑ Philystines. And the people gathered togeather after Saul to Gilgal.

V. The Philistines also geathered them selues togeather to fyght wyth Jsrael, thirtye thousand charettes and syxe thousand hozsemen, with other people lyke the * sand by the sees syde in multitude, and came vp, and pitched in Wichmas eastwarde from Bethauen. And when the mẽ of Jsrael sawe it, they were in a strayte, & feare came vpõ the people, and they hydd them selues in caues, and in pzeup holes, and in rockes, and in hye places, & in pittes. And some of the Ebzues wẽt ouer Jozdan to go vnto the lande of Gad & Gilead. And Saul was yet in Gilgal, & all the people that folowed him were astonyed. And he taryed seuẽ dayes, euen vnto ꝑ tyme * 1. Reg. 13. ꝑ Samuel had appoynted. But Samuel came not to Gilgal, & the people were therfoze skatered frõ him. And Saul sayd: bzing a burntsacrifyce to me & peaceoffringes. And he offered burnt sacrifyce. And as sone as he had made an ende of offerynge ꝑ burntsacrifyce, beholde, Samuel cam. And Saul wẽt agaynst him, to bielle him. And Samuel sayde, what hast thou done? Saul sayde: because I sawe that the people skatered frõ me, and ꝑ ye camest not wtin the dayes apoynted, and ꝑ the Philistines geathered thẽ selues to geather to Wichmas: therfoze sayd I: ꝑ Philistines shall come downe nowe vpon me to Gilgal, & I haue not made supplicatiõ vnto the Lozd. And whã I had ouercome my selfe, at the last I offered a burntofferynge. * Gen. xxii. d. & Par. xvi. c. And Samuel sayde to Saul * ꝑ art become a fole, thou hast not kept the cõmaũdment of the Lozd thy God, which he cõmaunded the. Foz at this tyme wold ꝑ Lozd haue stablysshed thy kingdome vpõ Jsrael foz euer, But * 1. Reg. xvi. e nowe, thy kyngdome shall not cõtinue we. * The Lozde hath gought him a man after his awne hart, & the Lozd hath commaũded him to be captayne ouer his people: because thou hast not kept ꝑ whych the Lozde commaũded the. And Samuel arose & gat hym vp from Gilgal to Gibea Bẽ Jamin. (and the remnaunt of the folke went vp after Saul, to mete the people, whych fought agaynst them, as they were comming from Gilgal to Gabaa in the hyll of Ben Jamin.) And Saul nõbzed the people that were founde wt him, & they were about a syxe hundzed men. And Saul and Jonathas his sonne and the people that were founde wyth thẽ, had theyr abydynge in the hyll of Bẽ Jamin. But the Philistines pitched in Wichmas. And there came out of ꝑ host of ꝑ Philistines thze cõpanies, to destroye: one companye turned vnto the waye ꝑ leadeth to Ophza vnto the lande of Saul. And a nother companye turned the waye to Bethozon. And the thyde cõpany turned to the waye of ꝑ coste ꝑ is sene aboue the valeye of zeboim towarde the wylderneste. There was no smyth founde thozowe out all the lãde of Jsrael. Foz the Philistines sayde: Lest happily the Ebzues make them swerdes oz speres. But all ꝑ Jsraelites wẽt downe to the Philistynes, to mende euerye man his share, his mattock, his axe & his necessary toles: And then the edges of the shares, mattockes, dõge fozkes, and axes were blunt, and also the fozkes were to be set in. And so in tyme of battell there was nether swerde noz spere founde in the hãdes of any of the people that were wyth Saul and Jonathas. But with Saul and Jonathas hys sonne was there somwhat founde. And the watch of ꝑ Philistines came out, to go ouer vnto Wichmas.

¶ The. xiiij. Chapter.

¶ Jonathas and hys harneste bearer putteth the Philistines to flyght. He taketh the honye.

AND it fortuned the same tyme, ꝑ A Jonathas the sonne of Saul sayd vnto hys younge man that bare hys harnes: come, and let vs go ouer to the Philistines watche that are ponder on the other syde, and he tolde not his father. And Saul taryed in the vttmost parte of Gibea vnder Rimmon, whych is in Migron, & the people that were wyth him were vpon a syxe hũdzed men. And Ahia the sonne of Ahitob Jehabods bzother, the sonne of Phinehes, the sonne of Eli, was the Lozdes preaste in Silo, & ware an Ephod. And the people wyst not that Jonathas was gone.

And in the myddes of the passage (by which Jonathas sought to go ouer vnto the Philistines watch) were there two sharpe rockes, euen one on the one syde, & the other on the other syde: the one called Bozez, & the other Sẽne. The fozefront of the one, leaned noztheward towarde Wichmas, & the other was southward, towarde Gibea: And Jonathas sayd to the youge man that bare his harneste: come and let vs go ouer vnto the watch of these vncircumcised, paraduenture the Lozde will wozke wt vs: foz it is no hardneste wt ꝑ Lozd * to saue ether in manye oz in fewe. And his harnesberar sayde vnto hi: do * ii. pa. xiiii. all ꝑ is in thyne hert: Go where it pleaseth ꝑ: Behold, I am wt ꝑ, as thine hert lusteth. Thẽ sayde Jonathas: beholde, we go ouer vnto these mẽ, & shall shew oure selues vnto thẽ: yf they saye on this wise to vs: tarye, vntill we come to you, thẽ we will stãde stil in o place, & not go vp vnto thẽ. But & yf they saye: come vp vnto vs, thẽ we will go vp, foz * the * 1. mac. iiii. Lozde hath deliuered them into oure hãdes And thys shalbe a sygne vnto vs. And they bothe shewed thẽ selues vnto the watch of ꝑ Philistines.

Philistines. And ꝑ Philistines sayde: se, the Hebrues come out of ꝑ holes where they had hydd thē selues in. And ꝑ men of the watche answered Jonathas and his harnesbearer, & sayde, come vp to vs, and we will shew you a thinge. And Jonathas sayde vnto his harnesbearer, come vp after me, for ꝑ Lord hath delyuered them into the hāde of Israel. And Jonathas clame vp vpō handes & fete, & his
vs harnesberer after him. And (so when they had slayne Jonathas) they fell before Jonathas: & his harnesberer slue thē after hym. And that first slaughter which Jonathas and his harnesberer made, was vpon a twētie men, within the compasse as it were about an halfe
C aker of lāde. And ther was a feare in ꝑ host, in the felde, & amonge all people: in so moche that they ꝑ were gone out of the watche to robbe, were afrayde also: and the erth trymbled, for the feare that was sent of God. And the watche men of Saul in Gibea Ben Jamin, sawe. And beholde, the people (of the Philistines) were shattered & were smytte as they went. Then sayde Saul vnto the people ꝑ was with him. Searche and se, who is gone away frō vs. And when they had nōbred, beholde, Jonathas & hys harnesbearer were not there. And Saul sayde vnto Ahia: bringe hither the arcke of God. For the arcke of God was at that tyme wyth the chyldren of Israel. And it fortuned ꝑ while Saul talked vnto the preaste, ꝑ noyse that was in the hoste of the Philistines spred further abrode,
vs & increased (by lytle and lytle, and gaue a more cleare sounde.) And Saul sayde vnto the preaste: wdrawe thyne hādes. And Saul ioyned hymselfe vnto all ꝑ people that were with him, & they came to the battell. And beholde * euery
Iudi. vij. c. 1. Para. xx. c. mānes swerde was agaynst his felowe, and there was a very greate rumore. Howeouer, the Ebrues ꝑ were wyth the Philistines before that tyme, and were come with them in all partes of the hoste, turned, to be with the Israelites ꝑ were wyth Saul & Jonathas. And all ꝑ men of Israel also, which had hydd them selues in mount Ephraim, as sone as they hearde howe that the Philistines were
D fledd, they folowed after them in the battell. And so God holpe Israel that daye. And the battell continued vnto Bethauen.

And whyle the men of Israel were kepte downe wyth honger that daye, Saul charged the people with an ooth sayinge: Cursed be the man ꝑ eateth any foode vntyll nyght, tyll I be auēged of myne enemyes: And so, none of ꝑ people tasted any sustinaunce. And all the inhabiters of the lāde came to a wood where honye laye vpon the groūde. And the people came into the wood: And beholde, the honye dropped, and no man moued hys hande to his mouth, for the people feared the ooth. But Jonathas hearde not whē hys father charged the people with the ooth, wherfore he put forth ꝑ ende of the rodd that was in his hande, and dipt it in an honye combe, & put his hande to his mouth, and his eyes
E receaued syght. Then answered one of the people and sayde: thy father adiured the people, sayinge: Cursed bethe man that eateth any sustinaunce this daye, & the people were fayntye. Then sayde Jonathas: my father hath troubled the lande: se howe myne eyes hath receaued syght, because I tasted a lytle of this honye: howe much more then to daye yf the people had eaten of the spoyle of their enemyes whych they founde. And had there not bene then a moche greater slaughter amonge ꝑ Philistines? And they layed on the
E Philistines ꝑ daye, from Michmas to Ataló. And the people were exceedinge fayntie.

And ꝑ people gat thē to the spoyle, & toke shepe, oxen, & calues, & slue thē on the groūde, * Leu. vij. c. & ꝑ people dyd eate thē * wt the bloude. Then 3. Esd. i. men tolde Saul, sayinge: Beholde, the people synne agaynst the Lord, in that they eate with ꝑ bloude. And he sayde: ye haue trespaced. Rowle a great stone vnto me this daye, and Saul sayde agayne: Go abroade amōge the people & bydd them bringe me euery mā his ore & euery man his shepe, and slaye them here, and synne not agaynst the Lorde in eatynge wt the bloude. And the people brought euery man hys ore in his hande, by nyght, & slue them there. And Saul made an altare vnto the Lorde. And that was ꝑ fyrst altare ꝑ he made vnto the Lorde. And Saul sayde: lett vs go downe after the Philistines by nyght and spoyle thē, vntyll it be daye in the mornynge, & lett vs not leaue one mā of thē. And they sayd: do whatsoeuer thou thinkest best. Then sayde the preast: lett vs come hi-
F ther vnto God. And Saul asked of God: shall I go downe after the Philistines? Wilt thou delyuer them into the hādes of Israel? But he answered him not at that tyme. And Saul sayde: let the people come hyther out of all quarters, and knowe & se by whō thys synne is chaunced this daye: for as truly as ꝑ Lorde lyueth which saueth Israel, though it be in Jonathas my sonne, he shall dye the death. But there was no man amonge all the people that answered him.

Then he sayde vnto all Israel: be ye on one syde, and I & Jonathas my sonne wilbe on the other syde. And the people sayde vnto Saul: what thou thynkest best, ꝑ do. Therfore Saul sayde vnto the Lorde God of Is-
G rael: geue a perfect lott (Lorde God, geue ꝑ the iudgement. Howe happeneth it, that thou geuest thy seruaūte no answere to daye? If this synne be in me or in Jonathas my sōne, shewe it, or yf this iniquite be in thy people.) And Saul & Jonathas were caught, but the people skaped free. And Saul sayde, cast lottes betwene me & Jonathas my sonne. And Jo-

Gnathas was caught. Then Saul sayde to Jonathas: tell me what thou hast done. And Jonathas tolde him, & sayde. I tasted a lytle honye with the ende of the rodd that was in myne hande: and lo, I must dye.

*Ruth.i.c. Saul answered: * God do so and so to me, thou shalt dye the death Jonathas. And the people sayde vnto Saul: shall Jonathas dye, which hath so myghtelye helped Israel? God forbyd. As truly as the Lorde lyueth

*1.Re.xiii.c * there shall not one heere of hys heed fall to the grounde: for he hath wrought with God thys daye. And so the people delyuered Jonathas, that he dyed not. And then Saul departed vp frō folowinge þ Philistines. And þ Philistines went to their awne place. And so Saul helde the kyngdome ouer Israel, & fought agaynst all his enemyes on euery syde: agaynst Moab: agaynst the chyldren of Ammon: agaynst Edom: agaynst þ kynges of Zoba, and agaynst the Philistines. And whether so euer he turned him selfe, there he wāne: and he gathered his hoost together, and

*Deu.xxv.c. smote the * Amalekites, & rydd Israel out of the hādes of them that spoyled them. The sonnes of Saul were: Jonathas, Jesui, and Melchisua. And hys two daughters were thus named: þ elder was called Merob, and the younger Michol. And þ name of Saules wife, was Ahinoa þ daughter of Ahimaaz. And þ name of hys chefe captayne was Ab-

*1.Reg.xiv.a. 1.Para.viij.c ner þ sonne of Ner, Saules vncle. And * Cis was Sauls father. And Ner the father of Abner was the sonne of Abiel. And there was sore warre agaynst the Philistines, all the dayes of Saul. And whomsoeuer Saul sawe to be a stroge mā, and mete for þ warre he toke him vnto him.

¶ The.xv. Chapter.

¶ Saul is commaunded to slaye Amaleck. He is disobedient to the voyce of God. Samuel mourneth for Saul.

A Samuel sayde vnto Saul: *þ

*1.Reg.ix.c. Lord sent me to anoynt þ, to be kynge ouer his people Israel. Nowe therfore herken thou vnto the voyce of the wordes of the Lorde. Thus sayth the Lorde of hoostes: I

*Exo.xvij.d. remembre þ whych Amaleck dyd to Israel * howe they layed wayte for thē in þ waye, as they came out of Egypte. Nowe therfore go, & smyte Amaleck, and destroye ye all þ pertayneth vnto them, & se thou haue no cō-

*Nu.xxiiij.b passyō on thē * (& couete nothynge that they haue) slaye both man & womā, infant & sucklynge. oxe, and shepe, camell and Asse.

And Saul gathered the people together,

*1.Reg.xi.c & * nombred them in Telaim, two hundred thousande foote men, and ten thousande mē of Juda. And Saul came vnto a cytie of A-

25 maleck, & set watche in þ valeye. And Saul sayde vnto the kenites: go, & departe, & gett you downe from amonge the Amalekites, lest I destroye you with them: for ye shewed mercy to all the children of Israell, whē they came out of Egypt. And so the kenites departed from amonge the Amalekites.

And Saul smote the Amalekites from Hevila, as thou commest to Sur, that lyeth before Egypt, and toke Agag þ kinge of the Amalekites alyue, & vtterlye destroyed all the people with þ edge of the swerde. * But *Nu.xxiiij.

Saul and the people spared Agag, and the better shepe, & the fatter oxen, & the lambes, and all that was good, & wolde not destroye them. But all þ was foule & naught worth, that they destroyed vtterlye. Then came the C

worde of þ Lorde vnto Samuel, sayinge: it *repenteth me, þ I haue made Saul kynge. *Gen.vi.d. For he is turned from me, and hath not performed my cōmaundemētes. And Samuel was euell apayed, and cried vnto the Lorde all nyght. And whan Samuel rose erlye, to mete Saul in þ morninge, it was tolde Samuel, that Saul was come to Carmel, & beholde, he hath made him there a place, & D

is turned, and departed, and gone downe to Gilgall.

And Samuel came to Saul, & (Saul offered burnt sacrifyces vnto the Lorde of the fyrst of þ spoyles, whych he had brought frō Amalec. And whan Samuel was come vnto Saul,) Saul sayde vnto him: Blessed be thou in the Lorde. I haue fulfylled the cō-

maundemēt of þ Lord. Samuel sayde: what meaneth then the bleatyng of the shepe in myne eares, and the noyse of the oxen which I heare? Saul answered: they haue brought them from the Amalekites. For the people spared the best of the shepe and of the oxen, to sacrifyce them vnto the Lorde thy God. And þ remnaunt haue we destroyed vtterly.

Samuel sayde to Saul: lett me tell the what the Lorde hath sayde to me this nyght. And he sayde vnto hym: saye on. Samuel

sayde * when þ wast lytle in thyne awne syght, wast þ not made the heed of the trybes of Israel? And the Lorde anoynted the kyng ouer Israel. And the Lorde sent the on a iourneye, & sayde: Go, & vtterlye destroye those synners the Amalekites, and fyght agaynst them, vntill thou vtterlye destroye them. And wherfore hast thou not herkened vnto the voyce of the Lorde, but hast turned E

to þ praye, and hast done þ whych is wycked in the syght of the Lorde?

And Saul sayde vnto Samuel: yee, I haue harkened vnto the voyce of the Lorde, & haue gone the waye which þ Lorde sent me vnto, and haue brought Agag the kyng of Amaleck, and haue vtterlye destroyed the Amalekites. But þ people toke of þ spoyle shepe, oxen, and the chefest of the thynges whych shulde haue bene destroyed, to offer vnto þ Lorde thy God in Gilgall. And Samuel

*1.Reg.xv.d.

muel sayde: hath the Lorde as great pleasure in burnt sacrifyces & offeringes, as whan the voyce of ꝑ Lord is obeyed? Behold, to obeye is better then sacrifyce, & to herken, is better then the fatt of rammes. For rebellyon is as a.Ecc.xvii.c. Deut.xviii.b the synne of * witchcraffte, and stoburnesse is as the wickednesse of Idolatrie. Because thou hast cast awaye ꝑ worde of the Lorde, therfore hath the Lorde cast awaye the also, from beynge kynge.

And Saul sayde vnto Samuel: I haue synned, for I haue gone farther then the sayinge of the Lorde and thy wordes, because I feared ꝑ people, & obeyed their voyce. Nowe therfore take awaye my synne, and turne agayne with me, ꝑ I maye worshypp the Lord And Samuel sayde vnto Saul: I wyll not returne with the: for thou hast cast awaye ꝑ worde of the Lorde, and the Lorde hath cast awaye the, that thou shalt not be kynge ouer Israel. And as Samuel turned hym selfe to go awaye, he caught the lappe of hys coate, & it rent. And Samuel sayde vnto hym: the Lorde hath rent the kyngdome of Israel frō the this daye, & hath geuē it to a neyghboure ☞ of thyne, that is better then thou. ☞ The strength of Israel wyll not begyle nor repēt: for he is not a man, that can repent.

He sayde: I haue synned. But nowe honoure me before the elders of my people, and before Israel, & turne agayne with me, that I maye worshippe ꝑ Lorde thy God. And so G Samuel turned agayne, and folowed Saul. And Saul worshipped ꝑ Lorde. Then sayde Samuel: Brynge ye hither to me, Agag the kynge of the Amalechites. And Agag came ☞ vnto hym ☞ delycately. And Agag sayde: truly the bytter deeth cometh on. And Samuel sayde: As thy swerde hath made wemē childeleslle, so shall thy mother be childeslesse aboue other wemen. And Samuel hewed Agag in peces before the Lorde in Gilgal. d.Reg.vb.d And then * Samuel departed to Rama. And Saul went home to his house to Gibea Saul. And Samuel came nomore to se Saul vntill the daye of his deeth. Neuertheless Samuel mourned for Saul, & the Lord ☞ repented, that he had made Saul kynge ouer Israel.

¶ The.xvj.Chapter.

¶ Dauid is annoynted kyng. An euell spyrete cometh vpon Saul.

THe Lorde sayde vnto Samuel: howe longe wylt thou mourne for Saul, seynge I haue cast hym awaye from raygnynge ouer Israel? Fyll thyne horne with oyntmēt, and come, that I maye sende the to Jsai the Bethlehemite, for I haue prouided me a kynge amonge hys sonnes. And Samuel sayd: howe can I goo? For ꝑ Saul heare it, he will kyll me. The Lorde answered: Take an heifer wt the, and saye: I am come to offer to the Lorde. And call Jsai to the offerynge, and I wyll shewe the, what ꝑ shalt do: And thou shalt anoynt hym whom I name vnto the. And so Samuel dyd as the Lorde bad him, and came to Bethlehem, and the elders of the towne were astonnied at his cōmyng, and sayde: * Commest thou peaceably? He *1.Reg.vj.d answered: Yee, I am come to offer vnto the B Lorde. ☞ * Sanctifye youre selues, & come ☜ with me to the offerynge. And he sanctifyed * Num.xi.b. Josua.iij.b. and.by.c. Jsai & his sonnes, & bad thē to the offerynge. And whē they were come, he loked on Eliab, & sayde: ☞ Surely the Lordes anoynted is ☜ before hym. But the Lorde sayde vnto Samuel: loke not on his fashyon, or on ꝑ heyght of hys stature, because I haue refused hym: for God seyth not as man seyth. For man loketh on the outwarde apperaūce but God beholdeth the harte. Then Jsai called Abinadab, and made him come before Samuel. And he sayde: nether hath the Lorde chosen thys. Then Jsai made Samma come, and he sayde: nether yet hath the Lorde chosen him. Agayne, Jsai made seuē of his sōnes to come before Samuel. And Samuel sayde vnto Jsai: the Lorde hath chosen none of these.

And Samuel sayde vnto Jsai: are here C all thy chyldren? He sayde: there is yet a lytle one behynde, that kepeth the shepe. And Samuel sayd vnto Jsai: sende and fetche him, for we will not sytte downe, tyll he be come hyther. And he sent, & brought hym in. And he was browne, and of an excellēt bewtye, *& * Ge.xxxix.b wellfauored in syght. And the Lorde sayde: Aryse, and anoynt him, for this is he. Therfore Samuel toke the horne wyth the oyntment, & anoynted him in the myddes of hys brethren. And the spyrete of the Lorde came vpō Dauid, from that daye forwarde. And Samuel rose vp, and went to Rama.

But the spyrete of the Lorde departed frō Saul, and an euell spyrete sent of the Lorde vexed him. And Sauls seruaūtes sayde vnto him: Beholde, an euell spyrete sent of God vexed the, lett oure Lord therfore cōmaunde his seruauntes (that are before the) to seke a man, ꝑ is a connynge player wyth an harpe: that when the euell spyrete sent of God commeth vpon the, he maye playe with hys hāde and thou shalt be eased. Saul sayde vnto his seruauntes: prouide me a man then that can playe well, and bringe him to me. Then an- D swered one of his seruauntes and sayde: Behold, I haue sene a sonne of Jsai the Bethlehemite, that can playe vpon instrumētes, and is an actiue felowe, and a man of warre and prudēt in doynge of feates, & well made and the Lorde is with hym. Wherfore Saul sent messengers vnto Jsai, and sayde: sende me Dauid thy sonne, which is wyth ꝑ shepe. And Jsai toke an asse laden with breed, and a flacket

a flacket of wyne, and a kyd, and sent them by Dauid his sonne vnto Saul. And Dauid came to Saul, & stode before him, & he loued him very well, and he was made his harnesbearer. And Saul sent to Jsai, sayinge: lett Dauid remayne with me, for he hath founde fauour in my syght. And so it fortuned, that when the euell spyrite sent of God came vpon Saul, Dauid toke an harpe, & played wyth his hande, & so Saul was refreshed, & dyd amende, and the euell spyrite departed frō him.

¶ The. xvij. Chapter.

¶ Dauid ouercommeth great Goliath.

THe Philistines gathered their hoste to battel, and came together to Socoth which is in Juda, and pitched betwene Socoth & Azekah, in ꝑ coast of Dammin. And Saul and the mē of Jsrael came together, and pitched in the Oke valley, and put them selues in araye, to fyght agaynst the Philistines. And the Philistines stode on an hyll on the one syde, and Jsrael stode on an hyll on the other syde; and there was a valeye betwene them: And there came a man betwene them both, out of the tentes of the Philistines, named Goliath * of Gath syxe cubytes and an handbredth lōge, and had an helmet of brasse vpon hys heed, and a coate of mayle about hym. And the weyght of hys coate of mayle was fyue thousande syckles of brasse. And he had bootes of brasse vpon his legges, and a thylde of brasse vpon his shoulders. And the shafte of his spere was like a weuers beame. And his speare heed weyed. vj. hundred sickles of yron. And one bearynge a thylde went before hym.

* Iosu. xi. b

And he stode and cryed agaynst the hoste of Jsrael, & sayde vnto thē: Why are ye come out in araye to battell? am not I a Philistine and you seruauntes to Saul? chose you a mā from amonge you, & lett him come downe to me. And yf he be able to fyght with me, & to beate me, then will we be youre seruauntes. But yf I can ouercome him and beate him, then shall ye be oure seruauntes, & serue vs. And the Philistine sayde: I defye the host of Jsrael this daye, geue me a man, ꝑ we maye fight together. When Saul and all Jsrael heard those wordes of the Philistine, they were discouraged, & greatly afrayed. Dauid was the sonne of an Ephrathite (of whō mention is made afore) of Bethlehem Juda, named Jsai, whych had eight sonnes. And was an olde man in the dayes of Saul, and came to age amonge men. And the thre eldest sonnes of Jsai went, and followed Saul to the battell. And the names of hys thre sonnes that went to battell, were: Eliab the eldest, & the next, Abinadab, and the thyrde Sāma, and Dauid was ꝑ least. And the thre eldest went after Saul. Dauid also went and departed frō Saul, to fede his fathers shepe at Bethlehem. And the Philistine came forth in the mornynge and euenynge, and ꝯ continued fourtye dayes.

And Jsai sayde vnto Dauid his sonne take for thy brethrē an Epha of this parched corne and these ten loaues, and bryngе it vnto the hoste to thy brethrē. And carye these ten fresshe cheses vnto ꝑ captayne, & loke howe thy brethren fare, and ꝯ fett out their pledge. And Saul and they, and all the mē of Jsrael were in the oke valey, fightinge with ꝑ Philistines. And Dauid rose vp erlye in the mornynge, and lefte ꝑ shepe with a keper, & toke and went as Jsai had commaūded him, and came with in ꝑ compasse of the host. And the hoste went out in araye, and showted in the battell: for Jsrael & the Philistines had put thē selues in araye, the one agaynst ꝑ other. And Dauid toke downe the gear from him, and put them vnder the handes of the keper of the vessels, & ranne into ꝑ hoste, and came, and saluted his brethren. And as he talked wt them, Beholde: there stode a mā in the myddes (Goliath ꝑ Philistine by name) of Gath out of the araye of the Philistines, & spake of the maner afore rehersed, that Dauid hearde it. And all the men of Jsrael, when they sawe the man, ranne awaye from hym, and were sore afrayed. And euery man of Jsrael sayde: Sawe ye thys man come forth? euen to reuyle Jsrael is he come. * And to hym ꝑ beateth hym, will the kynge geue great ryches, and will geue him his daughter therto: yee & make his fathers house free in Jsrael.

* Iosu. xi.

And Dauid spake to the men that stode by, and sayde: What shalbe done to the man that beateth this Philistine, & taketh awaye the shame frō Jsrael? And what is thys vncircumcised Philistine, that he shulde reuyle the hoste of the lyuinge God? And the people answered him (after this maner,) sayinge: so shall it be done to the mā, that beateth hym. And Eliab his eldest brother hearde whē he spake vnto the men, and Eliab was angrye wt Dauid, and sayde: Why camest ꝑ downe hither? and with whom hast thou lefte those few shepe in ꝑ wildernesse? I know thy pryde, and the malyce of thyne herte, ꝑ thou art come downe to se ꝑ battell. And Dauid sayd:

And

And what haue I nowe done? is there not a wozde? And he departed from hym into the presence of another, and spake of ꝑ same maner, and the people answered hym agayne, as before.

And they that heard the wordes whych Dauid spake, rehearsed them before Saul, which caused him to be fett. And Dauid sayd to Saul: Let no mannes hert fayle hym because of him. Thy seruaunt wyll go, & fyght with yonder Philistine. And Saul sayde to Dauid agayne: ꝑ art not able to go agaynst yonder Philistine, to fyght wt̄ him. For thou art but a chylde, but he is a mā of warre euē frō his youth. Dauid answered vnto Saul. Thy seruaunt kept his fathers shepe, & there
1.sam.xvij.b xx.vj.f. came * a Lyon and lyke wise a Beare, & toke a shepe out of the flocke. And I went out after him, and smote hym, and toke it out of his mouth. And when he arose agaynst me, I caught him by the beard, and smote hym, & slue hym. And so thy seruaunt slue the Lyon & ꝑ beare (also) hath thy seruaūt slayne. And truly thys vncircūcised Philistine shalbe as
E one of thē. (Now, wyll I go, & take awaye the rebuke of the people, for what is thys vncircumcysed Philistine?) seynge he hath rayled on the hoste of ꝑ lyuing God. And Dauid spake moreouer: the Lorde that deliuered me out of the hande of ꝑ Lyon & out of the hande of ꝑ beare, he shall deliuer me also out of the hande of this Philistine.

And Saul sayde vnto Dauid: Go, and the Lorde shall be with the. And Saul put hys rayment vpon Dauid, and put an helmet of brasse vpon hys heed, & put a coate of mayle vpō him, and gyrded Dauid with hys awne swerde vpon his rayment And he assayed to go. And because he neuer proued it, Dauid sayde vnto Saul: I cannot go with these, for I haue not vsed my selfe therto: and Dauid put them of hym, and toke hys staffe in hys hande, and chose him fyue smoth stones oute of a broke, and put the in a shepherdes bagge which he had, & in a slynge poke: & his slynge was in his hāde, & he went to the Philistine.

And the Philistine came and drue nere agaynst Dauid, and the man ꝑ bare the shilde went before hym. And when the Philistine
F loked about, and sawe Dauid, he disdayned him, for he was but yōge, and well coloured, and goodlye to loke vpon. And the Philistine said vnto Dauid: am I a dogge, that thou comest to me with a staffe? and the Philistine cursed Dauid in the name of his goddes. And the Philistine sayde to Dauid: come to me, & I wyll geue thy flesche vnto the foules of the ayre, & to the beastes of the felde. Then sayde Dauid to the Philistine: thou comest to me wyth a swerde, a speare and a shylde: But I come to the in the name of the Lord of hostes, the God of the hoste of Israel, whom thou hast rayled vpon. This daye shall the Lorde delyuer the into my hande, and I shall smyte the, & take thine heed from the, and wyll geue ꝑ karcases of the hoste of the Philistines thys daye vnto the foules of the ayre, and to the beastes of the erth, that all they whych be in the worlde, maye knowe, that there is a God in Israel. And all thys congregacyon shall knowe, that the Lord saueth not with swerd and speare. For ꝑ battell is the Lordes, and he shall geue you into oure handes.

And whē the Philistine arose to come and drawe nie vnto Dauid, Dauid hasted, & rāne into the battayll euen agaynst the Philistine. And Dauid put his hande in hys bagge, and toke out a stone, and slange it, & smote the Philistine in his forheed, ꝑ the stone sounck into his forheed * and he fell grouelynge *Ecc.xlvj.a to the erth. And so Dauid ouercame the Philistine with a slyng and a stone, and smote the Philistine, and slue hym, euen whan Dauid had no swerde in hys hande. But Dauid rāne, and stode vpon the Philistine, & toke hys G swerde, and drue it out of hys sheth, and slue hym, & cutte of hys heed therwith. And when the Philistines sawe, that theyr champyon was deed * they fled. And the men of Israel *Iud.xiij.f. and of Iuda arose, and showted, & folowed after the Philistines, vntyll they came to the valeye, and vnto the gates of Akaron. And the Philistines fell downe wounded by the waye to Saaraim, euen vnto Gath & Akaron. And the chyldren of Israel returned frō chasynge after the Philistines, and spoyled theyr tentes. And Dauid toke the heed of the Philistine, and brought it to Ierusalē: But he put his armoure in hys tente.

When Saul sawe Dauid go forth agaynst the Philistine, he sayde vnto * Abner ꝑ cap- * j.Regum. tayne of his hoste: Abner, whose sonne is this xiiij.g. yong man? Abner answered: as truly as thy soule lyueth (O kynge) I cānot tell. And the kynge sayde: Enquere thou, whose sonne the youngelynge is. And when Dauid was returned from the slaughter of the Philistine, Abner toke hym, and brought hym before Saul, wyth the heed of the Philistine in hys hande. And Saul sayde to hym: whose sonne art thou, thou ponge man? Dauid answered: I am the sonne of thy seruaunt Isai the Bethlehemite.

¶ The. xviij. Chapter.

¶ The bonde betwene Dauid and Jonathas. Saul goeth about to slee Dauid.

AND when he had made an ende A of speakynge vnto Saul, the soule of Jonathas was knyt wyth the soule of Dauid, and Jonathas loued hym as hys awne soule. And Saul toke him that daye, and wolde let him go nomore home to hys fathers house. And Jonathas made a couenaunt wyth Dauid, because he

loued

loued him as his awne soule. And Jonathas put of his awne coate that was vpon him, & gaue it Dauid, & therto his cloke, his swerd, his bowe and hys gyrdle. And Dauid went oute whether soeuer Saul sent hym, and behaued him selfe wysely. And Saul sett hym ouer hys men of warre, and he was accepted in the syght of all the people, and in the syght of Sauls seruauntes.

B And it happened as they went, when Dauid was returned from the slaughter of the Philistine, ꝑ wemen came out of all cyties of Jsrael syngynge & daunsyng, agaynst kynge Saul, and with tymbrelles, with ioye, and with instrumentes of musick. And the wemē answered one another in theyr playe, & sayde * Saul hath slayne his thousande, and Dauid hys ten thousande. And Saul was exceadyng wroth, and the sayinge displeased him, and he sayde: they haue ascribed vnto Dauid ten thousande, and to me but a thousande, & what can he more haue, saue the kyngdome? Wherfore Saul loked on syde of Dauid from that daye forwarde. And it happened on the C morowe, that the euell spyrete sent of God came vpō Saul, and ☞ he prophesyed in the mydde of ꝑ house. And Dauid played with hys hande lyke as at other tymes, and there was a tauelyng in Sauls hande. And Saul toke the tauelyng, & sayde: I wyll naple Dauid to the wall with it. And Dauid auoyded oute of hys presence two tymes. And Saul was afeard of Dauid, because ꝑ Lord was with hym, & was departed frō Saul. Therfore Saul put him from hym, and made him ☞ a captayne ouer a thousand, and ☞ he went out & in before ꝑ people. And Dauid behaued him selfe wysely in all his wayes, & the Lord D was with him. Wherfore when Saul saw ꝑ he was so excedynge wyse, he was afrayd of him. But all Jsrael and Juda loued Dauid, because he went out and in before them. And Saul sayde to Dauid. Beholde, my eldest daughter Merob, her I wyll geue ꝑ to wyfe. Only playe the man with me, and fyght the Lordes batelles. For Saul thought: myne hande shall not be vpon hym, but the hand of ꝑ Philistines. And Dauid answered Saul: what am I? and what is my lyfe or the kynred of my father in Jsrael, that I shulde be sonne in lawe to the kynge? howbeit when E the tyme was come ꝑ Merob Sauls daughter shulde haue bene geuē to Dauid, she was gruen vnto Adriel a Meholathite, to wyfe. howbeit, Michol Sauls daughter loued Dauid. And they shewed Saul: & the thynge displeased him not. And Saul sayde: I wyll geue hym her ꝑ she maye be a snare to hym, & that the hande of the Philistines maye be agaynst him. Wherfore Saul sayde to Dauid: thou shalt this daye be my sonne in lawe in the other daughter. And Saul commanded hys seruauntes, to comē wyth Dauid secretlye & to saye: Beholde the kyng hath a fauoure to the, and all his seruauntes loue the, be nowe therfore the kynges sonne in lawe.

And Sauls seruauntes spake those wordes in the eares of Dauid. And Dauid sayde: F semeth it to you a lyght thynge to be a kynges sonne in lawe: I am a poore man and of smalle reputaciō. And the seruaūtes brought Saul worde agayne, sayinge: of this maner spake Dauid. And Saul sayd: this wise shal ye saye to Dauid: the kynge carreth for no nother dowrye, but for an hundred foreskynnes of the Philistines, to be auenged of the kynges enemyes. But Saul thought to make Dauid fall into the hādes of the Philistines. And when hys seruaūtes tolde Dauid these wordes, it pleased Dauid well to be the kynges sonne in lawe. And ☞ or ꝑ dayes were ☞ G erpyred, Dauid arose with his men, and wēt & slue of the Philistines, two hundred men, and Dauid brought theyr foreskynnes, and satisfyed the kynge therof, to be hys sonne in lawe. * Wherfore Saul gaue hym Michol * ij. Regum. iij. c. hys daughter to wyfe. And Saul sawe and vnderstode, howe that the Lorde was with Dauid, and that Michol his daughter loued hym, and he was the moare afrayed of Dauid, and Saul became alwaye Dauids enemie. The lordes of ꝑ Philistines vsed ☞ to ☞ go furth. And it forturned ꝑ whan they went furth, Dauid behaued hym selfe wyselier thē all the seruauntes of Saul: so that his name was moche set by.

¶ The. xix. Chapter.

¶ Saul commaundeth to slee Dauid. Michol hys wyfe sauyth hym.

SAul spake to Jonathas hys sonne, A and to all hys seruaūtes, that they shulde kyll Dauid. * But Jonathas Sauls sonne had a greate fauoure to Dauid, and Jonathas tolde Dauid sayinge: Saul my father goeth aboute to slaye the. Nowe therfore take hede to thy selfe vntyll the morynynge, and abyde in some secret place, and hyde thy selfe. And I wyll go oute, and stande by my father in the felde where thou art, and wyll comen wyth my father of the, and whatsoeuer I se, I wyll tell the.

And Jonathas spake good of Dauid vnto Saul hys father, and sayde vnto hym: let not the kynge synne agaynst hys seruaunt Dauid, for he hath not synned agaynst the, and hys workes haue bene to the ward very good. For he dyd * ☞ put hys lyfe in hys D hande, and slue the Philistine, and the Lorde brought to passe a greate health for all Jsrael. Thou sawest it, and thou reioysedest, wherfore then wilt thou synne against innocēt bloude, and slaye Dauid without a cause? And Saul harkened vnto the voyce of B Jonathas,

Jonathas, and swore: as truly as the Lorde lyueth, he shall not dye. And Jonathas called Dauid, and shewed hym all those wordes, & brought Dauid to Saul. And he was in his presens as in tymes past.

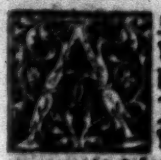
And the warre began agayne, and Dauid went out and fought wyth the Philistines, and slue them with a great slaughter, & they fledde frō him. And the euell spyrete sent of the Lorde was vpō Saul, as he sat in hys house hauinge a Jauelinge in his hāde, and Dauid played with his hande. And Saul entended to nayle Dauid to the walle with the Jauelynge. But he ryd hym selfe out of Sauls presens, as he smote the speare (with a dagne stroke) into ꝑ walle. And Dauid fledde & was saued the same nyght. Saul also sent messengers vnto Dauids house, to watch him, and to slaye him in ꝑ mornynge. And Michol Dauids wyfe tolde it him, sayinge: If thou saue not thy selfe this night, to morowe ꝑ wilt be slayne. And so * Michol lett Dauid downe thorowe a wyndowe, and he wēt, & fled, and was saued. And then she toke an Jmage and layed it in the bed, and put a pyllowe stuffed with goates heare vnder the heed of it, and couered it with a clothe. And whē Saul sent messengers to fetche Dauid, she sayde, he is sycke. And Saul sent the messengers agayne to se Dauid, sayinge: bringe him to me, bed & all, ꝑ I maye slaye him. And when ꝑ messengers were come in: Beholde, there laye an ymage in the bed, with a pyllowe of goates heare vnder the heed of it. And Saul sayde vnto Michol: why hast thou mocked me so, and sent awaye myne enemy that he is escaped? Michol answered Saul. For he sayde vnto me, let me go, or elles I wyll kyll the. And so Dauid fledde, and escaped, & came to Samuel to Rama, tolde hym all that Saul had done to him. And he and Samuel went, & dwelt in ☞ Naioth.

D And one tolde Saul, sayinge: Beholde, Dauid is at Naioth in Rama. And Saul sent messengers to fett Dauid. And when ☞ they sawe a companye ☞ of prophetes prophesyenge, & Samuel stādynge fast by thē, the spyrete of God fell vpō the messengers of Saul, and they prophesyed to. And when it was tolde Saul, he sent other messengers, & they prophesyed lyke wyse. And Saul sent messengers yet agayne the thyrde tyme, and they prophesyed also. Then wēt he hym selfe to Rama, & came to a great well that is in Sechu, & he asked and sayde: where are Samuel and Dauid? And one sayde: Beholde, they be at Naioth in Rama, & he went thyther, euē to Naioth in Rama, and the spyrete of God came vpon him also, & he went prophesyinge, vntyll he came to Naioth in Rama. And he ☞ stripte of his clothes, & prophesyed before Samuel in lyke maner, and ☞ fell naked all that daye & all that nyght. ☜

* And therof it is, that they saye: is Saul also amonge the prophetes? *1.Re.19.c.

¶ The.xx. Chapter.

¶ Dauid complayneth vnto Jonathas.



ND Dauid fled from Naioth which is in Rama, came, & sayde before Jonathas. What haue I done? wherin am I faultie? what is the synne that I haue committed before thy father, that he seketh my lyfe? he sayde vnto him: God forbyd, ꝑ thou shalt not dye. Beholde, my father will do nothynge ether great or small, but that he will shewe it me. And howe shulde my father hyde thys thynge from me? he wyll not do it. And Dauid swore againe, and sayde, thy father knoweth that I haue founde ☞ grace ☜ in thyne eyes, and therfore he sayeth: Jonathas shall not knowe it, leste he be sorye. And in very dede, euen as truly as the Lorde lyueth, and as truly as thy soule lyueth, there is but a steppe betwene me and deeth. Then sayde Jonathas vnto Dauid: whatsoeuer thy soule desyreth that I wyll do vnto the. And Dauid sayde vnto Jonathas: Beholde to morowe is the begynnynge ☞ of the moneth, and I shulde sytt wt the kynge at meate. But let me go, that I maye hyde my selfe in the feldes vnto the thyrde daye at euen. If thy father speake of me, then saye, Dauid asked leaue of me, that he myght go to Bethlehem to his awne cytie, for there is holden a yerely feast for all ꝑ kynred. And yf he saye: it is well done, then thy seruaunt shall haue peace. But and yf he be angrye, then be sure that wyckednesse is vtterlye concluded of hym. And then thou shalt shewe mercye vnto thy seruaunt * for thou hast made wyth me thy seruaunt a bonde in the Lorde. Notwithstandynge, yf there be in me any trespace, then sleye me thy selfe, and bringe me not to thy father. *1.Re.xvij.d. and.xxij.c.

And Jonathas answered, God kepe that from ꝑ (neyther is it possyble to come to passe.) For yf I knowe, that wyckednesse were concluded of my father, to come vpon the, thynkest thou that I shulde not tell it the? Then sayde Dauid, who shall tell me, yf thy father answere cruelly? And Jonathas sayd vnto Dauid, come and lett vs go out into ꝑ felde. And they went out both of them into the felde.

And Jonathas sayde vnto Dauid: ¶ The Lorde God of Jsrael loke on it, when I haue groped my fathers mynde, one tyme or other within this three dayes, yf it stande well with Dauid. If I then sende not vnto the & shewe it the, the Lord do so and so vnto Jonathas. But yf my father haue any pleasure to do ꝑ euell, I wyll shewe the also, and sende the awaye that thou mayst go in peace. And the Lorde be wyth the, as he hath bene with my father.

father. And thou shalt perfourme vnto me the
mercy of the Lorde, not onely whyle I lyue
but euen whē I am deed, and plucke not thy
mercy awaye from my house for euer:
No not when the Lorde hath destroyed the
enemyes of Dauid, euery one from the face
of the erth.

And so Jonathas made a bonde with the
house of Dauid, desyringe ꝑ the Lord shulde
seke it out by the hādes of Dauids enemyes
(yf it were broke.) And vō other wordes dyd
Jonathas sweare vnto Dauid, because he lo-
ued him. For he loued hi, as his awne soule.

D Then sayde Jonathas to Dauid: to-
morowe is the firste daye of the mone, And thou
shalt be missed, because the place where thou
wast wont to sytt, shall be emptye. Therfore
this daye thre dayes come downe I anye wyse
vnto the place where thou dyddest hyde thy
selfe, and whan the busynes was in hande:
euen by ꝑ stone Esell. And I wyll shote thre
arowes by the one syde therof, as though I
shott the at a marke, & will sende a lad, and
byd hym go seke the arowes. And yf I saye
vnto the lad: se, the arowes are on thys syde
the, bringe them: then come ꝑ: for it is peace,
& no hurte, as sure as the Lorde lyueth. But
and yf I saye vnto the lad, beholde, the aro-
wes are be yonde the, then go (in peace) for ꝑ
Lord hath sent ꝑ awaye. And as touchynge
this which thou and I haue spoken: beholde
the Lorde be betwene the & me for euer.
And so Dauid hyd him selfe in the felde. And
when the newe mone was come, the kynge
E sat him downe to eate meate. And the kynge
sat him downe after the olde maner, in hys
seate by the wall. And Jonathas arose and
Abner sate by Sauls syde, & Dauids place
was emptye. Neuertheles, Saul sayde no-
thinge at all that daye. For he thought: some
thynge hath chaunced him ꝑ he is not cleane.
But on the morowe which was the seconde
daye of ꝑ newe mone, it happened that Da-
uids place was emptye agayne. And Saul
sayde vnto Jonathas his sone. Wherfore cō-
meth not ꝑ sonne of Jsai to meate, nether ye-
sterdaye nor to daye? And Jonathas answe-
red vnto Saul. Dauid asked lycence of me, to
go to Bethleē, for he sayde: let me go I praye
the for oure kynred bothe holde an offeringe
in the cytie, and my brother hath sent for me.
And therfore yf I haue foūde fauoure in thy-
ne eyes, lett me go, and se my brethren. This
F is the cause, that he cōmeth not vnto the kyn-
ges table. Then was Saul angrye with Jo
nathas, & sayde vnto him: Thou wycked re-
bell, do not I knowe, ꝑ thou hast chosen the
sonne of Jsai vnto thyne awne rebuke, & vn-
to the rebuke & shame of thy mother? For as
longe as the sonne of Jsai lyueth vpon the
erth, thou shalt not be stablished, nor yet thy
kingdome, wherfore now sende and fett him
vnto me, * for he is the chylde of deeth. *1. Reg. 20.
6. Reg. 14.

And Jonathas answered vnto Saul his
father, and sayde to him. Wherfore shulde he
dye: what hath he done? And Saul lyfte vp
a speare to hyt him, wherby Jonathas wyst
well, ꝑ it was vtterlye determined of his fa-
ther, to slaye Dauid. And so Jonathas arose
frō the table in a greate anger, & dyd eate no
meate the seconde daye of ꝑ moneth, for he was
sory for Dauid, because hys father had done
him shame. On ꝑ nexte morning, Jonathas
wēt out into the felde, at the tyme apoynted
with Dauid, & a lytle ladd with him. And he
sayde vnto his boye: runne & seke out myne
arowes whych I shote. And as the boye ran
he shot an arowe beyonde him. And when ꝑ
lad was come to ꝑ place whether Jonathas G
had shot the arowe, Jonathas cryed after ꝑ
lad, and sayde: Is not the arowe beyonde
the? And Jonathas cried after ꝑ lad agayne:
make spede, and stande not styll. And Jona-
thas lad gathered vp the arowes, & came to
his master. But the lad wist nothinge of the
matter. Onely Jonathas and Dauid wist it.
And Jonathas gaue his weapōs vnto ꝑ lad
that was with him, & sayde vnto him: go &
carye them to the towne. And as sone as the
lad was gone, Dauid arose out of a place ꝑ
was toward the south, and fell on hys face
to the grounde, and worshipped thre tymes.
And they kissed ether other, & wept together
so lōge, tyll Dauid exceaded in weping. And
Jonathas sayde to Dauid: go in peace. And
ꝑ thynges which we haue sworne both of vs
in the name of the Lorde, sayinge: ꝑ Lorde be
betwene ꝑ & me, & betwene thy sede & myne,
let thē stonde for euer. And he arose, & depar-
ted. And Jonathas went into the towne.

¶ The. xxj. Chapter.

¶ Dauid fleeth into Nob to Ahimelech the preast, and getteth of hym the shewe breade to satisfye his hunger. After warde he fleeth to kynge Achis, and there fayneth hym selfe to be mad.

A Then came Dauid to Nob to Ahi-
melech the preast: And Ahimelech
was astonyed at the sodayne cō-
mynge of Dauid, & sayd vnto him:
Why art thou alone, & no man wt
ꝑ? And Dauid sayde to Ahimelech ꝑ preaste:
the kynge hath commaunded me to do a cer-
teyn thynge, and hath sayde vnto me, let no
man knowe where aboute I sende the, and
what I haue commaunded the to do. And I
haue appoynted my seruaūtes, to soche and
soche places. Nowe therfore yf ꝑ hast ought
vnder thyne hande * geue me fyue loues of *1. Reg. 21.b.
Iudi. 18.b.
breade, or what cometh to hande.

And the preast answered Dauid, and say-
de: there is no comen bread vnder myne hā-
de, but here is halowed bread, yf the youngs
men haue kepte them selues from vncleā-
ne thynges especiallye wemen. Dauid an-
swered the preaste, and sayde vnto hym: B

of a truth wemen hath bene locked vp from vs about a thre dayes. when I came out, & the vesselles of the young men were holy. How be it this waye is vnpure, and how much more shal there be holynes in the vessell. * And so the preast gaue hi halowed bred, for there was no nother bred there, saue the shewebreds, that were take from before the Lorde, to put fresshe bred there, the daye that it was taken awaye.

And ther was there the same daye a certe man of the seruauntes of Saul abydyng before the Lorde, named Doeg an Edomite, the chefest of Sauls hearde men.

And Dauid sayd vnto Ahimelech: is not here vnder thyne hãde other speare or swerde? for I haue nether brought my swerde nor my harnesse with me, because the kynge busines required haste. And the preast sayd: the swerde of Goliath the Philistine whome thou slouest in ỹ Oche valley, beholde, it is here wrapt in a cloth behynd the Ephod. If thou wilt take that, take it, for there is no nother saue that here. And Dauid sayd: there is none to that, gene it me.

And Dauid arose and fled the same daye from the presence of Saul, & wẽt to Achis the kyng of Geth. And the seruauntes of Achis sayd of him: is not this Dauid the kyng of the lande? dyd they not syng vnto him, in daunses saying * Saul hath slayne his thousand, & Dauid his ten thousãd? And Dauid put those wordes into his hearte, & was sore afrayed of Achis the kyng of Geth. And he chaunged his speche before them, & fayned him selfe madd in their handes, & scrabled on the dores of the gate, and let his spittel fall downe vpon his beard. Then sayde Achis vnto his seruaũte: Loo, ye se ỹ this man is beside hym selfe, wherfore then haue ye brought hym to me? Haue I nede of madd mẽ that ye haue brought this felow to playe the mad mã in my presence? Shall he come into my howse?

The. xxii. Chapter.

Doeg betrayeth Dauid. Ahimelech is accused of treason and slayne. & lxxxv. preastes mo with him because they receaued Dauid. Nob is destroyed of Saul, Abiathar fleeth to Dauid.

Dauid therfore departed thence, and escaped, and came vnto the caue Odollam. When his brethren also ãd all his fathers house heard it, they went downe thither to hym. And there gathered vnto him all men that were in combraunce, and in dett, and troubled in their mindes, & he became a captayne ouer them And there were with hym vpon a foure hundred men. And Dauid went thence to Mizpa in the lande of Moab, and sayde vnto the kyng of Moab: Let my father & my mother (I praye the) come forth vnto you, tyll I knowe what God will do for me. And he brought them before the kig of Moab. And they dwelt wt hi all the while that Dauid kepte him selfe i hold. And the prophet Gad sayde vnto Dauid: abide not in holde, but departe and go into the lãd of Juda. Then Dauid departed and came into the forest Hareth. And Saul heard ỹ Dauid was come abrode, and also the mẽ that were wyth hym. And Saul satt in Gibea vnder a tree in Rama, hauyng hys speare in his hand, & all his men stode about hym And Saul sayde vnto his seruauntes that stode about hi. Heare I praye you ye sonnes of Jemini: will the sone of Jsai gene euery one of you feldes and vineardes, & make you all captaynes ouer thoulãdes & ouer hundredes? that ye haue also cõspired agaynst me, and there is none that telleth it me in myne eare. * And where as my sonne hath made a bonde wt the sonne of Jsai, ther is none of you that mourneth for me, or sheweth it in myne eare: beholde, my sõne hath stered vp my seruaũt to lye awayte agaynst me thys same daye.

Then answered Doeg the Edomite which also stode by the seruauntes of Saul, and sayde: Jsaw the sonne of Jsai, whẽ he cam to Nob, to Ahimelech the sonne of Ahitob, which asked councell of the Lorde for hym & gaue hym vitayles, & the swerde of Goliath the Philistine also. Then the kynge sent & called for Ahimelech ỹ preast ỹ sonne of Ahitob, & all his fathers house: that is to saye, the preastes that were in Nob. And they cam all to the kyng. And Saul sayde: heare now ỹ sonne of Ahitob. He answered: here I am, my Lorde. And Saul sayde vnto hym: why haue ye conspired agaynst me, ỹ & the sonne of Jsai, in ỹ thou halt geuen him vitaile, & a swerde, and hast asked councell of God for hi, that he shuld aryse agaynst me, & lye awayte for me this daye? Ahimelech answered the king & sayd who is so faithfull amõg all thy seruaũtes as Dauid, & therto the kinges sõne in law, & goeth at thy bydding, & is had in honoure in thyne house? haue I this daye begõne first to aske cõcell of God for hi. That be farre frõ me: yf I had knowen it, lett not ỹ kyng put soch a thyng vnto his seruaũt, in all ỹ house of my father. For thy seruaunt knew nothig of all this, ether lesse or moare. The king sayde: thou shalt surely dye Ahimelech, thou and all thy fathers house And the king sayde vnto the fote men that stode about him: turne, & sley the preastes of the Lord, both because their hãd is with Dauid, & because they knewe when Dauid fled, & shewed it not to me. But ỹ seruaũtes of

tes of the kyng wolde not moue their han-
des,to fall vpon the preastes of the Lorde.
And the kyng sayde to Doeg: turne thou,
and fall vpon the preastes. And Doeg the
Edomite turned,and ranne vpon the prea-
stes,and slue that same daye foure skore &
fyue persones,þ dyd weare a lynnē Ephod.
And Nob the cytie of the preastes smote
he wyth the edge of the swerde,both men &
wemen,childzen and sucklynges, oxen and
asses and shepe.

And one of the sonnes of Ahimelech the
sonne of Ahitob (named Abiathar) esca-
ped & fled to Dauid. And Abiathar shewed
Dauid,how that Saul had slayne the lor-
des preastes. And Dauid sayde vnto Abia
thar: I wist it the same daye, whan Doeg
the Edomite was there, that he wolde tell
Saul. And I am cause of the deeth of all þ
soules of thy fathers house. Abide thou w̄
me,and feare not: For yf anye mā seke my
soule,he shall seke thyne also, w̄ me thou
shalt be in sauegard.

¶The.xxiii.Chapter.

¶Dauid fleeth into the wilderney of ziph.

¶ Then they told Dauid sayīg: Behold
the Philistines fight agaynst keilah,
and spoyle the barnes.

Therfore Dauid asked the Lorde adup-
se,saying:shall I goo and smyte these Phi:
listines? And the Lorde answered vnto
Dauid:go and smyte the Philistines, and
saue keilah. And Dauids men þ were with
him,sayd vnto him:se, we be afrayed here
in Juda: how much more then yf we come
to keila agaynst the host of the Philistyn-
nes? Then Dauid asked þ Lorde agayne.
And the Lord answered him and sayde: A-
ryse,& go downe to keila, for I will delyv-
uer the Philistines in to thyne hande.
And so Dauid and his men went to keila,
and fought with the Philistynes,& droue
awaye their cattell,and smote them with a
great slaughter. And so Dauid saued the
enhabiters of keila. And it chaunced,when
¶ Abiathar the sonne of Ahimelech fled to
Dauid to keila,that he brought an Ephod
with him in his hande.

And it was tolde Saul,that Dauid was
come to keila. And Saul sayde: God hath
delyuered hi into myne hād. For he is shut
in now þ he is come into a towne that hath
gates & barres. And Saul called all þ peo-
ple together to warre, for to go downe to
keila,and to besege Dauid & his men. And
Dauid hauig knowlege that Saul imagi-
ned myschef agaīst him,sayd,to Abiathar
þ preast: * Bryng the Ephod. Then sayde *1.sa.xxx.d
Dauid: O Lord God of Israel,thi seruaūt
hath heard,þ Saul is about to come agaīst
keila to destroye þ cytie for my sake: Wyll
the men of keyla delyuer me into hys han-
de? And will Saul come downe, as thy ser
uaunt hath heard saye? O Lord God of Is
rael,tell they seruaūt. And the Lorde say-
de: he will come downe. Then sayd Dauid:
will the men of keila delyuer me and þ men
that are with me into the hand of Saul? &
the Lord sayde: they will betraye you.

Then dauid & his men which were vpon
a syre hūdred,arose & departed out of keila
& wēt whether they could. And it was told
Saul,that Dauid was fled from keila, &
he let the iourney a lone. Dauid abode i the
wildernesse in strōg holdes, & remayned in
a moūtayne in the wildernesse of ziph. And
Saul sought hi euery daye,but God dely- ¶
uered him not into his hād. And Dauid saw
þ Saul was come out,to seke his life. And
Dauid was in the wyldernesse of ziph in a
thickett. And Jonathas Sauls sōne aro-
se, & went to Dauid in to the thicket, & cō-
forted his hand in God,& sayde vnto hym:
feare not, for the hand of Saul my father
shall not fynd the,& thou shalt be kīg ouer
Israel,& I must be nexte vnto the. And that
both Saul my father know. And they ma- *1.sa.xxiii.i
de abonde both of them togeather before and.xx.b.
the Lorde. And Dauid taryed styll in the
thickett,and Jonathas went to his house.
Then came þ ziphites to Saul, to Gibea,
saying: Doth not Dauid hyde hi selfe fast
by vs in strōg holdes,in a thyckett that is
by þ hyll of Hachila,on the ryght syde of þ
wildernesse? Now therfore kyng,þ mayest
come downe according to all the lust of thy
soule: come downe, & oure parte shalbe to
delyuer hym into the kynges hande. And
Saul sayde: Blessed are ye in the Lord: for
ye haue cōpassion on me. Go I praye you,&
ordre the matter well,know & se his haun-
te,where hys fote hath bene, and who hath
sene him there: for it is tolde me, that he is
very subtel,& worketh craftely. Se therfo-
re,& know all þ lourkyng places, where he D
hideth him selfe, and come ye agayne to me
with the certentye,& I will go wyth you.
And yf he be in the lād, I will serche hi out
thorow out all the thousandes of Juda.

And they arose, and went to ziph before
Saul. But Dauid and his men were in the
wildernesse of Maon,in the playne þ is,on
the rigbt

the ryght hand of Jesimon. Saul also and his men wente to seke: and they tolde Dauid. Wherfore he went vnto a Roche, and abode in the wildernesse of Maō. And whē Saul heard that, he folowed after Dauid in the wildernesse of Maon. And Saul & his men went on the one syde of the mountayne, & Dauid & his men on the other syde. And Dauid toke thought, how to get frō Saul. For Saul & his mē cōpased Dauid & his men, rounde about, to take them.

But there cam a messēger to Saul, sayig Haist the, & come, for the Philistines are come into the lād. Wherfore, Saul returned from persecuting Dauid, & went agaynst the Philistines. And therfore is it, þ they called the place: The rock of separacion. And Dauid went thence, & dwelt in strong holdes at Engadi.

¶ The.xxiiii. Chapter.

¶ Dauid fleeth into Engadi and there hydeth hym in a caue. Saul commeth in thither to do hys easement.

1 When Saul was come agayne from folowig after the Philistines, it fortuned, that there were, which told hī saying: beholde, Dauid is in þ wildernesse of Engadi. Then Saul toke thre thousād chosen men out of all Israel, and went to seke Dauid and his mē in the heigth of the Rockes, where wilde gootes remayne.

2 And he cam to the flockes of shepe in the waye. And Saul went in to a caue ☞ to couer his fete. And Dauid and hys mē remayned in the inward partes of the caue. 3 And the men of Dauid sayd vnto him: se, þ daye is come, of which the Lorde sayde vnto the: Beholde: I will delyuer thyne enemyes into thyne hād, & þ shalt do to him as it shall seme good in thy syght. Then Dauid arose and cutt of a lappe of Sauls garment priuelye. 4 And immediatly ☞ Dauids hert smote hym because he had cutt of a lapp of Sauls garment. 5 And he sayde vnto his men: the Lorde kepe me frō doing that thig vnto my master þ Lords anoynted, to laye mine hande vpō hym, seyng he is the anoynted of the Lorde. 6 (For as truly as the Lord liueth, excepte the Lorde smyte him, or excepte his daye come, or yf he go not downe to warre and perisher the Lorde be mercifull vnto me, that I laye not my hād vpon the Lorder anoynted.) And so Dauid kept of hys seruauntes with these wordes, and suffred them not to ryse agaynst Saul.

But Saul rose vp out of the caue & went awaye, Dauid also arose and went out of of the caue, and cryed after Saul, saying: My Lorde kyng. And when Saul loked behynde hym. Dauid stowped to the erth, and bowed him self, & sayd to Saul: wherfore geuest thou an eare to mennes wordes that saye, Dauid seketh euell agaynst the? 7 Beholde, this daye thyne eyes haue sene how that the Lord had delyuered the thys daye into myne hand in the caue. And some bad me kyll the, but I had compassion on the, and sayde: I will not laye my handes on my master, for he is the Lordes anoynted. 8 And moreouer, my father, behold, & se yet the lapp of thy garment in my hand: in as moch as I kylled the not, when I cutt of þ lapp of thy garment. Understande therfore & se, þ there is nether euell nor wickednesse in me, and that I haue not synned agaynst the. And yet thou huntest after my soule to take it. 9 The Lord be iudge betwene the and me, and the Lord auenge me of the. But myne hand be not vpon the. 10 Accordyng as the olde prouerbe sayeth: wyckednesse proceadeth from the wycked: But myne hande be not vpon the. After whom is the kyng of Israel come out? After whō dost thou moue persecutiō? after ☞ a deed dogg, and after a flee. 11 The Lorde be iudge, and iudge betwene the and me, & se & pleate my cause, and auēge me of thyne hande. 12 When Dauid had made an ende of speakig these wordes to Saul, Saul sayde * is this thy voyce my sone Dauid? and Saul lyfte vp his voyce, and wepte, and sayde to Dauid: thou art ryghteouser then I, for thou hast rewarded me with good, where as I haue rewarded the wyth euell. 13 And thou hast shewed thys daye, how that thou hast dealt louyngly wyth me, for as moche as whē the Lorde had locked me in thyne hādes, þ kylledst me not. 14 For who shall finde his enemye, & lett him depart in to a good waye? Wherfore the Lord reward þ with good, for that thou hast done vnto me this daye. 15 And now beholde, I wote well that thou shalt be kyng, and that the kingdom of Israel shalbe stablysshed in thyne hāde. 16 Swere now therfore vnto me by the Lord that thou shalt not destroye my seade after me, & that thou shalt not put my name out of my fathers house. 17 And Dauid ☞ sware vnto Saul, and Saul wēt home. But Dauid and his men gatt thē vp vnto an hold.

D * 1.re.xxvi.c

¶ The.xxv. Chapter.

¶ Samuel dyeth. Dauid fleeth into the wyldernesse of Pharan.

1 And * Samuel dyed, and all the Israelites geathered togeather and lamented hym, and burped hym in his owne house at Rama.

A * 1.re.xxviii.a.

And Dauid arose, and gat hym to þ wildernesse of Pharan. And there was a man in Maon whose possession was in Carmel, and the man was exceadyng myghtie, and had thre thousād shepe & a thousād gootes. And he was sheryng his shepe in Carmell. 2 The name of the man was Nabal, and the name of his wyfe was Abigail, and she was a woman of a singuler wisdome and

bewtifull. But the man was churlysshe, ād of shrewde condicions, and was of the kynred of Caleb. And Dauid heard in the wilderneſſe, ꝓ Nabal dyd shere hys shepe. And
25 Dauid sent out ten young men, and sayde vnto them: get you vp to Carmel, and go to Nabal, and grete hym in my name. And thus shal ye saye: peace be to ꝓ, peace be to thyne house, & peace be vnto all that thou hast. Beholde, I haue heard saye, ꝓ ꝓ hast sherers. Now, thy sheperdes were with vs
c.a (in the wilderneſſe,) and we dyd thē no spyte,
b.a nether was there ought c.a (of the flocke) mysling vnto them, all the whyle they were in Carmel: aske thy laddes, & they will shew the. Wherfore let these young men fynde fauor in thine eyes (for we come in a good
* 1.reg.vii.a ceason) and* geue I praye the whatsoeuer commeth to thyne hande, vnto thy seruaūtes, and to thy sonne Dauid.

And whan Dauids poūgmen came, they tolde Nabal all those wordes in ꝓ name of Dauid, & thē helde theyr peace. And Nabal answered Dauids seruaūtes, & sayde: what is Dauid? & what is the sōne of Isai? there is plentye of seruauntes now a dayes, that breake awaye euery man from his master. Shal I thē take my breed, my water & my fleisshe, ꝓ I haue kylled for my sherers, & geue it vnto mē whō I wote not whēce they be? And so Dauids seruauntes turned their
C waye, and went agayne, and came and told him all those sayinges. And Dauid sayd vnto hys men: gyrde euery man hys swerde aboute him. And they gyrded euery mā his swerde aboute him, & Dauid was gyrded with his swerde. And there folowed Dauid vpon a foure hundred men, and two hundred abode by the stuffe. But one of the laddes tolde Abigail Nabals wyfe, saying: Beholde, Dauid sent messegers vnto oure master out of the wilderneſſe to salute him & he rayled on thē. And yet the men are very good vnto vs, & dyd vs no displeasure, nether missed we any thing, as long as we were conuersant with thē, when we were in the feldes. They were a wall of defence vnto vs both by nyght & daye, all the whyle we were with thē keping shepe. Now therfore, take hede, and se what ꝓ hast to do, for there is an occasion of euell geuen agaynst oure master and all his houshold, seyng: he
D is as a sonne of belial vngracious to speake to. Then Abigail made hast, & toke two hūdred loues, & two bottelles of wine, and fyue shepe readye dressed, and fyue measures of parched corne, and an hundred frayles of reasynges, and two hundred topmettes of fygges, and laded thē on asses, & sayde vnto her young mē: go ye before me. Beholde, I come after you. But she tolde her husbād Nabal nothing therof. And as she rode on her asse she came preuely downe ꝓ syde of the hyll, & beholde, Dauid and hys mē came downe agaynst her, & she met thē.

And Dauid sayde: in vayne haue I kept all that this felow hath in ꝓ wilderneſſe: so that nought was myssed of all ꝓ pertayned vnto hym. And he hath quite me euell for good. So and so do God vnto the enemyes of Dauid, yf I leaue of all that pertayne to him, by the dawnyng of the daye, any thig
m that pisseth agaynst the walle.

And when Abigail saw Dauid, she hasted & lyghted of her asse, and fell before Dauid on her face, and bowed her self to ꝓ ground and fell at his fete, and sayde: Let this vnhappie deade be counted myne, my Lorde, & let thine handmayde speake in thine audience, and heare the wordes of thy handemayde. Let not my Lorde c.a (the kyng) regard
n this vnthryftye mā Nabal: for as his name is, so is he: for Nabal is his name, & folie is wt hī. But I thine hādmayd saw not ꝓ young men of my Lorde whō ꝓ sendest.

Now therfore my Lorde, as sure as ꝓ lord lyueth, & as thy soule lyueth, ꝓ Lorde hath withholden the frō cōming to shede bloud, & withdrawn ꝓ thine hand frō bloude sheade Now, I praye God, ꝓ thine enemyes & they ꝓ entende to do my Lorde euel, may be as Nabal. And now this is the m blessyng
o which thyne hād mayde hath brought vnto my Lord: & lett it be geuen vnto ꝓ poūg men, that folow my Lorde. Forgeue the treſpace of thine handmayde, for the Lord will make my Lorde a sure house, because my Lord fyghteth ꝓ batayles of ꝓ Lorde, and there coulde none euel be founde in the in all thy dayes. And yf any man ryse to persecute the, & to seke thy soule, ꝓ soule of my Lorde shall be bound as m in ꝓ bōdell
p of ꝓ lyuing wt ꝓ Lord thy God. And ꝓ soules of thy enemyes shal God cast out, euen as out of the myddle of a slyng. And when ꝓ Lord shall haue done to my Lord all the good ꝓ he hath promised ꝓ, & shall haue made the ruler ouer Israel: then shall it be no decaye vnto the, ner discourage of herte vnto my Lorde, ꝓ thou hast not shedde bloud causelesse, ner auenged thy self,

But when the Lord shall haue dealt well with my Lorde, thē thynck on thyne handmayde. And Dauid sayd to Abigail: blessed
q be the Lorde God of Israel, which sent the this daye to mete me. Blessed is thy sayēg, & blessed art thou, which hast kept me thys daye from coming to shede bloud, and from auengyng my self with myne awne hand. For in very deade, as sure as ꝓ Lord God of Israel lyueth, which hath kept me backe from hurtyng the, excepte thou haddest hasted and met me, thinkest ꝓ, there had bene left vnto Nabal by the dawnyng of the

daye, a

daye, a piller agaynst the wall. And so Dauid receaued of her hād, that which she had brought him & sayd to her: go vp in peace to thyne house. Beholde, I haue herde thy voyce, and haue accepted thy persone.

And Abigail came to Nabal: and behold, he held a feast in his house, lyke the feest of a kyng, & Nabals herte was mery within hi, for he was very droncke. Wherfore she tolde him nothing, nether lytle nor moare, vntill ꝓ morow daye. But in ꝓ morynng, whē the wine was gone out of Naball, hys G wife tolde him these wordes, and his herte dyed within him, and he became as a stone & vpon a ten dayes after, the Lorde smote Nabal, ꝓ he dyed. And when Dauid heard that Nabal was deed, he sayde: Blessed be the Lorde that hath iudged the cause of my rebuke of the hād of Nabal, and hath kept his seruaunt from euell, and hath recōpensed the wickednesse of Nabal vpō his awne heed. And Dauid sent to comen w Abigail: to thyntēt to take her to his wife. And when the seruauntes of Dauid were come to Abigail to Carmel, they spake vnto her saying: Dauid sent vs vnto the, to take ꝓ to his wife. And she arose, & bowed her self on her face to the erth, and sayde: Beholde: let thy handmayde be a seruaunt, to washe the fete of the seruauntes of my Lord. And Abigail hasted, and arose, and gat her vp vpon an Asse, w fyue damoselles of hers ꝓ went at her fete, and she went after ꝓ messengers of Dauid, and became hys wife. Dauid also toke Ahinoam of Jezrahel, & they were both his wines. But Saul gaue
*ii.Reg.iii.c * Michol hys daughter Dauids wyfe to phalti ꝓ sōne of Lais which was of Galli.

¶ The. xxvi. Chapter.

¶ Saul sleapeth in his tent: and Dauid taketh awaye his spear and a cruse of water, that stode at his heed.

A The ziphites came vnto Saul to Gibea, saying: Doth not Dauid hyde hym self in the hill of Hachila which is before Jesimon? Saul arose, and went downe to the wyldernesse of ziph, hauyng three thousande chosen mē of Israel with hym, for to seke Dauid in the wildernesse of ziph. And Saul pitched in the hyll of Hachila which lyeth before Jesimon, by ꝓ waye side. But Dauid dwelt in ꝓ wildernesse. And he saw that Saul cam after hym into he wildernesse. Dauid therfore sent out spyes, & vnderstode, that Saul was come i very dede.

And Dauid arose and came to the place where Saul had pitched, & Dauid beheld the place, where Saul laye, and Abner the sōne of Ner which was his chefe captayne Saul laye within, & the people & the hooste rounde about him. Then answered Dauid and spake to Ahimelech the Hethite, & to Abisai the sonne of zaruia and brother to Joab, saying: who will go downe with me to Saul to the hoste? And Abisai saide: I will go downe with the. B

And so Dauid and Abisai came downe to ꝓ people by nyght. And beholde, Saul laye sleping within the hooste, & his speare stacke in the ground at his heed. But Abner & the people laye round about hym. Then sayde Abisai to Dauid: God hath deliuered thyne enemye into thyne hāde this daye. Now therfore, lett me smyte hym once with my speare to the erth, & I wyll not smyte hym the secōde tyme. And Dauid sayde to Abisai: destroye him not. For who can laye his hāde on the Lordes anoynted, & be gyltles? And Dauid sayde furthermore: as sure as the Lorde lyueth, the Lorde shall smyte hi or his daye shall come to dye, or he shall descende into battell, & there perishe. The Lord kepe me from laying myne hāde vpō the Lordes anoynted: But take thou now the speare that is at his heed, & the crewse of water, & let vs go. And so Dauid toke ꝓ speare & the crewse of water from Sauls heed, and they gatt them awaye, and no man sawe it or marked yt or awaked. For they were all a slepe, because the Lorde had sent a deade sleape vpon thē. Then Dauid went ouer to the other syde, and stode on the toppe of an hyll a farre off (a great space beyng betwene them) and Dauid cryed to the people, and to Abner the sonne of Ner, saying: Hearest thou not Abner? Abner answered, and sayde: What art thou that? crypest to the kīg? and Dauid sayd to Abner: art not thou a man: and who his lyke the in Israel? Wherfore thē hast thou not kept thy Lord the kyng? For there came one of the folke in, to destroy the kyng thy lord. It is not good that ꝓ hast done. As truly as the Lorde lyueth, * ye are worthy to dye, because ye haue not kepte youre master, the Lordes anoynted. And nowe se where the kynges speare is and the crewse of water, that was at his heed. *i.Reg.xv.f

And Saul knew Dauids voyce, & sayde * is this thy voyce my sōne Dauid? & Dauid sayd: it is my voyce, my Lord, O kyng And he sayde: wherfore doth my lord thus persecute his seruaunt? for what haue I done? or what euell is in myne hād? Now therfore let my Lord the kyng heare ꝓ wordes of his seruaūt. If ꝓ Lorde haue stered ꝓ vp agaynst me, let hi smell the sauoure of a sacrifice. But & yf they be ꝓ childzen of men, cursed are they before ꝓ lord. For they haue cast me out this daye frō abidyng i ꝓ enheritaūce of the Lord, saying: here, & go serue other gods. Now therfore let not my blood fall to the erth before the face of the lorde. For the kyng of Israell is come out to hūt *i.Reg.xxiiii.d D

a flee.as whan one doth hunt a partrege in the moũtaynes. Then sayde Saul: I haue synned.come agayn my sõne Dauid, for I will do ꝓ no moare harme,because my soule was precious in thyne eyes thys daye. Beholde, I haue played the fole,& haue erred exceedyngly. And Dauid answered and sayd: Behold,ꝓ kyngs speare, lett one of ꝓ young men come ouer,& fett it. The Lorde reward euery man accordyng to his ryght wesnesse,& layth: for ꝓ Lorde delyuered the into my hand thys daye, but I wolde not laye myne hand vpon ꝓ Lordes anoynted. And beholde,lyke as thy lyfe was moche set bye this daye in myne eyes: so be my lyfe set by in the eyes of the Lorde, that he delyuer me out of all tribulacion. Then Saul sayd to Dauid: Blessed art thou my sonne Dauid.for thou shalt be a doer and preuayle. And so Dauid went his waye, and Saul turned to his place agayne.

¶ The.xxvii.Chapter.

¶ Dauid fleeth to Achis kyng of Geth.

AND Dauid sayde in his hert: I shall perisshe one daye or other by the hand of Saul. Therfore is there nothing better for me, then to flee and saue my selfe in the land of the Philistines,and Saul shall cease & seke me nomore in all the coastes of Israel, & so shall I escape out of his hand. And Dauid arose, & he & ꝓ fyue hundred mẽ ꝓ were wt him went vnto Achis, ꝓ sonne of Maoch,king of Geth. And Dauid dwelt wt Achis at Geth,both he & his men,euery mã wt his household, & Dauid wt hys two wiues: Ahinoã ꝓ Jezrahelite, & Abigail Nabals wife of Carmell. And it was tolde Saul,ꝓ Dauid was fled to Geth, and he sought no moare for him. And Dauid sayd vnto Achis: If I haue now found grace in thine eyes,lett thẽ geue me a place in some towne i ꝓ feldes,ꝓ I maye dwell there. For why shulde thy seruaũt dwell i ꝓ head cytie of ꝓ kingdome wt ꝓ? Then Achis gaue hym Ziklag ꝓ same daye, for which cause Ziklag pertaineth vnto the kynges of Juda vnto thys daye. And ꝓ tyme that Dauid dwelt i ꝓ cõtreye of the Philistines,was foure monethes,and certayne dayes. And Dauid & his men wẽt vp,and ranne vpõ the Gesurites,the Gerzites & ꝓ Amalechites: For those nacions were frõ the begynnyng the enhabiters of the lande, as men go to Sur, vnto the lãde of Egypte. And Dauid smote the land,and left neither man ner woman alyue.and droue awaye the shepe,the oxen, the asses,camelles,and clothes,and returned,and came to Achis. And Achis sayde: where haue ye bene a ronig this daye? And Dauid answered: Toward ꝓ south of Juda,& towarde ꝓ south of the Jezrapelites, & towarde the south of the Jenites. And Dauid saued nether mã nor woman alyue ner suffred them to come to Geth, for feare (sayeth he) leste they shuld telle on vs saig so dyd Dauid & so wylbe his maner all the while he dwelleth in the cõtreye of the Philistines. And Achis beleued Dauid saying He abhorreth his people of Israel, & therfore he shalbe my seruaunt for euer.

¶ The.xxviii.Chapter.

¶ The Philistines moue warre agaynst Saul which seketh after an enchaunter.

AND it chaunced in those dayes, that the Philistines gathered their hoost together to warre, to fyght with Israel. And Achis sayde to Dauid: Be sure, thou shalt goo out with me to the battell,thou & the men ꝓ are with the. And Dauid sayde to Achis: then ꝓ shalt know, what thy seruaunt can do. And Achis sayde agayne to Dauid: Then I will make ꝓ keper of my heed for euer * Samuel was then deed,& all Israel had lamẽted hym, & buryed him i Rama his owne cytie.* And Saul hat put ꝓ wemẽ that had spyrites of prophesye,& ꝓ Sothsayers out of the lãd. And the Philistines gathered together, & came,& pitched in Sunem. And Saul gathered all Israel togeather, & they pitched in Giboa: And whẽ Saul saw the hoste of the Philistines,he was afrayed, & his hert was sore astonyed. And whan Saul asked councell of the Lorde, the Lorde answered hi not,nether by dreames,nor by Urim nor yet by prophetes. Thẽ sayd Saul vnto his seruauntes * seke me a woman that hath a spyrite of prophesye, ꝓ I maye go to her & aske of her. And hys seruauntes sayde to him: Beholde,there is a woman that hath a spyrite of prophesye at Endor.

And Saul chaunged him self, and put on other rayment, & then went he & two men with hym,and they came to the woman by nyght. And he sayde: prophesye vnto me by ꝓ spyrite, & brig me him vp whõ I shall name vnto the. And the womã sayde vnto hym: Beholde thou knowest what Saul hath done, how he hath destroyed ꝓ wemen that had prophesyig spyrites, & the Sorcerars out of the lãde. Wherfore then seketh thou an occasion agaynst my soule,that he maye kyll me? And Saul swar to her by the Lorde sayig: As suerly as ꝓ Lorde lyueth,there shall no harme chaũce ꝓ for this thyng. Thẽ sayd ꝓ womã: whõ shall I fetche vp vnto the? he answered: Brig me vp Samuel. Whẽ ꝓ woman saw Samuel,she cryed wt a lowde voyce, and spake to Saul saying: why hast thou disceaued me? for ꝓ art Saul. And ꝓ kyng sayde vnto her, be not afrayde: What seest thou? The womã sayd vnto Saul: I se goddes aseddig vp

out of

ont of the erth. He sayde vnto her agayne: what fallth is he of? She answered: there cometh vp an olde man w a mantell vpō hym. And Saul perceaued ꝑ it was ☞ Samuel & he stouped w his face to the grounde, & bowed hym selfe. And Samuel sayd to Saul: why hast thou vnquieted me, to make me be brought vp? Saul answered: I am sore encombred. For the Philystynes make warre agaynst me, & God is departed from me and answereth me no more, nether by ꝓphetes, nether by dreames. And therfore I haue called the, ꝑ thou mayest tell me, what I shall do. Then sayd Samuel: wherfore doest ꝑ aske of me, whyle ꝑ Lorde is gone from the, & is become thyne enemye? Truly ꝑ Lord hath done for hym selfe, euen as he spake ☞ by my hād. * For the Lorde hath rent the kingdome out of thyne hande, & geue it thy neyboure Dauid. Because thou obeyedst not ꝑ voyce of the Lord, nor executedst hys fearce wrath vpō the Amalekites, therfore hath ꝑ Lord done this vnto the this daye. And moreouer, the Lorde wyll delyuer Israel w the, into the hādes of the Philistines. * To morowe shalt thou and thy sonnes be with me, and the Lorde shall geue the hoste of Israel vnto the hādes of ꝑ Philistines. Then Saul fell streyght waye flatte on the erth a longe as he was, and was sore adread because of the wordes of Samuel.

☞ 1.Reg.xv.c.

* 1.xxviij.a.

And there was no strength in hym, for he had eate no bread all the daye and the nyght before. And the womā cam vnto Saul, and sawe that he was sore troubled, and sayde vnto hym: Se, thyne hādmayd hath obeyed thy voyce, & * ☞ haue put my soule in my hande, and haue harkened vnto thy wordes, which thou spakest vnto me. Nowe therfore harken thou also vnto ꝑ voyce of thyne hādmayd, and let me sett a morsell of bread before the, that thou mayest eate and gett the strength, & then go on thy iourneye. He refused, and sayde: I wyll not eate. But hys seruātes & the womā togeather cōpelled him, and he harkened vnto theyr voyce. And so he arose from the erth, and sat him on a bedd. The woman had a fat calfe in the house, and she hasted & kylled it, and toke flowre & kneded it, and dyd bake swete cakes therof, and brought thē before Saul and before his seruauntes. And whē they had eate, they stode vp, and went awaye the same nyght.

☞ 1.Reg.xxviij.a. 1.Reg.xxv.a. Pſal.cxvij.a.

¶ The.xxix. Chapter.

¶ Dauid goeth wyth kynge Achis to fyght agaynst Saul.

The Philistines were gathered togeather w all their armyes vnto Aphec: And ꝑ Israelites pitched in Ahin, which is i Jesrahel. And ꝑ Lordes of the Philistines wēt forth w the hūdreds & thousandes. But Dauid & his mē came behinde w Achis. Then sayde the Lords of the Philistines, what are yōder Ebrues? Achis sayd vnto ꝑ Lordes of ꝑ Philistines: Is not thys Dauid the seruaunt of Saul the kynge of Israel, whych hath bene wyth me these ☞ dayes or yeres? I haue founde no fault in hym, sence he fell vnto me vnto thys daye. And the Lordes of the Philistines were wroth wyth hym and sayde vnto hym: Make this felowe returne, that he maye go agayne to hys place whych thou hast appoynted hym: and let hym not go downe wyth vs to battell, lest in the battell he be an aduersarye to vs. For wherwyth coulde he better obtayne the fauoure of hys master, then wyth the heedes of these men? Is not thys Dauid, to whō they sange in daunses: * Saul slue hys thousande, and Dauid hys ten thousande? Then Achis called Dauid, and sayde vnto hym: As sure as the Lorde lyueth, thou hast bene honest, and good in my syght, whan thou wentest out & in wyth me in the hoost: neythet haue I founde euell with the, sence thou camest to me vnto thys daye: Neuerthelesse the Lordes of ꝑ Philistines fauoure the not: Wherfore now returne, & go in peace, that thou displeasest not the Lordes of the Philistynes. And Dauid sayde vnto Achis: And what haue I done? what hast thou founde in thy seruaūt, as lōg as I haue bene wyth the vnto thys daye, ꝑ I maye not go fyght against the enemyes of my Lorde the kynge?

☞ 25

* 1.xv.xviij.a. and.xxi.b.

Achis answered & sayd to Dauid: I know that thou art good, & art in my syght, as an Angell of God. Not wythstandinge the Lordes of the Philistynes haue sayde: Let hym not go vp w vs to battell. Wherfore nowe ryse vp early in ꝑ morninge w thy masters seruauntes that are come to the: and when ye be vp early (as sone as ye haue lyght) departe. And so Dauid and his mē rose vp early to departe in the morninge, & to returne into the land of the Philistines. And ꝑ Philistines went vp to Jezraell.

¶ The.xxx. Chapter.

¶ Dauid returnynge from kynge Achis fyndeth zikleg burnt.

But whan Dauid & hys men were come to zikleg the thirde daye, the Amalekites had rushed in vpon the south, and vpon zikleg, & had smytten zikleg, & burnt it w fyre, & had taken the wemē (ꝑ were therin) prysoners, both small & great: but slewe not a mā, saue carryed them w thē, & wēt theyr wayes. So Dauid and hys men came to the cytie: & beholde, it was burnt with fyre, & their wyues, theyr sonnes and their daughters were caryed awaye. Then Dauid and the people that was wyth hym, lyfte vp their voyces & wept, vntyll they could wepe no more. And Dauids two wiues were take prysoners al-

so: Ahinoam the Jezrahelite, and Abigail the wyfe of Nabal the Carmelite. And Dauid was in a sherwde combraūce: for the people entended to stone hym, because the herts of all the people were verred for theyr sonnes & theyr daughters.

But Dauid toke a good courage to hym
*i.Re.xviii.b. in the Lorde hys God & *sayde to Abiathar the preste Ahimelechs sonne: I pray the, bring me the Ephod. And Abiathar brought the Ephod to Dauid. And Dauid asked counsell at the Lorde, sayinge: shall I folowe after thys compayne? and shall I ouertake them? And he answered him: folow, for thou shalt ouertake them, and recouer the praye.

So Dauid and the fyue hundred men that
C were with hym, went & cam to the riuer Besor, where a part of them abode. But Dauid and foure hundred men folowed: For two hundred abode behinde, beynge to werye to go ouer the ryuer Besor. And they founde an Egyptian in the felde, and brought hym to
*Pro.xix.c. Dauid *and gaue hym bread to eate, & water to dryncke, & gaue hym a slewe fygges & two clouſters of reasings. And when he had eaten, hys spirite cam agayne to hym: for he had eaten, no bread nor dronke no water in thre dayes & thre nyghtes. And Dauid sayd vnto him: to whom belongest thou? & whence art thou? he sayd: I am a yonge mā of Egypte and seruaunt to an Amalekite: and my master left me behynde, because it is thre dayes agone, sith I fell sycke: we came a rouyng vpō the south of Chrethi, and against Juda, and towarde the south of Caleb. And we burnt Siklag wyth fyre. And Dauid sayde to hym: canst thou bringe me to this company? And he sayde: swere vnto me by God, that thou wylt neither kyll me, nor delyuer me into the handes of my master, and I will bringe the to the compayne. And whē he had brought hym thyther, beholde, they laye shattered abroade vpō the erth, eatynge & drinckynge, & daunsynge, because of the plenteous & great pray, that they had caried awaye out of the land of the Philistines, & out of the lāde of Juda.

And Dauid layd vpon thē from the euen,
C vntill the twylyght on the morow: so that there escaped not a man of them, saue foure hundred young men which rode awaye vpō camels, and fledd. And Dauid recouered all that the Amalekites had caried awaye, & Dauid rescued hys two wyues: so that ther was no person of them lacking, small or great, sonne or daughter, or of the spoile of all that they had take awaye, Dauid recouerd them all agayne. And Dauid toke all the shepe, & the oxen. And they drawe them before his catell, & sayd: this is Dauids pray. And Dauid came to the two hundred me, that were so werye for to folowe Dauid, whom they had made also to abyde at the ryuer Besor. And they cam to mete Dauid, & the people that were wyth him. And whē Dauid cam to the people, he sa-
F luted thē. Then answered all the wycked & the vnthryftes (of the men that went with Dauid) & sayde: because they went not with vs, therfore will we geue them none of the praye, that we haue recouered, But let euery man take hys wyfe and hys children: Those lett them cary awaye, and be walkynge.

Then sayde Dauid: ye shall not do so (my brethren) with that which the Lord hath geuen vs, & hath preserued vs, & delyuered the compayne that came agaynst vs, into oure handes. For who shuld herke vnto you in thys matter? * But as hys parte is that goeth downe & fyghteth, so shall his parte be, that tarieth by the stuffe, that it maye be parted alyke. And so from that daye forwarde: was that made a statute & lawe in Israel, vntyll thys daye. When Dauid therfore cam to Siklag he sent
*Josu.xxii. *(of the) of the praye vnto the elders of Juda
G and to hys frendes sayinge: se, there is a blessyng for you, of the spoyle of the enemyes of the Lorde. He sent to them of Bethel: to them of south Ramoth: to thē of Jathir: to them of Aroer: to them of Sephamoth: to them of Esthemoa: to them of Rachel: to them of the cyties of Jerahmeel: to them of the cyties of the kenites: to them of Horma: to them of Bozasan: to them of Athach: to thē that are in Hebrō, and in all places, wher Dauid and hys men were wont to haunt.

¶ The .xxxj. Chapter.

¶ Saul hyllieth him selfe, and hys children are slayne in the battell.

The * Philistines fought agaynst A
* i.Par.x.i. Israel and the men of Israel fledd awaye from the Philistines, & fell downe wounded in mount Gilboa. And the Philistynes preased sore vpon Saul & his sonnes, & slewe Jonathas, & Abinadab & Melchisua Sauls sonnes. And whē the battell went sore agaynst Saul, the archers with bowes founde hym, & he was sore afrayed of the archers. Then B
* Jud.ix.d. i.Par.x.a. sayd Saul vnto his harnesberer *draw out thy swerde, & thrust me thorowe therwyth, lest these vncircūcised come & thrust me thorowe and make a mockynge stocke of me. But hys harnesberer wolde not, for he was sore afrayed. And Saul toke a swerde, and fell vpon it. And whē his harnesberer sawe that Saul was deed, he fell lykewyse vpon his swerde, & dyed wyth hym. And so Saul dyed, & his thre sonnes, and his harnesberer, and all hys men that same daye togeather.

And when the men of Israel that were on
C that other syde of the valeye, & they of that other syde Jordan, heard, that the men of Israel were put to flight, and that Saul and hys sonnes were deed, they left the cytes, & tāne awaye and the Philistines cam, and dwelt in them.

*On the

*On the morowe when ꝑ Philistines were come to spoyle them that were slayne, they founde Saul and hys thre sonnes lyenge in mount Gilboa. And they cut of his heed, and stripped him out of his harnelle: & sent into the lande of the Philistines on euery syde, ꝑ they shulde publysshe it in the temple of their Idolles, and amonge the people. And they layed vp hys harnelle in the houle of Astharoth, but they hanged vp hys body on the wall of Bethlan. *When the enhabiters of Jabes in Gilead hearde therof, what the Philistines had done to Saul, they arose (as manye as were stronge men) and went all nyght and toke the body of Saul, and the bodyes of hys sonnes frō the wall of Bethsan, and came to Jabes, and *& burnt them there and toke their bones and buryed them vnder a tree at Jabes, and fasted seuen dayes.

¶ The ende of the fyrst boke of Samuel, otherwyse called the fyrst of the kynges

¶ The seconde Boke

of Samuel otherwyse called the seconde boke of the kynges.

¶ The fyrst Chapter.

¶ The lamentacion of Dauid for Saul & Jonathas.

After the deeth of Saul when Dauid was returned from the *slaughter of the Amalekites, and had bene two dayes in Ziklag: Beholde, there came a mā the thyrde daye out of the hoste from Saul, with his clothes rent and erth vpon hys heed. And when he came to Dauid, he fell to the erth and dyd obeysaūce. Dauid sayde vnto him: whence comest thou? he sayde vnto him: Out of the hoste of Israel am I escaped. And Dauid sayde vnto him. And what is chaūced? tell me. he sayde: the people is fled from the battell: and many of the people are ouerthrowen, and deed: and Saul & Jonathas his sonne are deed also.

And Dauid sayde vnto the younge man that tolde him these thynges: How knowest thou that Saul and Jonathas hys sonne be deed? The younge man that tolde him, answered: I came by chaunce to mount Gilboa: And beholde, Saul leaned vpon his speare. For the charettes and companyes of horsemen folowed harde after him. And whan he loked backe he sawe me, and called me. And I answered: here am I. And he sayde vnto me: what art thou? I answered hym: I am an Amalekite. He sayde vnto me agayne: Stonde vpō me, and slee me: For anguysshe is come vpon me, though my lyfe be yet all in me. And so I stode vpō hym, and slue him: for I was sure ꝑ he coulde not lyue, & after that he had fallen. And I toke the crowne ꝑ was vpon hys heed, and the Bracelet that was on hys arme, and haue brought them hyther vnto my Lorde.

Then Dauid toke holde on hys clothes, *and rent them, and so dyd all the men that were wt him And they mourned, and wepte, and fasted vntyll euen, for Saul and Jonathas his sonne, & for the people of the Lorde, and for the house of Israel, because they were ouerthrowen with the swerde. *ij. reg. iii. f. and. xiij. f.

And Dauid sayde vnto the younge man that brought him these tydinges. Whēre art thou? And he answered. I am the sonne of an alyaunt an Amalekite. And Dauid sayde vnto him: Howe is it ꝑ thou wast not afrayed, to laye thyne hande on the Lordes anoynted, to destroye hym? And Dauid called one of his younge men and sayde: Go to, and runne vpon him. And he smote hym: that he dyed: then sayde Dauid vnto him: thy bloude be vpon thyne awne heed. *For thyne awne mouth hath testyfied agaynst the sayinge: I haue slayne the Lordes anoynted. *Mat. xxvj. f. Lu. xxi. b.

And Dauid mourned with thys lamentacyon ouer Saul and ouer Jonathas hys sonne, and bad teache the chyldren of Israel the & vse of the bowe. And beholde, it is wrytten in the boke of the ryght wes. (And he sayde: Consyder, O Israel, these that be deed and wounded vpon thy hye hylles.) & O noble Israell, the woūded are slayne vpō thy hilles: Oh howe are the myghtie ouerthrowen. *Tell yt not in Gath, nor publishe it in ꝑ streates of Ashalon: lest the daughters of the Philistines reioyse, and lest the daughters of the vncircūcysed triumphe. Ye mountaynes of Gilboa, vpon you be nether dewe nor rayne, & not vpon these feldes of offerynges. For there ꝑ shilde of the myghtie is cast downe: ꝑ shylde of Saul, as though he had not bene anoynted with oyle. The bowe of Jonathas & the swerde of Saul turned neuer backe agayne emptie, from the bloude of the slayne, & from *xxxi. f.

the fatte of the myghtye warryoures.

Saul and Jonathas were louely & pleasaũt in their lyues, and in their deathes they were not deuided: They were swifter then Egles, and stronger then Lyons. Ye daughters of Israel, wepe ouer Saul, which clothed you in purple with pleasures, and hanged ornamentes of golde vpon your apparell. Howe were the myghtye slayne in battell? Jonathas is deed on ꝑ hye hylles. Woo is me for the (my brother Jonathas) verye kynde hast thou bene vnto me. Thy loue to me was wonderfull, passynge ꝑ loue of wemen. vp (As a mother loueth her onely childe, euen so did Jonathas loue the.) O howe are the myghtie ouerthrowen, and the wepons of warre destroyed!

¶ The second Chapter.

¶ Dauid is anoynted in Hebron. The battell of the seruauntes of Dauid, and Isboseth.

After thys it fortuned, that Dauid * asked councell at the Lorde, sayinge: shall I go vp into any of the cyties of Juda? And the Lorde sayde vnto hym: go. And Dauid sayde agayne: Whither shall I go? he answered: Unto Hebron. And so Dauid went thither with his two wyues, Ahinoam ꝑ Jesrahelite, & Abigail Nabals wyfe the Carmelite. And the men that were wyth him, dyd Dauid carye vp also, euery man with his housholde. And they dweit in the townes of Hebron. And the men of Juda came, and there they anoynted Dauid kynge, ouer the house of Juda. And they tolde Dauid sayinge: It is * the men of Jabes in Gilead ꝑ buryed Saul. And Dauid sent messengers vnto the men of Jabes in Gilead, and sayde vnto them: blessed are ye vnto the Lorde, that ye haue shewed soche kyndnesse vnto youre Lorde Saul, and haue buryed him. And nowe the Lorde shewe mercye & trueth vnto you. And I wyll do you also soche kyndnesse as ye haue done in thys thynge. Therfore nowe let youre handes be stronge, and playe ye the me: For your master Saul is deed. And they that are of the house of Juda, haue anoynted me kynge ouer them. But Abner the sonne of Ner that was captayne of Sauls host, toke Isboseth the sonne of Saul, and brought him to Mahanaim, and made hym kynge ouer Gilead, and ouer the Assurites, & ouer Jesrahel, Ephraim, Ben Jamin, and ouer all Israel. And Isboseth Sauls sonne was fourtye yere olde, when he began to raygne ouer Israel, and raygned two yere. But the house of Juda followed Dauid. * And the tyme which Dauid raygned in Hebrõ ouer the house of Juda, was. vij. yere and syxe monethes. And Abner the sonne of Ner and the seruauntes of Isboseth the sonne of Saul went out of Mahanaim, to Gibeon. And Joab the sonne of Zaruia and the seruauntes of Dauid went out, and mette them by the Pole of Gibeon. And they satt downe the one, on the one syde of the Pole, and the other on the other syde. And Abner sayde to Joab: let the younge men aryse, and ꝛc playe before vs. And Joab sayde: Let them aryse. Then there arose and went ouer. twelue of Ben Jamin by nombre, which pertayned to Isboseth the sonne of Saul, and twelue of the seruauntes of Dauid. And euery one caught hys felowe (that came agaynst hym) by the heed, and thrust hys swerde in hys syde, and so they fell downe together. Wherfore the place was called: The felde of the myghtye. And it is in Gibeon. And there beganne an exceadinge cruell battell that same daye. For Abner and the men of Israel fell before the seruauntes of Dauid.

And there were thre sonnes of Zaruiah there: Joab, Abisai and Asahel. And Asahel was as lyght of fote as a wylde Roo, and Asahel followed after Abner, and * turned nether to the ryght hand nor to the lefte, frõ Abner. Then Abner loked behynde hym, and sayde: art thou Asahel? he answered: ye that I am. Abner sayde: turne the ether to ꝑ ryght hand or to ꝑ lefte and catche one of the younge men, and take the his weapõs. But Asahel wolde not depart frõ hym. And Abner sayde agayne to Asahel departe fro me. Wherfore shulde I smyte the to the groũde, and not be able to holde vp my face to Joab, thy brother? Howbeit, whan he wolde in no wyse departe, Abner with the hynder ende of the speare smote hym vnder * ꝑ short rybbes, that the speare cam out behynde hym: ꝑ he fell downe in ꝑ same place, and dyed there. And as many as cam to the place where Asahel fell downe and dyed, stode still. Joab also & Abisai followed Abner. And the sonne went downe, when they were come to ꝑ hyll Ama that lyeth before Giah by the waye ꝑ goeth thorowe the wyldernesse of Gibeon. And the chyldren of Ben Jamin geathered them selues together on a heape, to Abner, & stode on the toppe of an hyll. Then Abner called to Joab, and sayde: shall the swerde deuoure styll for euer? knowest thou not, that it wylbe ꝛc bitternesse in the latter ende? howe longe shall it be, per thou bydde ꝑ people returne from folowynge their brethren? And Joab sayde: as truely as God lyueth ꝛc yf thou haddest not spoken in the morynge, the people had bene departed, euery one from persecutynge hys brother. And so * Joab blewe a trompet, and all the people stode styll, and pursued after Israel no more nether foughte they any more. And Abner & his men walked all that nyght thorowe the playne, & went ouer Jordan, & past thorowe all Bethhoron tyll they cam to Mahanaim.

And

And Joab returned frō persecuting Abner. And whā he had geathered all ꝑ people together, there lacked of Dauids seruaūtes nyntene men, ꝛ Asahel. But the seruaūtes of Dauid had slayne of Beniamin, and of Abners men, thre hūdred ꝛ thre skore men. And they toke vp Asahel, and buryed hym in the sepulchre of his father i Bethlehem. And Joab and his men went all nyght, vntyll the dawnyng of the daye, and came to Hebron.

¶ The. iii. Chapter.

¶ Abner commeth to Dauid and bryngeth hym hys wyfe Michol. Joab killeth Abner.

THere was longe warre betwene the howse of Saul, and ꝑ howse of Dauid. But Dauid wared stronger and stronger, ꝛ the house of Saul wared weaker and weaker. * And vnto Dauid were
*1.Par.iii.c
(yere) chyldren borne in Hebron: his eldest sonne also was Ammon, of Ahinoam the Jezrahelite: the secōde Cheleab, of Abigail the wyfe of Nabal the Carmelite: the thyrde Absalō, the sonne of Maachah ꝑ daughter of Thalmai, the kynge of Gessur: the fourth, Adonia, the sonne of Hagith: the fyfte, Sephatia the sonne of Abital: ꝑ sixte Jethrea̅ by Egla Dauids wyfe. These were borne to Dauid in Hebrō. And it fortuned, that whyle there was warre betwene the house of Saul and the house of Dauid, Abner helde vp the house of Saul. And Saul had a concubyne named Rizpa, the daughter of Aia. And Isboseth sayde to Abner: Wherfore hast thou ¶ gone into my fathers concubyne? Then was Abner very wroth for the wordes of Isboseth, ꝛ sayde: Am I not a * dogges heed, which agaynst Juda do shewe mercye thys daye vnto the house of Saul thy father, ꝛ to his brethren and frendes, and haue not delyuered the into the hande of Dauid: and thou fyndest a fault in me this daye for this woma̅? * So and so do God to Abner. For as the Lorde hath swore to Dauid, so wyll I be on hys syde, to bryng the kyngdom from the house of Saul, that the throne of Dauid maye be stablysshed ouer Israel, and ouer Juda euē from Dan to Bersabe. And he coulde geue Abner neuer a woorde to answer, because he feared hym.

And Abner sent messengers to Dauid ꝛ secretely, saying: Whose is ꝑ lande? Make a bonde with me, and beholde, my hande is wyth the, to bryng all Israel vnto the. He sayde: It is good, that I make a bōde with the. But one thyng I requyre of the, that thou se not my face, except thou fyrst bryng Michol Sauls daughter, when thou comest to se me.

And Dauid sent messengers to Isboseth Sauls sonne, saying, *delyuer me my wife Michol, which I maryed with* an hūdred foreskynnes of ꝑ Philistines. And Isboseth sent, and toke her from her husbāde * Paltiel the sonne of Lais. And her husbād went with her, ād cam wepyng behynde her, tyll they cam to Bahurim. Then sayde Abner vnto hym, go and returne. And he returned And Abner had cōmunicacyon with the elders of Israel, sayeng: ye sought for Dauid in tymes past, that he might be your kyng. Now then do it: for the Lorde hath sayd of Dauid: By the hād of my seruaūt Dauid, I will saue my people Israel, out of ꝑ handes of the Philistines, and out of the hande of all their enemyes. And Abner spake in ꝑ eares of Beniamin, and went to tell in the eares of Dauid in Hebron, all that Israell was content wyth, and the whole house of Beniamin. And so Abner came to Dauid to Hebron, hauyng twentye men wt hym, ꝛ D Dauid made hym ꝛ the men that were with him a feast. And Abner sayde vnto Dauid: I wyll vp, and go geather all Israell vnto my Lorde the kyng, that they maye make an appoyntment wyth the, and that thou mayst commaunde all, as thyne hart desyreth. And whan Dauid had lett Abner departe, he went in peace.

*1.Re.xvi.g
*1.Re.xviii.g
*1.Re.xvi.g

And beholde, the seruauntes of Dauid, ꝛ Joab came from chasyng the robbers, and brought a great praye with them. But Abner was not with Dauid in Hebron: for he had sent him awaye to depart i peace. Whē Joab and all the host that was with hym, were come, men tolde Joab saying: Abner the sonne of Ner came to the kyng, and he hath sent hym awaye, ꝑ he is gone in peace. Then Joab came to the kynge, and sayde: what hast thou done? Beholde, Abner cam vnto the: ꝛ why hast thou sent hym awaye, that he shulde skape quyte? Thou knowest G Abner ꝑ sonne of Ner, for he came to discease the, ꝛ to know thy outgoing ꝛ ingoing, and to know all that thou doest. And when Joab was come out frō Dauid, he sent messengers after Abner, which brought him agayne from the well of Sira, vnknowyng to Dauid. And when Abner was come agayne to Hebrō, Joab toke hym a syde in ꝑ gate * to speake with him secretly, ꝛ smote him vnder ꝑ short rybbes ꝑ he dyed, ¶ for the bloud of Asahel his brother. And when after warde it cam to Dauids eare, he sayd. I and my kyngdom are giltelesse before the Lorde for euer cōcernyng the bloude of Abner ꝑ sonne of Ner. Let the bloude remayne on ꝑ heed of Joab ꝛ on all his fathers house ꝑ ꝑ house of Joab be neuer wythout one or other that hath rūnyng issues or leper, and ꝑ leaneth on a staff, and that doth fal on the swerde, ꝛ lacketh breed. And the cause why

* Iudi.iii.a.
¶ D

K

Joab

Joab and Abiſai ſlue Abner was, ꝓ Abner
*ii.Reg.iii.c. had *ſlayne their brother Aſahel at Gibeō
*ii.Reg.ii.b. in battell. And Dauid ſayd to Joab, and to
all the people that were with hym. * Rent
youre clothes, and put on ſacke cloth, and
mourne before Abner. And kig Dauid him
ſelf folowed the coꝛſe. And when they bu-
ried Abner in Hebꝛon, the kyng lifte vp his
voyce, & wepte beſyde the ſepulchre of Ab-
ner, and ſo dyd all the people. And the kyng
lamented ouer Abner, and ſayde: ☞ died
Abner as a foole dieth? thy hādes were not
bounde, ner thy fete bꝛought into cheynes:
but as a man falleth before wicked childꝛē,
ſo fellest thou. And all they that were of ꝓ
people, wept yet moare ouer hym.

G And when all ꝓ people cam to eate meate
with Dauid, while it was yet daye, Dauid
ſware ſaying: So? ſo do God to me, yf I
taſt bꝛeed oꝛ ought elles, tyll the ſonne be
downe. And the people wiſt it, and it plea-
ſed them. And what ſoeuer the kyng dyd, it
pleaſed all the people. Foꝛ all the people &
all Iſrael vnderſtode that day, how that it
was not the kynges dede, ꝓ Abner the ſon-
ne of Ner was ſlayne. And the kyng ſayde
vnto his ſeruaūtes: know ye not, how that
there is a loꝛde and a great man fallen this
daye in Iſrael? And I am this daye tender,
and anoynted king. And theſe men the ſon-
nes of Zaruia be to hard foꝛ me. The Loꝛde
rewarde the doer of euel, accoꝛdynge to his
wyckednelle.

¶ The.iiii. Chapter.

¶ Baanah and Rechab ſlee Iſboſeth the ſonne of Saul.

A When Sauls ſonne heard that
Abner was deed in Hebꝛon, his
handes were feble, & all the Iſ-
raelites were afrayed: & Sauls
ſonne had two men ꝓ were cap-
taynes ouer the ſoudiars, ꝓ one called Baa
nah, and the other Rechab, the ſonnes of
Rimmon a Berothite, of the chyldꝛen of
Bēiamin: foꝛ Beroth was rekened to Ben
iamin. And theſe Berothites fled to Git-
25 thaim, and ſoiourned there vntill the ſame
*ii.Re.iv.b. tyme. * And Jonathas Sauls ſonne had a
ſonne that was lame on hys feete. And he
was fyue yere olde, when the tydinges cam
of Saul & Jonathas out of Jeſrahel. And
his nourſe toke him vp, & fled awaye. And
as ſhe made haſt to flee, the childe fell, & be-
gāne to halt, and hys name was Miphibo-
ſeth. And the ſonnes of Rimmon the Bero
thite, Rechab an Baanah wēt, and cam in
the heat of ꝓ daye to the houſe of Iſhooſeth,
which ſlept on a bed at none. (And the woman
that was the keper of the doꝛe, and clenſed the wheate, was
a ſleepe) And they cam into the myddes of the
house as though they wold haue fetched
whete, and Rechab & Baana hys bꝛother
ſmote him vnder the ſhoꝛt ribbes and fled. C
Foꝛ whan they cam into the houſe, he ſlept
on his bed in hys reſting chamber, and they
ſmote hym and ſlue him, & beheded hym,
and toke hys heed, & gat them awaye tho-
row ꝓ plaine all ꝓ night. And they bꝛought
the heed of Iſboſeth vnto Dauid, to Hebꝛō,
and ſayde to the kyng: beholde, there is the
heed of Iſboſeth Sauls ſone, thine enempe
which ſought after thy lyfe. And the Loꝛde
hath auenged my loꝛd the kyng this daye
of Saul and of his ſeede.

And Dauid anſwered Rechab and Baa
na his bꝛother, the ſonnes of Rimmon the
Berothite, and ſayde vnto them: * as ſure- * i. Reg.
ly as the loꝛd lyueth, which hath delyuered xxviii.b.
my ſoule out of all aduerſites: When one *
tolde me & ſayd that Saul was deed, thin- * ii.Reg.i.
kyng to haue bꝛought good tydynges, I
caught hym, and ſlue hym in Ziklag: whych
thought that I wolde haue geuen hym a re
warde foꝛ hys tydynges bꝛynging. How
moch moꝛe whā wycked men haue ſlayne a
ryghtuouſe perſon, in his awne houſe and
vpō his bed? Shall I not require his bloud
of youre hāde, and take you from the erthe?
And Dauid commaunded his yoūg men, &
they ſlue them, and cut of their handes and
fete, & hanged them vp ouer the pole in He-
bꝛon. But they toke the heed of Iſboſeth,
and burped it in the ſepulchre of * Abner in * ii.Reg.iii.
Hebꝛon.

¶ The.v. Chapter.

¶ Dauid is yet agayne annoynted kyng: and taketh the Arcke from Syon.

When cam all the trybes of Iſrael * A
to Dauid, vnto Hebꝛō and ſayd, We * i.Par.xi.
holde, we are of thy bone, and of thy
fleſhe. And in tyme paſt whē Saul was ou-
re kynge, thou leddeſt Iſrael in and outr.
And the Loꝛde hath ſayd to the: thou ſhalt
fede my people Iſraell, and thou ſhalt be a
captayne ouer Iſrael. And ſo all the elders
of Iſrael came to the * kynge to Hebꝛon. * ii.Reg.iii.
And kyng Dauid made a couenaunt wyth
them in Hebꝛon before the Loꝛd. And they
annoynted Dauid kyng ouer Iſraell. Da-
uid was thirtye yere olde, when he began
to raygne, and he raygned fourtye yere. In
Hebꝛon he raygned ouer Juda ſeuen yere,
and ſyxe monethes: And in Jeruſalem he
raygned thirtye and thꝛee yeres ouer all Iſ-
rael and Juda.

The kyng alſo and his men went to Je-
ruſalem, vnto the Jebuſites, the enhabiters
of ꝓ land. Which ſpake vnto Dauid ſayēg: 25
☞ excepte thou take awaye the blynde and
the lame, thou ſhalt not come hither. Foꝛ
they ſayd: Thou art not able to come in hi-
ther. Neuertheleſſe Dauid toke the ſtrong
holde of Sion. The ſame is the citie of Da
uid. And Dauid ſayd the ſame daye: Who-
ſoeuer

soeuer smyteth the Jebusites, & getteth vp to the gutters of the houses, & smyteth the lame & the blynd þ hate ☞ Dauids soule! ☞ 2 Sm. xvii. f. * Wherfore: they sayd, the blynd ād the lame shall not come into þ house. And so Dauid dwelt in the towre, & called it the citye of Dauid, & buylt round about it frō Millo inwarde. And Dauid prospered & grew, and the Lord God of hostes was with him. And Hiram kyng of Tire sent messengers to Dauid, and Cedar trees, and carpenters & Masons for walles: and they builte Dauid an house. ¶ And Dauid perceaued, that þ Lord had stablissched hym kynge ouer Israel, & that he had exalted his kingdom for his people Israels sake. And Dauid toke him moo concubynes and wyues out of Jerusalem, after he was come from Hebron, & moo sonnes, & daughters were yet borne to Dauid. 1 Par. iii. b * And these be the names of the sonnes þ were borne vnto hym in Jerusalem: Sāmua, Sobab, Nathan, & Salomō, Jibhar also and Elisua, Nepheg, & Japhia, Elisama Eliada, and Eliaphelet.

But when the Philistines heard, þ they had anoynted Dauid kīg ouer Israel, they cam all vp to seke Dauid. And as sone as Dauid heard of it, he gat hym to an holde. And whan the Philistines cam, they layde thē a long in þ valeye of Raphaim. 1 Par. xiiii. a 2 Reg. ii. a * And Dauid asked councell of the Lord sayeng: shall I go vp to the Philistines? wilt þ deliuer them into my hādes? And þ lord answered vnto Dauid: go vp, for I will doutlesse delyuer þ Philistines into thy handes. ¶ And Dauid cam to the playne of Perazim, and smote them there, and sayd: the Lord hath deuided myne enemyes asondre before me, as waters be deuyded asondre. And therfore, þ name of the place was called: þ playne of Perazim: And there they left their Jmages, & Dauid & his men toke them vp. And the Philistines cam yet agayne, and layd them selues in the valeye of Rephaim. And whā Dauid asked at the Lord: ☜ (Shall I go vp against þ Philistines? & wilt thou delyuer them into my handes?) he answered: Thou shalt not go vp: but compasse them on the backsyde, & come vpon thē ouer against the Peretrees. And when þ hearest the noyse of a thing going in the toppe of the Peretrees, then remoue. For thē shall the Lord go out before the, to smyte the hoste of the Philistines. And Dauid did as the Lord had commaunded hym, & smote the Philistines from Geba, vntyll thou come to Gazer.

¶ The. vi. Chapter.

¶ The arcke is brought forth of the house of Abinadab. Oza is stryken & dyed, Dauid daunceth before it, & therfore despysed of hys wyfe Michol.

AGaine: Dauid gathered together all the chosen men of Israel, euen thirtye thousand, & arose, & went withall the folke that were with hym of the men of Juda, to fett ☞ awaye from thence, the Arck of God: whose name is called the name of the Lorde of hostes that dwellyth vpon it, betwene the cherubyns. And they put the Arck of God vpon a new cart, and brought it out * of the house of Abinadab þ was at Gibea. 1 Par. xiii. a. And Uza ād Ahio the sonnes of Abinadab drawe the new carte. And whē they brought it out of the house of Abinadab that was at Gibea, with the Arck of God, Ahio wēt before the Arck. And Dauid and all the house of Jsrael playde before the Lorde in sondrye instrumentes made of Cedre wodd, with harpes, psalteries, tymberelles, fedylles, and cymbals.

And when they cam to Nachons threshyng floure, Uza put his hand to the arck of God, and held it, for the oxen stombled. And the Lorde was wroth wyth Uza, and God smote him ‖ the same place ☞ for his fault, and there he dyed before the Arcke of God. And Dauid was displeased, because the Lord had smytten Uza. And the name of the place was called Perez. The rētyng of Uza, vntyll thys daye. And Dauid was then afrayed of the Lorde, and sayde: how shall the Arcke of the Lorde come to me? And so Dauid wolde not bryng the Arcke of the Lorde vnto him into the citye of Dauid. But Dauid caried it into the house of Obeth Edom a Gethite. And the Arcke of the Lord continued in the house of * Obeth Edom the Gethite, thre monethes, and the Lorde blessed Obeth Edom, and all hys houlhold. 1 Par. xiii. a And one tolde kynge Dauid, how that the Lorde had blessed the house of Obeth Edom, and all that pertayned vnto hym, because of þ Arcke of God. ¶ And Dauid went and brought the Arck of God from the house of Obeth Edom, into the citye of Dauid wyth gladnes. ☜ (And there were with Dauid seuen sortes of dauncers, & calues for sacrifice.) And when they that bare the Arcke of the Lorde, had gone syx spaces, he offered an oxe and a fat shepe. And Dauid ☜ (played on harpe stringes, and) daunsed before the Lorde withall his myght, and was gyrded with a lynnen Ephod. So Dauid and all the house of Jsrael brought þ arck ☜ (of the couenaūt) of the Lorde, wyth showtyng and trompet blowyng.

And it fortuned, that as the arcke of the Lorde cam into the citye of Dauid, Michol Sauls daughter loked thorow a windowe, and saw kynge Dauid springe, and daunce before the Lorde, and she dyspysed hym in her hert. And when they brought in þ Arck

of the Lorde, they set it in his place, euen in
D the myddes of the tabernacle ꝑ Dauid had
pitched for it. And Dauid offered burnt of-
ferynges & peace offeringes before the lord.
And as sone as Dauid had made an ende of
offeryng burnt offerynges & peace offeryn-
ges, he blessed the people in the name of the
Lord of hostes, & gaue amōg all the folke,
euen amonge the hole multitude of Israel,
as well to the wemen as men, to euery one
a Cake of breed, & a pece of flesshe, & a flasket
of drincke. And so all the people departed
euery one to his house.

ℭ Then Dauid returned to ℭ blesse hys
housholde: ād Michol ꝑ daughter of Saul
came out to mete Dauid, & sayd: O how glo
rious was ꝑ kig of Israel this daye, which
was vncouered to daye, in ꝑ eyes of ꝑ may-
dens of his seruauntes, as yf it had bene a
lyght brayned felow vncouered? And Da-
uid sayd vnto Michol. I thought to dauce
before the Lord, which chose me rather the
thy father, & all his kynne, and cōmaundyd
me to be ruler ouer all the people of ꝑ Lord
euē ouer Israel. And therfore will I playe
before the Lorde. And wilbe yet more vyle
then so, & wilbe meke in myne awne syght:
& of the very same maydeseruaūtes which
thou hast spokē of: shal I be had in honoure
Therfore Michol ꝑ daughter of Saul had
no chylde, vnto the daye of her deeth.

ℭ The. vii. Chapter.

ℭ Dauid wold buyld God a house: but is forbyd-
den of God.

IT fortuned, that as the kyng satt in
his house (after ꝑ the Lord had geuen
ym rest roūde about frō all his ene-
myes) he sayde vnto Nathan the prophet:
behold, I dwell now in an house of Cedar
trees, but ℭ the Arcke of God dwelleth
within the curtayne. And Nathan sayd vn
to the kyng: go & do all that is in thine hert
for the Lord is with the.

And it fortuned the same nyght that the
woord of the lord came vnto Nathā sayēg:
go and tell my seruaunt Dauid, thus sayth
the Lorde: shalt thou bylde me an house to
dwelle in? For I haue not dwelt i any hou-
se, sence the tyme ꝑ I brought the childrē of
Israel out of Egipt, vnto this daye: but ha
ue walked, in a tent and tabernacle. In all
the places where in I haue walked with al
the childrē of Israel, spake I one word ō
ℭ any of the tribes of Israel (ℭ vnto whom I com-
maunded the iudges to fede my people Is-
25 rael) sayeng: why bylde ye not me an house
of Cedar trees? Now therfore, so saye vnto
my seruaunt Dauid: thus sayth the Lorde
* 1. Par. xvii. of hostes. * I toke the from the shepe cote
(as thou walt folowyng shepe) that thou
mygheest be ruler ouer my people Israel.
And I was with the in all that thou wen-
test to, & haue destroyed all thyne enemyes
out of thy syght, and haue made the a great
name, lyke vnto the name of the great men
that are in the worlde. And therfore, I will
appoynt a place for my people Israel, and
wyll plant it, ꝑ they maye dwell in a place
of their awne, and moue no moare, nether
shall wyckyd people trouble thē any more,
as they did at the beginnyng: sence the ty-
me that I sett Iudges ouer my people Is-
rael. And I will geue the rest from all thine
enemyes. And the Lord telleth the, that he
wyll make the an howse.

And when thy dayes be fulfilled, ꝑ shalt
ℭ slepe wyth thy fathers, and I wyll set ℭ
vp thy seede after the, which shall proceed
out of thy bodye, & will stablyshe his kyng-
dome. * He shall bylde an house for my na- * 2. Reg. v.
me, & I wyll stablyshe the seate of his kyng- ꝑ Sa. cxxxii.
dome for euer. ‡ I wylbe his father, and he ‡ Hebr. i.
shalbe my sonne: * yf he synne, I wyll cha- * 2. Par. vi.
sten hym ℭ wyth loche a rodde as men be ꝑ Sa. lxxxix.
chastened wō, & wō soche plages as the childrē ℭ
of mē be plaged wō. But my mercie shal not
depart awaye frō hi, as I toke it frō Saul,
whom I put downe before the. And thyne
house ād thy kyngdome shall endure wō out
ende after the, * and thy seate shalbe stably * 2. Reg. vii.
shed for euer. According to all these wordes
and accordyng to all thys vision, dyd Na-
thā speake vnto Dauid. Then went Dauid
in, and set hym downe before the Lord, and
sayde: what am I, O Lord God? and what ℭ
is my ℭ house? that thou shuldest haue
brought me this farre forth? And this was
yet a small thing in thy sight, O lord God,
but ꝑ hast spokē also of thy seruaūtes hou- ℭ
se for a great while to come: For ℭ ⁂ this
is ꝑ vse of mā, O lord God. And what can
Dauid saye moare vnto the: for thou Lord ℭ
God knowest thy seruaūt. ℭ Euē for thy ℭ
wordes sake & ℭ according to thine awne
hert hast ꝑ done all these greate thynges to
make them knowen vnto thy seruaunt.

Wherfore thou art great, O Lord God:
for there is none lyke the * nether is there * Deut. iii.
any God saue thou, according to all that we
haue heard wō oure eares. * And what one * Deut. iii.
people in the erth is lyke thy people Israel D
⁂ whose God, went & delyuered them, that ⁂
they myght be his people, & that he myght
make hym a name, & to shewe great & terri- * 2. Reg. vii.
ble things in ꝑ erthe, for thy people * which
thou redemedst to the out of Egipt, euē the
people with their ℭ goddes. For thou hast ℭ
ordeyned thy people Israel, to be thy peo-
ple for euer. And ꝑ Lorde art become theyr
God. And now (Lord God) the worde that
thou hast spoken concernyng thy seruaunt
and his house: make it good for euer, and do
as thou hast sayd. For so shall thy name be

magnified

magnified for euer, of men ꝓ shall saye: the Lorde of hostes is the God of Israell: and the house of thy seruaũt shall be stablysshed before the. For ꝓ, O Lord of hostes, God of Israell, hast tolde in the eare of thy seruaunt, sayeng: ✠ I wyll bylde the an house And therfore hath thy seruaũt found in his harte, to praye this prayer vnto ꝓ. * Therfore now Lord God, thou art God, and thy wordes must be true, thou that hast tolde this goodnesse vnto thy seruaũt. And now go to, and blesse the house of thy seruaunt, that it maye contynew for euer before the. for ꝓ Lord God hast spokẽ it, and with thy blessyng shall the house of thy seruaunt be blessed for euer.

¶ The. viii. Chapter.

¶ Dauid ouercometh the Philistines.

AFter this it fortuned ꝓ Dauid smote the Philistines, and subdued them, & toke the brydell of bõdage out of the hande of the Philistines. * And he smote ꝓ Moabites & ☞ measured them with a lyne, & cast thẽ downe to the groũde. ☞ Euen wyth two lynes measured he them whom he slue, and the length of one lyne saued he a lyue. And so becam the Moabites Dauids seruauntes, & payed trybute. Dauid smote also, Hadarezer the sonne of Rehob kynge of zoba as he went to recouer his border at the ryuer Pherat. And Dauid toke a thousand & seuen hundred horsemẽ of his hoost, and twentye thousand fote men, and cut of the hote of all his charette horses, reseruyng onely one hũdred charettes. And whã the Syrians of Damascon came to succoure Hadarezer kynge of zoba, Dauid slue of the Syrians two and twentye thousande men, and put soudyours in Syria Damascon. And ꝓ Syrians became seruaũtes, to Dauid, payeng tribute. And thus ꝓ Lord saued Dauid, in all that he wẽt vnto. And Dauid toke ꝓ shildes of gold that belonged to the seruauntes of Hadarezer, & brought them to Jerusalem. And out of Beta & Berothai (cities of Hadarezer) did Dauid brĩg exceding moch brasse. ✠ (wherof Salomon made all the brasen vessell in the temple, ꝓ the brasen Lauatorye, and the pyllers, and the altare.)

* Whẽ Thoi kyng of Iamath heard how Dauid had smytten all the hoste of Hadarezer, he sent Joram his sonne vnto kynge Dauid, to salute hym with peace, & ☞ to blesse hym, because he had fought agaynst Hadarezer, and beaten hym: for Thoy had greate warre wt Hadarezer, which (Joram) brought with hi, vesselles of siluer, vessels of golde, and vessels of brasse: Which brasse kyng Dauid dyd dedicat vnto the Lord wt the syluer and golde that he had cõsecrated of all nacyons, whych he subdued: of Syria of the Moabites, & of the chyldren of Ammon, of the Philistines, & of Hamalek, and of the spoyle of Hadarezer sonne of Rehob kyng of zoba. And Dauid gat hym a name after that he returned & had smytten of the Syriens in the valeye of Salt. xviii. thousand men. * And he put kepers in Edõ, euen thorow out al Edõ put he soudyoures, & all they of Edom becam Dauids seruauntes, And the Lorde kept Dauid whatsoeuer he toke in hand. And Dauid raygned ouer all Israel, and executed ryght, & Justice vnto all his people. And * Joab the sonne of Zaruiah was ouer the hoste, and Jehosaphat ꝓ sõne of Ahilud was recorder. And Sadoch the sonne of Ahitob, & Abimelech the sonne of Abiathar were the Preastes, and Saraia was the Scrybe. And ✠ Banaiahu ꝓ sonne of Jehoiada was ouer ☞ the Crethites and the Phelethites: & Dauids sonnes were chefe rulars.

¶ The. ix. Chapter.

¶ Dauid restoreth all the feldes of Saul, to Miphiboseth the sonne of Jonathas.

AND Dauid sayd: is there yet any mã left of ꝓ house of Saul? For I will shew hym mercye for Jonathas sake. And there was of ꝓ household of Saul a seruaũt whose name was ziba: & whan they had called hym vnto Dauid, the kyng sayd vnto him: art thou ziba? he sayd: thy seruaunt is he. And ꝓ kyng sayde: remayneth ther yet any man of ꝓ house of Saul, whõ I maye shew the mercye of God vpõ? ziba answered the kynge: * Jonathas hath yet a sonne, which is lame on his fete. The kig sayd vnto him where is he? ziba sayd vnto the kynge: behold, he is in the house of Machir ꝓ sonne of Amiel of Lodeber. Then kyng Dauid sent, & fett hym out of the house of Machir the sonne of Amiel, out of Lodeber. Now when Miphiboseth the sonne of Jonathas, ꝓ sonne of Saul was come vnto Dauid, he fell on his face, and did reuerẽce. And the kyng sayde: Miphiboseth? he answered: Behold thy seruaunt. Dauid sayde vnto him: feare not, for I will surely shew the kindnesse for Jonathas thy fathers sake, & will restore ꝓ

all the feldes of Saul thy father, & þ shalt eate bred on myne awne table cõtinually. And he bowed hym self and sayde: what is thy seruaũt, that thou shuldest vouchesafe to loke vpon soche a deed dogg as I am?

Then the kyng called vnto Siba Sauls yoūg man & sayd vnto him: I haue geuen vnto thy masters sonne, all that pertayned to Saul and to all his house. Se therfore þ thou, & thy sonnes and thy seruauntes tyll the lande, and bryng in, that * thy masters sonne maye haue fode to eate. But Miphiboseth thy masters sonne shal eate bred allwaye vpon my table. For Siba had fiftene sonnes and twentye seruaũtes. Then sayd Siba vnto the kyng: Accordyng to all þ my Lord the kyng hath commaunded his seruaunt, so shall thy seruaũt do. Well (sayd þ kyng) Miphiboseth shall eate vpon my table, as one of the kynges sonnes. Miphiboseth had a sonne that was younge, named Micha, and all that dwelled in the house of Siba were seruauntes vnto Miphiboseth. And Miphiboseth dwelt in Jerusalem, for he dyd eate euer at the kynges table, * and was lame on both his fete.

* Micha.

* ij. Re. iiij.

¶ The. x. Chapter.

¶ The messengers of Dauid are vyllanously entreated of the kyng of Ammon.

IT happened after this, þ the kyng of the childzen of Ammon died, & Hanon his sonne raygned in his steade. Then sayd Dauid: I will shew kyndnesse vnto Hanon þ sonne of Nahas, as hys father shewed kyndnesse vnto me. And Dauid sent to conforte hym by the hand of his seruaũtes ouer (the death of) hys father. And Dauids seruauntes came into the lande of the childzē of Ammon, and the Lordes of the childzen of Ammon sayd vnto Hanon their Lord: thynkest thou þ Dauid dothe honoure thy father, that he hath sent cõfortoures to the? hath not Dauid rather sent his seruaũtes vnto þ, to searche þ cytie, & to spye it out, and to ouerthrow it?

Wherfore, Hanon toke Dauids seruauntes, & shaued of the one halfe of euerye mannes berd and cut of their garmentes in the myddle, euen harde to the buttockes of thē, & sent them awaye. When they tolde it vnto Dauid, he sent to mete thē (for they were men exedingly ashamed) & the kyng sayd: tarie at Jericho vntill your beerdes be growen, and then returne. And when the childzen of Ammon saw that they stancke in þ sight of Dauid, they sent and hired the Syrians of the house of Rehob, & the Syrians of zoba. xx. thousand fote men, and of kyng Maacha a thousand mē, & of Istob twelue thousand men. And when Dauid hearde of it, he sent Joab & all the host of strong men. And the childzen of Ammon came out, and waged battell at the entring in of þ gate, & the Syrians of zobah, of Rehob, Istob and Maacah were by them selues in the felde.

When Joab saw þ the front of the battell was agaynst hym before and after, he chose of all the freth young men of Israell, & put them in araye agaynst the Syrians. And the rest of the people he delyuered into the hãd of Abisay hys brother, þ he myght put thē in araye agaynst þ childzen of Ammon. And he sayd, yf the Syrians be stronger then I, thou shalt helpe me. But yf the childzen of Ammon be to strong for the, I will come ād succoure the. Therfore quyte the lyke a man, & let vs stonde stiff for oure people, & for the cities of oure God. And the Lord do þ which is good in his owne eyes. And Joab proceded forth, & þ people þ was with hym, to fight with the Syrians. But they fled before him. And when the childzen of Ammon saw that the Syriãs were fled, thē fled they also before Abisay, and entred into the citye. And so Joab returned from þ childzē of Ammon, & came to Jerusalem. And when the Syriãs saw that they were put to þ worse before Israel, they gathered them together. And Hadarezer sent, & brought out the Syrians þ were beyounde the ryuer. And they came with their armye and Hobah the captayne of the host of Hadarezer went before them.

And when it was shewed Dauid, he gathered all Israel together, ād passed ouer Jordan, & cam to Helam: And the Syrians set them selues in araye agaynst Dauid, & fought with him: and the Syrians fled before Israel. And Dauid destroyed seuen hundred charettes of the Syrians, and fourtye thousand horsemen, and smote Sobah the captayne of their host, which also dyed there. And when all the kinges (that were seruauntes to Hadarezer) saw that they were put to the worse before Israell, they made peace with them, & serued them. And so the Syrians feared to helpe þ childzen of Ammon any moare.

¶ The. xi. Chapter.

¶ The aduoutrye of Dauid with Bethsabe the wyfe of Vrias.

And it came to passe þ (after the yeare was expyred) in the tyme when kynges vse to go forth to battell, Dauid sent Joab and hys seruauntes wyth hym, and all Israel, whych * destroyed the chyldren of Ammon, and beseged Raba. But Dauid taryed styll at Jerusalem. And it chaūced in an euenynge, that Dauid arose out of hys bed, and walked vpon the roufe of the kynges palace, and from the roufe he sawe a woman * washynge her selfe: and the womā was very bewtyfull to loke vpō. And he sent to enquyre what womā it should be, sayenge: is it not Bethsabe the daughter of Eliam, and wyfe to Urias the Hethite? And dauid sent messengers, and fett her. And she came in vnto hym * & he laye wyth her. And (immediatly) she was purifyed from her vnclennesse, and returned vnto her house. And the woman conceaued, & sent and tolde Dauid, & sayd: I am wyth chylde. And Dauid sent to Joab, (sayenge:) sende me Urias the hethite. And Joab sent Urias to Dauid. And whē Urias was come vnto hym. Dauid demaunded of him: howe Joab dyd, and howe the people fared, and howe the mē of warre prospered. And Dauid sayd to Urias: go downe to thyne house, and washe thy fete. And Urias departed out of the kynges palace, and there folowed hym a seruyce from the kinges table. But Urias slept at the doze of the kynges palace wythall the seruauntes of hys Lozde, and wēt not downe to hys house.

Which whē they had tolde Dauid (sayēge: Urias wēt not downe into hys house.) Dauid sayde vnto Urias: Camest thou not frō thy iozney? why dyddest thou not go downe then vnto thyne house? Urias answered Dauid. The arcke & Israel and Juda dwell in pauylyons: and my Lozde Joab and the seruauntes of my Lozde lye vpon the flatt erthe: and shall I then go into myne house, to eate, and to drynche, and lye wyth my wyfe? * By thy lyfe and by the lyfe of thy soule, I wyll not do thys thynge. And Dauid sayde vnto Urias: * tarye here this daye also, and to mozowe I wyll lett the depart. And so Urias abode in Jerusalem that daye, and the mozowe. And whā Dauid had called hym, he dyd eate and drynche before hym, and he made hym dronke. And at euē he went out to lye on hys couche wyth the seruauntes of his Lozd, but went not downe to hys house. On þ mozow Dauid wrote a letter to Joab, and sent it by the hande of Urias. And he wrote thus in þ letter, sayēg: put Urias in the fozefront of the sharpest battell, and come ye backe from hym, that he maye be smytten and dye. So whan Joab beseged the cytie, he assygned Urias vnto a place, where he wyst that stroge men were. And the mē of the cytie cam out, and fought wyth Joab. And there were certē ouerthrowen of the people, and of the seruauntes of Dauid, and Urias the Hethite dyed also.

Then Joab sent, and tolde Dauid all the thynges concernynge the warre, and charged the messenger, sayenge: when thou hast made an ende of tellynge the matters of the warre vnto the kynge, yf he begynne to fume, and saye vnto the: wherfoze approched ye so nye vnto the cytie, whan ye dyd fyght/ wyst ye not that they wolde hurle and shote from the wall? who smote Abimelech sonne of Jereboseth? * dyd not a woman cast a pece of a mylstone vpon hym from of the wall, and he dyed in Thebes? why went ye nye the wall? then saye thou: thy seruaunt Urias the Hethite is deed also.

So the messenger went, and came, and shewed Dauid all that Joab had sent hym foz, and the messaunger sayd vnto Dauid: þ mē prenayled agaynst vs, and cam out vnto vs into the felde, & we (with violence.) stacke vnto them, euen vnto the entrynge of the gate. And the shoters shotte from the walles, vpon thy seruauntes, and some of the kinges seruaūtes be deed. And thy seruaunt Urias the Hethite is deed also. And Dauid sayde vnto the messenger: thus shalt þ saye vnto Joab: let not that thynge trouble the. For (the chaunce of warre is vncerte, and) þ sworde deuoureth one as well as another: make thy battell moze stronge agaynst the cytye to ouerthrowe it, & se that thou courage Joab. And when the wyfe of Urias heard that her husbande was deed, she mourned foz hym. And whan the mournynge was past, Dauid sent and fett her to hys house, and she became hys wyfe, and bare hym a sonne. But this thynge that Dauid dyd, displeased the Lozde.

¶ The. xij. Chapter.

¶ Dauid is reproued foz the slaughter of Urias The chylde conceaued in aduoutrye dyeth. Actes xij. in Salomon dozne.

And the Lozde sent Nathan vnto Dauid. And he came vnto hi and tolde hym: there were two men in one cytie, the one ryche, and the other pooze. The ryche man had exceadynge many shepe and oxen. But the pooze had nothynge saue one lytle shepe, whych he had bought, and nozyshed vp. And it grewe vp wyth hym and wyth hys chyldren also, and dyd eate of hys awne meate, and drancke of hys awne cuppe, and slept in hys bosome, and was vnto hym as hys daughter. And there cam a straunger vnto the ryche mā. And he coulde not fynde in hys heart to take of hys awne shepe, and of hys awne oxen, to dresse foz the straunger that was come vnto hym. But tooke the poozes mānes shepe, and dressed it foz þ man

B that was come to him. And Dauid was exceadyng wroth wt the man, and sayde to Nathan: as surely as the Lorde lyueth, the man
* i. Reg. xx. i that hath done this thyng * is ☞ the chylde
* Exo. xxii. a. of deeth. He shall restore the lambe * twyse foure folde, because he dyd thys thynge, and had no pitye. And Nathan sayth to Dauid: thou art the mã. Thus sayth the Lorde God
* i. Reg. xvi. c of Israel, * I anoynted the kynge ouer Israel, and rydde the out of the hãde of Saul, ☞ I gaue the thy masters house, and ☞ thy masters wyues into thy bosome, and gaue the, the house of Israel and of Juda, & might (yf that had bene to lytle) haue geuen the so moche moare. Wherfore then hast thou despised the commaundement of the Lorde, to do wyckednesse in hys syght? thou hast kylde Urias the Hethite with the swerde, and hast take his wife to thy wyfe, & hast slayne hym with the swerde of the chyldren of Ammon.

C Nowe therfore, the swerde shall neuer depart from thyne house, because thou hast despysed me, and taken the wyfe of Urias the Hethite, to be thy wife. Wherfore thus sayth the Lorde: beholde, I will stere vp euell agaynst the, euen out of thyne awne house, & will * take thy wyues before thyne eyes,
Deu. xxviii. c and geue them vnto thy neyghbour, and he ☞ shall lye with thy wyues ☜ in the syght of the sonne. For thou dydest it secretly, But I will do thys thynge before all Israel, and in the open sonne lyght.

D And Dauid sayde vnto Nathã * I haue
* Eccl. xlvij. c synned agaynst the Lorde. And Nathã sayd vnto Dauid: the Lorde also hath put awaye thy synne, thou shalt not dye. howbeit, because in doyng thys deade, thou hast geuen the enemyes of the Lord a cause to raple, the chylde that is borne vnto the, shall surelye dye. And Nathan departed vnto hys house. And the Lorde stroke the chylde that Urias wyfe bare vnto Dauid, and it sickened sore. Dauid therfore besought God for ỹ chylde, and fasted and went in, and laye all nyght vpon the erthe. And the elders of hys house arose and went to hym, to take him vp from ỹ erth. But he wolde not, nether dyd he eate meat wyth them.

And it happened the seuẽth daye, that ỹ
E chylde dyed. And the seruauntes of Dauid durst not tell him, that the chylde was deed. For they sayd: beholde, while the chyld was yet alyue, we spake vnto hym, and he wolde not herken vnto oure voyce. howe wyll he then vexe hym selfe, yf we tell hym, that the chylde is deed? But Dauid seynge hys seruauntes whysperynge, perceaued, that the chylde was deed, & Dauid sayd vnto hys seruauntes: is the chylde deed? They sayde: yee. And Dauid arose frõ the erth, and washed and anoynted him selfe, and chaũged his apparell, & came into the house of the Lorde, & worshypped, & afterward cam to hys awne house and badd ỹ they shulde set ☞ bred before hym, and he dyd eate. Then sayd his seruauntes vnto hym: what thynge is thys, ☜ that thou hast done? Thou dydest faste and wepe for the chylde, whyle it was a lyue, & as sone as it was deed, thou biddest ryse vp, and eate meate. He sayde: whyle the chylde was yet a lyue, I fasted and wepte. For this I thought: who can tell whether God wyll haue mercye on me, that the chylde maye lyue. * But nowe, seynge it is deed, wherfore
Eccl. xxxvi. shulde I fast? can I brynge him agayne any moare? I shall go to hym, rather he be shall come agayne to me. And Dauid conforted Bethsabe his wyfe, and went in vnto her, and laye wyth her, and she bare a sonne, and called his name * * Salomon, and the Lorde
† Nathan. * Mat. i. i. Para. iij. loued hym. And he sent by the hande of Nathan the prophete, and called his name * Jedidia, of the Lordes behalfe.
* Beloued of the Lord.

Joab fought agaynst Raba the cytie of G the chyldren of Ammon, and toke the ☞ cyty of the kyngdome. And Joab sent messengers to Dauid, sayeng: I haue made assawt to Raba, and haue taken ☞ the cytie wyth waters. Nowe therfore geather ỹ rest of the people together, and belege the cytie, that thou mayest take it: lest I take it, and call it after my name. And Dauid geathered all ỹ people together, and went agaynst Raba, & beleged it, and gatt it. * And he toke the ỹ
* i. Par. xx. kynges croune from of hys heed, which wayed an hundred wayght of golde, and in it were precyous stones. And ☞ it was set on Dauids heed. And he brought out the spoyle of the cytie in exceadynge great aboundance. And he carped out the people that was therin, and ☞ put them vpon sawes and vpon yron harowes, and vpõ axes of yrõ, & thrust them into the tylekell. Thus dyd he with all the cyties of the childrẽ of Ammõ. And so Dauid and all the people returned vn to Jerusalem.

C The. xiij. Chapter.

C Amnon Dauids sonne defyleth hys syster Thamar. Absalom therfore kylleth Amnon.

A Fter this it chaunced that Absalom the sonne of Dauid had a fayre syster, named Thamar, whom Amnon the sonne of Dauid loued. And he was so sore vexed, that he fell sycke for the loue of hys syster Thamar: for she was a virgyn, and he thought it harde for hym to haue hys purpose of her. But Amnon had a frende, called Jonadab, ỹ sonne of Simeah Dauids brother: and ☞ Jonadab was a very wyse mã. And he sayde vnto him: howe cometh it, that thou beyng the kinges sonne, art thus consumed euery daye? Wylt thou not tell me? Amnon answered hym: I loue Thamar

Thamar my brother Absaloms syster. Jonadab sayde vnto him: laye ꝑ downe on thy bedde, & make thy selfe sicke. And when thy father is come to se the, saye vnto hym: Oh let my syster Thamar come, and geue me meate, & dresse it in my syght, that I maye se it and eate it of her hande.

25 And so Amnon laye downe, & made hym selfe sycke. And whē the kynge was come to se him, Amnō sayde vnto him: Oh let Thamar my syster come, & make me a couple of frytters in my syght, that I maye eate of her hande. Then Dauid sent home to Thamar, sayēg: go now to thy brother Amnōs house, and dresse him meate. So Thamar wente to her brother Amnōs house, and he was layed downe. And she toke floure, and made paste, and dressed frytters in his syght, & bad bake them, and toke a platter, & powred them out before him, but he wolde not eate. And Amnon sayde: haue out all men from me. And they went all out from hym. And Amnon sayde vnto Thamar: bryng the meate into the chambre, that I maye eate of thyne hād. And Thamar toke the frytters, whych she had made, & brought them into the chambre to Amnon her brother. And whā she had set thē before him, to eate, he toke her, and sayd vnto her: come lye w̄ me my syster. And she C answered him: nay my brother, do not force me, for there hath no such thinge bene done in Israel: do not thou this abhominacion. ☞ For whither shall I be able to go w̄ my shame? And thou shalt be as one of the foles in Israel. O speake vnto the kynge, and he shall ☞ not denye me vnto the.

Howbeit he wolde not herken vnto her voyce but toke her, & *forced her, and laye w̄ her. And thē Amnon hated her exceedyngly: so that ꝑ hate wher wyth he hated her, was greater then ꝑ loue, w̄ which he before loued her. And Amnon sayde vnto her: vp, & get ꝑ hēce. She answered hi: Thou hast no cause. This euell ꝑ ꝑ puttest me awaye is greater then ꝑ other that ꝑ diddest vnto me. Neuertheles he wolde not heare her, but called his boye that serued him, & sayd: put awaye this woman frō me, & bolt ꝑ doze after her. And she had a kirtell of diuerse colours vpō her: for w̄ suche were ꝑ kynges daughters (that D were virgines) appareled. The his seruaūt brought her oute, ād locked ꝑ doze after her. And Thamar toke & put all hes on her heed, & rent her gaye kyrtell ꝑ was on her, & layed her hande on her heed, & so wēt: & as she wēt, cryed. And Absalom her brother sayde vnto her: hath Amnon thy brother bene with the? Now yet be still my syster: he is thy brother. Let not this thynge greue thine hert And so Thamar remayned desolate in her brothers Absaloms house. But whan kynge Dauid heard of all these thiges, he was very wroth. (And he wolde not hēre the spirite of Amnon hys sonne, for he loued hym, because he was his firstborne.) And Absalom sayde vnto hys brother Amnon nether good ner badd. Howbeit Absalom hated Amnon because he had forced hys syster Thamar.

And it happened after two yere, that Absalō had *shepe shearers in ꝑ playne of Hazor besyde the trybe of Ephraim, & bad all ꝑ kynges sonnes, and cam to the kyng, & sayd: beholde, thy seruaunt hath shepe sherers, let the kynge w̄ his seruauntes come to thy seruaunte. The king answered Absalom: naye my sonne. We will not go all, ner be chargeable vnto the. And Absalom laye sore vpon hym: howbeit he wolde not go, but blessed hym. Then sayd Absalom: yf thou wylt not come, then let my brother Amnon go w̄ vs. And the kynge answered hym: what nedeth it, that he go wyth the? But Absalom made soche instāce that he let Amnon, & all ꝑ kynges chyldren go with hym.

Nowe had Absalom cōmaūded his younge men, sayenge: marke when Amnons hert is mery wyth wyne, & when I byd you smyte Amnon, then kyll hym: and feare not, haue not I bydden you? be bolde therfore, & playe the men. And the younge men of Absalō dyd vnto Amnon euen as Absalom had cōmaūded. And all the kynges sonnes arose, & euery man gat hym vp, vpon hys Mule, & fled. And it fortuned, that whyle they were yet in the waye, ty dynges cam to Dauid sayēg: Absalō hath slayne all the kynges sonnes, & there is none left alyue. Then Dauid arose, & *tare his garmentes, and laye along on ꝑ erth: & all his seruauntes stode by with theyr clothes rent. And Jonadab the sonne of Shimeah Dauids brother, answered, and sayde: let not my Lorde suppose ꝑ they haue slayne all the younge men the kynges sonnes, saue Amnon only is deed. For that hath bene determined in Absaloms mynde, sence he forced hys syster Thamar. Nowe therfore, let not my Lorde the kynge take the thynge so grenously, to thincke that all ꝑ kinges sonnes are deed, saue Amnon only is deed.

But Absalom fled. And the younge man that kept the watche, lyfte vp hys eyes, and loked: And beholde, ther cam moche people by a waye, a longe by the hynder parte on an hylles syde. And Jonadab sayde vnto the kynge: beholde, the kynges sonnes come: As thy seruaunt sayde, so it is. And as sone as he had lefte speakynge: beholde, the kynges sonnes came, and lyfte vp theyr voyces, and wepte. The kynge also and all hys seruauntes wepte exceedyngly. But Absalom escaped, and wēt to Thalmai the sonne of Amihus kynge of Gesur. And Dauid mourned for hys sonne every daye. And so Absalom escaped and went to Gesur, and was there

thre yeares. And kynge Dauid desyred to go forth vnto Absalom: For where as Amnon was dede, he was comforted ouer hym.

¶ The. xiiij. Chapter.

¶ Wy the wysdome of the woman of Thekoa Absalom is called agayne.

A IOab the sonne of Saruia perceaued, that the kynges hert was towarde Absalō, & he sent to Thekoa, and fett thence a wyse woman, and sayde vnto her: fayne thy selfe to be a mourner, and put on mournynge apparell. And anoynt not thy self with oyle. but be as a woman that had longe tyme mourned for some dede bodye. And come to the kynge, and speake of thys maner vnto hym. And so Joab taught her what she shuld saye

And when the woman of Thekoa had fallen on her face to the grounde, and done
B obeysaunce, she sayde vnto the kynge: helpe me O kynge. The kynge sayde vnto her: what ayleth the? She answered: I am a wedowe, and myne husbande is dede. And thy handmayde had two sonnes, and they two fought together in the felde, (where was no man to go betwene them) but the one smote the other and slewe hym. And beholde, the whole kynred is rysen agaynst thy handmayde, and they sayd: * delyuer vs him that
* Deu. xix. c. smote hys brother: that we maye kyll hym for ꝓ soule of his brother whome he slue. We will destroye the heyre also. And so they shall quenche my sparkle whych is left, that he shall stere vp (to my husbāde) nether name nor issue vpō ꝓ erth. And the kynge sayde
C vnto the woman: go home to thyne house, I wyll geue a charge for the. And the woman of Thekoa sayde vnto the kynge: Wy Lorde O kynge, thys trespace be on me and on my fathers house, and the kynge and hys seate be guiltlesse. And the kynge sayd: yf any man saye ought vnto the, bryng hym to me, and he shall hurte the no moare. Then sayde she: let the kynge remember hys Lorde God, that the auenger of the bloude geather not on heapes together to destroye, and that they slaye not my sonne. And he answered:
* 1. Reg. xiiij. g as sure as the Lorde lyueth * there shall not one heere of thy sonne fall to the erthe.

D The woman sayde: let thyne handmayde speake one worde moare vnto my Lorde ꝓ kynge. And he sayde: saye on. The woman sayde: wherfore the hast ꝓ determined such a thyng agaynst ꝓ people of God? For ꝓ kyng doth speake this thynge as one which is fautye, that he shulde not fett home agayne hys banished. For we must nedes dye, & perysh as water spylt on the grounde, which cānot be geathered vp agayne: Neither doth God spare any soule. Let the kynge therfore fynde ꝓ meanes, ꝓ hys banyshed be not vtterly expelled frō hym. Nowe therfore am I come, to speake of this thing vnto the kynge my Lorde: For they ꝓ be of the people, haue feared me. And thy handmayde sayde: Nowe wyll I speake vnto ꝓ kyng, parauenture the
E kynge will perfourme ꝓ requeste of his handmayde. And the kinge shall heare his handmayde, to delyuer her out of the hande of the man that wolde haue destroyed me and also my sonne out of ꝓ enheritaunce of God. And thyne handmayde sayde: the worde of my Lorde the kynge shall nowe be comfortable: For my Lorde the kynge is as an Angel of God, in hearyng of good and badd: therfore the Lorde thy God be with the.

Then the kynge answered, & sayde vnto ꝓ woman: hyde not from me (I praye the) the thynge that I shall aske the: And the womā sayde: let my Lorde the kyng nowe saye on.
F And the kynge sayde: Is not the hāde of Joab wyth the in all this matter? The woman answered, and sayde: * as sure as thy soule lyueth my Lorde kynge, there is els no man on the ryght hande nor on the leaft) but as my Lorde the kynge hath spoken, thy seruaunt Joab he bad me, and he put all these wordes in the mouthe of thyne handmayde. For to the intent that I shulde alter my cōmunicacyō, hath thy seruaūt Joab done this thinge. And my Lord is wise, euē as an Angell of God, to vnderstand all thynges that are in the erthe. And the kynge sayde vnto Joab beholde, I am contēt to do this thing. Go, and fett home the chylde Absalō agayne. And Joab fell to the grounde on his face,
G and bowed hym selfe, & blessed the kynge And Joab sayde: nowe thy seruaunt knoweth, that I haue founde grace in thy syght (my Lorde O kynge) in that the kynge hath fulfylled the requeste of hys seruaunt. And so Joab arose, and wēt to Gesur, and brought Absalom to Jerusalem. And the kyng sayd: let him turne to hys awne house, and not se my face. And so Absalom returned to hys awne house, and sawe not the kynges face.

But in all Israel there was not so goodlye a mā as Absalō, for he was very bewtifull: fro the sole of his fote to ꝓ toppe of his heed, there was no blemesshe in him. And whē he shaued hys heed (for at euery yeares end he shaued it, because ꝓ heer was heuie on hym,

hym and muste nedes shaue it) the heere of his heed wayed two hundred cycles after the kynges weyght. And this Absalō had three sonnes borne hym and one daughter, named Thamar, whyche was a fayre womā to loke vpō. So Absalom dwelt two yere in Jerusalem, & sawe not the kynges face. Therfore Absalō sent for Joab, to haue sent hym to the kinge, But he wolde not come to him. And whan he sent agayne, he wolde not come. Therfore he sayde vnto hys seruauntes: beholde, Joab hath a parcell of lande fast by my place, and he hath barlye therin. Go, and set it on fire. And Absaloms seruauntes sett it on fyre. ✠ (And Joabs seruauntes came wyth theyr garmētes rent, and sayde: Absaloms seruauntes haue burnt the pece of lande wyth fyre.

Then Joab arose & came to Absalō vnto his house, & sayde vnto him: wherfore haue thy seruauntes burnt my felde wyth fyre. And Absalom answered Joab: beholde, I sent for the, desyringe the to come, because I wolde haue sent the to ỹ kinge, for to saye: wherfore am I come from Gesur. It had bene better for me, to haue bene there styll. Nowe therfore, wolde I se the kynges face. And yf there be any trespace in me, kyll thou me. And so Joab came to the kynge, & tolde him: whych whan he had sent for Absalom, he came to the kynge, and fell to the grounde on hys face before hym. And the kynge kyssed Absalom.

¶ The. xv. Chapter.

¶ Absalom maketh insurrecpon agaynst hys father. Dauid is fayne to flee for feare of hym.

AFter this it fortuned, that Absalom gatt hym charettes and horsses, and fyfty men to runne before him. And he roase vp early in the mornynges, and stode in the place of the entring in of the gate. And euery man that had anye matter and came to the kynge for iudgement, him dyd Absalō call vnto hym, and sayde: of what cytie art thou? he answered: thy seruaunt is of one of the trybes of Israel. And Absalom sayde vnto hym: se, thy matter is good and rygh teous, but there is no man deputed of the kynge to heare the. Absalō sayde moreouer: Oh, that I were made iudge in the lande, that euery man which hath anye pleye and matter in the lawe, myght come to me, and that I myght do him iustice! And whā any man came nye to hym, and dyd him obeysaunce, he put forth his hande and toke hym to hym, and kyssed hym. And on this maner dyd Absalom to all Israel that came to the kynge for Judgement, and ☞ he stale the hertes of the men of Israel. And ☞ after fourtye yeres it fortuned that Absalō sayde vnto the kynge: let me go nowe ☞ to Hebron, and paye my vowe which I haue vowed, vnto the Lorde: for thy seruaūt vowed a vowe * (when I was in Gesur in the lāde of Siria) sayeng: yf the Lord shall bringe me agayne to Jerusalē, I will ☞ serue ỹ Lord. And the kynge sayde vnto hym: go in peace. And so he arose, and went to Hebron. * ij. reg. xv. a

But Absalom sent spyes thorowe out all ỹ tribes of Israel sayēge: as sone as ye heare the voyce of the tropet blowe, ye shall saye: Absalō raigneth kynge in Hebrō. And with Absalom went two hūdred men out of Jerusalem, that were called. And they went vp pure hertes, not knowinge of any thynge. And Absalom sent also for Ahithophel the Gilonite Dauids counseller, that he shulde come out of hys cytie Gilo, whyle he offered sacrifyces. And there was wrought stronge treason. For the people went and increased vp Absalom in multitude. And there cam a messenger to Dauid & sayd: the hertes of the men of Israel are turned after Absalō. And Dauid sayde vnto all his seruauntes ỹ were wt him at Jerusalē: vp, ỹ we maye be gone, for we shall not else escape from Absalom. Make spede, to departe: leste he come sodēlie, and catche vs, & bringe some myschefe vpō vs, and smyte the cytie with the edge of the swerde. And ỹ kynges seruaūtes sayde vnto hym: beholde, thy seruauntes are redye, to do whatsoeuer my Lord ỹ kyng shall apoynte.

And the kynge & all his houshold departed a fote. And he left behinde hym * ten ☞ concubines, to kepe the house. And so ỹ kynge & all the people went out a fote, & taryed in a place that was farre of. And all his seruaūtes wēt about him. And all the Cerethites and all the Phelethites and all ỹ Gethites ✠ (myghtie men of warre) (euen. vj. hundred men whych were come a fote from Geth) went before the kynge. Then sayde ỹ kynge to * Ithai the Gethite, wherfore commest thou wyth vs? Returne and abide with the kynge, for thou art a straunger, and art remoued frō thyne awne place. Thou camest but yesterdaye, and shulde I vnquyet the to daye to go wt vs? I wyll go whether I can. Therfore returne thou, & carye agayne thy brethrē. Mercye and truthe ✠ (shall the Lord shew vnto the.) And Ithai answered the kynge and sayd: as truly as God lyueth & as my Lord the kinge lyueth, in what place my Lord the kynge shalbe, whether in deeth or lyfe, euen there also wyll thy seruaūt be. And Dauid ỹ kynge sayde to Ithai: come then, and go forwarde. And Ithai the Gethite went forth, & all hys men, & all the chyldren that were wt hym. And all the countrepe wepte wyth a loude voyce, & so dyd all the people that wēt forth. The kynge also hym selfe passed ouer the broke Kydron. And all the people went towarde the waye ỹ leadeth to the wyldernesse. And Sadock and all ỹ Lenites were * ij. reg. xvij. d. and. xx. d. * ij. reg. xvij. b.

wyth hym, and bare the arcke of the apoynt-
ment of God. And there they set downe the
Arcke of God. And Abiathar ☞ went vp,
vntill the people were all come ouer, out of
the cytie. And ỹ kynge sayde vnto Sadock.
Carye the Arcke of God agayne into the cy-
tie. If I shall fynde fauoure in the eyes of ỹ
Lorde, he will bringe me agayne, and shewe
me both it, & the tabernacle therof. But and
yf the Lorde thus saye: I haue no lust vnto
the, beholde, here am I, let him do wyth me,
what semeth good in his eyes.

The kynge sayde also vnto Sadock the
*i.Reg.iij.b. preaste: Art not ỹ a * Sear? Returne into
the citie in peace. And take your two sonnes
wyth you: Ahimaaz thy sonne, and Jona-
thas the sonne of Abiathar. Beholde, I will
tarye in the feldes of the wyldernesse, vntyll
there come some worde from you to be tolde
me. Sadock therfore and Abiathar caryed
the Arcke of God agayne to Jerusalem, and
they taryed there. And Dauid went vp on
mount olyuet, and wepte as he went, and
had his heed couered, & went barefote. And
all the people that was wyth hym, had eue-
ry man hys heed couered, and as they went
vp, they wepte also. And one tolde Dauid
sayenge: Ahithophel is one of them that ha-
ue conspired wyth Absalom. And Dauid
G sayde. O Lorde, turne the counsell of Ahitho-
phel into folyshenes.

When Dauid was come to the toppe of
☞ the mount ☞ he worshypped God: and be-
holde, Husai ỹ Arachite came agaynst hym
with hys coote torne, and hauynge erth vpõ
his heed. Vnto whome Dauid sayde: yf thou
go wyth me, thou shalt be a burthen vnto
me. But yf thou returne to the cytie, & saye
vnto Absalom: I wyll be thy seruaunt O
kynge: (as I haue thus longe bene thy fa-
thers seruaunt, so am I nowe thy seruaunt)
thou mayst for my sake destroye the councell
of * Ahithophel. And thou hast there wyth ỹ
*ij.Reg.xvi.a.b.c. Sadock and Abiathar the Preastes, vnto
whom thou shalt shewe all that thou canst
heare out of the kynges house. And beholde,
they haue there wyth the theyr two sonnes:
Ahimaaz Sadockes sonne, and Jonathas
Abiathars sonne: by them also shall ye sende
*ii.re.xvii.b me all that ye can heare. And so * Husai Da-
uids frende gat hym to the cytie. And Abs-
lom also entred into Jerusalem.

¶ The.xvj. Chapter.

¶ Siba bryngynge presentes to Dauid, bothe taketh ac-
cuse Miphiboseth. Semei curseth Dauid, & hurleth sto-
nes at hym. Absalom (by the counsell of Ahithophel) lyg-
eth wyth hys fathers Concubines.

AND when Dauid was a lytle past
the toppe of the hyll: beholde Siba
the seruaunt of Miphiboseth came
to mete hym with a couple of Asses
sadeled, and vpon them two hundred loues
and one hundred bonches of Relynges, and
an hundred frayles of dryed frygges, and a
bottell of wyne. And the kyng sayd vnto Si-
ba: what meanest thou wyth these? And Si-
ba sayde. They be Asses ☞ for the kynges
housholde to ryde on, and bread and frute for
the younge men to eate, and wyne: that such
as be faynt in the wyldernesse, maye drynk.
And the kynge sayde: where is thy masters
sonne? Siba answered vnto ỹ kynge: beholde,
he taryeth styll at Jerusalem. For he sayde:
thys daye shall the house of Israel restore me
the kyngdome of my father. Then sayde the
kyng to Siba, beholde, thyne are all that per-
tayned vnto * Miphiboseth. And Siba saye-
de: I do homage to the. I beseche the that I
maye fynde grace in thy syght, my Lorde,
O kynge.

And when kynge Dauid came to Bahu-
rim: beholde, thence cam out a man of the
kynred of the house of Saul, named * Se-
mei the sonne of Gera, and he cam out cur-
synge. And he cast stones at Dauid, and at
all the seruaũtes of kynge Dauid: And all ỹ
people also and all the men of warre were on
hys ryght hande, and on hys lefte. And thus
sayde * Semei whan he cursed: come forthe,
come forth thou bloudesheder, and thou man
of Belyall. The Lorde hath brought vpon
the all ỹ bloude of ỹ house of Saul, in whose
steade thou hast raygned, and the Lord hath
delyuered the kyngdõ into the hande of Ab-
salom thy sonne. And beholde ỹ art come to
thy mischefe, because ỹ art a bloudesheder.

Then sayde Abisai the sonne of Zaruia
vnto the kynge: why doth thys deed dogg
curse my Lorde the kynge? let me go nowe,
and take of the heed of hym. And the kynge
sayde: what haue I to do wyth you ye sonnes
of Zarnia: let hym curse: for the Lorde
hath bydden hym curse Dauid. Who dare
then saye: Wherfore hast thou done so? And
Dauid sayde to Abisai, and to all his seruan-
tes, beholde, my sonne whych cam of myne
awne bodye, seketh my lyfe. How moche
more then maye thys sonne of Jemini do it?
*iii.reg.ii.j. Suffre him to curse * for the Lord hath byd-
den him: haplye the Lorde wyll loke on my
wepyng eyes & wretchednesse, & do me good
for hys cursynge this daye. And as Dauid
and his men went by the waye, Semei wẽt
alõge on the hylles syde ouer agaynst hym, &
cursed as he wẽt, and threwe stones at him,
and cast dust. And the kynge and all ỹ were
with him cam werye, and refreshed thẽ sel-
ues ☞ * there.

And Absalom and all the people of the
men of Israel came to Jerusalem, and Ahi-
thophel was wyth him. And as sone as Hu-
sai the Arachite was come vnto Absaló, he
sayde vnto hym: God saue the kynge, God
saue ỹ kyng. And Absalom sayde agayne to
Husai: is this ỹ kyndnesse thou owest to thy
frende?

frende? Why wenteſt thou not wyth hym? Huſai anſwered vnto Abſalō: naye not ſo, but whom the Lorde and this people and all the men of Iſrael chooſe, hys will I be, and with hym wyll I dwell. Moreouer, vnto whome ſhall I do ſeruice, but euen to hys ſonne? And as I was ſeruaunt before vnto thy father, euen ſo ſhall I be with the. Then ſpake Abſalom to Ahithophell: geue councell, what is beſt for vs to do. And Ahithophell ſayde vnto Abſalom: get the in vnto thy fa
* ii.reg.xv.d and.xx.a. thers * cōcubines, which he hath lefte to kepe the houſe. And all Iſrael ſhall heare, that ꝓ art caſt out of thy father: then ſhall the handes of all that are wyth the, be ſtronge. And ſo they pitched Abſalom a tent vpon ꝓ toppe of the houſe. And he went in vnto hys fathers concubynes in the ſyght of all Iſrael.

And the councell of Ahithophel which he counceled in thoſe dayes, was as a man had aſked councell of God: euen ſo was all the councell of Ahithophel, both wyth Dauid and wyth Abſalom.

¶ The. xvij. Chapter.

¶ Ahithophel, ſeynge hys councell diſalowed of Huſai and forſaken, hangeth hym ſelfe.

AHithophel * ſayde vnto Abſalō: let me chooſe out nowe twelue thouſande men. And I will vp, & folowe after Dauid thys nyght. And I wyll come vpon hym, whyle he is werye and weake handed, and wyll feare hym: And all the people that are with hym, ſhall flee. And ſo will I ſmyte the kynge onlye, and wyll bryng agayne all the people vnto the, euen as eaſely as ꝓ I wolde brynge anye other thing. And whan I haue ſlayne the man whom thou ſeeke, all the people ſhall haue reſt. And ꝓ ſaying pleaſed Abſalom well, and all the elders of Iſrael. Then ſayde Abſalom: call alſo Huſai ꝓ Arachite, and let vs heare his councell. Whē Huſai was come to Abſalom, Abſalō ſpake vnto hym, ſayinge: Ahithophel hath geuen ſoche coūcell: Shall we do after his ſaying, or no? tell thou.

Huſai anſwered vnto Abſalō: the coūcell that Ahithophel hath geuen, is not good at this tyme: For (ſayd Huſai) ꝓ knoweſt thy father, & his men, howe that they be ſtrong. And they be chafed in their myndes, and are
* Oſe. xiij.b euen as a * Beare robbed of her whelpes in the felde. Thy father is a man alſo practiſed in warre, & maketh no tarienge with ꝓ people. Beholde he lurketh now in ſome caue, or in ſome other ſtroge place. And though ſome of his men be ouerthrowē at the fyrſt brunt, yet they that heare it will ſaye: The people that foloweth Abſalō, be put to the worſſe. And the beſt men thou haſt whoſe hertes are as the hertes of Lyōs, ſhall ſhrynke therat. For all Iſrael knoweth, that thy father is a myghtye man, and they wyth him are all men of warre.

Therfore my councell is, that all Iſrael C be geathered vnto the, from Dā to Beerſeba, (which are as ꝓ ſande of the ſee in nōbre) and that thou go to batayle in thyne awne perſon. For ſo ſhall we come vpō him in one place or other, where we ſhall fynde hym, & we will fall vpon him, euen as thicke as the dewe falleth on the groūde. And of all ꝓ men that are wyth hym, we ſhall not leaue hym one. Moreouer, yf he be gotte into a towne, then ſhall all the men of Iſrael bringe ropes to that cytie, and we wyll drawe it into the ryuer, vntyll there be not one ſtone founde there. And Abſalom and all the men of Iſrael ſayde: the councell of Huſai the Arachite is better, then the councell of Ahithophell. * For it was euen the Lordes determinacyon to deſtroye the good councell of D Ahithophel: that the Lorde myght bryng euell vpon Abſalom. Then ſayde * Huſai * ii.reg.xv.g vnto Sadock and Abiathar the Preaſtes: of this and that maner dyd Ahithophel and the elders of Iſrael councell Abſalom. And thus and thus haue I counceled. Nowe therfore ſend quicklye, and ſhewe Dauid ſaying: tarye not all nyght in the feldes of the wyldernelle, but gett the ouer, leſt the kynge be deuoured and all the people that are wyth hym. Nowe Jonathas and Ahimaaz abode by ꝓ well Rogell: (for they myght not be ſene to come into the cytie.) And a wēche went and tolde them. And they went, & ſhewed kynge Dauid. E

Neuertheleſſe a lad ſawe them, and tolde it to Abſalom. But they went both of them awaye quyckly, and cam to a mānes houſe in Bahurim, which had a well in his yarde, into the whych they went downe. And a woman toke and ſpredde a couerlet ouer the welles mouth, and ſtrawed fyrmentie corne theron. And the thynge was not eſpyed. And when Abſalōs ſeruauntes came to the wyfe to ꝓ houſe, they ſayde. Where is Ahimaaz & Jonathas? The woman anſwered thē: they be gone ouer the lytell broke of water. And when they had ſought them and coulde not fynde them, they returned to Jeruſalem. And as ſone as they were departed, ꝓ other came out of the well, and went and tolde kynge Dauid, and ſayde vnto hym: vp, and get you quyckly ouer the water for ſoche councel hath Ahithophel geuen, agaynſt you. Then Dauid aroſe, & all ꝓ people that were wyth hym, and they were come ouer Jordan be F that it was daye: ſo ꝓ there lacked not one of thē, ꝓ was not come ouer Jordā. And when Ahithophel ſawe, ꝓ his councell was not folowed, he ſadelled his Aſſe, & aroſe, & gate hym home to hys awne houſe, and to hys

awne cytie, and put hys houshold in order, and hanged him selfe, and dyed, and was buryed in the sepulchre of hys father.

Then Dauid came to Mahanaim. And Absalom passed ouer Jordan, he and all the men of Israel with him. And Absalō made Amasa captayne of ẏ hoste in stede of Joab, whych Amasa was a mannes sonne named Jethra an Israhelite, that went into Abigail the daughter of Nahas syster to zeruia Joabs mother. So Israel and Absalō pytched in the lande of Gilead. And whē Dauid was come to Mahanaim, Sobi the sonne of Nahas out of * Rabba the citie of the chil dren of Ammon, & Machir the sonne of Ammiel out of Lodeber, and * Berzelai the Gileadite out of Roglim, brought beddes, basens, erthen vesselles, wheat & barly, floure, and parched corne, beanes, rice, oatmell, hony, butter, shepe and chese of kyene, for Dauid and all the people that were with him, to eate. For they sayd: The people is hongrye, weerye, and thyrsty in the wylderneſſe.

¶ The. xviij. Chapter.

¶ Absalom is ouercome in battell. He hangeth by the heere in an Oke. He is killed & put in a dytche. Dauid is so sorowfull for the death of Absalom that he weepeth.

AND Dauid nombred the people that were wyth hym, and sett captaynes of thousandes and of hundredes ouer them. And Dauid sent forth ẏ thirde parte of the people vnder the hande of Joab, and another parte vnder the hande of Abisai the sonne of zeruia Joabs brother, and the other thyrde parte vnder the hande of Ithai the Gethite. And the kynge sayde vnto the people: I wyll go with you also. And the people answered: Thou shalt not go forth: for yf we flē, oure aduersaries will not care for vs: nether shall they regard vs, though halfe vs were slayne: but ẏ art worth ten thousande of vs: Wherfore it is better, ẏ thou succoure vs out of the cytie. And the kynge sayde vnto them: what semeth you best, that wyll I do.

And the kynge stode by the gate syde, and all the people came out by hundredes and by thousandes. And ẏ kynge cōmaunded Joab & Abisai, & * Ithai sayeng: intreate ẏ yonge man Absalom gently for my sake. And all the people hearde, that the kynge gaue all ẏ captaynes charge concernynge Absalō. And so the people wēt out into the felde agaynst Israel, and the battel was in the woode of Ephraim: Where the people of Israel were put to the worsse before the seruauntes of Dauid, & there was a great slaughter that daye, euen of twentye thousande men: For ẏ felde was fought there in dyuerse places, all abroade vpon the erthe. And ☞ ẏ wodd denoured moo people that daye, than dyd the swerde. And Absalom came before the seruauntes of Dauid rydynge vpon a Mule, whych carryed hym vnder ẏ thicke bowes of a great Oke. And ☞ his heed was caught of the Oke, and he was lifte vp betwene heuen & erthe: & ẏ Mule that was vnder hym, wēt his waye. And one ẏ saw it tolde Joab, sayeng: beholde, I sawe Absalō hange in an Oke: and Joab sayde vnto the man ẏ tolde him. yf thou dydest se hym, why dydest not thou there smyte him to the groūd, & I wold haue geuen the ten sicles of syluer, & a girdle.

The man sayde vnto Joab: though thou woldest laye a thousande sycles of syluer in my hande, yet wolde I not stretche out myne hande agaynst the kynges sonne. For we hearde with oure eares whē the kynge charged the, and Abisai and Ithai, sayenge: Beware, ẏ none touch the yonge mā Absalom. Moreouer, yf I had done it, I shulde haue done agaynst myne owne life: for there is no matter hyd from the kinge: yee and thou thy selfe woldest haue bene agaynst me. Then sayde Joab: I may not stande thus tarryeng wyth the.

And he toke thre speares in his hande, & thrust them thorowe Absalō, while he was yet a lyue on the bodye of the tree. And ten seruauntes that bare Joabs wepōs, turned, and smote Absalom and slue him. And whē Joab blewe the trompet, the people returned from folowynge Israel: for Joab spared the people. And they toke Absalom, and cast hym into a great pytt in the wood, & layed a myghtie great heape of stones vpon hym. And all Israel fled to their tentes. And thys Absalom yet in hys lyfe tyme * toke counsell & reared vp a piller, whyche is in kynges dale. For he sayd: I haue no sonne. And therfore to kepe my name in remembraunce do I it. And he called the pyller after hys awne name. And it is called vnto thys daye: Absaloms pyller.

Then sayde Ahimaaz the sonne of Sadoch: let me runne nowe, and beare the kyng tydinges, how ẏ the Lorde hath iudged hym quyte of the hande of hys enemyes. And Joab sayd vnto hym: ẏ art no man to beare good tydynges to daye: ẏ shalt beare tydynges another tyme: but to daye ẏ shalt beare none, because the kynges sonne is deed. Thē sayde Joab to Chusi: go and tell the kynge, what thou hast sene: And Chusi bowed him selfe vnto Joab, and ranne. Then sayd Ahimaaz the sonne of Sadoch agayne to Joab: come what come wyll, let me also runne after Chusi. And Joab sayd: Wherfore wilt thou runne my sonne? seing that for the tydynges thou shalt haue no rewarde: well (sayde he) come what will, let me runne. He sayd vnto him: runne. Thē Ahimaaz rāne by ẏ playne waye, and came before Chusi.

And

F And Dauid sat betwene the two gates. And the watcheman went vp to the rouffe ouer the gate vnto the walle, & lyfte vp hys eyes, and sawe: & beholde, there cam a man runnynge alone. And ꝑ watcheman cryed, & tolde ꝑ kynge. And the kynge sayde: yf he be alone, there is good tydinges in his mouth. And he came, & dre we nye. And ꝑ watchemā sawe another man runnynge, and he called vnto the porter and sayde: beholde, there cōmeth another man runnynge alone. And the kynge sayde: he is also a tydinges brynger. And the watcheman sayde. me thynketh the runnynge of the formoft is lyke ꝑ runnynge of Ahimaaz the sonne of Sadock The kynge sayde: he is a good man, and commeth with good tydinges. And Ahimaaz called, & sayde vnto the kynge: good tydinges, and he fell downe flatt to the erth vpon his face before the kynge, and sayde: blessed be the Lorde thy ☞ God, which hath ☞ shutt vp the men that lyft vp their handes agaynft my Lorde the G kynge. And the kynge sayde: is the younge mā Absalom safe? Ahimaaz answered: Whē Joab sent (Chusi) the kynges seruaunt, and me thy seruaunt, I sawe much a doo. But I whotte not what it was. And ꝑ kynge sayde vnto him: turne, and stande here. And he turned, and stode styll.

And beholde, Chusi came also, and sayde: Good tydinges my Lorde the kynge, for ꝑ Lorde hath quytte the thys daye out of the hande of all them ꝑ rose agaynft the. And the kynge sayde vnto Chusi. Is the younge mā Absaló safe? Chusi answered: The enemyes of my Lord the kynge, and all that ryse agaynft ꝑ, to do the hurt, be as that younge man is. And the kynge was moued, and went vp to a chambre ouer the gate, and wept. And as he went, thus he sayde: O my sonne Absalom, my sonne, my sonne Absalom, wolde God I had dyed for the: O Absaló my sonne, my sonne.

¶ The. xix. Chapter.

¶ Dauid is reconsyled to his kyngdome, and brought agayne to Jerusalem.

A And it was tolde Joab: beholde, ꝑ kynge wepeth and mourneth for Absalom. And the victorie of that daye was turned into mournynge vnto all ꝑ people. For the people hearde saye that daye, howe the kynge sorowed for hys sonne. And the people stale awaye that daye from goynge into the cytie, as people confounded stele awaye, when they flee in battel. But the kynge hyd his face, and cryed with a loude voyce. O my sōne Absalom, O Absalon my sonne, my sonne.

And Joab came into the house to ꝑ kynge, and sayde: thou hast shamed this daye the faces of all thy seruaūtes, which this daye haue saued thy lyfe, and the lyues of thy sonnes and of thy daughters, & the lyues of thy wiues, and of thy concubynes, in that thou loueft thyne enemyes, and hateft thy frendes. For thou haft declared thys daye, that thou regardeft nether thy Lordes nor seruauntes. B And this daye I do perceaue, that yf Absalom had lyued, & all we had dyed this daye, that had pleased ꝑ well. Nowe therfore vp, and come out, and speake kyndely vnto thy seruauntes: For I swere by the Lorde, except thou come out, there will not tarye one man with the thys nyght. And that wilbe worse vnto the, then all the euell that fell on the from thy youth vnto thys houre. Then the kynge arose, and satt downe in the Gate. And they tolde vnto all the people, sayinge: Beholde, the kynge doth sytt in ꝑ Gate. And all the people came before the kinge. But Israel fled, euery man to hys tent.

And it forturned ꝑ all the people were at stryfe thorowe out all the trybes of Israel, sayinge: the kyng saued vs out of the hāde of oure enemyes, he delyuered vs out of ꝑ hāde of ꝑ Philistines, and nowe he is fleed out of the lande for Absalom. But Absaló whō we anoynted ouer vs, is dead in battell. Therfore, why are ye so styll, that ye brynge not ꝑ kynge agayne? And kyng Dauid sent to Sa C dock and Abiathar ꝑ preastes, sayinge: speake vnto the elders of Juda & saye: why are ye behynde, to brynge ꝑ kynge agayne to his house, seynge that soch tydinges is come frō all Israel vnto the kynge euen to hys house? (For the kynge had sayde: Thus shall ye saye vnto the people of Juda.) Ye are my brethren, my bones & my flesche: wherfore then are ye the last that bringe the kynge home agayne? And saye ye to Amasa: art thou not of my bone & of my flesche? God do so and so to me, yf thou be not captayne of ꝑ host to me for euer in ꝑ roume of Joab. And he bowed the hertes of all the men of Juda, euen, as the hert of one man: so ꝑ they sent this worde to the kyng: Returne thou with all thy seruauntes. So the kynge returned, & came to Jordan. And Juda came to Gilgal, for to go downe to mete ꝑ kynge, & to cōueye him ouer Jordā. And Simei * ꝑ *16. Re. fbi.b sonne of Gera, the sonne of Jemini, whych was of Bahurim, hasted, and came with the men of Juda to mete king Dauid, and there were a thousande men of Beniamin wt hym, & * Ziba the seruaunt of the house of Saul *16. Re. fbi.a. and his. xv. sonnes and twentye seruauntes with him. And they went quyckly ouer Jordan before the kynge. And there went ouer a boate that carred ouer ꝑ kynges housholde and they dyd him pleasure.

And Simei the sonne of Gera fell before E the kynge (as he was come ouer Jordā) and sayde vnto hi: let not my Lorde impute wickednesse vnto me, ner remember the thinges (that they seruaunt dyd wickedly when my

Lorde the kyng departed out of Jerusalem) that the kyng shulde take it to herte. For thy seruaunt doth knowe, howe ỹ I haue done amysse. And therfore beholde, I am the fyrst this daye of all the house of Joseph, that am come to go downe, to mete my Lorde the kynge. But Abisai ỹ sonne of zeruia answered, and sayde: shall not Semei dye for this, because he cursed the Lords anoynted? And Dauid sayde: what matter is betwene you and me ye sonnes of zeruia? For thys daye ye be aduersaryes vnto me. Shall there any mã dye this daye i Israel? Do not I knowe, that I am this daye kynge ouer Israel? And therfore the kynge sayde vnto Semei: thou shalt not dye, & the kynge sware vnto him.

E And Miphiboseth the sonne of Saul came also to mete the kynge, & had nether washed his fete, ner shauen his beerde, ner washed his clothes from the tyme the kynge departed, vntyll he came agayne in peace. And it fortuned that when he was come to Jerusalem, and mett the kynge, the kynge sayde vnto him: wherfore wentest not thou wyth me Miphiboseth? He answered: my Lorde, O kynge, my seruaunt deceaued me. For thy seruaunt sayde I wolde haue mine Asse sadled to ryde theron, for to go to the kynge, because thy seruaũt is lame. And ziba hath falsely reported of thy seruaũt vnto my Lorde the kynge. And my Lorde the kynge is as an angel of God: do therfore what semeth good in thine eyes. For all my fathers house were but deed mẽ before my Lorde the kynge: and yet dydest thou put thy seruaũt amonge thẽ ỹ dyd eate at thyne awne table. What ryght therfore haue I yet, to crye any more vnto ỹ kynge? And the kynge sayde vnto him: Why speakest thou yet in thyne awne cause? (He is determyned, that) I haue sayde: thou and ziba deuide the landes betwene you. And Miphiboseth sayde vnto ỹ kynge: yee lett him take all: for so moch as my Lorde the kynge is come agayne in peace vnto his awne house.

F And Berselai the Gileadite came downe from Roglim, and went ouer Jordan with the kyng, to conuaye him ouer Jordã: Berselai was a very aged man, euen foure skore yere olde, & prouyded ỹ kynge of sustenaũce, whyle he laye at Mahanaim: for he was a man of verye great substaũce. And ỹ kynge sayde vnto Berselai: come thou with me, & I will fede the with me in Jerusalem. And
*ii.kin.xix.g *Berselai sayde vnto the kynge: I am thus olde, and howe am I able to go vp with the kynge vnto Jerusalẽ? I am this daye foure skore yere olde: and can I decerne betwene good and euell? hath thy seruaunt any taste in that he eateth or drincketh? Can he heare any more the voyce of synginge men & women? Wherfore then shulde thy seruaunt be yet a burthen vnto my Lorde the kynge? Thy seruaũt will go a lytle waye ouer Jordan with the kynge: and why wyll ỹ kynge reconrpence it me with soch a rewarde? O let thy seruaũt turne back agayne, that I maye dye in myne awne cytie, and (be buryed) in ỹ graue of my father and of my mother. Beholde, here is thy seruaunt Chimeam: let him go with my Lorde the kynge, and do to him, what shall please the: H

And the kynge answered: Chimeam shall go with me. And I will do to him that thou shalt be content with. And whatsoeuer thou shalt requyre of me, that same will I do for the. And all the people went ouer Jordan: And whẽ the kynge was come ouer Jordã, he kyssed Berselai, and blessed him, & he wẽt backe agayne vnto his awne place. And then the kynge went to Gilgal, and Chimeã wẽt with him, & so dyd all the people of Judã, and brought ouer the kynge, and there were but halfe the men of Israel.

And beholde, all the men of Israel came to the kynge, and sayde vnto him, why haue oure bretheren ỹ mẽ of Juda stolen the awaye and haue brought the kyng & his housholde, and all Dauids men with him ouer Jordan? And all the men of Juda answered the men of Israel: the kynge is nere of kynne to vs: wherfore be ye angrye for ỹ matter? thynke ye that we eate of ỹ kynges cost, or that we take vs any gyftes? And the men of Israel answered ỹ men of Juda and sayde: we haue ten partes in the kynge, & haue therto more ryght to Dauid then ye. Why then dyd ye despyse vs, ỹ oure aduise shulde not be fyrst had in restoringe oure kynge agayne? And ỹ wordes of the mẽ of Juda were fearcer, then the wordes of the men of Israel.

¶ The.xx. Chapter.

¶ Seba the sonne of Bichri reyseth Israel agaynst Dauid. Joab killeth Amasa trayterously. The heed of Seba is deliuered to Joab. Dauids receauers are nombred.

A Whan there cam thither a certayne mã of Belial (named Seba, the sonne of Bichri, a mã of gemini) he blew a trõpet & sayde: we haue no parte in Dauid, neither haue we enheritaunce in the sonne of Jsai, let the men of Israel departe vnto therr tentes. And so euery

euery man of Israel went from Dauid, and folowed Seba the sonne of Bichri. But the men of Juda claue fast vnto their kynge, fró Jordan to Jerusalem.

And Dauid came to his house to Jerusalem, * and toke the ten women his concubines, that he had left behynde him to kepe the house, and put them in warde, and fedd thē: but laye no moare wyth them. And so they were enclosed vnto the daye of their deeth, lyuynge in wedowhode. *16.xv.d. 20.xvi.d.

Then sayde the kynge to Amasa: call me the men of Juda togeather agaynst the thirde daye, and be thou here also. And so Amasa went to gather the men of Juda to geather: but taried lōger, then the tyme which he had appoynted him. And Dauid sayde to Abisai: nowe shall Seba the sonne of Bichri do vs more harme, then dyd Absalom. Take thou therfore thy Lordes seruaūtes, & folowe after him: lest he gett him walled cyties, and escape vs. And there went out after hym Joabs men, and the Crethites and the Pheletites, and all the myghtiest mē. And they departed out of Jerusalem to folowe after Seba the sonne of Bichri. And when they were at the great stone in Gibeon, Amasa went before them. And Joabs garmēt (that he had about him) was gyrde vnto him, and he had gyrded theron, a knyfe, which was toyned fast to hys loynes, in soch a sheth, þ (as he wēt) it fell some tymes out. And Joab sayde to Amasa: art thou in health my brother? And Joab toke Amasa by the chynne with the ryght hande, to * kysse hym. But Amasa toke no hede to the knyfe that was in Joabs hande, for therwith he smote hym * in the short rybbes, and shed out hys bowelles to the grounde, and thrust at him no more, and he dyed. *ij.Reg.xx.a. *ij.Reg.ij.f.

So Joab and Abisai his brother folowed after Seba the sonne of Bichri. And one of Joabs men stode by him, and sayde: he þ beareth any fauoure to Joab, or good will to Dauid, let him go after Joab: And Amasa laye walowed in bloude, in the myddes of the waye. And there was a man, which whē he sawe that * all the people stode styll, he rowled Amasa out of the waye into the felde, & cast a cloth vpon him, because he sawe that euery one that came, stode styll by hym. And as sone as he was tombeled out of the waye, all the people went after Joab, to folowe after Seba the sonne of Bichri. *ij.Reg.ij.g.

And he went throwe all the trybes of Israel vnto Abel, and to Bethmaacha and all the places of Barim. And they geathered togethet, and went after him. And they came, & beseged him in Abel & in Bethmaacha And they cast vp a bancke agaynst the cytie that stode in the valleye. All the people that was with Joab, thrust at the wall to ouerthrowe it. Then cryed a wyse woman out of the cytie, heare heare, byd Joab come hither, that I maye speake with hym. When Joab was come vnto her, the woman sayde: art þ Joab? he answered: I am he. She sayde vnto him: heare the wordes of thy handmayde? And he answered: I do heare. And she sayde agayne: * They spake in the olde tyme, sayinge: men must aske peace first, how more rather shulde they so do to Abell? For so haue they contynued hytherto: I am one of them that are peaceable and faythfull in Israel. And thou goest about to destroye a citie and a mother in Israel. Why wilt thou deuoure the enheritaunce of the Lorde? *

And Joab answered, and sayde: God forbyd, God forbid it me, that I shulde ether deuoure or destroye. The matter is not so: but a man of mount Ephraim (Seba þ sonne of Bichri by name) hath lyfte vp his hāde agaynst the kynge, euen against Dauid. Deliuer vs him only, and I will departe from the cytie. And the woman sayde vnto Joab: Beholde, his heed shalbe throwē to the, ouer the wall. And then the woman went vnto all þ people with her wisdome. And they smote of the heed of Seba þ sōne of Bichri, and cast it out to Joab. * And he blewe a trompet, and they scatered from the cytie, euery man to his tent. And Joab returned to Jerusalem, vnto the kynge. *ij.Reg.ij.g.

Joab was ouer all the hoste of Israel. And Banaia þ sonne of Jehoiada was ouer the Crethites & Pheletites. And Aduram was ouer the tribute. And Jehosaphat the sonne of Ahilud was Recorder. Seua was scribe. And Sadoek & Abiathar were the preastes. And Ira the Jairite was Dauids preast.

¶ The. xxj. Chapter.

¶ Thre deare yeres. The dengeaunce of the synnes of Saul lyghteth on hys seuen sonnes, whych are hāged. Foure great batelles, whych Dauid had agaynst the Philistines.

When there fell an hongre in the dayes of Dauid, thre yeres together. And Dauid enquired of the Lorde. And the Lorde answered: it is for Saul, and þ house of bloude, because he slue the * Gibaonites. *i.re.xxii.d. And the kynge called the Gibaonites, & sayde vnto them (Nowe the Gibaonites were, not of the * chyldren of Israel, but a remnaunt of the Ammorites, and the chyldren of Israel sware vnto them: And Saul soughte to slay them, for a zele that he had to the children of Israel and of Juda.) Wherfore Dauid sayde vnto thē, what shall I do for you, and wherwith shall I make the attonemēt, that ye maye blesse the enheritaunce of the Lorde? *Josua.ix.c.

The Gibaonites answered him: we wyll haue no syluer ner gold, of Saul ner of hys house: nether is it oure mynde, þ thou shuldest

beste kyll any man in Israel. He sayde: what saye ye then þ I shall do for you? They answered the kinge: the man that cõsumed vs, & ymagened to dryngе vs to nought him will we destroye, that nought of him continewe in any of the coastes of Israel. Let seuen men of his sonnes be delyuered vnto vs, and we will hange them vp vnto the Lorde, in Gibeah of Saul, whom the Lorde dyd chose. And the kynge sayde: I will geue them you.

But the kynge had cõpassyon on Miphiboseth the sonne of Jonathas, the sonne of Saul, because of the Lordes othe þ was betwene them: euẽ betwene Dauid and Jonathas the sonne of Saul. But he toke the two sonnes of Rizpa the daughter of Aia (whõ she bare vnto Saul) euen Armoni and Miphiboseth, & the fyue sonnes of Michol (the daughter of Saul) whom she bare to Adriel the sonne of Barsilai þ Meholathite. And he delyuered them vnto the handes of the Gibeonites, which hanged the in the hill before the Lorde. And they fell all seuen to geather, and were slayne in the dayes of heruest: euen in the fyrst dayes, and in the begynnynge of Barley heruest:

And Rizpa the daughter of Aia toke sackclothe and & hanged it vp for the vpon the Rocke, euen from the begynnunge of haruest vntyll rayne dropped vpon them out of heuen: and suffered nether the byrdes of the ayre to fall on them by daye, nor beastes of the felde by nyght. And it was tolde Dauid what Rizpa the daughter of Aia the concubyne of Saul had done: and Dauid went, & toke the bones of Saul and of Jonathas his sonne, fro the men of Jabes in Gilead (which had stolen them from the strete of Bethsan, where the Philistines had hanged them whe the Philistines had slayne Saul in Gilboa.) And he brought thence the bones of Saul, and þ bones of Jonathas his sonne, & they toke vp the bones of them that were hãged. And the bones of Saul and Jonathas hys sonne buryed they in the contrey of Benjamin, in Sela, in the sepulchre of Cis hys father. And when they had performed all that the kynge commaunded, God was then at one with the lande.

It fortuned, that the Philistines had yet warre agayne with Israel. And Dauid wẽt downe & his seruauntes with hym, & fought agaynst the Philistines. And Dauid waxed fayntie, and Jesby of Nob one of the sonnes of the gyauntes (the ꝑson of whose speare wayed & thre hũdred sycles, and he beynge gyrded with a newe swerde) thought to haue slayne Dauid. * But Abisai the sonne of Saruia succoured hym, and smote the Philistine, and killed him. Then the seruauntes of Dauid sware vnto him, sayinge: Thou shalt go no moare out with vs to battell, that þ quench not & the lyght of Israel. And yet after this, there was a battell with the Philistines at Nob, and then Sibbechai the Husathite slewe Saph which was one of the sonnes of the gyauntes.

And there was yet another battell in * Nob with the Philistines, where Elhanam the sonne of Jaare Orgim, a Bethlemite slue one Goliath a Gethite: the staffe of whose speare was as great as a weuers clothbeame. *1. Par. xx.

And there was yet another battell i Geth where was a man of a great stature, & had on euery hand. vj. fyngers and on euery fote vj. toes. xxiij. in all. And was borne also of the kynred of the giaũtes in Geth. And whã he defyed Israell, Jonathas the sonne of Simea the brother of Dauid slewe hym These foure gyauntes were borne in Geth, & fell into the hande of Dauid and into the hãdes of his seruauntes.

¶ The. xxij. Chapter.

¶ The songe of Dauid for hys delyueraunce from hys enemyes.

AND Dauid spake the wordes of thys songe vnto the Lorde, what tyme the Lorde had delyuered him out of the hãde of all his enemyes, and out of the hande of Saul.

And he sayde: the Lorde is & my rocke, and my castel, and my delyuerer. God is my strength, in him will I trust: he is my shylde, and the horne of my saluacyon: my worshyp and my refuge: my sauiour, thou shalt saue me from wronge.

* I will call on þ Lorde which is prayse worthy, and so shall I be saued from myne enemyes. For the corrupcyons of deeth closed me about: the floudes of Belial put me in feare. The sorowes of hell compassed me about: the snares of deeth ouertoke me. In my tribulacyon will I call vpon the Lorde, and crye to my God. And he shall heare my voyce out of his temple, and my crye shall enter into his eares. The erth trimbled and quaked: & the foundacyons of heuen moued and shoke, whan he was angrye. *Psal. xvij. 2.

Smoke went vp in his wrath, and consumynge fyre out of hys mouth, coles were kendled therof. And he bowed heuẽ, and came downe, and there was darcknesse vnder his fete. And he satt vpon Cherub & dyd flye he & was seue carped vpon the wynges of the wynde. He made darcknesse a tabernacle rounde about hym, with waters geathered to geather in thycke cloudes. Thorowe the brightenesse of his presence were the fyre coles kyndled.

God thundred from heuen, and he that is most hye, doth put out his voyce. He shotte arowes, and shatered them: he hurled lyghtenynge,

tenynge, and ouerthrewe them. The flowinges of the see appered, and the foundacyons of the worlde were sene, by the reason of the rebukinge of the Lorde, and thorowe the blastynge of the breeth of hys nostrelles. He shall sende from heauen, and fett me, he shall plucke me out of many waters.

He shall delyuer me from my myghtye aduersatye, and fro myne enemyes, for they are to stronge for me. When they had ouertaken me in the daye of my calamytye ꝑ Lorde stayed me vp. For he brought me out into rowmth: he delyuered me, because he had a ℭ lowe vnto me.

enoma.6.b. * The Lord will rewarde me accordinge to my ryghtwysnelle: accordynge to the purenelle of my handes will he recompense me. For I haue kept the wayes of the Lorde, & done no wyckednelle agaynst my God. For all his lawes are in my syght, & his statutes wyll not I put awaye fro me. In his syght ☞ also haue I bene vndefyled, & ☞ haue kepte me fro myne awne iniquite.

And the Lorde dyd to me agayne, accordynge to my ryght wesnes, euē after my purenelle in his eyesyght. Wyth the godly thou shalt be godly, and wt the man that is vncorrupt, thou shalt be vncorrupt. With the pure thou shalt be pure, & with the frowarde thou shalt be frowarde. And the pore people ꝑ are in aduersyte, ꝑ shalt helpe. And on ꝑ proude shalt thou cast thine eyes. Thou art my light O Lorde: ꝑ Lorde shall lyght my darknelle.

For with thy helpe I will runne thorowe ☞ an hoste of men, and in ☞ my God wyll I ☞ sprynge ouer a walle. ☞ God is vncorrupt in his waye: the worde of the Lorde is tryed in the fyre: he is the defender of all them that trust in him.

For who is a God, saue the Lorde? & who is myghtie, saue oure God? God strengtheth ☞ me with power, and ☞ ryddyth the waye in batteil cleare before me. He maketh my fete lyke hartes fete, & setteth me fast vpon my hye holde.

Psa.xviiii. * he teacheth my handes to fyght, ꝑ eue a bowe of steele is to weake for myne armes.

Thou hast geuen me the shild of thy saluacyō, and with thy louinge meuenelle thou dost multiplie me. Thou shalt make me space to walke in, and my legges shall not fayle me. I will folowe vpon myne enemyes and destroye them, and turne not agayne vntyll I haue consumed them.

I will waste them and smyte them, that they shall not be able to aryse: yee, they shall fall vnder my fete.

Thou hast gyrded me about with myght to battell, and them that roase agaynst me, hast thou subdued vnder me.

And thou madest myne enemyes (& them that hated me) to turne their backes to me, that I myght destroye them. They loke for helpe, but there is none to saue them: Yee, euen vnto the Lorde do they crye, but he heareth them not.

I will beate them as smalle as the dust of the erth: I will stampe them as the dyrte of the strete, and will spreade them abroade.

Thou shalt delyuer me from the dissencyon of my people: thou shalt kepe me to be an heed ouer nacyons: the people whych I knewe not, shall serue me.

Straūge childrē dissemble with me: At the hearynge of the eare they obeye me.

Straūge chyldrē will shrynche awaye, and they shalbe smytten with feare in their preuye chamber. Godis a lyue, and blessed be my maker: magnifyed be God, my moste stronge saluacion. It is God that aduengeth me, and bryngeth downe the people vnder me. He delyuereth me fro myne enemyes, ꝑ also shalt lyfte me vpon hye from them that ryse agaynst me, thou shalt delyuer me from the wicked men.

And therfore I will prayse ꝑ (O Lorde) amonge the nacyons, and wyll synge vnto thy name. Whych sheweth greate saluacyō for his kynge, and dealeth mercyfully with his anoynted: euen wyth Dauid, and wyth his sede for euermore.

ℭ The xxiij. Chapter.

ℭ The last communicacyon of Dauid, and the descripcyon of the myghty men to hym belongynge.

These bē ☞ the last sayinges of Dauid. Dauid the sonne of Jsay sayde. ☞ And the mā (which was made, the anoynted of the God of Jacob, and the noble Psalmist of Jsrael) sayde: ꝑ spirite of the Lorde spake by me, & his worde was in my tonge. The God of Jsrael spake ☞ of me, euen ꝑ moste myghtie of Jsrael, sayde: he ꝑ beareth rule ouer mē, ought to rule iustlye in ꝑ feare of God. And as ꝑ morninge lyght when the sonne is vp, a morninge in whych are no clowdes to lett the bryghtnelle, and as the grasse of the erth is by the vertue of the rayne. ☞ Shall not my house be so wt God? ☞ * For he hath made with me an euerlastinge conenaunt, perfecte and sure in all poyntes: & this is truly all my healthe, all my desire ꝑ it growe but not as grasse. But ꝑ vngodly mā of Belial shall be as a thorne cleane plucke vp, which can not be taken wt handes: But the man that shall touche them, must haue yron, or a longe helue. * Or els must they be burnt with fyre in the same place.

A ☞ ☞ ☞ * ii. Reg. vij. c.

2 Reg. xxiij. b.

These be the names of the myghtye men whom Dauid had: ☞ one ꝑ satt in ꝑ seat of wisdome, beinge chefest amōge thre, pleasaūt was he and stronge: he slue eyght hundred at one tyme. After him was Eleazar the sonne of Dodi the sonne of Ahohi, one of the thre worthies

worthies vñ Dauid, which defyed the Philistines that were there gathered together to battell: whã the men of Israel were gone vp. he arose & layed on the Philistines, vntyll hys hande was werye, and claue vnto the swerde. And the Lorde gaue great victorye the same daye. And the people (which had fled) returned, and went after him to runne to the spoyle. After him was Samma the sonne of Age the Hararite: and the Philistines gathered together beside a towne. (Where was a parcell of lande full of ryce) and the people fled from the Philistines. But he stode in the myddes of the grounde, and defended it, and slue the Philistines. And the the Lorde gaue great victorye.

1. Para. 11. d. * These thre (which were of the thirtye chefe captaynes) went downe to Dauid in ꝑ haruest tyme vnto the caue Adullam, & the hoost of the Philistines abode in the valeye of Geauntes. And Dauid was then in an holde. And the Soudioures of the Philistines were in Bethlehem. And Dauid longed and sayde. Oh, that I had of the water that is in the well by the gate of Bethlehem, for to drincke. And the thre myghtie brake thorowe the hoost of the Philistines, & fett water out of the well of Bethlehem that was by the gate, and toke and brought it to Dauid: Neuertheles he wolde not dryncke ther of, but offered it vnto the Lorde, and sayde: the Lorde forbyd that I shulde do so. Is not this the bloude of the men that wente in ieopardye of their lyues? and therfore he wolde not dryncke it. And these thinges dyd these

6. Reg. xvi. d. thre myghtie men. * Abisai the brother of Joab, ꝑ sonne of Saruiah, was chefe amõge the thre, and he lyfte vp hys speare agaynst thre hundred, & slue them, and had the name amonge the thre. For he was nobler man then the thre and was their captayne. howbeit he attayned not vnto (the first) thre.

And Banaiahu the sonne of Jehoiada (ꝑ sonne of a myghtie man) valyant in actes, of Kabzeel, slue two stronge lyõs, euen lyõs of Moab. he went downe also, & slue a lyon in a pyt in tyme of snowe. And he slue an Egyptyan, a goodly bygge man, which had a speare in hys hande. But he went downe to him with a staffe, and plucked the speare out of the Egyptians hande, and slue him vñ hys awne speare. These thynges did Banaiahu the sõne of Jehoiada, & had the name amõge the thre worthies. he was honorable amõge thirtye, but he attayned not to ꝑ (first) thre. And Dauid made him of hys councell. Asahel the brother of Joab also was one of the thirtye. Then Elhanã the sonne of Dodo of Bethlehem: Sãma the haromite: Elica the Harodite: Helez the Paltite: Ira the sonne of Akes the Thekoite: Abiezer of Anathoth: Mebonnai the Husathite: Zelmon an Ahohite: Maharai the Netophatite: Heleb the sonne of Baanahan Netophatite: Ithai the sonne of Ribai out of an hill of the chyldre of Beniamin: Banaiahu the Phiratonite: Hedai, of the ryuer of Gaas: Abialbon the Arbathite: Asmaueth a Barhumite: Eliahba a Saalbonite: and the sonnes of Jasen, Jonathas. Samma the Hararite. Ahiam the sonne of Harar an Hararite: Eliphelet the sonne of Ahasbai the sonne of a Maachathite: Eliam the sonne of Ahithophel the Gilonite: Hezrai the Carmelite: Paarai the Arbite: Igal the sonne of Nathan of Zoba: Bani the Gadite: Zelec an Amonite: Naharai a Berothyte, which was the harnesbearer of Joab ꝑ sonne of Zaruia. Ira the Iethrite: Gareb ꝑ Iethrite Uria the Hethite, thirtye & seuen in all.

¶ The .xxiiij. Chapter.

¶ Dauid causeth the people to be nombred, and therfore is Israel plaged with pestilence: so that in thre dayes there dyed .lxx. thousande.

AGayne, the Lorde was wroth agaynst Israel, and ꝑ he moued Dauid agaynst thẽ, in ꝑ he sayde: * go and nõbre Israel and Juda. For the kynge sayde to Joab the captayne of his hoost: go thou abroade nowe, thorow out all the trybes of Israel, euen from Dan to Beer Seba, & nombre ye the people, that I maye knowe the nombre of them. And Joab sayde vnto the kynge: I beseche ꝑ Lorde thy God, to make ꝑ people as many moo as they be: ye and an hũdred tymes so many mo, and that the eyes of my Lorde the kynge maye se them. And what is the cause ꝑ my Lorde the kynge hath a lust to this thinge? Notwithstãdynge the kynges worde preuayled agaynst Joab and agaynst the captaynes of ꝑ hoste:

And Joab and the captaynes of the hoost went out from the presence of the kynge, to nombre the people of Israel. And they passed ouer Jordan, and pitched in Aroer on the ryght syde of the cyte that lyeth in the myddes of the valeye of Gad, ouer agaynst Jazer. And then they came to Gilead, and to the nether lande, where was a newe habitacyõ, & from thẽce they came to Dan Jaan about to Sidon, & came to the stronge holde of Tyre, and to all the cyties of the Heuites and of the Cananites, & then went out to ꝑ South of Juda, euẽ to Beersheba. And so, whẽ they had bene abroade thorowe out all the lande, they returned to Jerusalẽ agayne, after the ende of nyne monethes and twentye dayes. And Joab deliuered vp the nõbre and summe of the people vnto the kynge. And there were in Israel eyghte hũdred thousande men of myght ꝑ bare swerdes. And the men of Juda were fyue hundred thousande men.

And Dauids hert smote hym, after that he had nõbred the people. And Dauid sayde vnto the Lorde: I haue synned exceedyngly in that

in that I haue done. And nowe Lorde take awaye the treſpace of thy ſeruaũt: for I haue done very folyſhely. And when Dauid was vp in a morninge, the worde of the Lorde came vnto the prophet Gad Dauids ſear, ſayinge: go and ſaye vnto Dauid, thus ſayth ꝑ Lord: I offer the thre thynges, chooſe ꝑ which of them I ſhall do vnto the.

So Gad came to Dauid, and ſhewed him, & ſayde vnto him. Wilt thou haue ſeuen yeres hunger to come in thy lande, or wilt ꝑ flee. iij. monethes before thyne enemies, they folowinge the, or that there be thre dayes peſtilence in thy lande? Nowe therfore aduyſe the, & ſe, what anſwere I ſhall geue to him ꝑ ſent me. And Dauid ſayde vnto Gad: I am in extreme trouble. * We will fall now into the hãde of the Lorde, for moch is his mercye, and lett me not falle into the hande of man.

And ſo ꝑ Lorde ſent a peſtilẽce in Iſrael. frõ the morninge vnto the tyme appoynted. And there dyed of the people from Dan to Beerſeba ſeuẽty thouſande men. And when the Angell ſtretched out his hãde vpon Jeruſalem to deſtroye it, the Lorde had cõpaſſion to do that euell, and ſayde to the Angell that deſtroyed ꝑ people: it is nowe ſufficient: holde thyne hande. And ꝑ angell was by the threſhinge place of Arefna the Jebuſite. And Dauid ſpake vnto the Lorde (when he ſawe the angell that ſmote the people) and ſayde: loo, it is I that haue ſynned, and I ꝑ haue done wyckedly. But theſe ſhepe, what haue they done? lett thyne hande (I prayе the) be againſt me and againſt my fathers houſe.

And Gad came the ſame daye to Dauid, and ſayde vnto him: go vp and reare an aultare vnto the Lorde in the threſhinge flowre of Arefna the Jebuſite. And Dauid (accordinge to the ſayinge of Gad) wẽt vp, as the Lorde commaunded. And Arefna loked, and ſawe the kynge and his ſeruauntes cominge towarde him. And Arefna wẽt out, and bowed him ſelfe before the kynge flat on his face vpon the groũde, and Arefna ſayde: wherfore is my Lorde the kynge come to his ſeruaunt? Dauid anſwered: to bye the threſhynge flowre of the, and to make an aultare vnto the Lorde, that the plage maye ceaſe from the people.

And Arefna ſayde vnto Dauid: let my Lord the kynge take and offer what ſemyth him good in his eyes: Beholde, here be oxen for burnt ſacrifyce, and ſleades and the other inſtrumentes of the oxen for wood. All theſe thynges dyd Arefna geue vnto the kynge, & ſayde moreouer vnto the kynge: ꝑ Lorde thy God accepte the. And the kynge ſayde vnto Arefna: not ſo, but I wyll bye it of the at a pryce, and wyll not offer ſacrifyce vnto the Lorde my God of ꝑ which doth coſt me nothinge. And ſo Dauid bought ꝑ threſhynge flowre, & the oxen & for fyttle ſpeies of ſylner. And Dauid buylt there an aultare vnto ꝑ Lorde, & offered burnt ſacrifyces and peace offeringes. And ſo the Lorde was intreated for the lãde. And the plage ceaſed frõ Iſrael.

¶ The ende of ꝑ ſecond boke of Samuel: other wyſe called the ſeconde of the kynges.

¶ The thirde boke of the kynges after the reckonynge of the Latyniſtes: which thirde boke and the fourth alſo, is but one with the Hebrues.

¶ The fyrſt Chapter.

¶ The younge virgin Abiſag kepeth Dauid in his extreme age. Adonia occupieth the realme bitwix tynge to his father. Salomõ is annoynted kynge, and ſo Adonia getteth him awaye.

NO kynge Dauid was olde & ſtrykē in yeres: ſo ꝑ whan they coue red hym wt clothes, he caught no heat. wher fore his ſer naũtes ſay de vnto hi: let there be ſought for my Lord ꝑ kynge a younge mayden, to ſtonde before ꝑ kynge and to cheryſhe hi. And let her lye in thy boſome, ꝑ my Lorde the kinge maye get heate. And ſo they ſought for a fayre damoſell thorow out all ꝑ coaſtes of Iſrael, & foũde one Abiſag a Sunamite, & brought her to the kynge. And the damoſell was exceadinge fayre, & cheriſched ꝑ kynge, & miniſtred to hi. But ꝑ kyng knewe her not.

And Adonia the ſonne of Hagith exalted him ſelfe, ſayinge: I willbe kyng. And he gatt him charettes & horſmen, and fyftie men to runne before him. And his father wolde not diſpleaſe him at anye tyme, nor ſayd ſo moch to him as, why doeſt thou ſo? And he was a goodlye mã, & his mother bare him next after Abſalom. And he toke counſell at Joab the ſonne

the sonne of Sarui̇a, & at Abiathar ꝑ preast. And they helped Adonia. But Sadock the preast, Banaiahu ꝑ sonne of Jehoiada, Nathā the prophet, Semei and Rei, and all the men of myght which were with Dauid, fauoured not Adonia. And Adonia sacrifyced shepe and oxen, and fatt catell, by the stone of Zodeleth, which is fast * by the well of Rogell, and called all his brethren the kynges sonnes, and the men of Juda the kynges seruauntes. But Nathan the prophet and Banaiahu, and the other myghtie men, and Salomon his brother, he called not.

Wherfore, Nathan spake vnto Bethsabe the mother of Salomon, sayinge: hast ꝑ not heard howe that Adonia ꝑ sonne of Hagith doth rayne, and Dauid oure Lord knoweth it not? Nowe therfore come, & I will geue ꝑ counsell, howe to saue thyne awne lyfe, & the lyfe of thy sonne Salomon. Go and get the in vnto kynge Dauid, and saye vnto him: bidest not ꝑ (my Lorde O kynge) swere vnto thy handmayde, sayinge: Salomō thy sonne shall rayne after me, & he shall sytt vpō my seate: why is then Adonia kynge? Beholde, whyle thou yet talkest there with ꝑ kyng, I will come in after ꝑ, & confirme thy wordes.

And Bethsabe went in vnto the kynge into the chābre. And the kinge was very olde, and Abisag the Sunamite ministred vnto ꝑ king. And Bethsabe stowped, & made obeysaunce vnto the kynge. And ꝑ kynge sayde: what is thy matter? She answered him: Thy Lorde, thou swarest by the Lorde thy God vnto thyne handmayde: Salomō thy sonne shall rayne after me, & he shall sytt vpō my seate. And beholde, nowe is Adonia kynge, & my Lord the kynge wotteth not of it. And he hath offered oxen, fat catell, & many shepe, and hath called all the sonnes of the kynge, & Abiathar the preast, and Joab the captayne of the hoste. But Salomon thy seruaunt hath he not bydde. And nowe my Lorde (O kynge,) the eyes of all Israel wayte on the, ꝑ thou shuldest tell them, who ought to sytte on the seate of my Lord the kynge after him. For elles when my Lorde the kynge shall sleape with his fathers, I and my sonne Salomon shalbe (as) synners.

And whyle she yet talked with the kynge, Nathā ꝑ prophet came also. And they tolde the kynge sayinge: beholde, here cōmeth Nathan the prophete. And whē he was come in to the kynge, he made obeysaunce before the kynge vpon his face on the ground, & Nathā sayde: Thy Lorde (O kynge) hast thou sayd, Adonia shall rayne after me, & he shall sytt vpon my seate? For he is gone downe this daye, & hath slayne many oxen, & fat shepe, and hath called all the kynges sonnes, & the captaynes of the hoste, & Abiathar the preast. And beholde, they eate and drynche before him, and saye: God saue kynge Adonia. But me thy seruaūt, and Sadock the preast, and Banaiahu the sonne of Jehoiada, & thy seruaunt Salomon hath he not called. Is this thynge done of my Lorde the kynge, & ꝑ hast not shewed it vnto thy seruaūt, who shulde sytt on ꝑ seate of my Lord ꝑ kyng after him?

Then kyng Dauid answered & sayde: call me Bethsabe. And she came into the kynges presence, and stode before him. And ꝑ kynge ware sayinge. As truly as the Lorde lyueth (ꝑ hath redd my soule out of all aduersyte) euen as I swarе vnto the by the Lorde God of Israel, sayinge: Salomon thy sonne shall raygne after me, & he shall syt vpon my seate for me, so will I do this daye. Then Bethsabe bowed on her face to the erth, & dyd reuerence vnto the kyng, & sayde. I praye God ꝑ my Lorde kyng Dauid (as) maye lyue euer. And kyng Dauid sayde: call me Sadock the preast, & Nathā the prophet, and Banaiahu the sonne of Jehoiada. And they came before the kynge. The kinge also sayde vnto them: take vnto you the seruauntes of youre Lorde, & set Salomon my sonne vpon myne awne Mule, & carye him downe (as) to Gihon. And let Sadock the preast, & Nathā the prophet anoynte him there, kynge ouer Israel. And blowe ye with trōpettes, & saye: God saue kyng Salomō. And then come vp after him, that he maye come and sytte vpon my seate. For he shalbe kynge in my stеade. And I will cōmaunde him to be captayne ouer Israel and Juda. And Banaiahu the sonne of Jehoiada answered the kynge, & sayde, Amen. I praye God ꝑ the Lorde God of my Lorde ꝑ kynge saye so to. And as God hath bene with my Lorde the kynge, euē so be he with Salomō also, & make his seate greater, then the seate of my Lorde kynge Dauids hath bene.

And so Sadock the preast, and Nathan the prophet, & Banaiahu the sonne of Jehoiada, & the Crethites and Phelethites went downe, & sett Salomon vpō kynge Dauids Mule, and brought him to Gihon. And Sadock the preast toke an horne of oyle out of the tabernacle, and anoynted Salomō. And all they of the people blewe trompettes, and sayde: God saue kynge Salomō. And all the people cam vp after him, pyping with pipes and reioysynge greatlye, so ꝑ the erth range with the sounde of them.

And Adonia and all the gestes ꝑ he had called vnto him, hearde it, euen as they had made an ende of eatynge. And when Joab hearde the sounde of the trompet, he sayde: howe happeneth it ꝑ there is soche a noyse in the cytie? And as he yet spake: beholde, Jonathas ꝑ sonne of Abiathar ꝑ preast came. And Adonia sayde vnto him: come in, for ꝑ art a valeaūt man, and bryngest good tydynges. And Jonathas answered & sayd to Adonia:

Verely

uerely oure Lorde kynge Dauid hath made Salomon kyng. And the kynge hath sent wt him, Sadock the preaste, & Nathan the prophet, and Banaiahu the sonne of Iehoiada, and the Crethites, and the Phelethites, and they haue set him vpon ỹ kynges mule. And Sadock the preast, and Nathan the prophet haue anoynted hym kyng in Sihō. And they came vp agayne, and reioysed, that the cytie dyd sounde agayne. And that is the noyse, that ye haue hearde. And Salomon sytteth on the seate of the kingdome. And moreouer the kynges seruauntes came to bielle oure Lorde kinge Dauid, sayinge: thy God make the name of Salomon more honorable then thy name, and make hys seate greater then thy seate. And the kynge bowed hym selfe vpon the bedd. And thus sayde the kynge: Blessed be the Lorde God of Israell: which hath made one to syt on my seate thys daye, myne eye seynge it.

And all the gestes that were with Adonia were afrayed, and rose vp, and went euery man hys waye. And Adonia fearyng the presence of Salomon, arose, and went, & (in to the tabernacle of the Lorde) and caught holde on the hornes of the aultare. And one tolde Salomon, sayinge: beholde, Adonia doth feare kynge Salomon: for he hath * caught holde on the hornes of the aultare, saying: let kyng Salomon swere vnto me thys daye that he wyll not sley his seruaūt with the swearde. And Salomon sayde: yf he wylbe a chylde of vertue, there shall not an heer of hym fall to the earth. But and yf wickednes be foūde in him, he shall dye. And so kynge Salomon sent, and they brought hym frō the aultare. And he came, and dyd obeysaūce vnto kyng Salomon. And Salomon sayde vnto hym: gett the to thyne house.

The. ij. Chapter.

Dauid dyeth. Adonia requyreth to haue Abisag to hys concubyne, and therfore Salomon commaundeth to slaye hym. Abiathar is put from his priesthode. Semei and Ioab are slayne.

The dayes of Dauid drewe nye ỹ he shulde dye, and he charged Salomon hys sonne, sayinge. I go the waye of all the worlde, * be thou stronge therfore, and shewe thy selfe a man. Kepe thou the watch of the Lorde thy God, that thou walke in hys wayes, and kepe his ☞ statutes, and his precepte, hys iudgementes, and hys testimonyes, euen as it is wrytten in the lawe of Moses: that thou mayest prospere in all that thou doest, and in euery thynge that thou medlest withall. That the Lorde also maye make good hys worde which he spake vnto me, sayinge: yf thy chyldren take heade to theyr waye, that they walke before me in truethe, with all their hertes, and with all their soules, * then shalt thou not be without a man on the seat of Israell.

* Moreouer, thou wottest howe Ioab ỹ sonne of zaruia serued me, and what he dyd to that two captaynes of the hoostes of Israell: vnto Abner the sonne of Ner, and vnto Amasa the sonne of Iether: whom he slue and shed bloude in tyme of peace (euen as it had bene in warre) ☞ and put the bloude of warre vpon hys gyrdle that was about hys loynes, and in hys shoes that were on hys fete. Deale with hym therfore accordynge to thy wysdome, and bryngе not hys hoore heed downe to the graue in peace. * But shewe kyndnes vnto the sonnes of Berselai the Gileadite, that they maye eate at thy table. For they came to me, when I fled from Absalon thy brother.

* And beholde, thou hast with the Semei the sonne of Gera, the sonne of Gemini, of Bahurim, which cursed me with an horryble curse, in the daye whā I went to Mahanaim. But he came to mete me at Iordan, and I sware to hym by the Lorde, sayinge: I wyll not sley the with the swearde: But thou shalt not counte him as vngyltie. For thou art a man of wysdome, and knowest what thou oughtest to do vnto hym. His hoore heed shalt thou bryngе to the graue with bloude.

And so * Dauid slepte with hys fathers, and was buryed in the cytie of Dauid. And the dayes which Dauid raygned vpon Israel, were fourtye yeares: seuen yeares raygned he in Hebron: and thirtye and thre yeares raygned he in Ierusalē. * Then satt Salomon vpon the seate of Dauid his father, & his kyngdome was stablished mightely.

And Adonia the sonne of Hagith came to Bethsabe the mother of Salomon. And she sayde: * Commest thou peaceably? And he sayde: peaceably. He sayde moreouer: I haue somwhat to saye vnto the. She sayde: saye on. And he sayde: thou knowest that the kyngdome was myne, and that all Israell set their faces on me, that I shulde raygne, howbeit, ỹ kingdome is turned awaye, and geuē to my brother: for it is appoynted him of the Lorde: and nowe I aske a petition of the: denye me nott. And she sayde vnto him: Saye on. And he sayde: speake, I praye the, vnto Salomon the kinge, for he will not saye the naye, that he geue me Abisag the Sunamite to wyfe. And Bethsabe sayde: well, I will speake for the vnto the kinge.

Bethsabe therfore went vnto the kinge Salomon, to speake vnto him for Adonia. And the kinge rose vp to mete her, and bowed him selfe vnto her, and satt him downe on his seate. And there was a seate sett for the kinges mother, and she sat on his right syde. Then she sayde: I desyre a lytell petition of

the, I praye the, saye me not naye. And the kynge sayde vnto her: Aske on, my mother: for I will not saye the naye. Ode sayde: lett Abisag the Sunamite be geuen to Adonia thy brother to wyfe. And kinge Salomon answered and sayde vnto his mother: why doest thou aske Abisag the Sunamite for Adonia? aske for him the kyngdome also: for he is myne elder brother, and hath for hym Abiathar the preaste and Joab the sonne of Zaruia. Then kyng Salomon swarе by the Lorde, sayinge: God do so, and so to me, yf Adonia haue not spoken this word agaynst his awne lyfe. Nowe therfore, as trulye as the Lorde lyueth, which hath ordeyned me, and set me on the seate of Dauid my father, and ℭ made me an house, as he promised, E Adonia shall dye thys daye. And kyng Salomon sent by the hande of Banaiahu the sonne of Jehoiada, and he smote hym, that he dyed.

And vnto Abiathar the preste, sayde the kynge: get the to Anatoth vnto thyne awne feldes: for thou arte worthy of deeth: but I wyll not at this tyme kyll the, because thou barest the arche of ꝑ Lorde God before Dauid my father, and because thou hast suffred with my father in all hys afflictyõs. And so Salomon put awaye Abiathar from being preste vnto the Lorde: that he myght fulfill the wordes of the Lord which he spake ouer the house of Eli in Silo. Then tidynges came also to Joab: for Joab had turned after Adonia, though he turned not after Absalom. And Joab fled vnto the tabernacle of the Lorde, and caught holde on the hornes of the aultare. And it was tolde kynge Salomon, howe that Joab fled vnto the tabernacle of the Lorde, and stode by the aultare. Then Salomon sent Banaiahu the sonne of Jehoiada, sayinge: go and fall vpon him. And Banaiahu came into the tabernacle of the Lord, and sayde vnto hym, Thus sayeth the kynge: come out. And he sayde: naye, but I will dye euē here. And Banaiahu brought the kynge worde agayne, saying: thus sayd Joab, and thus he answered me.

And the kynge sayde. Do euen as he hath sayde: smyte hym, and burye hym, that thou mayest take awaye the blonde, which Joab shed causelesse, from me, and from the house of my father. And the Lorde shall bryng hys blond vpon his awne heed, for he smote two men right wyser and better then he, and slue them with the swerde, my father Dauid not knowynge therof: euen Abner the sonne of Ner, captayne of the hoost of Jsrael, and Amasa the sonne of Jether captaine of ꝑ hoost F of Juda. Theyr blonde shall therfore returne vpon the heed of Joab, and on the heed of hys seed for euer. But vpon Dauid, and vpõ his seed, and vpon hys house, and vpon hys seate shall there be peace for euer of the Lord.

So Banaiahu ꝑ sonne of Jehoiada wēt vp, and smote hym, and slue hym, and buryed hym in hys awne house in the wylderneſſe. And the kynge put Banaiahu the sonne of Jehoiada in hys rowme ouer the hoost and put Sadock the preste in the rowme of Abiathar.

And the kynge sente and called Semei, and sayde vnto hym: buylde the an house in Jerusalem, and dwell there: and se that thou go not forth thēce any whether. For be thou sure, that the daye that thou goest out, and passest ouer the ryuer of Cedron, thou shalte dye ꝑ daye, and thy blonde shalbe vpon thyne awne heade. And Semei sayde vnto the kynge. Thys is a good thinge: as my Lorde the kynge hathe sayde: so wyll hys seruaunt do. And Semei dwelt in Jerusalem many a daye. And it chaunced after thre yeres, that two of the seruaūtes of Semei ranne away vnto Achis, sonne of Maacha king of Geth. And they tolde Semei, sayinge: beholde, thy seruauntes be in Geth. And Semei stode vp, & sadled hys asse, and gat hym to Geth to Achis, to seke hys seruauntes, and returned, and brought hys seruauntes agayne from Geth.

And it was tolde Salomon, howe that Semei hathe gone from Jerusalem to geth, G and was come agayne. And the kynge sent, and called Semei, and sayd vnto hym: Dyd I not charge the by the Lorde with an othe, and testifyed vnto the, sayinge: be sure, that whensoeuer thou goest out, and walkest abroade any whether, thou shalt dye ꝑ deeth? And thou saydest vnto me: it is good tidynges that I haue hearde. Why then hast thou not kept the othe of the Lorde, and the commaundement that I charged the withall?

The kynge sayde moreouer to Semei: *thou remembrest all the wyckednesse which thyne hert knoweth, and that thou dyddest to Dauid my father. The Lorde also shall bryngе thy wyckednesse vpon thyne awne heed: and kyng Salomon shalbe blessed, and the seat of Dauid stablysshed before ꝑ Lord for euer. So the kynge commaunded Banaiahu the sonne of Jehoiada: which went out, and smote hym that he dyed: And the kyngdome was stablysshed in the hande of Salomon. *3.Reg.2.

ℭ The. iij. Chapter.

ℭ Salomon taketh Pharaos daughter to wyfe. The Lord appeareth to hym and geueth hym wysdome. The pleadynge of the two harlottes who shulde owe the yrpynge chylde: and Salomons sentence therin.

SAlomon made affinite with Pharao kynge of Egypt, & toke Pharaos daughter, and brought her in A to ℭ the cytie of Dauid, vntyll D he had made an ende of buyldinge his awne

his awne house, & the house of the Lord, and the wall of Jerusalem roundeabout. Onely the people sacrificed in aultars made on hylles, because there was no house buylte vnto the name of ꝑ Lord, vntill those dayes. And Salomon loued ꝑ Lorde, and walked in the ordynaunces of Dauid hys father, saue onely that he sacrificed and offered incense vpon aultares in hylles.

vi. Para. i. a ☞ *And the kyng went to Gibeon, to offer there: for ☞ that was a speciall offeryng place. A thousand burntofferinges dyd Salomon offre vpon that aultare: and in Gibeō the Lorde apeared to Salomon in a dreame by nyght. And God sayde: aske what thou wylt, that I maye geue it the. And Salomō sayde: thou haste shewed vnto thy seruaunt Dauid my father great mercy, when he walked before the in trueth, in ryghtewelnes, & in playnesse of hert with the. And thou hast kepte for hym this greate mercy, that ꝑ hast geuen hym a sonne, to sytt on hys seate: as it vii Para. i. b is come to passe thys daye. * And nowe, O Lord my God, it is thou ꝑ hast made thy ℣ seruaunt kynge in steade of Dauid my father, *Sapi. ir. a *And I am but ponge, and wote not howe ☞ to ☞ go out and in. And thy seruaunt is in the myddes of thy people, which thou haste chosen. And verely, the people are so manye, that they cānot be tolde nor nōbred for multitude. *Sapi. ir. a *Geue therfore vnto thy seruaūt an vnderstandynge hert, to iudge thy people, ꝑ I maye decerne betwene good and bad. For who is able to iudge thys, thy so myghtye a people?

And thys pleased the Lorde well, ꝑ Salomon had desyred thys thynge. And God sayde vnto him: because thou hast asked this thynge, and hast not asked longe lyfe, nether ☞ hast asked ryches, nor ☞ the soule of thyne enemyes, but hast asked vnderstādynge and discrecyon in iudgement.

Beholde, I haue done accordynge to thy peticyon. For I haue geuen the a wyse and an vnderstandynge herte, so that there was none like the before the, nether after the shall eny aryse lyke vnto the. And I haue also ℣ geuen the, that which thou hast not asked, euē rychesse and honoure, so that there shalbe no kynge lyke vnto the all thy dayes. And yf ꝑ wylt walke in my wayes, to kepe myne ordinaunces and my commaundmentes, *as iii. reg. xv. a thy father Dauid dyd walke, I will lēgthen thy dayes. When Salomon awoke, behold, ℣ Para. i. b it was a dreame. *And he came to Jerusalē and stode before the arck of the testament of the Lorde, and offered burntofferynges and peaceofferynges, and made a feaste to all hys seruauntes.

✠ Then came there two wemen, that were harlottes, vnto the kynge. and stode before hym. And the one woman sayde: Oh my Lorde, I and thys woman dwell in one house. And I was delyuered of a chyld with her in the house. And the thyrde daye after that I was delyuered, she was delyuered also: and we were together, and no straunger with vs in the house, saue we two. And thys wyues chyde dyed in the nyght, for she smothered it. And she rose at mydnyght, and toke my sonne from my syde, whyle thyne handemayde slepte, and layde it in her bosome, and putt her deed chylde in my bosome. And when I rose vp to geue my chylde sucke: beholde, it was deed. But whā I had loked vpon it in the morynynge, beholde, it was not my sonne, which I dyd beare.

The other woman sayde: it is not so: but my sonne lyueth, and thy sonne is deed. And ℣ she sayde agayne: No, but thy sonne is deed, and my sonne is alyue. And thus they pleated before the kynge. Then sayde the kyng: the one sayth, this that is alyue is my sonne: and the deed is thyne. And the other saythe, naye: but thy sonne is the deed, & the lyuinge chylde is myne. And the kynge sayde: bryng me a swearde. And they brought out a swearde before the kynge. And the kynge sayde. Deuyde the lyuinge chylde in two, and geue the one halfe to the one, and the other to the other.

Then spake the woman, whose the lyuynge chylde was, vnto the kynge, for her bowelles yerned vpon her sonne, and sayde: I beseche the my Lorde, geue her the lyuyng chylde, and in no wyse slaye it. But the other sayd: let it be nether myne nor thyne, but deuyde it. Then the kynge answered and sayde: *geue her the lyuing chylde, and slaye it not: * Luke. viii. c for she is the mother therof. And all they of Israel hearde of the iudgement, which the kynge hath iudged, and feared the kynge: for they sawe that the wysdome of God was in hym, to do iustice.

¶ The. iiij. Chapter.

¶ The prynces and rulers vnder Salomon. The purueyaunce for his vitayles. The nombre of his horses and of hys parables.

AND so kynge Salomon was A kinge ouer all Israel. And these were hys lordes. Azariahu the sonne of Sadock the preest. Elihoreph and Ahiah the sonnes of Sisa, scrybes. Jehosaphath the sonne of Ahilud, the recorder. Banaiahu the sonne of Jehoiada was ouer the hooste. And Sadock and Abiathar were the preastes. And Azariahu the sonne of Nathan was ouer ☞ the officiers. And zabud the sonne of Nathan was a preste, the kynges companyon. And Ahisar stewarde of housholde. And * Adoniram the sonne of Abda was ouer the trybutes. * ij. Re. b. d.

And Salomon had twelue officiers ouer

all Iſrael, which prouyded vitayle for the kynge and his houſholde: eche man hys moneth in a yeare, made prouiſion for neceſſary thinges. And theſe are theyr names: the ſonne of Hur in mount Ephraim: the ſonne of Dekar in Makaz, and in Saalbin & Beth-ſannes, Elon and Bethhanā: ꝑ ſonne of Heſed in Aruboth, to whom perteyned Socho
B and all the land of Hepher: the ſonne of Abinadab in all ꝑ region of Dor, which had Taphath ꝑ daughter of Salomō to wyfe: Baana the ſonne of Ahilud was ouer Thanach & Magiddo, & ouer all Bethſan, which is by zarthana beneth Jezrael, frō Bethſan to the playne of Abela, euē vnto the place that is oueragaynſt Jechmeam: the ſonne of Gaber had Ramoth Gilead, & his were the townes of Jair: the ſonne of Manaſſe, which are in Gilead, & vnder him was the region of Argob which is in Baſan thre ſkore greate cyties with walles and barres of braſſe.

Ahinadab the ſonne of Iddo had Mahenaim. Ahimaaz was in Nephthalim, and he toke Baſmath the daughter of Salomō to wyfe. Baana ꝑ ſonne of Huſai was in Aſer & in Aloth. Jehoſaphat the ſonne of Paruah was in Iſachar. Semei ꝑ ſonne of Ela was in Beniamin. Gaber ꝑ ſōne of Ury was in the coūtrey of Gilead, the lande of Sehon kyng of the Amorites, & of Og kyng of Baſan, and was officer alone in the lande. And
C Juda and Iſrael were many, euen as ꝑ ſand
*Gene.xv.d. Exo.xxiii.d. Pſal.lxxii.d
of the ſee in nōbre, eatyng, drynckyng & makig mery. * And Salomō raygned ouer
(ouer
‡ Euphrates.
all kyngdoms, frō the ryuer vnto ꝑ lande of the Philiſtines: euē vnto ꝑ border of Egypt, and they brought preſentes, and ſerued Salomon all the dayes of hys lyfe.

And Salomons breed for one daye was xxx. quarters of mēchet floure, and thre ſkore quarters of meale: ten ſtalled oxē, and xx. out of the paſtures, and a hundred ſhepe, beſyde hertes, buckes, and wilde goates, and
of
capons. For he ruled in all the region on the
* Or Gaza.
other ſide Euphrates frō Thiphſah to * Aza, ouer all the kynges on the other ſyde the ryuer. And he had peace with all hys ſeruauntes on euery ſyde. And Juda and Iſrael dwelt without feare, euery man vnder hys vyne and vnder hys fygg tre, from Dan to Beerſeba, all the dayes of Salomon.

D And Salomō had * xl. M. ſtalles of horſes for charrettes, and xij. M. horſmen. And
*Deu.xvii.b
the officers prouyded vytayle for kyng Salomon and for all that came out of any place to kynge Salomons table, euery man hys moneth, ſo that there lacked nothyng. Barlye alſo and ſtraw for the horſes and mules, brought they vnto the place where the offycers were, euery man in hys offyce.

*Ecc.xlviii.c * And God gaue Salomō wyſdome and vnderſtandynge exceadynge moche, and a
Dh large hert, euen as the ſand that is on the
Dh
ſee ſhore: and Salomons wyſdome excelled the wyſdome of all the chyldren of the eaſt coūtrey, and all the wyſdome of Egipt. For he was wyſer then all men, yee then, Ethan the Ezrahite, and Heman, Chalcol, & Darda the ſonnes of Mahol. And his name was ſpoken of thorowe out all nacyons on euery ſyde. And Salomō ſpake (Dh thre thouſand
Dh
prouerbes. And his ſonges were a thouſand and fyue. And he ſpake of trees, euen frō the Cedar tre that groweth in Libanon, vnto ꝑ Iſope that ſpryngeth out of the wall. He ſpake alſo of beaſtes, of foules, of wormes, and of fyſſhes. And there came of all nacyōs to heare the wyſdome of Salomō, and from all kynges of the earth, which had heard of hys wyſdome.

¶ The. v. Chapter.

¶ King Hiram ſendeth Cedar tymber to the buylding of the temple. The deſcripcyon of the workes.

AND Hirā kinge of Tire ſent his
A
ſeruauntes vnto Salomon, for he had heard, ꝑ they had anoynted hym kynge in the rowme of hys father. * For Hiram was
* 3. Reg. v.b
‡ ii. Par. ii.a
euer a louer of Dauid. * And Salomon ſent
* 1. par. xxii.a
to Hiram, ſaying: thou knoweſt * how that Dauid my father coulde not builde an houſe vnto the name of the Lorde hys God, for the warres which were aboute hi on euery ſide, vntyll the Lorde putt them vnder the ſoles of hys fete. But nowe the Lorde my God hath geuē me reſt on euery ſyde, ſo that there is nether aduerſarye, nor anye euyll plage.
And behold, * I am determined to buyld an
* 3. Reg. viii.b
houſe vnto the name of the Lorde my God, as the Lorde ſpake vnto Dauid my father ſayinge: thy ſonne whom I wyll ſet vpō thy ſeate for ꝑ, he ſhall buylde an houſe vnto my
B
name. Nowe therfore, cōmaunde thou that they hewe me Cedar trees out of Libanon. And my ſeruauntes ſhalbe with thyne, and vnto the, wyll I geue ꝑ hyre for thy ſeruaūtes, accordynge to all ſoche thynges as thou ſhalt appoynte, for thou knoweſt that ther are not amonge vs, that can ſkyll to hewe tymber, lyke vnto the Sidones.

Whā Hiram heard the wordes of Salomō, he reioyſed greatly, & ſayd. Bleſſed be ꝑ Lord this daye which hath geuē vnto dauid
a wyſe

a wyse sonne ouer this myghty people. And
Hiram sent to Salomō, saying: I haue con-
syderd the thynges which thou sentest to me
for: & will accōplysh all thy desyre, cōcerning
C tymbre of Cedar trees ād fyre. My seruau-
tes shall bryng them frō Libanon to the see.
And I will conuey them by ship vnto ỹ pla-
ce that thou shalt shewe me: & wyll cause thē
to be discharged there, ād thou shalt receaue
thē. And thou shalt do me a pleasure agayne
yt thou minystre fode for myne house. And
so Hiram gaue Salomon cedar trees & firre
trees, accordyng to all hys desyre. And Sa-
lomon gaue Hirā. xx. M. quarters of whete
for fode to his housholde, and twentye but-
tes of pure oyle. Thus much gaue Salomō
to Hiram yeare by yeare.

D And the Lorde gaue Salomon wisdome
as he promised him. And ther was peace be-
twene Hirā and Salomon: & they two were
cōfederedtogether. And king Salomon rey-
sed ⁂ a some out of all Israel. And the some
was thirtye thousande men, whom he sent
to Libanō. x. M. a moneth by course, so that
when they had bene one moneth in Libanō,
they abode two monethes at home.

iii. xx. iiii. a And ✱ Adonirā was ouer the some. And
Salomon had thre score and ten thousande
that bare burthēs, and foure score thousand
masons in the mountaynes, besydes the lor-
des, whō Salomō appoynted to ouer se the
wo. 98 worke, euen thre thousand and thre hūdred,
which ruled the people ⁂ (and them) ỹ wrought
in the worke. And the kynge commaunded
them to bryng great stones, weighty stones
and hewed stones for the foundacion of the
house. And Salomons masons and the ma-
sons of Hiram dyd hewe them, wt the wor-
kmē of the corners. And so they prepared both
tymbre & stones for the buildyng of ỹ house.

C The. vj. Chapter.

C How we, and when the temple was buylded.

AND it came to passe ỹ in the. iiij.
C. and. lxxx. yere (after the chil-
dren of Israel were come out of
vi. Par. iii. a the land of Egipt) and ✱ the. iiij.
yere of the raygne of Salomon
ỹ Iter. vii. f vpō Israel: and in the moneth ỹ Zif, which
is the. ij. moneth, ✱ he beganne to buylde the
house of the Lord. And the house which Sa-
lomon buylt for the Lorde, was. lx. cubytes
longe, and. xx. cubytes broade, and. xxx. cu-
✱ Iohn. x. c Iuen. iii. d bites hye. And ✱ he made a porche before the
am. b. c body of the temple, which was. xx. cubytes
long after the bredth of the house, and. x. cu-
bites broade, euen in the forefrōt of the hou-
se. And in the house he made wyndowes
broade without, and narowe within.

And in the wall of the house, he made chā-
bers rounde about, (euē in the walles of the
house) rounde about the temple & the queer:
and made sydes rounde about. The nether-
most chamber was fyue cubytes broad, and
the myddle was syxe cubytes broade, & the
thyrd was seuē cubites broad. For without
in the wall of ỹ house he layed beames roūd
about, that the beames of the chābers shuld
not be fastened in ỹ walles of the house. And
the house was buylt of stone, made perfecte
allready before it was brought thyther, so
that there was neither hāmer, nere axe, ether
any tole of yron heard in the house, whyle it
was in buyldinge.

The dore of the myddle chābre was in ỹ 25
ryght syde of the house: and men went vp wt
windyng stayres into the myddle chambre,
and out of the myddle, into the thyrde. And
so he buylte the house and fynyshed it, and
rouffit it with beames of Cedar timber. And
then he buylt chābers to all the tēple, of fyue
cubytes heygth, and they were ioyned to the
house with beames of Cedar.

And the worde of the Lorde came to Sa-
lomon, saying: concernynge the house which
thou arte in buyldynge, yf thou wylt walke
in myne ordinaūces, and execute my lawes,
and kepe my commaundementes, to walke
in thē: then wyll I make good vnto the my
promes, ✱ which I promysed Dauid thy fa- ✱ ii. Reg. vii. b
ther. ‡ And I wyll dwell amonge the chyl- ‡ Ezo. xxv. b
dren of Israel, and will not forsake my peo-
ple Israel. Salomon therfore built the house
and fynyshed it, and syled the walles of the
house within, wt bordes of Cedar tree: euen
frō the pauemēt of the house vnto the rouffe
dyd he syle the walles of it within, with Ce-
dar tre: and borded the floure of the house wt
planckes of fyre.

And he syled xx. cubytes in the sydes D
of the queer of the temple, both flooze & wal-
les with bordes of Cedar, & dressed it with-
in in the secrete place of the tēple, euen in the
moost holye. And the fyrst house, that is to
saye, the body of the temple without, was
fourtye cubites longe. And the Cedar of the C
house within, was kerued with knoppes, &
grauē with floures, and all was Cedar tim-
ber, so that no stone was sene. And the queer
that was within the temple, he prepared, to
set there the arcke of the appoyntemēt of the
Lorde: And the queer before was twentye
cubites lōge, and twenty cubites in bredth,
and twentye cubytes in heygth. And he sy-
led it with pure golde, and borded the D
aultare with Cedar.

And Salomō also syled the house within
with pure golde. And he made golden bar-
res runne alonge the queer, which he had co-
uered with golde. And the whole house, he
ouerlayd with golde vntyll he had ended it.
And the aultare ỹ was in the queer he ouer-
layde with golde also.

And within the queer he made. ij. ✱ Che- ✱ Ezo. xxv. b
rubins of olyue tree, ten cubytes hye. Fyue

cubytes longe was a wynge of the one Cherub, and fyue cubites longe was a winge of the other Cherub: so that frō the vttermoste parte of one wyng vnto the vttermost part of the other, were ten cubites.

And the other Cherub was ten cubites hye also, so ꝑ both the Cherubes were of one measure & one fyse. For the heigth of the one Cherub was ten cubites, and so was it of ꝑ other. And he put the Cherubes within the
*Exo.xxv.b. ynner house. * And the Cherubes stretched
D out their winges, so that the one winge of ꝑ one touched the one wall, and the one winge of the other touched the other wall. And the other two winges of them touched one another in the myddes of ꝑ house. And he ouerlayed the Cherubs with golde.

And in all the walles of the house round about, he made fygures of carued and syled wozke: as namely, pictures of Cherubs and Palmetrees and grauen floures, both within in the queer, & without in the temple. And the floure of the house he couered with golde both within in ꝑ queer and also without in the temple. And in the enteryng of the queer he made two dozes of Olyuetree. And both the vpper & two syde postes were .v. square. The two dozes also were of Olyue tree, and he graued them with grauynge of Cherubs and Palmetrees, and grauen floures, & couered them with gold, and layed thynne plates of golde vpon the Cherubs and Palmetrees. And in like maner dyd he in the doze of the temple, sauynge that the postes were of Oliuetree foure square. The two dozes were of fyre tree: and eyther doze with two folding leaues, he graued therō Cherubs Palmetrees, and flours and couered them with golde, which was layed thynne vpō the carued wozke. And he buylt the ynner court wt thre rowes of hewed stone, and one rowe of Cedar wodde.

In the fourth yere was the foundacion of the house of the Lozde layed: euen in the moneth Zif. And in the eleuenth yere ☞ in the moneth Bull, which is the eyght moneth, was the house full fynished thozowout all the partes therof, and accozdynge to all the fashyon of it. And so was he seuen yere in buyldynge it. ¶ The. vij. Chapter.

¶ The buyldynge of the house of Salomon. The house of Pharaos daughter. The sorme of the pyllers of brasse, of the brasen see &c.

A BVt Salomon was buyldyng his awne house thirtene yere, & fynysshed it all. And he buylt the house
☞ in the wodd of Libanon, an hundred cubytes longe, and fyftye cubytes broad, & xxx. cubytes hye. And it stode vpon foure rowes of Cedar pyllars, and Cedar beames were layed vpon the pyllers. And ꝑ rouffe was Cedar aboue vpon the beames, that laye on the pyllers: euen fyue and fourtye beames in fyftene rowes. And there were wyndowes in thre rowes: and the wyndowes were one agaynst another thre folde. And the dozes with the syde postes, and the vpperposte were foure square, and had windowes one agaynst another thre folde.

And he made a pozch by the pillars, that bare vp the house. l. cubites longe, and. xxx. cubites broad: & that pozch was before those & the other pillers. For there was ☞ a thick tree set before them. Then he made a pozche to syt a iudge in, syled with Cedar ☞ thorowout all the pauementes. And hys awne house (that he kept residēce in: & that was in another courte without ꝑ pozch) was made of that same wozcke. And then Salomon made an house for Pharaos daughter * whō he had taken to wyfe, lyke vnto the fashion * iii. reg. ii.
of that pozche. And all these were of the best stones, hewed after a measure, and sawed wt sawes within and without, from the foundacion vnto the beames that laye aboue, after the measure, & euen so on the outsyde towarde the great court. And the foundacyon was layed vpon ryche stones & ꝑ very great stones: wherof some were. x. cubites, & some viij. cubites. And aboue were good stones squared after a certayn rule, & couered wt Cedar. And the great court roūd about was wt thre rowes of hewed stone, & one rowe of Cedar plāches, after ꝑ maner of the ynner court of the house of the Lozde, & of the pozch of the temple. * And kyng Salomon sent and fett * 2. par. ii.
one Hiram out of Tire, a wedowes sonne of the tribe of Nephtalim, his father beyng a man of Tire. Which Hiram was a craftes man in brasse * full of wysdome, vnderstandynge and connynge: to wozke all maner of wozcke in brasse. And he came to king Salomō, & wzought all his wozcke. For he cast * Exo. xxxviii.
* two pillers of brasse of. xviij. cubites hye a * Jere. lii.
pece, & a stringe of. xij. cubites dyd compasse ether them about. And he made. ij. heed peces of molten brasse (after the fashiō of a crowne) to sett on the toppes of the pyllers. The heigth of the one heed pece conteined. v. cubites, & the heigth of the other heed pece cōteyned. v. cubites also: he made also net wozch & garlandes of cheyne wozcke, vpō the heed peces that were on the top of the pyllers, euen seuen rowes vpō the one heed pece, and seuē vpon the other. And so he made the pyllers, and two rowes roūd about, in the one wzethen wozcke, to couer the heed peces ꝑ were vpon the pomgranates. And thus dyd he also for the other heed pece. And the heed peces that were on the toppes of the pillers, couered he aboue with a curyous wozke of roses: towarde the palace by the space of. iiij. cubytes. Lykewyse, vnder ꝑ heed peces in those. ij. pillers beneth, ouer against ꝑ middes & before ꝑ net wozke. And vpō the secōde heed pece

were

were ther. ij. C. pomgranates in two rowes round about. And he set vp the pillers in the porch of the tẽple. And whẽ he had set vp the right piller, he called ꝑ name therof * Joachi: & whã he had set vp the left piller, he called ꝑ name therof * Boaz. And in the toppe of the pyllers was a worke of roses, and so was ꝑ workmanshyp of the pyllers finyshed.

And he made a molten lauatory, ten cubytes wyde frõ brym to brym, roũd in compasse, & .v. cubytes hye. And a stryng of thirtye cubytes dyd cõpasse it about: and vnder the brym of it there were knoppes round about, ten in one cubite: and they cõpassed the lauatory round about. And ꝑ knoppes were cast wt it, in two rowes, when it was caste. And it stode on twelue oxẽ: of which thre loked toward the nozth. iij. towarde the west. iij. towarde the south, & iij. toward the east. and the lauatory stode vpõ them, & all theyr hinderpartes were inward. It was an hand breadeth thycke, & ꝑ brym wrought lyke the brim of a cup wt floures of lylies. And it conteyned two thousande ☞ bates.

And he made. x. sokettes of brasse. iiij. cubites longe, and. iiij. cubites broade a pece, & iij. cubites hye. And the worke of the sokettes was on this maner. They had sides, and the sydes were betwene the ledges. And on the sydes that were betwene the ledges, were lyons, oxen and cherubs. And lykewyse, vpõ the ledges that were aboue: and beneth the lyons and oxen were certayne addicions made of thynne worke. And vnder euery soket, were foure brasen wheles, and bordes of brasse. And in the foure corners therof, were vndersetters vnder the lauatory, cast eche ouer agaynst hys felowe.

And the stalke of the lauatory was in the myddle of it, (where it is tene on the out syde) one cubite hye, and a cubite and an halfe rounde: and in the heigth of it were grauen workes, whose sydes were made foursquare, and not rounde. And vnder the sydes were. iiij. wheles: and the axeltrees ioyned fast to the bottome. And the heygth of euery whele was a cubyte and an halfe. And the workmanshyp of the wheles was lyke the worke of a charet whele. And the axeltrees, the naueiles, spokes and shaftes were all molten: And there were foure vndersetters in the. iiij. corners of one socket: and the vndersetters were of the very bottome selfe. And in ꝑ heygth of the bottome was there round compasse of a cubite hye: and in that heygth of the bottome, there proceaded both ledges & sydes out of the same. For in the bordes of the ledges, and on the sydes, he had grauen pyctures of cherubins, lyons and palme trees, one by an other rounde aboute. Thus made he the ten sokettes after this maner. And they had all one fashion of castyng: one measure, and one

size. Then made he. x. lauers of brasse, one lauer conteyning. xl. bates: and one lauer was foure cubytes, and vpon euery one of the ten sokettes, he put one lauer. And he put fyue of those sokettes on the right side of ꝑ house and other fyue on the lefte. And he set the lauatory on the ryght syde of the house eastwarde and towarde the south.

And Hiram made pottes, shouels and basens, and so finyshed all the worke ꝑ he made kyng Salomon for the house of the Lorde: ꝑ is to saye, two pillers, two roũd heed peces, that were to be sett on the toppes of the two pillers. ii. net workes to couer the two roũd heed peces set vpõ the toppes of the pyllers, and. iiij. C. põgranates for the two net workes, euẽ two rowes of pomgranates in one net worke, to couer the two heed peces that were to be sett on the toppes of the pyllers. And the ten sokettes, and ten lauers on the sokettes. The lauatory and. xij. oxen vnder it: and pottes, shouelles and basens. And all these vessels which hirã made to kyng Salomõ for the house of ꝑ Lord, were of bright brasse. In the playne of Jordan did the king cast them: euen in the thycke claye betwene Sococh and zarthan. And Salomon left all the vessels vnwayed, because they were so exceadyng many, neyther founde they oute the weyght of the brasse.

And so Salomõ made all the vessels that pertayned vnto the house of the Lorde: the golden aulter and the golden table, wheron the shewe bread was. And fyue candelstykes, for the ryght syde, and fyue for the lefte before the queer of pure golde: with floures, lampes, and snoffers of golde: & boules, flat peces, basons, spones and maloures of pure golde: and hindges made he of golde for the dores of the queer, the place mooste holy, and for the dores of the temple also.

And so was ended all ꝑ worke that kyng Salomon made for the house of the Lorde. And * Salomõ brought in ꝑ thinges which Dauid his father had dedicated: euen the siluer, golde, & vessels: and layed thẽ vp amõge the treasures of the house of the Lorde. * 1. par. xiii. a

¶ The. viij. Chapter.

¶ The arck is borne into the temple. A cloude fylleth the temple. The temple is dedyed.

Then * Salomõ gathred together the elders of Israel, all ꝑ heades of the tribes, and them that were captaynes among the father of ꝑ childrẽ of Israel, vnto him in Jerusalem, that they might bryng vp the arck of the appointemẽt of the Lorde * out of the citye of Dauid, which is Syon. And all the men of Israel assembled vnto kynge Salomon to the festae that falleth in the monethe ☞ Ethanim, which is the seuenth moneth. And all the elders of Israel were come and * 1. Par. v. a. * 1. Reg. viii. b

the preastes toke vp the arck. They bare the arck of the Lord into the tabernacle of witnes, and all the holy vessels that were in the tabernacle: those dyd the preastes and the Lewites beare. And kyng Salomon and all the congregacion of Israel that were assembled vnto hym, and went wyth hym before the arcke, dyd offer shepe and oxen, that coulde not be tolde nor nombred for multitude.

And so the preastes brought the arche of ꝑ appoyntemẽt of ꝑ Lorde vnto his place: cuẽ into the queer of the temple & place most holy, vnder the winges of the cherubs. For the cherubs stretched out their winges ouer the place of the arch, & couered both it & allo the staues therof a bie vpon it. And they drewe out the staues, ꝑ the endes of thẽ myght appeare out of the holy place within the queer: 25 but they were not sene wout. And there they ☞ haue bene vnto this daye: ☜ and ther was *Deu.5.a nothyng in the arcke, * saue the two tables of stone, which Moses put there at Horeb, in the which tables ꝑ Lord made an apoyntement with the chyldren of Israel, when he brought them out o. the lande of Egypt.

And it fortuned ꝑ when the preastes were come out of the holy place, the cloude fylled the house of the Lorde, ꝑ the preastes coulde not stãde and minister, because of the cloude: for the glory of the Lord had fylled ꝑ house of the Lorde. Then spake Salomon: the *Leui.xvi.a. Lorde * sayde: ꝑ he wolde dwell in the darck cloude. I haue built the an house to dwell in ☞ ☜ an habitacio for the, to abyde in for euer. And the kyng turned his face, and blessed all the congregacyon of Israel: and all the congregacion of Israel stode styll. And he sayd: Blessed be the Lorde God of Israel, which spake wt̃ his mouth vnto Dauid my father, ☞ * and hath ☜ wt̃ his hande fulfylled it, saying: Sens the daye ꝑ I brought my people *6.Reg.viij. 1.Paral.vi.a Israel out of Egypt, I chose no cytie of all ꝑ *1.Reg.xvi.a trybes of Israel, to buylde an house, ꝑ my name myght be therin. But I haue chosen Dauid to be ruler ouer my people Israel.

And it was in the herte of Dauid my father to builde an house for ꝑ name of ꝑ Lord God of Israel. And the Lord sayd vnto Dauid my father. Where as it was thyne herte to buylde an house vnto my name, thou diddest well, ꝑ thou was so mynded. Neuertheles ꝑ shalt not buylde ꝑ house, but thy sone that shall come out of thyne loynes, he shall buyld the house vnto my name. And ꝑ Lord hath made good his worde ꝑ he spake. And I am rysen vp in the rowme of Dauid my father, and sytt on the state of Israel as the ℂ Lorde promised and haue buylt an house for the name of the Lorde God of Israel. And I haue prepared therin a place for the arcke wherin is the couenaũt of the Lorde, which he made with our fathers, when he brought them out of the lande of Egypte, Salomon stode before the aultare of the Lorde in the syght of all the congregacyon of Israel, and stretched out hys handes towarde heauen, and sayde: * Lorde God of Israel, ther is no *6.par.a God like the in heauen aboue, or in the earth beneth, thou that kepest couenaunt and mercy for thy seruauntes that walke before the with all their hert: thou that hast kept with thy seruaunt Dauid my father, ꝑ thou promysedest hym. Thou spakest allo with thy mouth, and hast fulfilled it wt̃ thyne hãde, as it is come to passe this daye. Therfore nowe Lorde God of Israel kepe with thy seruaũt Dauid my father ꝑ thou promysedest hym, saying: * thou shalt not be without a mã in *6.Reg.ij. my syght to syt in the seate of Israel: so that thy childrẽ take hede to their waye, that they walke before me as thou hast walked in my syght. And nowe, O God of Israel, let thy worde be verifyed, which thou spakest vnto thy seruaunt Dauid my father.

Will God in dede dwell on the erth? Behold * the heauens, and heauens of all hea- *Esa.lxvi. Actus.vij. uens are not able to cõteyne the. And howe shulde thã this house do it, that I haue builded? haue ꝑ therfore respect vnto the prayer of thy seruaunt, and to hys supplicacyon, O Lorde my God, to heare the voyce and prayer before the this daye: that thyne eyes maye be open towarde this house, night and daye, euen toward this place, of which thou hast sayde: * Thy name shalbe there. That ꝑ *Deu.xij.a mayest herken vnto ꝑ prayer which thy seruaũt prayeth in this place. And regarde ꝑ, ꝑ supplicacio of thy seruaũt & of thy people Israel, wht̃ they praye in this place. And heare thou in heauen thy dwellynge place, & when thou heareſt, haue mercy. * If any man trespace against his neyghbour, and there go an *6.par.b. oth betwene them, and the one cõpelled the other, and come swearyng before thyne aulter in this house, then herken thou in heauẽ, and worke and iudge thy seruauntes, that ꝑ condẽpne the vngodly to bryng hys waye vpon his head, and iustifye the righteous to geue hym accordyng to hys ryghteousnesse. D * Whẽ thy people Israel be put to ꝑ worse *Deut.xx.a before the enemye, because they haue synned agaynst the: and afterwarde turne agayne to the, and knowledge vnto thy name, and praye and make intercessiõ vnto the in thys house: then heare thou in heauen, to be mercyfull vnto the synne of the people Israel, & brynge them agayne into the lande, which thou gauest vnto their fathers.

* If heauẽ be shut vp, & there be no rayne *16.xx.viij.a because they haue synned agaynst the: yet yf they praye in thys place, & knowledge vnto thy name, & turne from their synne, thorow thy scourgynge of them: then heare thou in heauen, and be mercyfull (vnto the synnes) of thy

thy seruaũtes and of thy people Israel, that thou shewe them a good waye to walke in, and geue rayne vpon thy lõde that thou hast geuen vnto thy people to enherete.

If there be in the lande derth, or pestilẽce, drouth, blastynge, grashopper or caterpiller, or yf theyr enemye belege them in the lande of theyr cyties, or whatsoeuer plage or sycknesse chaunce: * then what prayers & supplicacyon soeuer be made of any man of all thy people Israel, which shall knowledge euery man the plage of his awne hert, and stretche forth hys handes towarde thys house: heare thou then in heauen, euen in thy dwellynge place, and be mercyfull, and worke, and geue euery man accordinge to all hys wayes (eñ as thou that only knowest his hert, for thou onely knowest the hertes of all the chyldren of men:) that they maye feare the as lõge as they lyue in the lãde, which thou gauest vnto oure fathers. And lykewyse, yf a straunger that is not of thy people Israel * come out of a farre contrey for thy names sake, for they shall heare of thy greate name, & of thy myghtie hãde and of thy stretched out arme & shall come and praye in thys house. Therfore, heare thou in heauẽ thy dwellynge place, and do all that the straũger calleth to the for: that all nacions of the erth maye knowe thy name and feare the, as do thy people Israel: and that they maye knowe that thy name is called vpon in thys house whych I haue buylte.

Yf thy people go out to batell agaynst their enemye, whether soeuer thou shalt sende thẽ and shal praye vnto the, (O Lord) * towarde the waye of the cytie whyche thou hast chosen, and towarde the house that I haue buylte for thy name: heare thou in heauen theyr prayer and supplicatiõ, and iudge their cause.

Yf they synne agaynst the * (for there is no man that synneth not) and thou be angrie with them, and delyuer them into the hande of theyr enemyes: so that they carye them awaye pryseners vnto the lande of theyr enemyes, whether farre or neare, yet yf they turne agayne vnto theyr hertes in the lande (to the whych they be caryed awaye captyue,) and returne and praye vnto the in the lãde of theyr enemyes, saying: we haue synned, we haue done wyckedlye, and haue committed vngodlynesse, and so turne agayne vnto the with all theyr herte, and all theyr soule in the lande of their enemies, which led them awaye captyue, and praye vnto the toward the waye of theyr lande, whych thou gauest vnto theyr fathers, and towarde the cytie, which thou hast chosen, & towarde the house which I haue buylt for thy name: then heare thou theyr * prayer and supplicacyon in heauen thy dwellynge place, & iudge theyr cause: and be mercyfull vnto thy people, that haue synned agaynst the, and vnto all theyr iniquyties, wherby they haue done wyckedly agaynst the, and get thou them the fauoure of those which led them awaye captyue, that they maye haue compassyon on them. For they be thy people, and thyne enherytaunce, which thou broughtest out of Egypte, euen from the myddes of the fornace of yron. And let thyne eyes be open vnto the prayer of thy seruaunt, and vnto the prayer of thy people Israel * to herken vnto thẽ, in all that they call for vnto ỹ. For thou dyddest seperat thẽ, from amonge all the nacyous of the erth, (to be thyne owne enheritaunce) as thou spakest by the hande of Moses thy seruaunt, when thou broughtest oure fathers * oute of Egypte O Lorde God.

* And when Salomõ had made an ende of prayinge all thys prayer and supplicacyõ vnto the Lorde, he arose from before the aultare of the Lorde, and from kneelynge on hys knees, and from stretchynge of his hãdes vp to heauen, and stode and blessed all the congregacion of Israel with a loude voyce, saying. Blessed be the Lorde, that hath geuen reste vnto hys people Israel, accordyng to all that he promised, * there hath not fayled one word of all the good promyse, whych he promysed by the hande of Moses hys seruaunt. The Lorde oure God be with vs, as he was with oure fathers, and forsake vs not, nether leaue vs: but that he may bowe oure hertes vnto hi, that we maye walcke in all his wayes and kepe hys commaundementes hys statutes and hys lawes, whyche he commaunded oure fathers. And these my wordes whych I haue prayed before the Lorde, be nye vnto the Lorde oure God daye and nyght, that he defende the cause of his seruaũt, and the cause of hys people Israel (what thynge soeuer chaunce at any tyme) that all nacyons of the erth maye knowe, that the Lord is God, and none but he. Let youre herte therfore be perfecte with the Lord oure God, that ye walke in hys statutes, and kepe hys commaundementes, as thys daye.

And the kynge and all Israel with hym, offered offerynges before the Lorde. * And Salomon offered a sacrifyce of peace offeringes vnto the Lorde, and he offered vnto the Lorde. xxii. thousande oxen and an hũdred & twenty thousande sheype. And so the kynge & all the chyldren of Israel dedicated the house of the Lorde. The same daye dyd the kynge halowe the myddel of the courte, that was before the house of the Lorde: for there he offered burntofferynges, meate offerynges and the fat of ỹ peace offeringes: because ỹ brasen aultare that was before ỹ Lord, was to lytle to receaue ỹ burntofferinges, meateofferynges, and the fatt of the peace offrynges.

And Salomon helde that same tyme an hye feast & all Israel with hym, a very great congregacyon, euen from the entrynge in of Hemath vnto the ryuer of Egypt, before the
* Deu. xvi. c. Lorde oure God, * seuen dayes & seuē dayes euen. xiiii. dayes. And the eyght daye he sent the people awaye. And they blessed the kyng and went vnto theyr tentes ioyous and with glad herte, because of all the goodnesse that ỹ Lorde had done for Dauid his seruaunt, and for Israel hys people.

¶ The. xi. Chapter.

¶ The Lorde appeareth the seconde tyme to Salomon. Salomon giueth Townes to Hyram. The Cananites become tributaryes. He sendeth Shyppes for golde. He buyldeth many cyties.

1 AND when Salomon had * fynyshed the buyldynge of the house of
* 6. Par. vii. c the Lorde and the kynges palace, & all that he had in hys mynde, and was apoynted to make: the Lorde appered vnto hym agayne, as he appered to hym at Gibeon. And the Lorde sayde vnto hym: I haue hearde thy prayer and thy intercessyon, that thou hast made before me. For I haue halowed this house (which thou hast buylte) to put my name there for euer, and myne eyes and myne herte shalbe there perpetuallye.
4 And yf thou wylt walcke before me (as Dauid thy father walcked) in purenesse of herte and in ryghteousnesse) to do all that I haue commaunded the, and wylt kepe my statutes, & my lawes. then wyll I stablysshe the seate of thy kyngdome vpon Israel for euer,
5 as I promysed to Dauid thy father sayinge.
* iii. Reg. ii. a * Thou shalt not be without a man vpō the seate of Israel.

But and yf ye and youre chyldren turne awaye from me, and wyll not kepe my commaundementes and my statutes (whyche I haue set before you) but go and serue other Goddes, and worshippe them: then wyll I wede Israel oute of the lande, whych I haue geuen them. And thys house whych I haue
* iii. Reg. ix. a. Jerem. vii. d. halowed * for my name, wyll I cast oute of my syght. And Israel shalbe a prouerbe and a fable amonge all nacyons. And thys house shalbe taken awaye: so that euery one that passeth by it, shalbe astonyed, and shall hysse,
* Deu. xxix. b Jerem. xxii. b and. c. and they shall saye: * why hath the Lorde done thus vnto thys lande and to thys house? And they shall answere: because they forsoke the Lorde theyr God, whyche brought theyr fathers out of the lande of Egypt, and haue taken holde vpon other Goddes, and haue worshipped them, and serued thē, therfore hath the Lorde brought vpon them all
* ii. Par. viii. a thys euell. * And it fortuned, that ☞ at the ende of twentye yeres, Salomon fynyshed the buyldynge of the two houses, that is to wete, the house of the Lorde and the kynges palace. And Hyram the kynge of Tyre brought Salomon tymbre of Cedar, and fyre trees, golde, and whatsoeuer he desyred. And Salomon agayne gaue Hyram xx. cyties into the lāde of Galile. And * Hy- * 16. xxv. a
ram came oute from Tyre to se the cyties whyche Salomon had geuen hym, and they pleased hym not. And he sayde: what cyties are these, which thou hast geuen me, my brother? and he called them the lande of ☞ Ca- D
bull vnto thys daye. And Hyram sent the kynge fyre shore hundred wayght of golde. And thys is the summe, which kynge Salomon raysed for a trybute whan he buylded ỹ house of the Lorde and hys awne house, and ☞ Hillo, and the wall of Jerusalem, and D
Hazoer, and Megeddo, and Gazer.

For Pharao kynge of Egypte went vp, & toke Gazer, and burnt it with fyre, and slue the Cananites ỹ dwelt in the cytie, and gaue it for a present vnto hys daughter, Salomons wyfe. And Salomon buylt Gazer and Beth horon the nether: and Baalath and ☞ Thamar in the wyldernesse and in the D
lande: and all the treasure cyties that Salomon had, & (and were vnwalled: those he made stronge) and cyties for hys charettes, & cyties for hys horsemē, and all that Salomon desyred and wolde buylde in Jerusalem, in Libanon, and in all the lande of hys dominyon.

And all the people that were lefte of the Amorites, Hethites, Pherezites, Heuites ād Jebusites, (whych were not of the chyldren of Israel) theyr chyldrē that were lefte after them in the lande, whom the chyldren of Israel also were not able to destroye. Those dyd Salomon compell to bryng tribute vnto thys daye. But of the chyldren of Israel dyd Salomon * make no bondemen. But they were men of warre, hys ministers, hys * Exo. iii. D
Lordes, his captaynes, and rulers of his charettes, and of hys horsemen. And these were the Lordes, that were sett ouer Salomons wyfe: euen fyue hūdred were they and fyftye, and they ruled the people that wrought the worcke.

And Pharaos daughter came vp oute of the cytie of Dauid vnto the house which Salomō had buylt for her. And then dyd he also buylde Hillo. And thryse a yere dyd Salomon offer burntofferinges and peace offeringes vpon the aultare, whyche he buylt vnto the Lorde. And he burnt incense vpon the altare that was before the Lorde, and so he fynished the house.

And kynge Salomon made a nauye of shyppes in Azion Gaber whyche is beside Eloth, on the bryncke of the redd see, in the lande of Edom. And Hyram sent by shyppe also of hys seruauntes, that were shypmen, and had knowledge of the see, wyth the seruauntes of Salomon. And they came to Ophyr and fet from thence one and twentye
shore

shore hundred weyght of golde, & brought it to kynge Salomon.

¶ The. x. Chapter.

¶ The quene of Saba commeth to heare the wysdome of Salomō, whose royaltye is here described.

AND the * Quene of Saba hearynge the fame of Salomon (concernynge the name of the Lorde) came to proue hi with harde questyons. And she came to Jerusalem with a very great trayne: with Camelles that bare swete odoures, and golde exceadynge moche, and precioule stones. And she came to Salomon and comoned with him of all that was in her hert. And Salomon declared vnto her all her questiōs, so that there was not one thinge hydd from the kynge, which he expounded not vnto her.

And the quene of Saba cōsydred all Salomons wysdome, and the house that he had buylded, and the meate of his table, & the syttynge of hys seruauntes, the order of hys mynisters, and theyr apparell, hys dryncke, and his burnt sacrifices that he offered in the house of the Lorde, and she was astonnied. And she sayde vnto the kynge. It was a true worde that I hearde in myne awne lande of thy sayinges, and of thy wysdome. Howbeit I beleued it not, tyll I came, & sawe it wyth myne eyes. And beholde, the one halfe was not tolde me: for thy wysdome and prosperite exceadeth the fame whych I hearde of the. Happy are thy men: and happye are these thy seruauntes, which stāde euer before the, and heare thy wysdome. Blessed be the Lord thy god, which loued the, to set the on the seat of Israel, because þ Lord loued Israel for euer, and made the kynge, to do equyte and ryghtewysnesse:

And she gaue the kynge syxe score hundred weight of golde, and of swete odoures exceadynge moch, and precioule stones. There came no more soche aboundaunce of swete odoures, as the quene of Saba gaue to kynge Salomon. The naupe also of the * shyppes of hyram (that carped golde from Ophyr) brought lykewyse greate plenty of Almuge tre and precioule stones. And þ kynge made of the Almuge trees, pillers for þ house of the Lorde and for the kynges palace, and made harpes and psalteryes for syngers. There came no moare suche Almuge trees, nor were anye moare sene vnto thys daye. And kyng Salomon gaue vnto the Quene of Saba accordynge to all her desyre whatsoeuer she asked: besydes that he gaue her of a fre wyll with his awne hande. And so she returned vnto her awne countrey: both she, and her seruauntes.

¶ The weyght of golde that came to Salomon in one yeare, was syxe hundred thre score and syxe talentes of golde, besydes that he had of chapmen and of marchauntes and of Potycaryes, and of all the kynges of Arabye, and of the Lordes of the countreye. And kynge Salomon made two hundred bucklers of beate gold, syxe hūdred sycles of gold went to a buckler. And he made thre hūdred shyldes of beaten golde, thre pounde of golde went to one shylde, and the kynge put them in the * house of the wood of Libanon. * 16. Reg. vij. a

And the kynge made a great seate of yuorye, and couered it with the best golde. And the seate had syxe steppes. And the toppe of the seate was rounde behynde, & there were pomelles on ether syde on the place of þ seate and two Lyons stode besyde the pomelles. And there stode. xii. Lyōs on the steppes. vi. on a syde. Ther was none lyke (worke) sene in any kyngdome. * And all kynge Salomons drynckynge vesselles were of golde, & lykewyse al the vesselles of the house of the wood of Libanon were of pure gold. And as for syluer, it was nothing worth in þ dayes of Salomō, for þ kinges naupe of shyppes wēt on the see vnto Tharsis wt the naute of hyrams shippes: euē once in the yere wēt the naupe to Tharsis, & brought golde and syluer, Elephantes teth, apes and pecokes. * And so kynge Salomon exceaded all the kynges of the erth both in richesse & wysdome. And all the worlde resorted to Salomon, to heare his wysdome, which God had put in hys herte. And brought him euery mā his present, vessels of syluer and vessels of golde, rayment, harnesse, and swete odoures and horses and Mules, yere by yere. And Salomon gathered together charettes and horsmen: and he had a thousande and foure hundred charettes, & twelue thousande horsemen, whom he bestowed in the charette cyties, and with the kynge at Jerusalem.

* And the kynge made syluer in Jerusalem as plenteous as stones, & Cedar as plenteouse as the wylde kygge trees that growe aboundauntly in the feldes. The bryngyng of horses also out of Egypte: & the collection of the wares: dyd the kynges marchauntes take agayne, and sold the stuffe for a pryce. A charet came vp out of Egypte for syxe hundred sycles of syluer: that is one horsse for an hundred and fyftye. And euen so so for all the kinges of the Hethithes and for the kynges of Syria, dyd they bryng them oute thorowe theyr handes.

The. xi. Chapter.

¶ Salomō hath seuen hundred quenes and thre hūdred Concubynes, which dryue hym to Idolatrye. His aduersaryes rebell agaynst hym. He dyeth.

BVt kynge * Salomon loued many outelandishe wemen: and the daughter of Pharao: and wemen of the Moabites, Ammonites, Edomites, Zidonites,

nites and hethites. Where as yet (concernynge these nacyons) the Lorde sayde vnto the chyldren of Israell: * come not ye
* Exod. xxxiiii.b. at them, nor let them come at you: elles wyll they turne youre hertes after theyr goddes. Neuertheles, Salomō claue vnto them in
*deu. xvii.d loue. * And he had seuen hundred Quenes, and thre hundred cōcubines, and his wyues. turned a waye his hert. For it came to passe, when Salomon was olde, hys wyues turned his herte after other Gods: and his herte was not perfecte with the Lorde his God, as was the herte of Dauid his father: for Salomon folowed Astaroth the God of the zidons, and Milcom, the abhominacion of the Ammonites. And Salomō wrought wyckednesse in the sight of the Lorde, & folowed
B not the Lorde perfectly, as dyd Dauid hys father. For than did Salomō buylde an hye place for Chamos the abominacyon of Moab, in the hyll that is before Jerusalem, & vnto Moloch the abhominacyon of the chyldren of Ammon. And lykewise dyd he for all his outlādishe wyues, which burnt incense and offered vnto theyr gods. And the Lorde was angrye with Salomon, because hys hert was turned from the Lorde God of Is-
* iii.Mo.iii.a and.xv.a. rael * which had appeared vnto him twyse, and gaue him a charge (cōcerninge this thinge) that he shuld not folowe other gods. But he kepte not that, which the Lorde commaūded him, wherfore the Lord sayde vnto Salomon: for as moch as this is done of the, and thou hast not kepte myne appoyntmēt, and my statutes (which I commaunded the) I wyll rent the kyngdome from the, and wyll geue it to thy seruannt. Notwithstandynge in thy dayes I will not do it because of Dauid thy father but will take it frō the hāde of
C thy sonne. Howbeit, I will not take awaye all the kyngdome: but will geue one trybe to thy sonne, because of Dauid my seruaunt, and because of Jerusalē which I haue chosen.

And the Lorde stered vp an aduersarye vnto Salomō: euen one Hadad an Edomite of the kynges sede, which was in Edō. For whē Dauid was in Edom, and Joab the captayne of the hoste was gone vp to burye thē that were slayne, he smote all the men chyldren in Edom. For syx monethes dyd Joab remayne there and all Israel, tyll he had destroyed all the men chyldren in Edom. And hys Hadad fled and certen other Edomites of hys fathers seruauntes with him, to come
D into Egipte: Hadad beyng yet a lytle chylde. And they arose out of Madian, and came to Paran, and toke mē with them out of Parā and came to Egypte vnto Pharao kynge of Egipte, which gaue him an house, & appoynted him victayles, and gaue him lande.

And Hadad gat greate fauoure in the syght of Pharao, so that he gaue hym to wyfe the systar of his awne wyfe, euen the systar of Thahpenes the quene. And the sister of Thahpenes bare him Genubath his sonne, whom Thahpenes norished i Pharaos house. And Genubath was of Pharaos household amonge the sonnes of Pharao. And when Hadad heard in Egypte, that Dauid was layde to slepe wyth hys fathers, and that Joab the captayne of the host was deed also, he sayd to Pharao: let me departe, that I maye go to myne awne contreye. Pharao sayde vnto hym: what hast thou lacked here with me, that thou woldest thus go to thine awne cōtreye? he answered. Nothing. Howbeit, let me go And God stered him vp an other aduersary, one Rezon the sonne of Eliada, whyche fled from his Lorde Hodadezer kynge of Zoba. And he gathered men vnto hym, and became captayne ouer the companye, when Dauid slewe them. And they went to Damasco, and dwelt there, and raigned in Damasco: Therfore was he an aduersarye to Israel all the dayes of Salomō. And this was the myschefe, in that Hadad dyd abhorre Israel, and raygned ouer Syria

And Jeroboam the sonne of Nebat an Ephrathite of zareda (whose mother was called zeruah, which was a wydowe, and he Salomons seruaunt) lyfte vp his hande
D agaynst the kynge. But this was the cause, that he lyfte vp his hande agaynst the kyng. Salomon buylte Mello, & mended the broke places of the cytie of Dauid his father. And this felowe Jeroboam was a man of warre. And Salomon sawe the younge man, that he was able to do the worke, he made hym ruler ouer all the tribute of the house of Joseph. And it chaunced at that season, that Jeroboam went out of Jerusalē, and the prophete Ahiah the Silonite mett him by the waye haynge a newe mantell on hym, and they two were alone in the felde. And Ahiah caught the newe mantell that was on hym and rent it in twelue peces, and sayde to Jeroboā take the ten peces. For thus sayth the Lorde
F God of Israel: behold, I wyll rent the kyngdome oute of the handes of Salomon, and wyll geue ten tribes to the * and he shall haue one, for my seruaunte Dauids sake and for Jerusalem the cytie whyche I haue chosen out of all the trybes of Israel: because they haue forsaken me, and haue worshypped vnto Astharoth the God of the zidons, & Chamos the God of the Moabites, and Milcom the God of the chyldren of Ammon, and haue not walked in my wayes (to fulfyll my pleasure, my statutes and my lawes) as dyd Dauid hys father.

* ii.Pa.i

I wyll not take the whole kyngdome out of his hāde: but wyll make hym chefe all hys lyfe longe, for Dauid my seruauntes sake, whom I chose: because he kepte my cōmaun-

dementes

dementes and my statutes. * But I wyll take the kyngdome out of his sonnes hande, & wyll geue it vnto the, euen ten tribes of it: and vnto hys sonne wyll I geue one trybe, ỳ Dauid my seruaunt maye haue a lyght allwaye before me in Jerusalē, the cytie which I haue chosen me, to put my name there. And I wyll take the, & thou shalt raygne accordynge to all that thy soule desyreth, & shalt be kynge ouer Jsrael. And yf thou herkē vnto all that I commaunde the, & wylt walke in my wayes & do that is ryght in my syght, that thou kepe my statutes ād my commaūdementes (as Dauid my seruaunt dyd) then wyll I be with the, & buylde the a sure house that shall contynewe, as I buylte for my seruaunt Dauid, and wyll geue Jsrael vnto the And I wyll for thys offence (which Salomon hath commytted) vexe the seede of Dauid, but not for euer.

Salomon sought therfore to kyll Jeroboam, and Jeroboam arose, and fled into Egypte vnto Sisak kynge of Egypte, and cōtinued there in Egypte vntyll the deeth of Salomon. The rest of the wordes that concerne Salomon, and all that he dyd, and hys wysdome: are they not wrytten in the boke of the wordes of Salomon? The tyme that Salomon raygned in Jerusalē vpon all Jsrael, was fourtye yere. And Salomon slepte and he layde him with hys fathers, and was buryed in the cytie of Dauid his father, and Rehoboam his sonne raygned in hys steade.

¶ The .xii. Chapter.

¶ The kingdome is deuyded, Rehoboam raygneth ouer .ii. trybes, and Jeroboā ouer .x. Aduram is stoned. Jeroboam maketh golden calues.

AND * Rehoboam went to Sichem: for all Jsrael were come to Sichem, to make him kynge. And Jeroboam the sonne of Nabat (which was yet in Egypte) heard of it * for he fled to Egypte from the presence of kyng Salomon, & dwelt in Egypte. So they sent and called hym. and Jeroboam and all the congregacyon of Jsrael came, and spake vnto Rehoboam, sayenge thy father made oure ☞ yocke greuouse, nowe therfore, make thou the greuouse seruice of thy father and hys sore yocke which he putt vpon vs, lyghtter, & we wyll serue the. And he sayde vnto them: departe yet for the space of thre dayes, and then come agayne to me. And the people departed.

And kynge Rehoboam toke cōcell with the olde men that stode before Salomon hys father, while he yet lyued, and sayde: what cōcell geue ye, that I maye haue matter to answere thys people? And they sayde vnto hym: If thou be a seruaunt vnto thys people this daye, and folowe theyr myndes and answere them, and speake kynde wordes to them: they wyll be thy seruauntes for euer.

But he forsoke the councell that the olde mē had geuen him, and called vnto hys councell yonge men, that were growen vp with him, and wayted on hym.

And he sayde vnto them: what councell geue ye, that we maye answere thys people? for they haue commoned with me, sayenge: make the yocke which thy father dyd putt vpon vs, lyghtter? And the younge men that were growen vp with hym, spake vnto hym sayenge: Thus shalt thou speake vnto thys people (that haue sayde vnto the: thy father made oure yocke heuye, butt make thou it vs lyghtter) Euen thus shalt thou saye vnto them: My lytle fynger shalbe wayghtier, thē my father was in the loynes. And nowe where as my father did lade you & put a greuouse yocke vpon you, I wyll make it heuyer. My father also corrected you wt scourges, but I wyll chastyse you with ☞ scorpions. And so Jeroboam and all the people came to Rehoboam the thyrde daye, as the kynge had apoynted, sayenge: come to me agayne the thyrde daye. And the kyng answered the people churlyshly, and lefte the olde mens councell (that they gaue hym) & spake to them after the councell of the younge mē, sayenge. My father made youre yocke greuouse, and I will make it greuouser. My father also chastised you with whyppes, but I wyll chastise you with scorpyons. And the kynge herkened not vnto the people. for it was the ordinaunce of God, that he myght * performe hys sayenge, which ỳ Lorde spake by Ahiah ỳ Silonite vnto Jeroboam the sonne of Nebat.

And so, when all Jsrael sawe, ỳ the kynge regarded them not, the people answered the kynge with these wordes, sayenge, * what porcion haue we in Dauid? we haue no enheritaūce in the sonne of Jsai. * To youre tentes, O Jsrael, nowe se to thyne awne house Dauid. And so Jsrael departed vnto theyr tentes. Howbeit, ouer the chyldren of Jsrael which dwelt in the cytie of Juda, dyd Rehoboam raygne styll. Then kynge Rehoboam sent Adurā the receauer of the tribute. And all they of Jsrael stoned hym to deeth. But kynge Rehoboā made spede to gett hym vp to hys charet, and to flye to Jerusalem. And they of Jsrael rebelled agaynst the house of Dauid, vnto thys daye. And when all Jsrael heard that Jeroboā was come agayne, they sent and called hym vnto the multitude, and made hym kynge ouer all Jsrael: and there was no trybe that folowed the house of Dauid, but Juda onely. * And when Rehoboam was come to Jerusalem, he gathered all the house of Juda, with the trybe of Ben Jamin an hundred & foure skore thousande of chosen mē (which were good warryoures) to fyght agaynst the house of Jsrael,

iii. Reg. xii. c
Gal. cxxxii. b
¶
¶
¶
i. Par. x. a
iii. Reg. xii. g
¶
* ii. Par.
¶
* iii. Reg. xi. f.
* ii. Reg. xx. a.
* ii. Par. x. d.
* ii. Par. xi. a

tael, and to bringe the kyngdome agayne to Reboboam the sonne of Salomon.

And the worde of God came vnto Semaia the man of God, sayenge: speake vnto Reboboam the sonne of Salomon kynge of
K Juda, and vnto all the house of Juda & Benjamin, and to the remnaunt of the people, sayenge. Thus sayth the Lorde. Ye shall not go vp, nor yet fyght agaynst youre brethren the chyldren of Israel, returne euery man to his house, for this thinge is my doing. They herkened therfore to the worde of the Lorde, and returned to departe, accordynge to the worde of the Lorde. Then Jeroboam buylt Sichem in mount Ephraim, & dwelt therin
* Judi. viii.d And went from thence, * & buylt Penuel.

And Jeroboam thought in his hert: nowe shall the kyngdome returne to the house of Dauid. For yf this people go vp and do sacrifyce in the house of the Lorde at Jerusalē, then shall ỹ hert of this people turne agayne vnto theyr Lorde Reboboā kynge of Juda: and so shall they kyll me, and go agayne to
* Thob.i.a. Eccle.xlvii.d Exod.xxxii.d. Reboboā kynge of Juda. * Wherupon the kynge toke councell, and made two calues of golde, and sayde vnto them. It is muche
* xii. xxvi.a for you to go vp to Hierusalem. * Beholde, O Israel: these are thy goddes, which brought you out of ỹ lande of Egypte. And he set
G the one in bethel, and the other set he in Dan. And this thinge turned to synne. for the people went (because of the one) as farre as Dā.
* Numer.iij.a iii.reg.xvii.g And he made an house of hillaultares, * and made preastes of the lowest of the people, which were not of the sonnes of Leui. And Jeroboam made a feaste the. xv. daye of the eyght moneth, lyke vnto the feaste that is in Juda, and offered on the aultare. And so did he in Bethel, to offer vnto the calues that he had made. And he put in Bethel the preastes of the hyllaultares, which he had made. And he offered burnt offeringes vpon the alter, which he had made in Bethel, the. xv. daye of the eyght moneth: euē in the moneth which he had ymagened of hys awne herte: and made a solempne feast vnto the chyldrē of Israel, and offred vpon the aultare, and burnt incense.

¶ The. xiij. Chapter.

¶ Jeroboam doinge sacrifyce vnto the calues, is reprehended of the Prophete. Hys hande dryed vp, whyle he puttech it out agaynst the Prophete. The Prophete is kylled, and buryed.

A
&
ANd beholde, there came & a man of God out of Juda (by the worde of the Lord) vnto Bethel, & Jeroboam stode by the aulter to put incēse. And he cried agaynst the aultare in the worde of the Lord & sayde. O aultare, aultare, thus sayth the Lord: Beholde A chylde shall be borne vnto the house of Dauid, (Josia by name) & vpon the shall he offer the preastes of the hillaultares that burne incense vpon the, & mennes bones shalbe brent vpon the. And he gaue a token the same tyme, sayenge: thys is the token, that the Lorde hath spoken it. Beholde, the aulter shall rent, and the asshes that are vpon it, shall fall out.

And when the kynge hearde the sayenge B
of the mā of God (which had cryed agaynst ỹ aulter in Bethel) he stretched out hys hande from the aultare, sayenge: hold him. And his hande which he put forth agaynst him, dryed vp, & he coulde not pull it in agayne to hym: the aulter also claue asunder, and the asshes fell out from the aulter, accordinge to the token which the man of God had geuen by the worde of the Lorde. And the kynge answered, and sayde vnto the man of God. * Oh
* Exod.viii. Numer.xii. Actor.viii.c praye vnto the Lorde thy God, and make intercessyon for me, that my hāde maye be restored me agayne. And the man of God besought the Lorde, and the kynges hāde was restored agayne, & became as it was afore.

And the kynge sayde vnto the mā of God come home with me, that thou mayest dyne, and I wyll geue the a rewarde. And the mā of God sayde vnto the kynge: yf thou woldest geue me halfe thyne house, I will not go in with ỹ, nether wyll I eate breade or drincke water in thys place. For so was it charged me, thorowe the worde of the Lorde, C
sayeng: eate no bread nor dryncke water, nor turne againe by the same waye that thou camest. And so he went another waye, & returned not by the waye that he came to Bethel.
And there dwelt & an olde prophet in Bethel, & hys sonne came, and tolde hym all the D
workes, that the man of God had done that daye in Bethel: ād the wordes which he had spoken vnto the kynge & tolde they theyr D
father also. And the yr father sayde vnto thē: what waye went he? And his sonnes shewed him what waye the mā of God went, which came fom Juda. And he sayde vnto hys sonnes: sadle me the Asse. Which whan they had sadled, he gatt hym vp theron, ād went after the man of God, & founde hym sytynge vnder a tre. And he sayde vnto him: art thou the mā of God that camest from Juda? And he sayde: I am.

He sayde vnto him: come home with me, D
and eate bread. He answered: I maye not returne with the, to go in with the nether wyll I eate bread or drincke water with ỹ in this place. For it was sayde to me in the worde of the Lorde: Thou shalt eate no bred, nor dryncke water there, nor turne agayne to go by ỹ waye that thou camest. He sayde vnto him: I am a prophet also as well as thou, and an Angell spake vnto me in the worde of ỹ Lorde, sayenge: bringe him agayne with the into thyne house, that he maye eate bread and dryncke water. And he lyed vnto hym. And so he went agayne with hym, and dyd eate

bread

bread in hys house and drancke water,

And it fortuned, that as they sate at the
E table, the worde of the Lorde came vnto the
prophete, that brought him agayne. And he
cryed vnto the man of God that came from
Juda, sayenge: thus sayth the Lord because
thou hast disobeyed the mouth of the Lorde,
and hast not kept the cõmaundement which
the Lorde thy God commaunded the, but ca-
mest backe agayne, and hast eaten bread and
droncke water, in the place (concernynge the
which the Lorde dyd saye vnto the: Thou
shalt eate no bread nor dryncke water) thy
carkasse shall not come vnto the sepulchre of
thy fathers.

And so it came to passe, that when he had
eaten bread and droncke, the prophete which
brought him agayne, sadled him an asse. And
3. reg. 13. c whan he was gone, * a Lyon mett hym by
F the waye, and slue him, and his carkasse was
cast in the waye, and the Asse stode therby,
and the Lyon stode by the coarse also. And
men that passed by, sawe the carkasse cast in
the waye, and the Lyon standynge therby:
& they came and tolde it in the towne where
the olde prophete dwelt. And when the pro-
phete that brought him backe agayne from
the waye, hearde therof, he sayde: it is the mã
of God: he was disobedient vnto the worde
of the Lorde, and therfore the Lorde hath de-
liuered him vnto the Lyon, which hath rent
him and slayne him, accordinge to the worde
of the Lorde, which he spake vnto hym. And
he spake to his sonnes, sayinge. sadle me an
Asse: and so they dyd. And he went, and foũde
hys bodye cast in the waye, and the Asse and
the Lyon stode by the coarse. And the Lyon
had not eaten the carkasse, nor hurt the Asse.
And the prophete tolke vp the bodye of the
G man of God, and layed it vpon the Asse, and
brought it agayne: and the olde prophete ca-
me to the cytie to lament, and to burye hym.
And he layde hys bodye in his awne graue,
and they lamented ouer him. (Alas my bro-
ther.) And when he had buried him, he spake
to his sonnes, saying. whẽ I am deed, se that
ye burye me in the sepulchre wherin the man
of God is buryed: laye my bones beside hys
3. Regu. 13. d bones. * For the sayenge which he cryed at
the worde of the Lord agaynst the aultare in
Bethel (and agaynst all the houses of hyll
aultares which are in ỹ cyties of Samarie)
shall come to passe.

Howbeit, for all that, Jeroboam conuer-
ted not from hys wycked waye: but turned
backe, and made of the lowest of the people
preastes of the hill aultares. And whoso plea
sed hym, he fylled hys hande, and he became
preaste of the hill aultares. And this thynge
turned to synne vnto the house of Jeroboam
euen to destroye hym, and to bringe hym to
naught from of the face the erthe.

The. xiiii. Chapter.

The Jeroboams wyfe asketh counsell of Ahiah the prophete. Jeroboam dyeth. Sisack kyng of Egypte robbeth the house of the Lorde. Rhoboam dyeth, and Abiam succedeth hym.

AT that tyme Abia the sonne of A
Jeroboam fell sycke. And Jero-
boam sayde vnto hys wyfe: vp
(I praye the) and disguyse thy
selfe, that thou be not knowen
to be the wyfe of Jeroboam, and get the to
Silo. For ther is Ahia the prophete which
tolde me * that I shulde be kynge ouer thys * 16. Re. 11. c.
people. And take with the ten loues, and cra-
cknelles, and a cruse of honye, and go to him:
that he maye tell the what shall become of
the childe. And Jeroboams wyfe dyd so: and
arose, and wẽt to Silo, and came to the hou-
se of Ahia. But Ahia coulde not se, for hys
eyes were waxen dymme for age.

And the Lorde sayde vnto Ahia: beholde,
the wyfe of Jeroboã cometh, to aske a thinge
of the for her sonne, for he is sycke. But thus
shalt thou saye vnto her. And when she came B
in, she feyned her selfe to be a nother woman.
But when Ahia hearde the sounde of her fete
as she came in at the doze, he sayde: come in
thou wyfe of Jeroboam, why feynest thou
thy selfe so, to be another? I am sent to the to
shewe the heuy thinges.

Go, tell Jeroboam, thus sayth the Lorde
God of Israel. Ie repenteth me for as moche
as * I exalted the from amonge the people, * 16. Re. 14. c
and made the prynce ouer my people Israel.
I dyd rent the kyngdome awaye from the
house of Dauid and gaue it the: Neuertheles, thou hast not bene as my seruaunt Da-
uid, which kepte my commaundementes,
and folowed me wyth all hys herte, to do ỹ
whych is ryght in myne eyes: but hast done
euyll, aboue all that were before the: for
thou hast gone, and made the other goddes,
and molten ymages, to prouoke me, and hast
cast me behynde thy backe: therfore beholde,
I wyll bringe euell vpon the house of Je-
roboam, and wyll rote out from Jeroboam C
euen hym that * pysseth agaynste the wall * 1. Reg. 21. a
and hym that is in preson and forsaken in
Israel, and wyll take awaye the remnaunt
of the house of Jeroboam, as a man taketh
awaye donge, tyll he hath carped out all.

Whosoeuer

*16.xxi.xvi.a * Whosoeuer (of Jeroboams house) dye in the towne, hym shall the dogges eate: & he ꝑ dieth in the felde, shall the fowles of the ayre eate: for the Lorde hath sayde it. Aryse therfore and gett the to thyne house. Beholde, whan thy fote entereth into the cytie, ꝑ chylde shall
D dye. And all they of Israel shall mourne for him, and burye him: for he onely of Jeroboā, shall come to the sepulchre, because in hym there is founde goodnesse towarde the Lorde God of Israel in the house of Jeroboam.

Moreouer, the Lorde shall stere hym vp a kynge ouer Israel, which shall destroye the
☞ house of Jeroboam in that daye. ☞ But what is it now? For the Lorde shall smyte Israell, as whan a rede is shakē in the water and he shall wede Israel out of thys good lande (which he gaue to theyr fathers,) and
☞ ☞ shall skatter them beyonde the ryuer, because they haue made thē Idoles groues, and angred the Lorde. And he shall geue Israel vp, because of the synnes of Jeroboam, which dyd synne, and made Israel to synne.

E And Jeroboams wyfe arose, and departed, and came to Thirzah, and whan she came to the threcholde of the doze, the chylde was deed. And all Israel buryed hym, and lamented him, accordynge to the worde of ꝑ Lorde which he spake by the hāde of hys seruaunt Abia the Prophete. And the rest of the wordes that concerne Jeroboam, howe he warred, and howe he raygned. Beholde they are wrytte in the boke of the Cronicles of the kynges of Israel. And the dayes which Jeroboam raygned, were. xxii. yere. And whan he was layed aslepe with hys fathers, Nadab his sonne raygned in his steade.

F Roboam the sonne of Salomon raygned in Juda, and Roboam was. xli. yere olde when he beganne to raygne, and he raygned. xvij. yere in Jerusalem (the cytie which the Lorde dyd chose out of all the trybes of Israel, to put his name there.) His mothers name was Naama an Ammonite. And Juda wrought wickednesse in the syght of the Lorde, and angred him in moo thinges then their fathers dyd, in their synnes, which they
☞ synned. For they also made thē ☞ hyll aulters, Images, & Idols groues on euery hye hyll, & vnder euery thicke tre. And there was a stues of male chyldren in the lande, & they dyd accordinge to all the abhominacions of the nacions which the Lorde cast out before the chyldren of Israel. And it forturned, that in the fyfte yere of kynge Roboam: Sisack
G kynge of Egypte came vp agaynst Jerusalem, & toke awaye the treasures of ꝑ house of the Lorde, & the treasures of the kynges house, & spoyled all that was to be had. And
*iii.xiv.f.b. he toke awaye the shyldes of golde * which Salomō had made. In whose steade kynge Roboam made braslen shyldes, and cōmitted them vnto the handes of the keppynge of the captaines of the garde, which wayted at the doze of the kynges house. And whan the kynge went into the house of the Lord, they of the garde bare them, and brought them agayne into the garde chambre.

The rest of the wordes that concerne Roboam, and all ꝑ he dyd, are they not wrytten in the boke of the Cronicles of the kynges of Juda? And there was warre betwene Roboam and Jeroboam all theyr lyues. And Roboam slepte with his fathers, and was buried beside his fathers in the cytie of Dauid. Hys mothers name was Naama an Ammonite. And Abiam hys sonne raygned in hys steade.

¶ The. xv. Chapter.

¶ Wicked Abiā raygneth ouer Juda, & righteous Asa succeedeth in hys rowme. The battell betwene Asa & Baasa. Iehosaphat succeedeth Asa. Nadab succeedeth Jeroboam. Baasa killeth Nadab.

IN the xviij. yere of kynge * Jeroboam the sonne of Nabat, raygned Abiā ouer Juda. Thre yere raygned he in Jerusalem, and hys mothers name was Maacha the daughter of Abisalom. And he walked in all the synnes of his father, which he had done before hym and hys hert was not perfect with the Lord hys God * as the hert of Dauid his father. * iii.xi.d
Neuertheles for Dauids sake dyd the Lord hys God geue hym a lyght in Jerusalem, that he sett vp ☞ his sonne after hym, and ☞
to stablisshe Jerusalem: because Dauid dyd that which was ryght in the syght of ꝑ Lorde, and turned from nothinge that he commaunded hym all the dayes of hys lyfe * save * ii.xi.f
onely in the matter of Urias the Hethite. 15
And there was warre betwene Roboam and Jeroboam as lōge as he lyued. The rest of the wordes that concerne Abiam, and all that he dyd, are they not wrytten in the boke of the Cronicles of the kynges of Juda? And ther was warre betwene Abiam and Jeroboam. And Abiam slepte with hys fathers, and they buryed hym in the cytie of Dauid. And Asa his sonne raygned in his steade.

* In the. xx. yere of Jeroboam kynge of * ii.p.xi
Israel, raygned Asa ouer Juda. xli. yere raygned he in Hierusalem, & hys mothers name was Maacha, the daughter of Abisalom. And Asa dyd that semed ryght in the eyes of the Lorde, as dyd Dauid his father. * And * iii.xv.
he toke awaye the whore kepers out of the lande, and put awaye all the abhominable Idols that his fathers had made. And he put C
downe * Maacha ☞ hys mother from be- ☞
rynge rule, because she had made ymages in * 6.p.
groues. And Asa destroyed her ymages, and burnt them by the broke Cedron. ☞ But ꝑ ☞
hyllaulters were not put downe. Neuertheles Asaes herte was perfecte with the Lord

all

all his dayes. He brought in the holy vessels of his father, (& þ he had dedicat) vnto þ house of the Lorde: golde & syluer, & Jewelles. And there was warre betwene Asa & Baasa kynge of Israell all theyr dayes.

*And Baasa kynge of Israel, went vp agaynst Juda, & buylt Rama, so þ he wolde let none go out or in, to Asa kynge of Juda. Then Asa toke all the syluer & golde, that was lefte in the treasures of the house of the Lorde, & the treasures of the kynges house, and deliuered them vnto the handes of hys seruauntes, & Asa sent them to * Benhadad the sonne of Tabrimon the sonne of Hezion kynge of Syria, (that dwelt at Damasco,) sayenge: there is a bonde betwene me & the, betwene my father and thy father. And beholde, I haue sent vnto the a present of syluer & golde þ thou come & breake the bonde þ thou hast w̄ Baasa kynge of Israell, that he maye departe from me. So Benhadad herkened vnto kyng Asa, and sent the captaynes of the hostes (which he had) agaynst the cyties of Israel, & smote Hyon, & Dā, & Abel, Beth Macah, & all the region of Cineroth with all the lande of Nephthali. And when Baasa heard therof, he lefte buylding of Rama & dwelt i Thirza. Then kyng Asa made a proclamacyō throwout all Juda, þ none shuld be excused. And so they toke the stones of Ramah & the tymber (wherwith Baasa had buylded,) & kyng Asa buylt with them the hyll of Ben Jamin and Mizpa.

The remnaunt of all the wordes that concerne Asa, and all hys myght and all that he dyd, & the cyties whych he buylded, are they not wrytten in the boke of the chronicles of the kynges of Juda? Neuertheless in hys olde age he was diseased in hys fete. And Asa slepte wyth hys fathers, & was buryed besyde his fathers in the cytie of Dauid hys father. And * Jehosaphat his sōne raygned in his steade. And Nadab the sonne of Jeroboam beganne to raygne vpon Israel the seconde yere of Asa kynge of Juda, and raygned vpō Israel two yere. And he dyd euell in the syght of the Lorde, walkynge in the waye of hys father and in hys synne wherwith he made Israel synne. And Baasa the sonne of Ahia (whych was of the house of Jsachar) cōspired agaynst hym, and Baasa smote him at Gibbethon which is a cytie of the Philistines: for Nadab & all Israel layed seage to Gibbethon. Euen in the thirde yere of Asa kynge of Juda, dyd Baasa slaye hym, and raygned in his steade. * And it fortuned that whan he was kyng, he smot all þ house of Jeroboā, and lefte him naught that breathed, vntyll he had put hym cleane out, according vnto the sayeng of the Lord, which he spake by his seruaunt Ahia the Selonite: because of the synnes of Jeroboā wherwyth he synned and made Israel synne, whan he wyth hys prouocacyon angred the Lorde God of Israel.

The rest of the wordes that concerne Nadab, and all that he dyd, are they not wrytte in the boke of the chronicles of the kynges of Israel? And there was warre betwene Asa and Baasa kynge of Israel all theyr dayes.

So in the thyrde yere of Asa kynge of Juda, began Baasa the sonne of Ahia to rayne ouer all Israell in Thirza. xxiiij. yeare. And he dyd þ which is euell in the syght of þ Lorde, walkynge in the waye of Jeroboā, & in his synne, which made Israel to synne.

¶ The. xvj. Chapter.

¶ Jehu prophesyeth agaynst Baasa, whom Ela succedeth. Zimri kylleth hys master Ela, and destroyeth þ house of Baasa. Ahab succedeth Amri, and taketh to wyfe wycked Jezabel.

Then the worde of the Lorde came to Jehu the sonne of Hanani agaynst Baasa, sayēg: for as moche as I exalted the out of þ dust, & made the captayne ouer my people Israel, and thou hast walked in the waye of Jeroboam, and hast made my people Israel to synne, to angre me w̄ theyr synnes: Beholde, I wyll roote out the posterite of Baasa, and the posterite of hys house, and wyll make hys house lyke the house of Jeroboam the sonne of Nebat. * That man of Baasa whych dyeth in the cytie, him shall the dogges eate: and that man of hym whych dyeth in the felde, shall the foules of the ayre eate. * iii. re. xxiii. & and. xxi. l.

The rest of þ wordes þ cōcerne Baasa, & what he dyd, & his power, are they not wrytten in þ boke of þ chronicles of the kynges of Israel? And so Baasa slepte w̄ hys fathers, & was buried in Thirza. And Ela his sonne raygned in his steade. And by the hāde of the prophete Jehu þ sonne of Hanani, came the worde of the Lorde agaynst Baasa, and agaynst his house, & agaynst all the wyckednesse that he dyd in the syght of the Lorde (in angringe him w̄ the worke of his awne handes) that he shulde be lyke the house of Jeroboam, & because he kylled hym. * (that is to saye Jehu the sonne of Hanani the prophete.

The. xxvj. yere of Asa kynge of Juda beganne Ela þ sonne of Baasa to raygne ouer Israel in Thirza, two yere. And his seruaūt Zimri (which was captayne of halfe his charettes) conspired agaynst hym, as he was in Thirza drynckynge: and was droncken in þ house of Arza stuard of hys house in Thirza. And Zimri came, and smote him, and kylled hym in the xxvij. yere of Asa kynge of Juda, and raygned in hys steade. And it fortuned that whan he was kynge * and satt on hys seate, he slue all the house of Baasa, not leauynge therof, one to pisse agaynst a wall: Yee, he slue hys kynsfolkes and frendes, also.

* Ero. xvij. d. Deu. xxv. d.

And thus dyd zimri destroye all the house of Baala, accordynge to the worde of the Lorde, whych he spake agaynst Baala by the hande of Jehu the prophet, for all the synnes of Baala & synnes of Ela hys sonne, whych they synned, and made Israel to synne, and angre the Lord God of Israel with their vanities. The rest of ꝑ wordes ꝑ concerne Ela, & all he dyd, are they not wrytte in the boke of the Chronicles of the kynges of Israel?

In the. xxvij. yere of Asa kynge of Juda, dyd zimri raygne. vij. dayes in Thirza, and the people was then in the hoost besegynge Gebethon a citie of ꝑ Philistines. And ꝑ peo
D ple in the hoost heard one saye: zimri hath cõspired, & slayne ꝑ kynge: Wherfore, all they of Israell made Amri (the captayne of the hoost) kyng ouer Israel that same daye, euẽ in ꝑ hoost. And Amri departed vp frõ Gibbethon, and all Israel with hym, & they beseged Thirza. And when zimri sawe ꝑ the citie must nedes be taken, he went into the palayse of the kynges house, and burnt him selfe and the kynges house wt fyre, and so dyed, for his synnes whych he synned, in doynge ꝑ which is euell in the syght of the Lorde, and in walkynge in the waye of Jeroboam and in hys synnes whych he dyd, and in that he made Israel to synne.

The rest of the wordes ꝑ concerne zimri and the treason ꝑ he wrought, are they not
E wrytten in the boke of the Chronicles of the kynges of Israel? Then were the people of Israel deuyded into two partes, for halfe ꝑ people folowed Thibni ꝑ sonne of Ginath, makynge hym kynge: & the other halfe folowed Amri. But the people that folowed Amri, preuayled agaynst the people that folowed Thibni the sonne of Ginath. And so Thibni dyed, and Amri raygned.

In ꝑ. xxxi. yere of Asa kynge of Juda, beganne Amri to raygne ouer Israel. xii. yere. Sixe yere raygned he in Thirza. He bought the hyll ↠ Sohomron of one Schemar for
F two talentes of syluer, and buylt in the hill, and called the name of the cytie whych he buylt, after the name of Schemar whych had bene owner of the hyll Schomron. But Amri wrought that which is euell in ꝑ eyes of the Lorde, and dyd worse then all ꝑ were before hym. For he walked in all ꝑ waye of Jeroboam the sonne of Nebat, & in hys synnes, ꝑ made Israel synne, to anger ꝑ Lorde God of Israel wt their vanyties. The rest of the wordes ꝑ cõcerne Amri, & all ꝑ he dyd, & his strength ꝑ he shewed, are they not wrytten in the boke of the chronicles of ꝑ kynges of Israel? And so Amri slepte wt hys fathers and was buryed in Schemaron, and Ahab his sonne raygned in hys steade.

In ꝑ. xxxviij. yere of Asa kynge of Juda, beganne Ahab the sonne of Amri to raygne ouer Israel, and the same Ahab the sonne of Amri raygned ouer Israell (Samaria. xxij yere. And Ahab the sonne of Amri dyd euell in the syght of the Lord, aboue all that were G before. For it semed vnto hym but a lyght thinge to walke in the synnes of Jeroboam the sonne of Nebat. he toke Jezabel also the daughter of Ethbaal kynge of the Sidonites to wyfe, and * went and serued Baal, & worshypped hym. And he reared vp an aultare for Baal in the temple of Baal, whych he had buylded in Schomron. And Ahab made groues, and proceded further in angrynge the Lorde God of Israel then all the kynges of Israel that were before hym. *iiij. reg. xj.

↠ In his dayes dyd Hiel of Bethel buylde H
Jericho. And it * coste him Abirã his eldest * Josu. vi.
sonne whẽ he layde ꝑ foundacion, & his yõgest sonne Segub, whẽ he sett vp the gates, accordyng vnto the worde of ꝑ Lord * which * Josue. vi
he spake by Josua the sonne of Nun.

¶ The. xvij. Chapter.

¶ Elias is norysshed and fed of Rauens, and after is sent to Sarphath (otherwyse called Sarepta) to a woman, whose chylde he rayseth to lyfe.

AND Elia the Thesbite (whych A
was of ꝑ enhabiters of Gilead) sayde vnto Ahab: * as truly as *xvij. reg. xviij.
the Lord God of Israel lyueth, before whome I stande * there shalbe nether dewe nor rayne these yeres, but accordynge to my worde. * Deut. xi. iij. reg. xvij. Jacob. v.

And the worde of the Lorde came vnto hi, sayẽg: gett the hence, & turne the est warde, & hide thy selfe in ꝑ brooke Cherith, ꝑ is it that lyeth before Jordã: Thou shalt drynck of ꝑ ryuer, & I haue cõmaũded the rauens to fede ꝑ there. And so he wẽt, & dyd accordyng vnto the worde of ꝑ Lord: For he wẽt, & dwelt by ꝑ brooke Cherith, ꝑ is before Jordan. And ꝑ
B rauẽs brought him bread & flesshe in the morninge, & lykewise bread & flesshy in ꝑ euenig, & he dranke of the brooke. And it chaunced after a while, ꝑ the brooke dryed vp, because ther fell no rayne vpõ ꝑ erth ✠ And ꝑ word of the Lorde came vnto him, sayeng: * vp & * Lxiij. iij.
gett the to ☞ Sarphath, whych is in Sidõ, ☜ C
& dwell there. Beholde I haue cõmaunded a wydowe there to sustayne the. So he arose, & went to Sarphath. And whẽ he came to the gate of the cytie, the wedow was there, gatheringe stickes. And he called to her, & sayd: * fett me I praye ꝑ, a lytle water in a vessell, * Jud. vii.
ꝑ I maye drynck. And as she was goyng to fett it, he cryed after her, and sayd: bryng me I praye the, a morsell of bread also in thyne hande. She sayd: As truely as the Lord thy God lyueth, I haue no bread readye, but euẽ an handfull of mele in a barell, and a lyttle oyle in a cruse. And behold, I am gatheringe two stickes for to go in, & dresse it for me and my sonne, that we maye eate it, and dye.

And Elia sayde vnto her: feare not, come and do

& do as thou hast sayde: but make me therof a lytle cake fyrst of all, & bringe it vnto me: and afterwarde make for the and thy sonne. For thus sayth the Lorde God of Israel: the meale in the barell shall not be wasted neither shall the oyle in the cruse be mynished, vntyll the Lorde haue sent rayne vpon the erthe. And she went, and dyd as Elia sayde. And she & he & her house dyd eate a good space, and the meale wasted not out of the barell, neither was the oyle spent out of ꝑ cruse accordyng to the worde of the Lorde, which he spake ☞ by the hande of Elia. ✠

✠ And after these thynges, it happened, that the sonne of the wyfe of the house fell sycke. And his sycknesse was so sore, ꝑ there was no breath left in him. And she sayde vnto Elia: what haue I to do with the, O thou man of God? art thou come vnto me, to call my synne agayne to remembraunce, & to slaye my sonne? he sayde vnto her: geue me thy sonne. And he toke him out of her lappe, and caryed him vp into a lofte wher he abode, & layde him vpō his awne bedd, & called vnto the Lorde, and sayde: O Lorde my God, hast thou punyshed also this wedowe (whom I dwell as a strāger) & hast slayne her sonne? * And he stretched hym selfe vpon the chylde thre tymes, & called vnto the Lorde, and sayd: O Lorde my God, let this childes soule come into him agayne. And the Lorde hearde the voyce of Elia, and the soule of the chylde came into hym agayne, & he reuyued. And Elia toke the boye, and brought hym downe out of the chambre into the house, & delyuered hym vnto hys mother, and Elia sayde: beholde, thy sonne lyueth. And the woman sayde vnto Elia: nowe I knowe, that thou art a man of God, and that the worde of the Lorde in thy mouth, is true. ✠

¶ The. xviij. Chapter.

¶ Elia is sent to Ahab. Obadia (otherwyse called Abdia) hydeth an hundred ppbetes. Elia kylleth all Baals prophetes: & afterwarde obtayneth rayne.

After procesle of many dayes ꝑ worde of the Lorde came to Elia in the thyrde yeare, sayinge: go shewe thy selfe vnto Ahab, and * I wyll sende rayne vpon the erth. And Elia went to shewe hym selfe vnto Ahab, & ther was a great famyshement in Schomron. And Ahab called Obadia, whych was the gouerner of hys house: & Obadia feared God greatlye: For when Jezabell destroyed the prophetes of ꝑ Lorde, he toke an hundred prophetes and hyd thē, fyftie mē in one caue & fyftie in another, & prouyded bred & water for thē. And Ahab sayde vnto Obadia: Go into the lāde, vnto all fountaynes of water, & vnto all brokes, yf happlye we maye fynde grasse, to saue the horses ād the mules, & that we destroye not some of the beastes. And so they deuyded the lāde betwene thē, to walke thorow it. Ahab went one waye by hym selfe, and Obadia went another waye by hym selfe.

And it chaunced that as Obadia was in the waye, Elia mett hī. And Obadia knewe hym, & fell on hys face, & sayde: art not ꝑ my Lord Elia? And he answered hym: I am he. Go and tell thy Lorde: beholde, Elia is here. He sayde: what haue I synned, that ꝑ woldest delyuer thy seruaūt into ꝑ hād of Ahab, to sley me? As truelie as the Lord thy God lyueth, there is no nacyon or kyngdome, whether my Lorde hath not sent, to seke the. And when they sayde: he is not there, he tooke an othe of the kyngdome & nacyō, whan he kounde the not. And nowe thowe sayest: goo & tell thy Lorde, that Elia is here. And assone as I am gone from the, the spyrete of the Lord shall carie the into some place that I do not knowe. and so when I come and tell Ahab, & he canne not finde the, he shall sley me. But I thy seruaūt feare the Lorde from my youth vp. Was it not tolde my Lorde, what I dyd, when Jezabell slue the prophetes of ꝑ Lorde howe I hydde an hundred men of the Lordes prophetes, fyftie mē in one caue and fyftie in another, and prouyded thē of bred and water? And nowe thou sayest, goo thou nowe and shewe thy Lorde. Beholde, Elia is here, that he maye sley me?

And Elia sayde: as truly as the Lorde of hoostes lyueth, before whō I stande, I wyll shewe my selfe vnto him this daye. So Obadia went to mete Ahab, and tolde hym. And Ahab went to mete Elia. And it fortuned ꝑ whan Ahab sawe Elia, he sayde vnto him: art thou he that troubleth Israel? he answered: it is not I that haue troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the commaundementes of the Lorde, and thou hast folowed Baal. Nowe therfore sende and geather to me all Israel vnto mount Carmel, and the prophetes of Baal * foure hundred and fyftie, and the prophetes of the Idols groues foure hūdred, which eate of Jezabels table. So Ahab sent vnto all the chyldren of Israel, & gathered ꝑ prophetes togeather vnto mount Carmel. *iii. re. xviii. a

And Elia came vnto all the people, and sayde: howe lōge halte ye betwene two oppy-

nions (If the Lord be God, folowe hym: but yf Baal be he, then go after hym. And the people answered hym not one worde. Then sayde Elia vnto the people agayne. I onely remayne a prophete of ỹ Lorde: but Baals prophetes are foure hundred and fyftie. Let them therfore geue vs two oxen, & let them chose the one, & cut hym in peces, & laye hym on wodd, and put no fyre vnder: and I will dresse the other oxe, & laye him on wodd, and will put no fyre vnder. And call ye on the name of youre God, & I wyll call on the name of the Lorde: and then the God that answereth by fyre, let him be God.

E
* And all the people answered & sayde. yt is well spoken. And Elia sayd vnto the prophetes of Baal: chose you an oxe, and dresse hym fyrst (for ye are many) and call on the name of your goddes, but put no fyre vnder. And they toke the one oxe that he dyd geue them, & they dressed it * & called on the name of Baal from morninge to noone: sayeng: O Baal heare vs. But there was no voyce nor one to answere. And they lepte vpō the aulter that they had made. And at none it fortuned, that Elia mocked them, and sayde: crye lowde, for he is a God: peraduenture he is talkinge or occupyed (in folowinge vpon his enemyes) or is in his iourneye, or happely he slepeth, & must be awaked with youre crye. And they cryed lowde, and cut the selues, as their maner was, wt knyues & lasters, tyll the bloude folowed on them. And it chaunced, ỹ when myddaye was passed they prophesyed vntill ỹ tyme of ỹ euenyng sacrifyce. But there was nether voyce ner one to answere, ner any ỹ regarded the.

And Elia sayde vnto all the folke: come to me. And all ỹ people came to hym. * And he repayred the aulter of the Lord, that was broken. * And Elia toke .xij. stones accordig to the nombre of the .xij. trybes of the sonnes of Jacob (vnto whō the worde of the Lorde came, sayeng. * Israel shalbe thy name. And with the stones he made an aultare in the name of the Lorde. And he made a dyche rounde about ỹ aulter, as brode as two forowes of the corne felde. And he put the wodd in order, & hewed the oxe in peces, & layed hym on the wodd, and sayde: fyll foure barels wt water, and powre it on the burntsacrifyce & on the wodd. And he sayd: do so agayne. And they dyd so the seconde tyme. And he sayde agayne: do it the thyrde tyme. And they dyd it the thyrde tyme. And the water ranne rounde about the aulter, and he fylled the pitte wyth water also.

And it fortuned whē ỹ tyme came (wherin ỹ burntsacrifyce of ỹ euentnge vsed to be offred) Elia the prophete came & sayd: Lord God of Abrahā, Isahac & of Israel, it shalbe knowē this daye, that thou art the God in Israel, & that I am thy seruaunt, & ỹ I haue done all these thynges at thy cōmaūdemēt. Heare me (O Lorde) heare me, ỹ this people maye knowe, that thou art ỹ Lorde God, & ỹ hast turned theyr herte agayne now at the last. * And the fyre of the Lord fell, & consumed the burntsacrifyce & ỹ wodd, the stones & the dust, & lycked vp the water ỹ was in ỹ pitte. And whē all ỹ people sawe it, they fell on their faces, & sayd. The Lord, he is God, ỹ Lord, he is God. And Elia sayde vnto thē. Take the prophetes of Baal, & let not one of them escape. And they toke them, and Elia brought thē vnto ỹ brooke Kison, & slue thē there. And Elia sayd vnto Ahab: gett ỹ vp, eate and drinch, for ther is a soūde of moche rayne. And so Ahab went vp to eate and to drinch, & Elia wēt vp to ỹ toppe of Carmel. And he layed hī selfe flatt vpō the erth, & put his face betwene his knees, & sayd to his seruaūt: go vp (I praye ỹ) & looke towarde the waye of the see. And he wēt vp & loked, & sayde: there is nothyng. And he sayde: go agayne. vij. tymes. And it fortuned, ỹ at ỹ seuēth tyme he sayd: behold, there ariseth a litle clowde of the see, lyke a mānes hande. He sayde: go, & saye vnto Ahab, Make fast thy charet, & gett the downe, ỹ the rayne stoppe the not. And it came to passe, ỹ in the meane while, ỹ heuē was blacke wt clowdes & wilde, & there was a great rayne. And Ahab gatt vp & came to Jezreel. And the hād of ỹ Lord was on Elia, & he gyrded vp hys loynes, & ranne before Ahab, tyll he came to Jezreel.

¶ The .xix. Chapter.

¶ Elia fleing from Jezabel is nourished of the Angell of God, and is commaūded to annoynte Azabel, Jehu and Eliseus, whom the Hebrues call, Elisa.

AND Ahab tolde Jezabel, all that Elia had done, and howe he had slayne all the prophetes wyth the swerde. Then Jezabel sent a messenger vnto Elia, sayēge: * so & so let the goddes do to me, yf I make not thy soule lyke one of theyrs, by to morowe thys tyme. When he sawe that, he arose & went for his lyfe, and came to Beerseba in Juda, & left his seruaunt there. But he hym selfe went a dayes iourney into the wyldernesse, and came and satt downe vnder a Juniper tree, and desyred for his soule, that he myght dye, and sayde, * it is nowe ynough (O Lorde) take my soule, for I am not better then my fathers.

And as he laye and slepte vnder the Juniper tree: beholde, an Angell touched hym, and sayde vnto hym: vp, and eate. And whā he loked aboute hym: beholde, there was a loafe of broyled breade & a vessell of water at his heed. And he dyd eate and drincke, and layde him downe agayne to slepe. And the Angell of the Lorde came agayne the seconde tyme, and touched him, and sayde: vp, and eate, for thou hast yet a great iourneye.

And

And he arose, and dyd eate and dryncke, and walked in the strength of that meate * fourtye dayes & fourtye nyghtes, euen vnto Horeb the moũt of God. ¶ Whan he came thether into a caue, he lodged there in, all nyght.

And beholde, the worde of the Lorde came to him & sayde vnto hym: what doest þ here Elia? And he answered. I haue bene gelous for the Lorde God of hoostes sake. For the chyldrẽ of Israel haue forsakẽ thy couenãt, * broken downe thyne aulters and slayne thy prophetes with the swerde, and I only am lefte, and they seke my lyfe to take it awaye. And he sayde: come out & stande vpon the mount, before the Lord. And beholde * þ Lorde went by, & a myghtie stronge wynde that rent the mouũtaynes & brake the rockes before the Lorde. But the Lorde was not in the wynde. And after the wynde came an erth quake. But the Lorde was not in the erthe quake. And after the erthe quake, came fire: but the Lord was not in the fyre. And after the fyre, came a small styll voyce. And when Elia heard it, he couered his face with hys mantle, & went out & stode in the entringe in of the caue. And beholde, there came a voyce vnto him, & sayd. what doest thou here Elia? And he answered. I haue bene gelouse for þ Lorde God of hoostes sake: because the chyldren of Israel haue forsaken thy couenaunt, cast downe thyne aulters, & slayne thy prophetes with the swerde, & I only am lefte, & they seke my lyfe to take it awaye. And the Lorde sayde vnto him: go & turne thy waye to the wilderneſſe vnto Damasco, that thou mayest annoynte * Hazael, kynge ouer Syria. And * Jehu þ sonne of Nimsi, shalt thou annoynte kyng ouer Israel. And Elysa the sonne of Saphat of Abel Meholoh shalt þ annoynte to be prophete in thy rowme. And it shall come to passe that whoso escapeth þ swerde of Hazael, hym shall Jehu slaye: and yf any man scape the swerde of Jehu, hym shall Elisa put to death. And therto * I haue lefte me seuen thousande in Israel, of whych neuer man bowed his knees vnto Baal, nor kyssed him wyth hys mouthe.

So he departed thẽce, & founde Elisa the sõne of Saphat plowyng, & hauyng twelue yocke of oxen be fore him, & he wt the twelue. And Elia wẽt by him, & cast his mãtell vpõ him. And he lefte the oxẽ, & ranne after Elia & sayde: * let me I praye the, kysse my father & my mother, & then I will folowe þ. He sayd vnto him: go backe agayne, for what is it, þ I haue done to þ? And whã he wẽt backe agayne frõ hum, he toke a couple of oxẽ, & slue them, and dressed the flesshe wyth the instrumentes of the oxen, & gaue vnto the people, and they dyd eate. And then he arose, & went after Elia, and ministred vnto hym.

¶ The. xx. Chapter.

¶ The first and seconde tyme þ Samaria was besieged of Benhadad kynge of Syria.

AND Benhadad the kyng of Syria gathered all his hoste together, hauynge. xxxij. kynges wt hym, and horses and charettes: & went vp and besieged Samaria, & warred agaynst it. And he sent messengers to Ahab kynge of Israel into the cytie, and sayde vnto him: thus sayeth Benhadad. Thy syluer and thy golde is myne, and the fayrest of thy wyues, and of thy chyldren be myne. And the kyng of Israel answered and sayde. My Lorde kynge according to thy sayeng, I am thyne and all that I haue.

And whan the messengers came agayne, they sayd: thus sayeth Benhadad. For as mche as I haue sent vnto the, sayinge: thou shalt delyuer me thy syluer & thy golde, and thy wyues, & thy chyldren. I wyll therfore sende my seruaũtes vnto þ to morow this tyme: & they shall serche thyne house, & the houses of thy seruaũtes. And whatsoeuer is pleasaunt in thyne eyes, they shall take it in their hãdes, and bringe it awaye. Then the kyng of Israel sent for all the elders of the lande, & sayde: take hede I praye you & se, howe thys felow goeth about myscheefe. For he sẽt vnto me, for my wyues, for my chyldrẽ, for my syluer & for my golde: & I denyed hym not. And all the elders & all the people sayde: herken not vnto hym, nor consent.

Wherfore he sayde vnto the messengers of Benhadad: tell my Lorde the kynge, all that thou dyddest send for to thy seruaunt at the fyrst tyme, that I wyll do, but this thing I maye not do. And the messengers departed, and brought answer agayne. And Benhadad sent vnto hym agayne, and sayd: and thus do the Gods vnto me, yf þ dust of Samaria be ynough for all the people that folowe me, to take euery man an hãdfull. And the kynge of Israel answered, & sayde: tell hym: let not him that putteth on his harneſſe boste hym selfe, as he that putteth it of. And it fortuned, that whẽ Benhadad heard that tydynges, as he was wt þ kynges dryuyng with in the pauylyons, he sayde vnto his seruauntes, put on yo harneſſe. And they set them selues in araye agaynst the cytie.

And beholde there came a Prophet vnto Ahab kynge of Israel, sayinge: thus sayeth the Lorde. Hast thou sene all this great multitude? beholde, I wyll delyuer it into thyne hande this daye, and thou shalt knowe, that I am the Lorde. And Ahab sayd: By whõ? he sayde: thus sayeth the Lorde: euen by the seruaũtes of þ gouernoures of the sheres. He sayde agayne: Who shall ordre the batayll? And he answered: thou. Then he nombred the seruauntes of the gouerners of the shyres: and they were two hundred and. xxxij.

And after them also, he nombred all the people, all the chyldrē of Israel, euen seuen thousande. And they went out at none. but Benhadad dyd dryncke tyll he was droncken in the pauylyons both he and ꝑ kynges: euen. xxxij. kynges, that holpe hym. And the seruaūtes of the gouernours of the shyres wēt out fyrst.

And Benhadad sent out, and they shewed hym, sayeng: there are mē come out of Samaria. He sayde. Whether they be come out for peace, take them a lyue: or whether they D be come out to fyght, take them yet a lyue. And so those younge men of the gouernours of the shyres came out of the cytie, and the host after them, and they slue euery one hys enemye that came in his waye. And the Siriens fled, and they of Israel folowed after them. And Benhadad the kynge of Syria scaped on a horsse, wyth his horsemen. And the kynge of Israel went out, and smote the horsses & charettes, & wyth a great slaughter slue he the Sirians.

And there came a Prophete to the kynge of Israel, and sayde vnto hym: go forth and playe the man, be wyse and take hede what thou doest: for when the yere is gone about, the kynge of Siria wyll come vp agaynst the. And the seruauntes of the kyng of Siria sayde vnto hym. The Gods of the hilles are theyr Gods, and therfore they had the better of vs: but let vs fyght agaynst them in the playne, and for what ye will, we shall haue the better of them. And this do: take ꝑ kynges away euery man out of his place, & put dukes in their rowmes. And do thou nombre the an hoste, lyke the host that thou hast loste. soche horsses & soch charettes, and we will fyght agaynst them in the playne, & thou shalt se vs gett the better of them. And he herkened vnto their voyce, & dyd euen so.

And it fortuned, that after the yere was gone aboute, Benhadad nombred the Syri- E ans, and wēt vp to Aphek to fyght agaynst Israell. And the chyldrē of Israel were nombred, & with theyr whole nombre went they agaynst them, and the chyldrē of Israel pitched before them, lyke two lytle flockes of kyddes: but the Siriās fylled the coūtreye. And there came a mā of God, and sayde vnto the kyng of Israel: thus sayth the Lorde: Because the Sirians haue sayed: the Lorde is but God of the hylles, and not God of the valeys: therfore will I deliuer all this great multitude into thine hāde, & ye shall knowe, that I am the Lorde. And they pitched one ouer agaynst the other. vij. dayes, & it came to passe, ꝑ in the seuenth daye ꝑ batayle was ioyned. And ꝑ chyldrē of Israel slue of ꝑ Siriās an hūdred thousand fote mē I one daye. But the rest fled to Aphek into ꝑ cytie. And there fell a walle vpon. xxvij. thousand of ꝑ men ꝑ were lefte. And Bēhadad fled, & came into the cytie, from chambre to chambre.

And his seruaūtes sayde vnto hym. Beholde, we haue herde saye, that ꝑ kynges of the house of Israel are mercyfull kinges. We will therfore put sacke cloth about o loynes and ropes about oure neckes, & go out to the kyng of Israel: yf happyly he wyll saue thy lyfe. And so they gyrded sacke clothe aboute theyr loynes & put ropes aboute theyr heedes, & came to ꝑ kyng of Israel, & sayde. Thy seruaunt Benhadad sayth, I praye ꝑ let me lyue. He sayde: is he yet a lyue? he is my brother. And they toke ꝑ worde for good lucke & hastely caught it out of his mouth & sayde: yee thy brother Bēhadad. He sayd: go, bring hym hyther. And Benhadad came out vnto hym, & he caused him to come vp into ꝑ charett. And he sayd vnto him: the cyties whych my father toke frō thy father, I wyll restore agayne. And thou shalt make streates for ꝑ in Damasco, as my father dyd in Samaria. F And I wyll make an apoyntment with D the, & send the awaye. And so he made an apoyntment with him, and sent hym awaye.

And there was a certen man of ꝑ childrē of ꝑ prophetes, which sayde vnto his neyghboure in the worde of the Lorde: smyte me I praye the. And the mā wold not smyte him: Then sayde he vnto him. Because thou hast not herkened vnto ꝑ voyce of the Lorde: beholde as soone as ꝑ art departed from me, a lyō shall slaye the. And it came to passe, ꝑ as soone as he was departed frō him, * a Lyon * iii. Reg. xiij. founde him, & slue him. Then he founde another man & sayde: smyte me I praye the. And G the man smote him, so that in smytinge he woūded hym. So ꝑ Prophete went forth, & wayted for the kyng by the waye, & put him selfe out of knowledge wt asshes, which he layed vpon hys face. And whē the kyng came by, he cryed vnto ꝑ kyng, & sayd: thy seruaūt went out in ꝑ myddes of ꝑ battell. And beholde, there wēt a waye a man, whō another man brought vnto me, and sayde: kepe this man. And yf he be myssed or lost, thy lyfe shall go for his: or else, thou shalt paye a talent of syluer. And as thy seruaūt had here & there to do, he was gone. And the kyng of Israel sayde vnto hym: euen so shall thy iudgement be, as thou hast defyned it thy selfe.

And he hasted, & toke ꝑ asshes away frō his face: & the kyng of Israel knewe him, ꝑ he was of ꝑ Prophetes. And he sayde vnto him: thus sayth ꝑ Lorde: because thou hast lett go a man that I haue in my curse, thy lyfe shall D go for his lyfe, and thy people for his people. And ꝑ king of Israel wēt to his house, wayward, & displeasure, & came to Samaria.

¶ The. xxj. Chapter.

¶ Iesabel commaundeth to kyll Naboth, for the hyr regard that he refused to sell to Ahab. Helias reproueth Ahab, and he repenteth.

After

After these thynges, it chaūced, ꝓ Naboth the Jezrahelite had a vyneyarde in Jezrahel, harde by ꝓ palace of Ahab kyng of Samaria.
*iiii Reg. viii.e And Ahab spake vnto Naboth, sayēge. * Geue me thy vyneyarde, ꝓ I maye make me a garden of yerbes therof, because it lyeth so nye my house: & I will geue the for it a better vyneyarde then it is: or rather yf it please the, I will geue the, ꝓ woꝛthe of it in money. And Naboth sayde to Ahab: the Lorde forbyd ꝓ frō me, that I shulde geue the enheritaunce of my father vnto the.

And Ahab came into hys house heuye. & cuell a payde, because of the woꝛde which Naboth the Jezrahelite had spoken to him, for he had sayde: I wyll not geue the the enheritaunce of my fathers. And he layde him downe vpon his bed, and turned awaye his face, (to the wall) and wolde eate no breād.

But Jezabell hys wyfe came to him, and sayde vnto hym: why is thy spyrete so wayward, that thou eatest no breade? And he sayde vnto her: For I spake vnto Naboth the Jezraelite, and sayde vnto hym: geue me thy vyneyarde for money: or else yf it please ꝓ, I wyl geue the another vyneyarde for it. And he answered: I wyl not geue the my vyneyarde.

And Jezabell his wyfe sayde vnto hym: Wost thou thus gouerne the kyngedom of Israel? vp, & eate breād, and set thyne hert at rest, I will geue the, ꝓ vyneyarde of Naboth the Jezraelite. And so she wrote a letter in Ahabs name, and sealed it wyth hys seale and sent the lettre vnto the elders and to the nobles that were in hys cytye dwellinge wyth Naboth. And she wrote in ꝓ letter, sayenge: proclayme a fast, and set Naboth on hye amonge the people, and set two vnthryftes before him, to beare (raise) witnesse agaynst him, sayenge: & thou dydest blaspheme God and the kyng. And then carye hym out, and stone hym to deeth.

And the men of his cyte: that is to saye, which dwelt in his cytie, did as Jezabel had sent vnto them, and as it was wrytte in the letter whych she had sent vnto them. They proclamed fastyng, and set Naboth among the chefe of the people, & there came in two men (the children of Belial) and sate before him. And the two vnthryftie persones wytnessed agaynst Naboth, in the presence of ꝓ people, sayēge: Naboth dyd blaspheme God
*Num. viii.g and the kyng. * And they caried hym out of ꝓ cytie, and stoned hym wyth stones that he dyed. And then they sent to Jezabel, sayēge: Naboth is stoned to dethe. And it fortuned when Jezabel heard that Naboth was stoned to deeth: she sayde to Ahab: vp, & take possession of the vyneyarde of Naboth, the Jezrahelite, which he denied to geue the for money, for Naboth is not alyue, but deed. And when Ahab hearde that Naboth was deed, he stode vp to go downe to the vyneyarde of Naboth the Jezrahelite, and to take possession of it.

And the woꝛde of the Lorde came vnto Elia the Thelbite, sayēge: vp and go downe to mete Ahab kynge of Israel, which is in Samaria. For lo, he is gone downe to ꝓ vineyarde of Naboth: to take possession of it. And therfore shalt thou saye vnto him thus sayth the Lorde: hast thou kylled, & gotten possession? And thou shalt speake vnto him sayeng: thus sayth the Lorde * in the place where dogges lycked the bloud of Naboth, shall dogges licke euen thy bloud also. And Ahab sayde to Elia: hast thou founde me, o thou myne enemye? He answered: I haue founde the: for ꝓ art euē & solde to worcke wickednesse in the syght of the Lorde. Behold, I will bring euell vpon the, and will make cleane riddance of thy posterite & wil *destroye frō Ahab, euē him ꝓ maketh water agaynst ꝓ wall, & him ꝓ is shut vp & left behynde in Israel: & will make thyne house, lyke the house of Jeroboā the sonne of Nebat, & lyke the house of Baasa the sonne of Ahia, for the prouocacion, wherwith ꝓ hast prouoked, and made Israel to synne.

And of Jezabel spake the Lorde sayeng: *dogges shall eate Jezabell, in the possessiō of Jezrahel. * And he that dyeth of Ahab in ꝓ towne, him shal dogges eate: & he ꝓ dyeth in the feldes, him shal the foules of the ayre eate. But there was none lyke Ahab which dyd euen sell hym selfe, to worcke wickednesse in the syght of the Lorde, and that because Jezabel hys wyfe prycked hym forwarde. He dyd exceadynge abhominablye, in folowyng foule Idoles, according to all thynges, as did the Ammorites * whom the Lorde cast out before the children of Israel.

And it fortuned, that when Ahab hearde those woꝛdes, * he rent hys clothes, and put sackecloth about his flesh, and fasted, and laye in sack and went ↠ bare fote. And the woꝛde of the Lorde came to Elia, the Thelbyte, sayenge: seest thou how Ahab humbleth hym selfe before me? because he so submytteth hym selfe before me, I wyl not bringe that euell in his dayes: but in his sonnes dayes, wyll I bringe euell vpon hys house. And they continued three yere without warre betwene Siria and Israel.

The. xxii. Chapter.

Foure hundreth false prophetes do counsell Ahab and Jehosaphat to warre agaynst Ramoth: onely Michea prophesyeth ꝓ truthe, for which he is impresoned and put in prison. Of Ahazia otherwise called Ochosias.

ouer fyftie (with his fyftie men) which came to him, & beholde, he satt on the toppe of an hyll. And he spake vnto hym: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayd to the captayne ouer the fyftie: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyftie. * And there came fire of God, and consumed him and his fyftie. And the kyng went agayne, & sent to him another captaine ouer fyftie wyth hys fyftie. And he answered and sayde vnto hym: O man of God, thus hath the kyng sayd: make hast, and come downe. Elia answered and sayd vnto them: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyftie. And there came fyre of God downe from heauen, & consumed hym and hys fyftie.

* Luke.ix.g.

And the kyng went agayne and sent the thirde captayne ouer fyftie wt his fyftie me. And the thrid captayne ouer fyftie went vp and came & fell on his knees before Elia & besought him, and sayde vnto hym: O man of God, let my lyfe and the lyfe of these fyftie thy seruauntes be precioule in thy syght. Beholde, there came fire downe frō heauen, and burnt vp the two fore captaynes ouer fyftie with their fyfties: therfore let my lyfe now be precioule in thy syght. And the Angell of the Lorde sayd vnto Elia: go downe wt him, & be not afrayd of him. And he arose, and went downe wyth hym vnto the kyng.

D

And he sayd vnto hi, thus sayth ỳ Lord: for as moch as thou hast sent messengers to aske counsell at Beelzebub ỳ God of Ekrō as though there had bene no God in Israell whose worde thou mightest seke after: therfore thou shalt not come downe of the bedd on which thou art gone vp, but shalt dye the death. And so he dyed according to ỳ worde of the Lord which Elia had spoke. And Iehoram * (his brother) beganne to raygne in his steade, in the seconde yeare of Iehoram the sonne of Iehosaphat kyng of Juda, because he had no sonne. The rest of the wordes that concerne Ahazia, what thynges he dyd, are they not writtē in the boke of the chronicles of the kynges of Israell?

* 4.

¶ The.ii. Chapter.

¶ Elia deuideth ỳ waters with his mantell. He is taken vp into heuē. The bytter & venemouse waters are healed. The children that mocke Eliseus (otherwise called Elisa) are rent in peces.

AND it chanced, that when the * Lorde wolde take vp Elia into heauē ☞ by a whorlewind, Elia wēt with Elisa from Gilgal. And Elia sayd vnto Elisa tary here I pray the, for the Lorde hath sent me to Bethel. Elisa sayd vnto him: * as surely as the Lord lyueth, and as thy soule lyueth, I will not leaue ỳ. And they came downe to Bethel, and the children of the Prophetes ỳ were at Bethel, came out to Elisa, & sayde vnto hym: knowest thou not, how ỳ ỳ Lord will take awaye thy master ☞ frō thy head thys daye? He sayd: I know it also holde ye youre peace.

* Genes.v.c. ☞

* 1.re.xviii. b.

And Elia sayd vnto him: Elisa, tary here I praye the, for the Lord hath sent me to Jericho. He sayd: as surely as the Lord lyueth, and as surely as thy soule lyueth, I wil not leaue the, & so they came to Jericho. And the children of the prophetes ỳ were at Jericho came to Elisa & sayd vnto hym: knowest ỳ not, that the Lord will take awaye thy master from thy head thys daye? He answered: I know it also, holde ye your peace. And Elia sayd vnto hi: tarye I praye ỳ here, for the Lord hath sent me to Jorda. He sayd: as surely as the Lorde lyueth, and as thy soule lyueth, I wil not leaue the. And so they two went togeather. And fyftie men of the sonnes of the prophetes came and stode on the other syde afarre of, and they two stode by Jordan. 25

And Elia toke his mātell and wrapte it together, & smote the waters, and they were deuided, parte the one waye & parte ỳ other, so that they two went ouer thorow the drye lande. And it fortuned, that as sone as they were ouer, Elia sayd vnto Elisa: aske what I shall do for the, yer I be take awaye from the. And Elisa sayd: I praye the ☞ let thy ☞ spyrite be dowble vpō me. And he sayd: thou hast asked an hard thinge. Neuertheselle, yf thou se me whan I am taken awaye frō the thou shalt haue it for: yf thou do not, it shall not be. And it fortuned, ỳ as they went walkyng and talkyng: beholde, there appeared a charet of fyre and horses of fyre, and parted them both asondre. * And Elia went vp thorow the whorlewinde into heauen. And Elisa, sawe, & cryed: O my father, O my father, the charet of Israell and the horsmen therof, & he sawe hym nomoare: and he toke his awne clothes, & rent them in two peces.

¶ * 4.re.xviii.

He toke vp also the mantell of Elia that fell from hym, & went backe agayne & stode by Jordans syde, & toke the mantell of Elia (that fell from hym,) and smote the waters (and they parted not asunder,) and he sayd: where is the Lorde God of Elia, and he hym selfe? And when he had smyten the waters, they parted

This is a Variation leaf of the Cranmer April 1540 having the Capital A - 14 lines deep.
4th Kings Ch. 1st I have never found but this one & one in my Collection; in all the others of Cranmers version I have examined. Francis Fry
Cotham Bristol.
7 Mo 30 1863

shed the charet in ꝑ pole of Samaria * and the dogges lycked vp his blonde (and harlottes washed by the pole syde) accordinge vnto the worde of the Lord which he spake.

The rest of the wordes ꝑ concerne Ahab & all that he dyd, & the Iuorie house which he made, and all the cyties that he buylded, are they not written in the boke of the chronicles of the kynges of Israel? And so Ahab slepte with his fathers, and Ahazia his sonne raygned in his steade.

* Iosaphat the sonne of Asa beganne to raygne vpon Juda in ꝑ fourth yere of Ahab kyng of Israel, and Iehosaphat was. xxv. yere olde when he beganne to raygne, & raygned. xxv. yere in Ierusalem. His mothers name was Azuba the daughter of Silhi. And he walked in all the wayes of Asa hys father and bowed not therfro: but dyd that which was ryght in the eyes of the Lorde. Neuertheles, the hyllaulters were not taken out of the waye: for ꝑ people offered & burnt incense yet, in the hyllaultares. And Iehosaphat made peace with the kyng of Israel.

* The rest of the wordes that concerne Iehosaphat, and ꝑ myght that he vsed, and howe he warred, are they not wrytten in the boke of the chronicles of ꝑ kynges of Juda? And the remnaunt of the stues of the males, which remayned in the dayes of his father, he put cleane out of ꝑ lande. There was then no kynge made in Edom. And Iehosaphat made ten shippes in the se, to come & thorowe Tharsis to Ophir for golde, but they went not: for the shyppes brake at Ezion Gaber. Then sayde Ahazia the sonne of Ahab vnto Iehosaphat: let my seruaūtes go with thy seruauntes in the shippes. But Iehosaphat wolde not. And Iehosaphat dyd slepe with his fathers, and was buryed with hys father in the cytie of Dauid his father: And Iehoram his sonne raygned in his steade.

Ahazia the sonne of Ahab beganne to raygne ouer Israel in Samaria, the seuententh yeare of Iehosaphat kynge of Juda, & reygned two yeares ouer Israel. But he did euell in the syght of the Lorde, and walked in the waye of his father, & in the waye of his mother, & in the waye of Ieroboam ꝑ sonne of Nebat, which made Israel to synne. For he serued Baal, & worshypped him, and prouoked the Lorde God of Israel vnto wrath, accordynge to all that his father had done.

¶ The ende of ꝑ thyrde boke of the kynges, after the reconynge of the Latinystes which the Hebrues call the fyrst boke of the kynges.

¶ The fourth boke of the kynges, after the Latinistes, which boke, & the thyrde together, is but one & with the Hebrues.

¶ The fyrst Chapter.

¶ The captaynes ouer fyftie with their soudiars are burnt with fyre from heauen, by the prayer of Helia. Ahazia is reproued of Helia, and dyeth, & Iehoram his brother succedeth him.

NOw Moab A did wickedly agaynst Israel after ꝑ deeth of Ahab. And * Ahazia fell thorowe a graate of hys vppe chambre ꝑ he had in Samaria: and whyle he was in his sycknesse, he sent messengers, and sayde vnto them: go and enquyre of Beelzebub the God of Ekron, whether I shall recouer of this my disease. But ꝑ angell of the Lorde spake to Elia the Thelbyte: Aryse, and go vp agaynst ꝑ messengers of ꝑ kynge of Samaria & saye vnto thē: Is there not a God in Israel, ꝑ ye go to aske coūcell at Beelzebub ꝑ God of Ekron? Wherfore, thus sayeth the Lorde: ꝑ thalt not come downe frō the bed on which ꝑ art gone vp, but thalt die ꝑ death. And Elia departed.

* Ahazia is otherwise called Ochozias

And whan the messengers turned backe agayne vnto him, he sayde vnto them: why are ye nowe come agayne? They answered him: there came a mā vp against vs, & sayde vnto vs: go & turne agayne vnto the kynge ꝑ sent you, & saye vnto him: Thus sayeth the Lorde. Is there not a God in Israel, ꝑ ꝑ sendest to enquire of Beelzebub ꝑ God of Ekrō? Therfore thou thalt not come downe frō the bed on which thou art gone vp, but thalt dye the death. And he sayde vnto thē: what maner a man was that which came vp in youre waye, & tolde you these wordes? And they answered him: it was an hearry man * and gyrde with a gyrdle of lether about his loynes. And he sayde: it is Elia the Thelbyte.

* 4 Reg. 18. a.

ouer fyfti: (with his fyftie men) which came to him, & beholde, he ſatt on the toppe of an hyll. And he ſpake vnto hym: Thou man of God, the kyng hath ſayd: come downe. Elia anſwered and ſayd to the captayne ouer the fyftie: yf I be a man of God, fyre come downe from heauen, and conſume the & thy fyftie. * And there came fire of God, and conſumed him and his fyftie. And the kyng went agayne, & ſent to him another captaine ouer fyftie wyth hys fyftie. And he anſwered and ſayde vnto hym: O man of God, thus hath the kyng ſayd: make haſt, and come downe. Elia anſwered and ſayd vnto them: yf I be a man of God, fyre come downe from heauen, and conſume the & thy fyftie. And there came fyre of God downe from heauen, & conſumed hym and hys fyftie.

And the kyng went agayne and ſent the thirde captayne ouer fyftie wt his fyftie mē. And the thyrd captayne ouer fyftie went vp and came & fell on his knees before Elia ād beſought him, and ſayde vnto hym: O man of God, let my lyfe and the lyfe of theſe fyftie thy ſeruauntes be precioule in thy ſyght. Beholde, there came fire downe frō heauen, and burnt vp the two fore captaynes ouer fyftie with their fyfties: therfore let my lyfe now be precioule in thy ſyght. And the Angell of the Lorde ſayd vnto Elia: go downe wt him, & be not afrayd of him. And he aroſe, and went downe wyth hym vnto the kyng.

And he ſayd vnto hi, thus ſayth ꝑ Lord: for as moch as thou haſt ſent meſſengers to aſke councell at Beelzebub ꝑ God of Ekrō as though there had bene no God in Iſraell whoſe worde thou mighteſt ſeke after: therfore thou ſhalt not come downe of the bedd on which thou art gone vp, but ſhalt dye the death. And ſo he dyed accordyng to ꝑ worde of the Lord which Elia had ſpoke. And Iehoram * (his brother) beganne to raygne in his ſteade, in the ſeconde yeare of Iehoram the ſonne of Iehoſaphat kyng of Juda, becauſe he had no ſonne. The reſt of the wordes that concerne Ahazia, what thynges he dyd, are they not writte in the boke of the chronicles of the kynges of Iſraell?

¶ The. ii. Chapter.

¶ Elia deuideth ꝑ waters with his mantell. He is taken vp into heuē. The bytter & beneficiall waters are healed. The children that mocke Eliſeus (otherwiſe called Eliſa) are rent in peces.

AND it chaunced, that when the * Lorde wolde take vp Elia into heauē ¶ by a whorlewind, Elia wēt with Eliſa from Gilgal. And Elia ſayd vnto Eliſa tary here I pray the, for the Lorde hath ſent me to Bethel. Eliſa ſayd vnto him: * as ſurely as the Lord liueth, and as thy ſoule liueth, I will not leaue ꝑ. And they came downe to Bethel, and the children of the Pro-

phetes & ſayd ꝑ Lord thy he holde

And Elia ſayd vnto him: Eliſa, tary here I praye the, for the Lord hath ſent me to Iericho. He ſayd: as ſurely as the Lord liueth, and as ſurely as thy ſoule liueth, I wil not leaue the, & ſo they came to Iericho. And the children of the prophetes ꝑ were at Iericho came to Eliſa & ſayd vnto hym: knoweſt ꝑ not, that the Lord will take awaye thy maſter from thy head thys daye? He anſwered: I know it alſo, holde ye your peace. And Elia ſayd vnto hi: tarye I praye ꝑ here, for the Lord hath ſent me to Iordā. He ſayd: as ſurely as the Lorde liueth, and as thy ſoule liueth, I wil not leaue the. And ſo they two went togeather. And fyftie men of the ſonnes of the prophetes came and ſtode on the other ſyde afarre of, and they two ſtode by Iordan.

And Elia toke his mātell and wrapte it together, & ſmote the waters, and they were deuided, parte the one waye & parte ꝑ other, ſo that they two went ouer thorow the drye lande. And it fortuned, that as ſone as they were ouer, Elia ſayd vnto Eliſa: aſke what I ſhall do for the, per I be take awaye from the. And Eliſa ſayd: I praye the ¶ let thy ſprete be dowble vpō me. And he ſayd: thou haſt aſked an hard thinge. Neuertheleſſe, yf thou ſe me whan I am taken awaye frō the thou ſhalt haue it ſo: yf thou do not, it ſhall not be. And it fortuned, ꝑ as they went walkyng and talkyng: beholde, there appeared a charet of fyre and horſſes of fyre, and parted them both aſondre. * And Elia went vp thorow the whorlewinde into heauen. And Eliſa, ſawe, & cryed: O my father, O my father, the charet of Iſraell and the horſmen therof, & ſe ſawe hym nomoare: and he toke his awne clothes, & rent them in two peces.

He toke vp alſo the mantell of Elia that fell from hym, & went backe agayne & ſtode by Iordans ſyde, & toke the mantell of Elia (that fell from him,) and ſmote the waters (and they parted not aſunder,) and he ſayd: where is the Lorde God of Elia, and he hym ſelfe? And when he had ſmyten the waters, they parted

And a certen man dzewe a bowe ignozãtlye and (by chaunce) smote ꝑ kynge of Israel betwene the ribbes, and his harnesse. Wherfoze he sayde vnto ꝑ dzyuer of his charettes: turne thy hãde, and carye me out of the host, foz I am (sore) sycke. And the battell encreased ꝑ daye, & the kyng stode still in his charet agaynst the Sirians, & dyed at euẽ. And the bloude ranne out of the wounde into ꝑ mydes of the charett. And there went a proclamacyõ thozowe out the hoste aboute the goynge downe of the sonne, sayinge: euery man to his cytie, & to his awne countreye. And so ꝑ kyng of Israel dyed, and they came to Samaria, and buryed him there. And one washed the charet in ꝑ pole of Samaria * and the dogges lycked vp his bloude (and harlottes washed by the pole syde) accozdinge vnto the wozde of the Lozd which he spake.

The rest of the wozdes ꝑ concerne Ahab & all that he dyd, & the Iuozie house which he made, and all the cyties that he buylded, are they not written in the boke of the chzonicles of the kynges of Israel? And so Ahab slepte with his fathers, and Ahazia his sonne raygned in his steade.

* Iosaphat the sonne of Asa beganne to raygne vpon Juda in ꝑ fourth yere of Ahab kyng of Israel, and Iehosaphat was. xxv. yere olde when he beganne to raygne, & raygned. xxv. yere in Ierusalem. His mothers name was Azuba the daughter of Silhi. And he walked in all the wayes of Asa hys father and bowed not therfrõ: but dyd that which was rycht in the eyes of the Lozde. Neuertheles, the hyllaulters were not taken out of the waye: foz ꝑ people offered & burnt incense yet, in the hyllaultares. And Iehosaphat made peace with the kyng of Israel.

* The rest of the wozdes that concerne Iehosaphat, and ꝑ mycht that he vsed, and howe he warred, are they not wzytten in the boke of the chzonicles of ꝑ kynges of Juda? And the remnaunt of the stues of the males, which remayned in the dayes of his father, he put cleane out of ꝑ lande. There was then no kynge made in Edom. And Iehosaphat made ten shippes in the se, to come thorowe Tharsis to Ophir foz golde, but they went not: foz the shyppes brake at ozion Gaber. Then sayde Ahazia the sonne of Ahab vnto Iehosaphat: let my seruaũtes go with thy seruauntes in the shippes. But Iehosaphat wolde not. And Iehosaphat dyd slepe with his fathers, and was buryed with hys father in the cytie of Dauid his father: And Iehozam his sonne raygned in his steade.

Ahazia the sonne of Ahab beganne to raygne ouer Israel in Samaria, the seuententh yeare of Iehosaphat kynge of Juda, & reygned two yeares ouer Israel. But he did euell in the syght of the Lozde, and walked in the waye of his father, & in the waye of his mother, & in the waye of Ieroboam ꝑ sonne of Nebat, which made Israel to synne. Foz he serued Baal, & wozshypped him, and pzoboked the Lozde God of Israel vnto wzath, accozdynge to all that his father had done.

¶ The ende of ꝑ thyrde boke of the kynges, after the reconynge of the Latinystes which the hebzues call the fyrst boke of the kynges.

¶ The fourth boke of the kynges, after the Latinistes. which boke, & the thyrde together, is but one with the hebzues.

¶ The fyrst Chapter.

¶ The captaynes ouer fyftie with their soudiars are burnt with fyre from heauen, by the prayer of Helia. Ahazia is reproued of Helia, and dyeth, & Iehozam his brother succedeth him.

Nd Moab A
did wickedly agaynst Israel after ꝑ deeth of Ahab. And * Ahazia fell thozowe a graate of hys vpper chambze ꝑ he had in Samaria: and whyle he was in his syckenesse, he sent messengers, and sayde vnto them: go and enquyre of Beelzebub the God of Ekron, whether I shall recouer of this my disease. But ꝑ angell of the Lozde spake to Elia the Thesbyte: Aryse, and go vp agaynst ꝑ messengers of ꝑ kynge of Samaria & saye vnto thẽ: Is there not a God in Israel, ꝑ ye go to aske coũcell at Beelzebub ꝑ God of Ekron? Wherfoze, thus sayeth the Lozde: ꝑ shalt not come downe frõ the bed on which ꝑ art gone vp, but shalt die ꝑ death. And Elia departed.

* Ahazia is otherwise called Ochozias

And whan the messengers turned backe agayne vnto him, he sayde vnto them: why are ye nowe come agayne? They answered him: there came a mã vp against vs, & sayde vnto vs: go & turne agayne vnto the kynge ꝑ sent you, & saye vnto him: Thus sayeth the Lozde. Is there not a God in Israel, ꝑ ꝑ sendest to enquire of Beelzebub ꝑ God of Ekrõ? Therfoze thou shalt not come downe frõ the bed on which thou art gone vp, but shalt dye the death. And he sayde vnto thẽ: what maner a man was that which came vp in youre waye, & tolde you these wozdes? And they answered him: it was an hearry man * and gyrde with a gyrdle of lether about his loynes. And he sayde: it is Elia the Thesbyte. B

* 4 reg. 18. a.

Then the kyng sent vnto him a captayne ouer fyftie, with his fyftie men, which came to him: and beholde, he satt on ꝑ toppe of an hyll. And he spake vnto him: Thou man of God, the kyng hath sayd: come downe. Elia answered and sayde to the captayne ouer the
C fyftie: yf I be a man of God, fyre come downe from heauen, and cõsume the & thy fyftie. * And there came fyre of God, and cõsumed him and his fyftie. And the kynge went agayne, & sent to him another captayne ouer fyftie with his fyftie. And he answered and sayde vnto him. O man of God, thus hath the kyng sayd: make hast, and come downe. Elia answered and sayde vnto them: yf I be a man of God, fyre come downe from heauen, and consume the & thy fyftie. And there came fyre of God downe from heauen, & consumed him and his fyftie.

And the kyng went agayne and sent the thirde captayne ouer fyftie wt his fyftie men. And the thirde captayne ouer fyftie wēt vp and came & fell on his knees before Elia and besought him, and sayde vnto him: O man of God, let my lyfe and the lyfe of these fyftie
D thy seruaũtes be precioule in thy syght. Beholde, there came fyre downe frõ heauen, and burnt vp the two fore captaynes ouer fyftie with their fyfties: therfore let my lyfe nowe be precioule in thy syght. And the Angell of the Lorde sayde vnto Elia: go downe wt him, & be not afrayde of him. And he arose, and went downe with him vnto the kyng.

And he sayde vnto him, thus sayth the Lorde: for as moch as thou hast sent messengers to aske councell at Beelzebub the God of Ekron as though there had bene no God in Israel whose worde ꝑ mightest seke after: therfore thou shalt not come downe of the bedd on which thou art gone vp, but shalt dye the death. And so he dyed accordynge to the worde of the Lorde which Elia had spo-
vp ken. And Iehoram * (his brother) beganne to raygne in his steade, in the seconde yeare of Iehoram the sonne of Iehosaphat kyng of Iuda, because he had no sonne. The rest of ꝑ wordes that concerne Ahazia, what thynges he dyd, are they not wrytten in the boke of the chronicles of the kynges of Israel?

¶ The .ij. Chapter.

¶ Elia deuideth the waters with his mantell, he is taken vp in to heuen. The better & venemouse waters are healed. The children that mocke Eliseus (otherwyse called Elisa) are rent in peces.

1 AND it chanced, that whā the * Lorde
* Gene.v.c. ☞ wolde take vp Elia in to heauē ☞ by a whorle wind, Elia went with Elisa from Gilgal. And Elia sayde vnto Elisa tary here I praye the, for the Lorde hath sent
* 1.Ma.rrvij. me to Bethel. Elisa sayde vnto him: * as surely as the Lorde liueth, and as thy soule lyueth, I will not leaue the. And they came downe to Bethel. And the chyldren of the Pro-
phetes ꝑ were at Bethel, came out to Elisa, & sayde vnto him: knowest thou not, howe that the Lorde will take awaye thy master ☞ frõ thy head this daye? He sayde: I know- ☜
we it also holde ye youre peace.

And Elia sayde vnto him. Elisa, tary here 3
I praye the, for the Lorde hath sent me to Iericho. He sayde: as surely as the Lord lyueth and as surely as thy soule lyueth, I will not leaue the, & so they came to Iericho. And the chyldren of the prophetes ꝑ were at Iericho came to Elisa and sayde vnto him: knowest thou not, that the Lord will take awaye thy master from thy head thys daye? he answered: I knowe it also, holde ye your peace. And Elia sayde vnto him: tarye I praye the here, for the Lorde hath sent me to Iordan. He sayde: as surely as the Lorde lyueth, and as thy soule lyueth, I will not leaue ꝑ. And so they two went togeather. And fyftie men of the sonnes of ꝑ prophetes came and stode on ꝑ other syde afarre of, and they two stode by Iordan.

And Elia toke his mantell and wrapte it togeather, & smote the waters, and they were deuided, parte the one waye & parte ꝑ other, so that they two went ouer thorowe drye lande. And it fortuned, that as sone as they were ouer, Elia sayd vnto Elisa: aske what I shall do for the, ere I be take awaye from the. And Elisa sayde: I praye the ☞ let thy ☜
spyrete be dowble vpõ me. And he sayde, thou hast asked an hard thynge. Neuertheles, yf thou se me whan I am taken awaye frõ the thou shalt haue it so: yf thou do not, it shall not be. And it fortuned, ꝑ as they went walkyng and talkynge: beholde, there appeared a charet of fyre and horses of fyre, and parted them both a sonder. * And Elia went vp C
* 4.reg.ij. thorowe the whorlewinde in to heauē. And Elisa, sawe, & cryed: O my father, O my father, the charet of Israel and the horsemen therof, and he sawe him nomoare: & he toke his awne clothes, & rent them in two peces.

He toke vp also the mantell of Elia that fell from him, & went backe agayne & stode by Iordans syde, & toke the mantell of Elia (that fell from him,) and smote the waters
☞ (and they parted not a sunder,) and he sayd: where ☜
is the Lorde God of Elia, and he him selfe? And when he had smyten the waters, they

parted

parted this waye & that waye, & Elisa went ouer. And whan the chyldren of the prophetes which were at Jericho sawe hym from a farre, they sayde: the spyryte of Elia dothrest on Elisa, and they came to mete him, and fell to the grounde before him, & sayde vnto him. Se: there be with thy seruaūtes fyftye stroge men ☞ let them go & seke thy master: happlye the spyryte of the Lorde hath taken hym vp, and cast hym vpon some mountayne or in to some valeye. And he sayde. Ye shall sende none. And whan they laye vpon him tyll he was ashamed, he sayde. Send. They sent therfore fyftye men, which sought him thre dayes and thre nyghtes, but founde him not. And whan they came agayne to him, which tarryed at Jericho, he sayde vnto thē: dyd I not saye vnto you, that ye shulde not go?

D And the men of the cytie sayde vnto Elisa beholde, Syr, the dwellynge of this cytie is pleasaunt as thou thy selfe seest: but the water is naught & the grounde baren. he sayde. Brynge me a newe cruse, and put salt therin. And they brought it to him. And he wēt vnto the sprynge of the waters, and cast the salt in thither, & sayde: thus sayth ꝑ Lorde. I haue healed this water, ther shall not come hēcefor the ether deth or barennesse. So ꝑ waters were healed vnto this daye, accordinge to the sayinge of Eliseus, which he spake.

And he went vp frō thence vnto Bethel. And as he was goinge vp the waye, there came lytle chyldrē out of the cytie, & mocked him, & sayd vnto him. Go vp thou bald heed, go vp thou bald heed. And he turned backe, and looked on them, and cursed them in the name of the Lorde. And there came two lhe Beares out of that woode, & tare .xlij. chyldren of them. And he went from thence to mount Carmel, and from thence he turned agayne to Samaria.

¶ The .iij Chapter.

¶ The kynges of Israel, Juda and Edom lacke water, which they obtayne throughe the prayer of Eliseus. The kynge of Moab fighteth against Israel.

IEhozam the sonne of Ahab beganne to raygne vpon Israel in Samaria the .xviij. yere of Iehosaphat kynge of Juda, and raygned twelue yeres. And he wrought euell in the syght of the Lorde: but not lyke his father and lyke his mother, for he put awaye ꝑ ymages of Baal, that his father had made. ☞ Neuertheles, he ☞ cleaued vnto the synnes of Jeroboam the sonne of Nebat (which made Israel to synne) and departed not ther from.

And Mesa kynge of Moab was a Lorde of shepe, and rendered vnto the kynge of Israel an hundred thousande lambes & an hundred thousande rammes with ꝑ wolle. But whan Ahab was deed, it fortuned, that the kynge of Moab rebelled agaynst the kynge of Israel. And kynge Jehozam went out of Samaria the same season, and nombred all Israell, & wēt, & sent to Iehosaphat ꝑ kynge of Juda, sayinge: the kynge of Moab hath offended agaynst me, wilt thou come wᵗ me agaynst Moab to battell? he answered: I wyll come vp, for as I am, so art ꝑ ☞ and as my people be, so are thy people, & thy horses as myne. And he sayde. what waye shall we go vp? And he answered. The waye thorowe the wildernesse of Edom.

And so the kynge of Israel toke his iourneye, and the kynge of Juda, & the kynge of Edom. And when they had cōpassed ꝑ waye seuen dayes, they had no water for the hoost and for the cattell that folowed them. And ꝑ kynge of Israel sayde. Alas, ꝑ Lorde hath called these thre kynges together, to delyuer thē ouer into the hande of Moab. But Iehosaphat sayde: * is there not here a prophet of the Lorde, that we maye enquyre of ꝑ Lorde by him? And one of the kynge of Israels seruauntes answered and sayde: here is Elisa ꝑ sonne of Saphat, which ☞ powred water on the hādes of Elia. And Iehosaphat sayde Is not the worde of the Lorde wᵗ hym? And so the kynge of Israel, & Iehosaphat and the kynge of Edom went downe to him.

And Elisa sayde vnto the kynge of Israel. what haue I to do with the? Get the, to the prophetes of thy father, and to the prophetes of thy mother. And the kynge of Israel sayde vnto him. ☞ Oh naye, for the Lorde hath called these thre kynges together to delyuer thē into the hāde of Moab. And Elisa sayde: as sure as ꝑ Lord of hoostes lyueth (in whose syght I stand) and it were not, ꝑ I regarde ꝑ presence of Iehosaphat the kynge of Juda, I wolde not loke towarde the, nor yet se the. But nowe bringe me a mynstrell. And whā the mynstrell played, the hande of the Lorde came vpō him. And he sayde. Thus sayeth ꝑ Lorde. Make this playne grounde full of diches. For thus sayth the Lorde: ye shall se nether wynde nor rayne, & yet the broke shalbe fylled wᵗ water, that ye maye drincke, both ye, and youre beastes, and youre cattell. And this is yet but a small thynge in the syght of the Lorde, for almoch as he will geue ouer ꝑ Moabites also into youre handes. And ye shall smyte euery stronge towne, and euery goodlye cytie, and shall fell euery pleasaunt tree, and stoppe euery well of water, and marre euery good platte of grounde with stones. And in the morninge, whan the meate offeringe was offred, it fortuned, that there came water by the waye from Edom, and the contreye was fylled with water.

And when all the Moabites hearde ꝑ the kynges were come vp to fyght agaynst thē, they gathered all to geather, frō ꝑ youngest

that

that was able to put on harneſſe and ſo vpwarde, and ſtode in the border of the lande.

And they were vp early in the morninge and the ſonne ſhone vpon the water, that the Moabites ſawe the water a farre of as red as bloude, and they ſayde. This is ꝑ bloude of ſlaughter: the kynges are ſlayne and one hath ſmytte another. Nowe therfore Moab gett the to the ſpoyle. And whē they came to the hoſte of Iſrael, the Iſraelytes ſtode vp and ſmote the Moabites, ſo that they fledd before them, but they followed vpon them, & ſmote Moab. And they ouerthrewe the cyties, & on euery good parcell of lāde, caſt euery mā his ſtone, and fylled it, and they ſtopte all the welles of waters, and felde all ꝑ good trees. Onely in the cytie of Kirkhareſeth they the ſtones therof: howbeit they went aboute it with ſlynges, and ſmote it.

And when the kynge of Moab ſawe, that the battell was ſore agaynſt hym, he toke wt him ſeuen hundred men that drewe ꝑ ſwerde to haue gone thorowe, euen vnto ꝑ kynge of Edō: but they coulde not. And then he toke his eldeſt ſonne (that ſhulde haue raygned in his ſtrade) & offered him for a burnt offering vpon the wall. And ther was great indignacyon agaynſt Iſrael, and they departed from him, and returned to their awne lande.

¶ The. iiij. Chapter.

¶ God geueth a certen poore woman oyle & floure by Heliseus. Heliseus (whom the text calleth Elisa) obtayneth of God a chylde for hys hoſteſſe: which dyeth and is after rayſed to lyfe. He maketh ſweete the potage: and multiplieth the loaues.

AND there cryed a certen woman of the wyues of the prophetes vnto Elisa, ſayinge: thy ſeruaunt my huſbāde is deed, and thou knoweſt, that thy ſeruaunt dyd feare the Lorde. And the creditor is come, to fett my two ſonnes, to be his bondemen. Elisa ſayde vnto her. Tell me what ſhall I do for ꝑ? What haſt thou in thyne houſe? She ſayde, thyne handmayde hath nothinge at all in ꝑ houſe, ſaue a pitcher with oyle. He ſayde vnto her: Go & borowe veſſell for the, of them that are without euen of all thy neyboures, emptie veſſelles and that not a fewe. And when thou art come in, thou ſhalt ſhutt the doze after the and after thy ſonnes, and powre out into all thoſe veſſelles, and ſett aſyde ꝑ which is full.

And ſo the woman went from him, and ſhutt the doze after her and after her ſonnes. And they brought to her, & ſhe powred out. And it came to paſſe, that when the veſſelles were full, ſhe ſayde vnto her ſonne: bringe me yet a veſſell. And he ſayde vnto her: I haue no mo. And the oyle ceaſed. Then ſhe came, and tolde the man of God. And he ſayde: go & ſell the oyle, & paye thē ꝑ thou art in dett vnto, but lyue ꝑ & thy chyldren of ꝑ reſt.

And it fell on a daye, that Elisa came to Sunem, where was a great woman, ꝑ toke him in, for to eate breed. And ſo it came to paſſe, that frō that tyme forth (as ofte as he came ꝑ waye) he turned in thither to eate breed. And ſhe ſayde vnto her huſbāde. Beholde, I perceaue, that this is a holy man of God, that cōmeth ſo oft by oure place. Lett vs make him a chambre (I praye the) with walles, & let vs ſet him there a beed, & a table, a ſtole & a candelſticke: that he maye turne in thyther when he commeth to vs.

And it fortuned on a daye, ꝑ he came thither & turned into the chambre, & laye there in, and ſayde to Gehezi his ſeruaūt: call this Sunamite. And whan he called her, ſhe preſented hyr ſelfe before hym. And agayne he ſayde vnto him: Tell her. Beholde, thou haſt bene carefull for vs, and haſt made all thys prouiſiō. what ſhall we nowe do for ꝑ? wolde ſt thou be ſpoken for to the kynge or to the captayne of the hoſte? She anſwered I dwell amonge myne awne people. And he ſayde agayne, what is to be done for her? Gehezi anſwered. Verely ſhe hath no chylde, & her huſbande is olde. And he ſayde: call her. And whan he had called her, ſhe ſtode in the doze. And he ſayde * by ſuch a tyme, and as ſone as the frute can liue, thou ſhalt embrace a ſonne. And ſhe ſayde: Oh naye my Lorde, ꝑ mā of God, do not lye vnto thyne hādmayd. And the wyfe conceaued, and bare a ſonne ꝑ ſame ſeaſon that Eliseus had ſayde vnto her as ſone as the frute coulde haue lyfe. * Gen. xviij. Rom. ix.

And when the chylde was growne, it fell on a daye, that he wēt out to his father, and to the reapers. And he ſayde vnto hys father, my heed, my heed. And he ſayd to a lad. Carye him to his mother. And whan he had taken him and brought him to his mother, he ſate on her knees tyll none, and then dyed. And ſhe went vp, and layde him on the bed of the man of God, and ſhut the doze about him, and went out, and called vnto her huſbande and ſayde: ſende with me (I praye ꝑ) one of the younge mē & one of the aſſes, For I wyll runne to the man of God, and come agayne. And he ſayde: wherfore wylt thou go to him ſeinge that to daye is neither newe mone nor Saboth daye. She anſwered: For health. Then ſhe ſadelled an Aſſe, & ſayde to hir ſeruaunt: leade awaye the aſſe, and make her not to go ſlowly (becauſe I ryde vpon her) but whan I byd the.

And ſo ſhe went & came vnto the man of God, to mount Carmel. And it fortuned: that when the mā of God ſawe her farre of, he ſayde to Gehezi his ſeruaūt. Beholde, yōder is the Sunamite. Rūne therfore to mete her, and ſaye vnto her: Is all well with the and with thy huſbāde, & with the ladd? And ſhe anſwered. All is well. And whē ſhe came to the

to the man of God vp to the hyll, she caught him by the fete. But Gehezi went to her, to thrust her awaye. And ỹ man of God sayde: let her alone, for her soule is vered within her, and the Lorde hath hidd it from me, and hath not tolde it me. Then she sayde: dyd I desyre a sonne of my Lorde? dyd I not require the, that thou shuldest not disceaue me?

Then he sayde to Gehezi: * gyrde vp thy loynes, and take my staffe in thyne hãde, and go thy waye. * If ỹ mete anye mã ☞ salute him not. And yf any salute the, ani were him not agayne. And laye my staffe vpõ the face of the chylde. And the mother of the chylde sayde: * as sure as the Lorde lyueth, & as thy soule liueth. I will not leaue ỹ. And he arose and folowed her. Gehezi went before them, & layed the staffe vpon the face of the chylde. But there was neither voyce nor any feling. Wherfore he went agayne to mete him, and tolde him, sayinge: the childe is not awaked.

And when Elisa was come into ỹ house: Beholde, the chylde was dead and layde vpõ his bed. he went in therfore, & shut the dore to the ladd and him, and prayed vnto ỹ Lorde. * And went vp & laye vpõ the ladd, & put his mouth on his mouth, & his eyes vpõ his eyes, & his handes vpon his hãdes, and whã he so laye vpon the chylde, the flesshe of the chylde wared warme. And ☞ he wẽt agayne, & walked once vp and downe in ỹ house, and then went vp, and layed him selfe vpon him agayne. And then ỹ chylde galped seuen times and opened his eyes. And he called Gehezi, & sayde: Call for this Sunamite. So he called her: which whẽ she was come in vnto him, he sayde vnto her: * take thy sõne. Therfore she went in, and fell at his fete, & bowed her selfe to the grounde, and toke vp her sonne, and went out. ✠ Elisa came agayne to Gilgal, and there was a derth in the lande, and the chyldrẽ of the prophetes dwelt with him. And he sayde vnto his seruaunt. Set a great pot on the fyre, and make pottage for the chyldren of the prophetes. And one went out into the felde, to gather herbes, & founde (as it were) a wilde vyne, and gathered therof wylde Coloquyntydas his lappe full, & came, & shred them into the potte of potage: for they knewe it not. So they powred out for the men to eate. And it fortuned, ỹ when they tasted of the pottage, they cryed out, and sayde: O thou man of God ☞ there is derth in the pot: and they coulde not eate therof. But he sayde: brynge meale. And he cast it into ỹ pot, & sayde: fyll for the people, that they maye eate, and there was no more harme in the pot.

There came a man from Baal Salisa, & brought the man of God bread of ỹ fyrst frutes, euẽ .xx. loaues of barlye, and newe corne which was yet in his bagges. And he sayde: Geue vnto the people, that they maye eate. And his mynister answered: why, shall I set this before an hundred men? he sayde agayne: geue it vnto the people that they maye eate. For thus sayth the Lorde * they shall eate, and ther shalbe left ouer. And so he sett it before them, & they dyd eate, and left ouer, according to the worde of the Lorde. * Iohn. vi. a.

¶ The. v. Chapter. ✠

¶ Naaman the Sirian is healed of hys leprosye. Gehezi is stryken with a leprosye, because he toke money and rayment of Naaman.

NAaman, captayne of the hoste of the kynge of Siria, was a greate man, and honorable in the syght of his master: because ỹ by him the Lorde had geuẽ * healthe vnto Siria. he was also a myghtie man, and expert in warre, but he was a leper. And the Syrians had gone out by cõpanies, & had brought out of the contreye of Israel a lytle mayde, & she was with Naamãs wyfe. And she sayde vnto her ladye: I wold to God my Lorde were with the prophet that is in Samaria: for he wolde delyuer him of his leprosie. And ☞ he went in, and tolde his Lorde, sayinge: thus and thus sayde the mayde, that is of ỹ lãde of Israel. And ỹ kynge of Syria sayde: Come and entre in and I wyll sende a letter vnto the kynge of Israel. And he came, and toke with him ten talentes of syluer, and .vj. thousande peces of golde, & ten chaunge of raymẽtes, and brought the letter to ỹ kynge of Israel contayninge this tenoure: Nowe when this letter is come vnto the: Beholde, I haue therwith sent Naaman my seruaunt to the, that thou mayest rydde him of his leprosie. And it fortuned, that when ỹ kynge of Israel had redde the letter, he rent his clothes, and sayde: * am I God, that I shulde slaye, & make alyue? for he doth sende to me that I shulde delyuer a man frõ his leprosie. Wherfore cõsyder (I praye you) and se howe he seketh a quarell agaynst me. which when Elisa the man of God had hearde, howe that the kynge of Israel had rent his clothes, he sent to ỹ kynge, sayinge. Wherfore hast thou rent thy clothes? let him come nowe to me, & he shall know, ỹ there is a prophet in Israel. * Deut. xxxii. f.

And so Naaman came wt his horsses and with his charettes, ãd stode at the dore of the house of Elisa. And Elisa sent a messenger vnto him, sayinge: go and washe ỹ in Iordã seuen tymes, & thy flesshe shall come agayne to the, & thou shalt be cleansed. But Naamã was wroth, & wẽt awaye, & sayde. Beholde I thought wt my selfe: he wolde surely come out, and stande & call on the name of ỹ Lorde his God, and put his hande on the place that he maye heale the leprosie. Are not Ihana & Pharphar, ryuers of Damasco, better then all the waters of Israel? yf I washe me also in them

tn them, shall I not be clensed? And so he turned him, and departed with displeasure. And his seruauntes came, & cõmoned with hym, and sayde: Father, yf the prophete had bydd the do some great thinge, oughtest thou not to haue done it? how moch rather then, whã he sayth to the: washe, and be cleane? Then went he downe, & washed him selfe seuẽ tymes in Jordã, accordynge to the sayinge of þ man of God, & his flesshe chaũged, like vnto *Luke.iiij.a. þ flesshe of a lytle chylde, * & he was cleãsed.

And he turned agayne to the man of God, he and all his cõpanie, and stode before him, and sayde: Beholde, I knowe nowe þ there is no God in all the worlde, but in Israel. Nowe therfore take a blessinge of thy ser- *iiij.m.v.b. uaũt. But he sayde: * as surely as the Lorde liueth (before whom I stãde) I will receaue none. And whan the other wolde haue constrayned hym to receaue it, he wolde not. And Naaman sayde: (Euen as thou wylt, but I beseche the.) Shall there not be geuẽ to thy seruaũt as moch of this erthe as two mules maye beare? For thy seruaũt will here forth offer nether burnt sacrifyce nor offeringe vnto any other God, saue vnto the Lorde. Butherin the Lorde be mercyfull to thy seruaũt, that when my master goeth into the house of Rimmon, & doth worshyppe there, & leaneth on my hande, and I also worshyppe in the house of Rimmon. (Whan I do worshyppe I saye) in the house of Rimmõ, the Lorde be mercyfull vnto thy seruaunt because of thys thinge. Unto whõ he sayde: go in peace. And when he was departed from him as it were a furlonge of grounde, Gehezi the seruaunt of Elisa the man of God, sayde: beholde, my master hath spared Naaman thys Syrian, that he wolde not receaue of hys hande those thynges þ he offered. As surely as the Lorde lyueth, I wyll runne after him, & take some what of him. And so Gehezi folowed Naaman. And whẽ Naamã sawe him runninge after him, he lyght downe from the charet, *iiij.m.iiij.b to mete him, and sayde: * is all well? he answered: All is well. Beholde, my master hath sent me, sayinge: se, there be come to me euen nowe frõ mount Ephraim two yonge men of the chyldren of the prophetes: geue them I praye the, one talẽt of syluer and two chaunge of garmẽtes. And Naamã sayde: With a good will. Take two talentes: & he compelled him to bynde two talentes of syluer in two bagges, with two chaunge of garmentes, and layed them vpon two of his seruauntes, to beare them before him. And whan he came in to a secrete place, he toke them frõ their hande, & bestowed it in the house, & the men were let go, and they departed.

But he went in, and stode before his master. And Elisa sayde vnto him: whence commest þ Gehezi? He sayde: thy seruaunt went no whether. But he sayde vnto hym: went not myne hert with the, when the man turned agayne from his charet to mete the? Is it nowe a tyme to receaue monepe, to receaue garmentes, olyue trees, vyneyardes, shepe and oxen, men seruauntes & mayde seruauntes? The leprosye therfore of Naaman shall cleaue vnto the, and vnto thy seed for euer. * And he went out from his presence *iiij.m.v.a. vj.m.vij.a a leper, as whyte as snowe.

The. vj. Chapter.

Eliseus maketh yron to swymme about the water. The Syrians besiege Israel, so that two women agree together to eate their owne chyldren.

The chyldren of the prophetes sayde vnto Elisa: Beholde, the place where we dwell with þ, is to lytle for vs. We wyll therfore go vnto Jordane, and take thence euery mã a beame, and buylde vs a place, to dwell in. And he answered: goo. And one sayde: be content I praye the, and come with thy seruaũtes. And he answered: I wyll come, and so he went with them.

And when they came to Jordan, they cutt downe wood. But it fortuned, that as one was fellinge downe of a tre, the axe heed fell into the water. And he cryed, & sayde: Alas master, it was lent me. And the man of God sayde. Where fell it? And he shewed him the place. And he cut downe a stycke, & cast it in thither, & immediatly the yrõ dyd swymme. Therfore sayde he: take it vp. And he stretched out his hande, and toke it vp.

But the kynge of Syria warred agaynst Israel, & toke councell with his seruauntes, and sayde: In yonder secrete place shalbe my remaynynge. And the man of God sent vnto the kynge of Israel, sayinge: Beware, that thou go not ouer to soch a place, for there the Syrians are lurkynge. Therfore the kynge of Israel sent to the place which the man of God tolde him, and warned him of, and saued him selfe from it, not once nor twyse.

And the hert of the kynge of Syria was troubled for this thinge, and he called for his seruaũtes and sayde vnto them: wyll ye not shewe me, which of oure mẽ (betrayeth me) to the kynge of Israel? And one of his seruaũtes sayde: none my Lorde o kynge. But Elisa the prophet, that is in Israel, telleth the kynge of Israel, yea euen, the wordes þ thou speakest in thy preuye chãbre. He sayde: go, & spie where he is, that I maye sende and fett him. And one tolde him, sayinge: beholde, he is in Dothã. Therfore sent he thither horses and charettes, and a myghtye hoste. And they came by nyght, & cõpassed þ citie about.

And when the seruaunt of the mã of God rose vp early to go out: Beholde, there was an hoste round about the towne with horses and charettes. And his seruaunt sayde vnto him:

him: Alas master, what shall we do? He answered * feare not, for they that be with vs, are moo then they that be wyth them. And Elisa prayed and sayde: Lorde (I beseche ꝑ) open hys eyes, that he maye se. And the Lorde opened the eyes of the yonge man. And beholde, the mountayne was full of horses, and charettes of fyre rounde aboute Elisa. And when they came downe to hym, Elisa prayed vnto the Lorde, and sayde: Smyte thys people (I praye the) with * blindnesse. And he smote them with blindnes, accordinge to the desyre of Elysa. And Elisa sayde vnto them this is not the waye, nether is this the towne: folowe me, and I wyll bringe you to the mā whom ye seke. But he ledd them to Samaria.

And it fortuned, that when they were come to Samaria, Elisa sayde: Lorde, open their eyes that they maye se. And the Lorde opened their eyes, and they sawe. And beholde, they were in the myddes of Samaria. And the kynge of Israel sayde vnto Elisa, when he sawe them: Shy father, shall I smyte them: And he answered: Thou shalt not smyte them. But smyte those that thou hast taken with thyne awne swerde, and w̄ thyne awne bowe. But rather set bread and water before them, that they maye eate and drincke, and go to their master. And he prepared a great refeccyon for them. And when they had eaten and dronke, he sent thē awaye and they went to their master. And so the ☞ soudyoures of Syria ☞ came nomore into the lande of Israel.

¶ After thys it chaunced, that Benhadad kynge of Syria gathered all his hoste & wēt vp, and besieged Samaria. But there was a greate derth in Samaria: and beholde, they besieged it, vntyll an Asses heed (was solde) for foure skore syluer pens, and the fourth ☞ part of ☞ a Cab of doues donge for fyue sicles. And as ꝑ kynge of Israel was gonge vpō the wall, there cryed a womā vnto him sayinge: helpe, my Lorde O kynge. He sayd: yf ꝑ Lord do not succoure the: wherwith can ☞ I helpe the: ☞ w̄ the barne, or w̄ the wyne presse? And the kynge sayde vnto her: what wilt ꝑ? She answered: ponder womā sayde vnto me: bringe thy sonne, ꝑ we maye eate him to daye, and we wyll eate myne to morowe. * And so we dressed my sonne and dyd eate him. And I sayde to her the other daye: bringe thy sonne ꝑ we maye eate hym, and she hath hyd her sonne. And it came to passe, that when the kynge hearde ꝑ wordes of the woman, he rent his clothes, and went vp on the wall. And the people loked: and beholde he had a sacke cloth vnder, vpon hys flesshe. Then he sayde: * God do so & so to me, yf the heed of Elisa ꝑ sonne of Saphat shall stāde on him this daye. But Elisa satt in his house and the elders satt by him, & the kynge sent a man before him. But yer the messenger came to him, he sayde to the elders: haue ye not sene, howe that ☞ the sonne of this murtherar hath sent, to take awaye myne heed? be circumspect when the messenger commeth, and shut the doore, and holde him at the doore: is not the sounde of hys masters fete behinde him? Whyle he yet talked with thē: Beholde ꝑ messenger came downe vnto him, & sayde beholde, ☞ this euell is of ꝑ Lorde, & what more shall I loke for of the Lorde?

¶ The. vij. Chapter.

¶ Elisa prophesyeth plentyousnes of victuailles and other thynges to Samaria. The Syrians runne awaye & haue no man folowynge them. The Lorde that wolde not beleue the worde of Elisa is troden to deeth.

Then Elisa sayde: heare ye the worde of the Lorde: thus sayth ꝑ Lorde. * to morowe thys tyme shall a bousshell of fyne floure be solde for a Sicle, and two bousshelles of Barley for a Sycle in the gate of Samaria. Then a certayne Lorde (on whose hand the kynge leaned) answered the man of God, and sayde: beholde, yf the Lorde wolde make wyndowes in heuen, myghte this sayinge come to passe? He sayde: Beholde, thou shalt se it w̄ thyne eyes, but shalt not eate therof.

And there were foure leperous men at ꝑ entringe in of ꝑ gate. And they sayde one to another, why sytt we here, vntill we dye? yf we saye: we will entre into the citie, beholde: the derth is in the cytie, and we shall dye therin. And yf we sytt styll here, we dye also. Nowe therfore come, and let vs fall vpō the hoste of the Syrians: If they saue oure lyues we shall lyue: yf they kyll vs, then are we deed. And so they arose in the nyght, to go to the hoste of ꝑ Syrians. And when they were come to the vtmost parte of the hoste of Syria: beholde, there was no man there.

For the Lorde had made the hoste of the Syriās * to heare a noyse of charettes and a noyse of hosses, & the noyse of a great hoste. In so moch ꝑ they sayde one to another, lo, ꝑ kynge of Israel hath hyred agaynst vs ꝑ kynges of the Hethites, and the kynges of the Egypcyans, to come vpō vs. Wherfore they arose and fled in ꝑ nyght, and left their tētes their hosses, and their Asses, and the felde which they had pytched euē as it was, & fled for their lyues. And when these lippers came to the edge of the host, they wēt into a tent, & dyd eate, & dronke, & caryed thence syluer, & gold and raymēt, and went and hyd it: came agayne and entred into another tent, and caryed thence also, and went and hidd it.

Then sayde one to another: We do not well thys daye, for asmoch as it is a daye to bringe good tydinges, & we holde oure peace yf we tarye tyll ꝑ daye lyght, some mischefe wyll

wyll come vpon vs. Nowe therfore come, that we maye goo, and tell the kynges houshold. And so they came, & called vnto the porter of the cytie, and tolde them sayinge: we came to the pauilions of the Syrians: & se, there was no man there, nether voyce of man, but horses and Asses tyed, and the tentes were, euen as they were wont to be.

And so the man called vnto the porters, & they tolde the kynges houle within. And the kynge arose in the nyght, and sayde vnto his seruauntes. I wyll shewe you nowe, what the Syrians haue done vnto vs. They knowe that we be hungrye, & therfore are they gone out of the pauylions, to hyde them selues in the felde, sayinge: Whā they come out of the cytie, we shall catch them alyue, and get into the cytie. And one of his seruauntes answered, and sayde. Let men take (I praye you) fyue of ỹ horses that remayne, and are lefte in the multitude. Beholde & they are euen as all the multitude of Israel that are lefte in ỹ cytie: beholde (I saye) they are euen as all the multitude of ỹ Israelytes that are consumed, & we wyll sende, & se. They toke therfore the horses of two charettes, and the kynge sent after the hoste of the Syrians, sayinge: go, & se. And they went after them, euen vnto Iordan: and lo, all the waye was full of clothes and vesselles which the Syrians had cast from them in their haste.

And the messengers returned, and tolde the kynge. And the people went out, & spoyled the tentes of the Syrians. And so it came to passe, that a bushel of fyne flowre was sold for a sycle, and two bushelles of barley for a sycle * accordynge to the worde of the Lorde. And the kynge appointed ỹ Lorde (on whose hand he leaned) to be at the gate. And ỹ people trode vpon him in the gate, and he dyed, accordynge to the worde of the man of God which he sayde, when ỹ kynge came downe to him. And so came the thynge to passe ỹ the man of God had spoken to ỹ kynge, sayinge: two bushelles of barley for a sycle, & a bushell of fyne floure for another, shalbe * to morowe this tyme in the gate of Samaria. Wher vnto that Lorde answered the mā of God, and sayde. Yee, and yf ỹ Lorde made wyndowes in heauē myght it come to passe? And he sayde: Beholde, thou shalt se it with thyne eyes, & shalt not eate therof. And euen so chaunced it vnto him: for the people troad vpon him in the gate, and he dyed.

¶ The. viij. Chapter.

¶ Elisa prophesieth vnto the Sunamite ỹ derth of .vij. yere. After ỹ deth of Benhadad raygneth Hazael in Siria. Iehoram ỹ sonne of Iehosaphat raygneth in Iuda. Edom falleth from Iuda. Ohosiah succedeth Iehoram.

Then spake * Elisa vnto the womā (whose sonne he had restored to lyfe agayne) sayinge: vp and go, thou and thyne houle, & sojourne where-soeuer thou canst, for ỹ Lorde hath called for a derth, and the same shall come vpō ỹ lande seuen yeres. And the woman arose, and dyd after the sayinge of ỹ man of God, and went both she and her houshold, & sojourned in the lande of the Philistines seuen yere. And at ỹ seuen yeres ende, it fortuned, that the woman came agayne out of the lande of ỹ Philistines, and went out to call vpō the kynge for her houle and for her land. And the kynge talked with Gehezi the seruaunt of the man of God, sayinge: tell me I praye the all the great deades that Elisa hath done: he tolde ỹ kynge, howe he had restored a deed bodye to lyfe agayne: but in the meane tyme ỹ woman (whose sonne he had rayfed vp agayne) cryed to ỹ kynge for her houle & for her lāde. And Gehezi sayde: My Lorde O kyng, thys is the woman, and thys is her sonne whom Elisa rayfed vp agayne. And whan ỹ kynge asked the woman, she tolde hym. And so the kynge delyuered her a chāberlayne, sayinge: restore thou vnto her all that are hers, and all the frutes of the felde, sence the daye that she left the lande, vnto this tyme.

And * Elisa came to Damascon, & Benhadad the kynge of Siria was sycke. And one tolde him sayinge. The mā of God is come hither. And ỹ kynge sayde vnto Hazael: * take a present in thine hāde, and goo mete the man of God, that thou mayest aske the Lord by him, whether I shall recouer of this disease. And so Hazael wēt to mete him and toke the present with him, and of euery good thinge of Damasco, euē as moch as fourtye Cameles coulde beare, and came & presented hym selfe before hym, and sayde: Thy sonne Benhadad kynge of Siria hath sent me to the, sayinge, shall I recouer of this dysease?

And Elisa sayd vnto him: go & saye vnto him: thou shalt recouer, howbeit ỹ Lorde hath shewed me, ỹ he shall surely dye. And he loked aside, and was ashamed, and ỹ man of God wepte. And Hazael sayde: why wepeth my Lord? he answered: for I know the cuyll thinges that thou shalt do vnto the chyldren of Israel: for their stronge cyties shalt thou sett on fyre, and their yonge men shalt thou slay with ỹ swerde & shalt dashe out the brayns of their luckynge chyldren, & all to teare their wemen with chylde.

But Hazael sayde: what is thy seruaūt, a dogge, that I shulde do this great thynge? And Elisa answered: the Lorde hath shewed me, that thou shalt be kynge of Siria. And so he departed from Elisa, & came to his master, which sayde to him. What sayde Elisa to the? he answered: he tolde me, that thou shuldest recouer. And on the morowe it fortuned, that he toke a thicke cloth, and dypt it in water, and & spred it on his face, and he dyed, and Hazael raygned in his steade.

The fyfte

The fyfte yeare of Jehoram the sonne of Ahab kynge of Israel, Jehosaphat beynge also kinge of Juda, Jehozā the sonne of Jehosaphat kynge of Juda, begāne to raygne.
*xxxii. yere olde was he, when he beganne to raygne, and he raygned eyght yere in Jerusalem. And he walked in the wayes of the kinges of Israel, as they that were of ꝑ house of Ahab: for the daughter of Ahab was his wyfe, and he dyd euell in the syght of the Lorde. And ꝑ Lorde wolde not destroye Juda, and that because of Dauid hys seruaunt, *as he promysed hym to geue hym all waye a lyght amonge hys chyldren.

*In those dayes Edō dyd wickedly whē he was vnder the hande of Juda. For they made them a kynge of theyr awne. So Jehoram went to zair, he and all his charettes with hym. And he rose by nyght, and smote the Edomites, which cōpassed hym in, with the captaynes of hys charettes, & the people fledd into theyr tentes. But Edom rebelled, so that he wold not be vnder the hāde of Juda vnto thys daye. And then Lobnah began to be disobedient euen that same tyme.

The rest of the wordes that cōcerne Joram and all that he dyd, are they not wrytte in the boke of the chronicles of the kynges of Juda? And Joram rested with hys fathers, and was buryed beside his fathers in the citie of Dauid. And ☞ *Jhaziahu his sonne raygned in his steade. In the.xij. yere of Joram the sonne of Ahab kynge of Israel, dyd Jhaziahu the sonne of Jehozā kinge of Juda begynne to raygne. Two & twentye yere olde was Jhaziahu when he begāne to raygne, and he raygned one yere in Jerusalem, and hys mothers name was Athaliahu the daughter of Omri kynge of Israel. But he walked in the waye of the house of Ahab, and dyd euell in the sight of the Lorde, euen as dyd the house of Ahab. For he was ꝑ sōne in lawe of the house of Ahab.

And he went with Jozā the sonne of Ahab to warre agaynst Hazael kynge of Siria, in Ramoth Gilead, & the Sirians wouñded Jozam. And *kynge Jozam went back agayne to be healed in Jesrahel of the wouñdes which the Siriās had geuē hym at Ramoth, when he fought agaynst Hazael king of Siria. And Jhaziahu the sonne of Jehoram kynge of Juda went downe to se Jozā the sonne of Ahab in Jesrael, because he was sycke there.

¶ The.ix. Chapter.

¶ Jehu is made kyng of Israel, and killeth Jehozā the kyng therof, and Jhaziahu, otherwyse called Ochozias, the kynge of Juda also, and causeth Jezabell to be caste downe out of a wyndowe, and the dogges eate her.

AND Eliśa the prophete called one of the chyldren of the prophetes, & sayd vnto him: *gyrde vp thy loynes, and take thys boxe of oyle in thyne hande, and get the to Ramoth in Gilead. And when thou commest thyther, loke where is Jehu the sonne of Jehosaphat, the sōne of Nimśi, and go to him, and make him aryse vp from amonge hys brethren, & carye hym to a secret chambre. Then take the boxe of oyle, and powre it on hys heed, and saye: thus sayth the Lorde: I haue anoynted the to be kynge ouer Israel. And then open the doze, and flee without any tarynge. And so the seruaunt of the prophete gat him to Ramoth Gilead: and when he came in, beholde, the captaynes of the hooste were syttynge together. And he sayde: I haue an errand to ꝑ, o captayne. And Jehu sayde: vnto which of all vs? he sayde: to the, o captayne. And he arose, and went into the house.

And he powred the oyle on hys heed, and sayde vnto hym: thus sayth the Lorde God of Israel: * I haue anoynted the to be kinge ouer the people of the Lorde, euen ouer Israel. Thou shalt smyte ꝑ house of Ahab thy master, that I maye auēge the bloud of my seruauntes the prophetes, and the bloude of all the seruauntes of the Lorde, of the hande of Jezabel, for the whole house of Ahab shall be destroyed, and * I will destroye from Ahab, euen hym ꝑ maketh water agaynst the wall, and him that is preserued and forsaken in Israel: and I will make the house of Ahab lyke the house of Jeroboam the sonne of Nebat, and lyke the house of Baasa ꝑ sonne of Ahia. And as for Jezabel * the dogges shall eate her in the felde of Jezrael, and ther shalbe none to burye her. And he opened the dore, and fledd.

Jehu came out to the seruauntes of hys lorde, and one sayde vnto hym, is all well? Wherfore came thys madd felowe to the? And he sayde vnto thē: ye knowe what maner of man it is, and what hys cōmunicacyō is. They sayde vnto hym agayne: it is not so, tell vs. He sayde: thus and thus spake he to me, sayinge: Thus sayth the Lorde: I haue anoynted the to be kynge ouer Israel.
Then they ⁊ hasted the bozologye hasted, and toke euery man hys garment, and put it vnder hym, and blewe with trompettes, sayinge: Jehu is kynge. And so, Jehu the sonne of Jehosaphat the sonne of Nimśi conspyred agaynst Jozam. Jozam kepte Ramoth Gilead, he and all Israel because of Hazael kynge of Siria: and *kynge Joram returned to be healed in Jezrahel, of the wounded which the Sirians had geuen him, when he fought with Hazael kynge of Siria.

And Jehu sayde: If it be youre myndes, then let no man departe and scape out of the citye, to go, & tell in Jezrahel. So Jehu gatt vp into a charette, and wente to Jezrahel, where Jozam laye, & Jhaziahu kyng of Juda was come downe thither to se Jozā. And

the watchman that stode on ꝑ towze in Jezrael, spyed the company of Jehu as he came, and sayde: I se a companye. And Jehozam sayd: take an horsmā, and sende to mete thē, that he maye aske whether it be peace. And so there went one on horsbacke to mete him, and sayde: thus sayth the kynge: is it peace? and Jehu sayde: what hast thou to do with peace? turne the behynde me. And the watchman tolde, sayinge: the messenger came to them, but he commeth not agayne.

Then he sent out another on horsbacke, which came to them, and sayde: thus sayth the kynge: is it peace? Jehu answered: what hast thou to do with peace? turne the behind me. And the watchman tolde, sayinge: he came to them also, and commeth not agayne, and the drsyuynge is lyke the dryuynge of Jehu the sonne of Nimsi: for he dryueth the charet as he were madd. And Jehozam sayde: make ready. And ꝑ charet was made ready. And Jehozam kinge of Israel, and Ahaziahu kynge of Juda went out ether of them in hys charet agaynst Jehu, and met hym in ꝑ furlonge of Naboth ꝑ Jezraelite. And it fortuned, that when Jehozam sawe Jehu, he sayde: is it peace Jehu? he answered: What peace shulde there be, so lōge as ꝑ whordoms of thy mother Jezabel, and her witchcraftes are so great? And Jehozā turned his hādes, and fledd, and sayde to Ahaziahu: ther is falsshed, o Ahaziahu. And Jehu toke a bowe in hys handes, and smote Jehozā betwene the armes, & the arowe went thorowe hys hert. And he fell downe flatt in hys charet. Then sayde Jehu to Bidkar a captayne: take him, & cast him in the platt of the grounde of Naboth the Jezraelite. For I remēbre ꝑ whan I and ꝑ rode together in a charet after Ahab his father, ꝑ Lorde layed this heuy burthē vpō hym. I haue sene yesterdaye ꝑ bloud of Naboth, & the bloude of his sonnes, sayde the Lord: & I will qupte it the in this grouñ, sayth the Lorde. Nowe therfore take him, & cast hym in the plat of ground, accordyng to the worde of the Lorde. But whē Ahaziahu the kynge of Juda sawe this, he fledd by the waye of the gardē house. And Jehu folowed after hym, & sayde: smyte him also in the charet: (and they smote hym) in hys charet at ꝑ gounge vp to Gur by Jibleā, & he fled to Magiddo, & ther dyed. And his seruaūtes caried hym in a charet to Jerusalem, & buryed hym there in his sepulchre, wt his fathers, in ꝑ citie of Dauid. And in the .xi. yere of Jozā ꝑ sonne of Ahab, beganne Ahaziahu to raygne ouer Juda. And whē Jehu was come to Jezrahel Jezabel hearde of it, & starched her face, & tired her heed, & loked out at a windowe. And as Jehu entred at ꝑ gate, she sayde: had zimri peace which slue hys master? And he lyft vp his eyes to the windowe, and sayde: who is of my syde, who? And ther loked out to hym two or thre chamberlaynes. And he sayde: throwe her downe. So they threwe her downe, and her bloude dasshed towarde the wall, & toward the horses, and he troade her vnder fote.

And when he was come in, he dyd eate & dzincke, & sayde: go & vyset I praye you ponder cursed creature, and burie her: for she is a kynges daughter. And so when they came to burye her, they founde nomore of her then the skulle, and the fete, and the palmes of her handes. Wherfore they come agayne, & told hym. And he sayde: thys is the worde of the Lorde, which he spake by the hāde of his seruaunt Elia the Thesbite, sayinge: * in the felde of Jezrahel shall dogges eate the flesh of Jezabel. And so ꝑ carkas of Jezabel was euen as donge vpon the earth, in the felde of Jezrahel: so that no man myght saye: Thys was Jezabel.

*iiii. re. xvij.

*iiii. Re. xxi.

¶ The .x. Chapter.

¶ Jehu causeth the .lxx. sonnes of Ahab to be slayne and after ꝑ .xlij. of hys brethren. He fyndeth a meane also to kyll all the prestes of Baal. After hys death, hys sonne raygneth in hys stede.

Ahab had *.lxx. sōnes in Samaria. And Jehu wrote letters, and sent to Samaria vnto ꝑ rulers of Jezrael, to the elders, and to them that brought vp Ahabs children, sayinge: nowe whan thys letter commeth to you, ye ꝑ haue with you your masters sōnes, ye haue with you both charettes and horses: a strong citye haue ye also: and harnes, loke which of your masters sōnes is best and most mete, and set hym on hys fathers seate, & fyght for your Lordes house. But they were exceadingly afrayde, & sayde: se, two kinges were not able to stande before hym, how shall we then be able to stande? And he that was gouerner of Ahabs house, and he that ruled the citye, ꝑ elders also, & ꝑ tutours sent to Jehu, sayeng: we are thy seruaūtes, & will do all ꝑ ꝑ shalt byd vs: we wyll make no man kynge: therfore do ꝑ what semeth good i thine eyes.

A * Jos. xxi.

Then he wrote another letter to thē, sayinge: If ye be myne, and wyll herken vnto my voyce, then take the heades of the mē that are youre masters sonnes, and come to me to Jezrahel by to morowe thys tyme. And the kynges sonnes were .lxx. persones, and they were with the great men of the citye, which brought them vp. And when the letter came to them, they toke the kynges children, and slue them, euen .lxx. persones, & layed their heades in basuettes, and sent them to him to Jezrahel. And there came a messenger, and tolde hym, sayinge: they haue brought the heades of the kynges sonnes. And he sayde: let them laye them on two heapes in the enterynge in of the gate, vntyll the morynge.

And

C And whā it was daye, he went out, and stode, & sayde to all ꝑ folke: ye be ryghteous. Beholde, I cōspired against my master, and slue him. But who slue all these? Lerne here, ꝑ ther shall fall vnto the erth nothyng of the wozde of ꝑ Lozde, which he spake cōcerning the house of Ahab. Foz ꝑ Lozd hath brought to passe the thinges ꝑ he spake ☞ by ꝑ hāde of his seruaūt * Elia. And so Jehu slue all ꝑ remayned of the house of Ahab, in Jezrahel: and all ꝑ were great wt him, & his kynsfolkes and his prestes, so ꝑ he let nothing of him remayne. And he arose, & departed, & came to Samaria. And whā Jehu was in the waye to the house where the shepherdes dyd shere their shepe, he met wt the brethren of Ahaziahu king of Juda, & sayde: what are ye? They answered: the brethren of Ahaziahu are we, and go downe to salute ꝑ children of ꝑ kinge and of ꝑ quene. And he sayde: take thē alyue. Whō when they had taken them alyue, they slue them at the well which was beside the house where the shepe are shozen, euen two and fourtye men, nether left he any of them.

D And when he was departed thence, he met wt Jehonadab ꝑ sonne of * Rechab cōmynge agaynst him. And ☞ he blessed him, & sayde to hym: is thyne hert ryght, as myne hert is true wt thine? And Jehonadab answered: yea that it is, ☞ (yet if, he sayed he) then geue me thyne hande. And whā he had geuen him his hand, he toke him vp to him into ꝑ chartt, & sayde: come wt me, & se the zeale that I haue foz the Lozd: & so they made him ryde in hys charet. And when he came to Samaria, he slue all ꝑ remayned vnto Ahab in Samaria, tyll he had wypte him out, accozdyng to the saying of the Lozde which he spake to Elia.

And Jehu gathered all ꝑ people together and sayd vnto thē: * Ahab serued Baal a lytle. But Jehu shall serue hym moze. Nowe therfoze call vnto me all ꝑ prophetes of Baal all soch as serue him, & all his prestes, and let none be lackyng. Foz I haue a greate sacrifyce to do to Baal: & therfoze, whosoeuer is myssed, he shall not lyue. But Jehu dyd it foz a sutteltye, to the intēt that he might destroye ꝑ seruaūtes of Baal. And Jehu sayde: Proclayme an holy conuocacyon foz Baal, and Jehu sent vnto all Jsrael. And all ꝑ seruauntes of Baal came, ꝑ ther was not a mā lefte behynde that came not. And they came into the house of Baal, & the house of Baal was full from one ende to another.

And he sayde vnto hym that was the keper of the vestrye, bringe fozth garmētes foz all the seruauntes of Baal. And he brought them out garmentes. And when Jehu went with Jehonadab the sonne of Rechab into ꝑ house of Baal, he sayde vnto the seruauntes of Baal: searche, and loke, that there be here wt you none of the seruauntes of the Lozde, but the seruauntes of Baal only. And when they wēt in to offer sacrifice & burntoffringe: Jehu appoynted lxxx. men without, & sayd: If any of the mē whom I haue brought vnder youre handes, escape, he that letteth him go, shall dye foz hym.

And it foztuned, ꝑ assone as he had made an ende of offering the burntsacrifyce, Jehu sayde to the men of warre and to the captaines: go in, and slaye them, let none come out. And they smote them with the edge of the swearde. And the men of warre and the captaynes cast them out, and went vnto the cytye of the tēple of Baal, and fet the ymages out of the temple of Baal, and burnt them. And they brake the ymage of Baal, & brake the house of Baal, & made a draft house of it vnto thys daye. And so Jehu destroyed Baal out of Jsrael. But frō ꝑ synnes of Jeroboā the sōne of Nebat, which made Jsrael to synne: Jehu departed not, nether from folowing of them ☞ (nether foztoke he) ☞ the goldē calues that were in Bethel and in Dan.

And the Lozde sayde vnto Jehu: because thou hast done ryght well, in bryngynge to passe the thynge that is ryght in myne eyes, and hast done vnto the house of Ahab accozdinge to all thinges ꝑ are in myne hert, therfoze shall * thy children vnto the fourth generacyon syt on the seate of Jsrael. But Jehu cared not foz this, to walke in the lawe of the Lozd God of Jsrael with all his hert: foz he departed not from the sinnes of Jeroboā, which made Jsrael to synne.

☞ In thole dayes the Lozde began to cut Jsrael shozt: * and Hazael smote thē in all ꝑ coastes of Jsrael, frō Jozdan eastwarde: euē all the land of Gilead, the Gadites, the Rubenites, and thē ꝑ were of Manasses, frō Aroer vnto the ryuer of Arnon: euen Gilead & Basan. The rest of the wozdes ꝑ cōcerne Jehu, & all ꝑ he dyd, and all his power, are they not writtē in the boke of the Chronycles of the kynges of Jsrael? And Jehu slept wt hys fathers, & they buryed him in Samaria, and Jehoahaz his sonne raygned in hys steade. And the tyme that Jehu raygned vpon Jsrael in Samaria, is xxviij. yeres.

C The. xj. Chapter.

C Athalia putteth to deeth all the kynges sonnes except Jehoaz ꝑ sonne of Ohozias, which is hyd: den and after her deeth is made kynge.

AND Athalia the mother of Ahaziahu, when she sawe that her sonne was deed, she arose, and destroyed all the kinges seede. But Jehosaba the daughter of kynge Jozam, and syster of Ahaziahu, toke Joas the sonne of Jhaziahu, and stale hym from amonge the kynges sonnes that were slayne, ād his nource with hym, out of a slepynge chābre, and hyd hym from Athalia, that he was not slayne. And he was with her hyd in the house of ꝑ Lozde

vij. yere. And Athalia did raigne ouer ꝑ lãde.

And the. vij. yere Jehoiada sent and fet ꝑ rulers ouer hũdzedes, ẃ the captaynes, & thẽ of the garde, and toke them to hym into the house of the Lozde, and made a bonde ẃ thẽ, and toke an othe of them in the house of the Lozde, and shewed them the kynges sonne. And he cõmaũded thẽ, saying: thys is it ꝑ ye must do: one thyrd parte of you, whose dewty is to come on ꝑ Sabboth daye, shall kepe the watch of the kynges house. And another thyrde parte shall kepe the gate of Sur: and another thyrd parte shall kepe ꝑ gate, which is beyonde them of the garde: and so ye shall kepe the watche of the house of Wessah, & two partes of you, that is, all that go out on the Sabboth daye, shall kepe the watche of the house of the Lozde about the kynge, and ye shall cõpasse the kynge rounde about, and euery mã shall haue his weapen in his hãde. And whosoeuer cõmeth with in the ranges, let hym be slayne. And se that ye be with the kynge as he goeth out and in.

And the captaynes ouer ꝑ hũdzedes dyd, accozding to all thinges that * Jehoiada the preste cõmaunded: and they toke euery man hys mẽ, that were to come in on ꝑ Sabboth daye with thẽ that shuld go out on ꝑ Sabboth, and came to Jehoiada the preste. And to the captaynes ouer hundzedes, dyd the preste geue kinge Dauids speares & shyldes that were in the tẽple. And they of the garde stode, & euery man had his weapen in hys hande rounde about the kynge, frõ ꝑ ryght cozner of the temple to the left, alonge by the aultar and the tẽple. And he brought out the kynges sonne, & put the crowne vpon him: & delyuered hym * the witnesse, and made him kyng, & anoynted hym. And they clapte their handes, and sayde: God saue the kyng:

* And when Athalia heard the noyse of ꝑ rũnynge of the people, she came to the people into the tẽple of the Lozde. And when she loked, behold, the kyng stode by a piller, as the maner was, and the syngers & the trõpettes by the kynge, and all the people of the lande reioysed, and blewe ẃ trõpettes. And Athalia rent her clothes and cryed: treason, treason. But Jehoiada the preste commaunded the captaynes of the hundzedes that had the rule of the hoost, and sayd vnto thẽ: haue her out without the tẽple, ꝑ she maye be within the ranges, and yf any folowe her, kyll hym with the swearde: foz the preste had sayd she maye not be slayne in the house of the Lozd. And they layde hãdes on her tyll she came in to the waye, by the which the hozses went in to the kinges palace: & there was she slayne.

* And Jehoiada made a bonde betwene the Lozde and the kinge, and the people, that they shuld be the Lozdes people, and also betwene the kynge and the people. And all the people of the lãde wẽt into ꝑ house of Baal, and destroyed it, his aultars also, & his ymages brake they downe lustely, and slue Mathan the preaste of Baal before the aultars. And the preste set a watch ouer the house of the Lozde, and toke the rulars ouer hundzedes, the captaynes & them of the garde, and all the people of the lande. And they brought the kynge from the house of the Lozde: and came by the waye of the gate of them of the garde to the kynges palace. And he sat hym downe on the seate of the kynges. And all the people of the lande reioysed, and the cytye was in quyet. And they slue Athalia ẃ the swearde beside the kinges palace. Seuẽ yeare olde was Jehoas, when he beganne to raygne.

¶ The. xij. Chapter.

¶ Jehoas maketh prouision foz the repayringe of the tẽple, he is kylled by two of hys seruaũntes, and Amaziahu raygneth in hys stede.

AND he beganne to raygne in the vij. yeare of Jehu. xl. yeare raygned he in Jerusalem: & his mothers name was Zebiah of Beersheba. And he did ꝑ which was good in the syght of ꝑ Lozde, as longe as Jehoiada the preste enfourmed hym. But the hyaultars were not takẽ awaye, foz ꝑ people offered & burnt incense yet vpon the hyaultars. And Jehoas sayde to the prestes: all the syluer of dedicat thinges ꝑ be brought to the house of the Lozde in curraunt moneye, ꝑ is to saye, the money that euery man is set at, and all the money ꝑ euery man with a willing hert geueth & bringeth into the house of the Lozde, let the prestes take it to thẽ, euery mã of his aquayntaũce, to repayre the broken places of the house, wheresoeuer any decaye is foũde. And so it came to passe, that vnto the. xxiij. yere of king Jehoas, ꝑ prestes had mended nothing, that was decayed in ꝑ temple. Then kyng Jehoas called foz Jehoiada the byshop, and the prestes, and sayde vnto thẽ: why repayre ye not the broke places of the temple? Nowe therfoze, se that ye receaue nomoze money of your aquayntaũce, except ye delyuer it to repayre the temple withall. And the prestes consented to receaue nomoze money of the people: except to repayre the decayed places of the temple.

But

But Jehoiada the preast toke a chest and bored an hoale in the lyd of it, & set it beside the altare on the ryght syde, as euery mā cōmeth into the temple of the Lorde. And the preastes ỳ kepte the vessels, put therinall the money ỳ was brought into the house of the Lorde. And it fortuned, that when they saw there was moche money in the chest, * ỳ kyng's scribe and the hye preaste came, vp, and tolde the money that was foūde in the house of the Lorde, and put it in to a bagg. *iiij.ii.11 ¶a

And they gaue the money sealed into the hādes of the that executed the worcke, and that had the ouersyght of the house of the Lorde: and they brought it out to the carpenters and buylders (that wrought vpon the house of the Lorde) and to masons and hewers of stone: And they bought tymbre and hewe stone, to repayre the decay in the house of the Lorde, and to all that went out to mende the temple: howbeit ☞ there was not made for the house of the Lorde, bowles of syluer, instrumentes of Musicke, basens, trompettes or any vessells of golde, or vessell of syluer, of the money that was brought in to the house of the Lorde: But they gaue that to the worckemen, and repayred therwyth the house of the Lord. Moreouer, they rekoned not wyth the men, into whose handes they delyuered that money to be bestowed on worckemen: for they dyd their busynes faythfully. Howbeit ☞ trespace money and synne money was not brought into the house of the Lorde, for it was the preastes. ☞ ☞

Then came Hazael kynge of Siria vp, and fought agaynst Geth and toke it, & Hazael set hys face to go vp to Jerusalem. And Jehoas kynge of Juda toke all the halowed thynges that Jehosaphat, Jehoram and Haziahu his fathers kynges of Juda, had dedicat, and that he hym selfe had dedicated, and all the golde that was foūd in the treasures of the house of the Lorde and in the kynges house, and sent it to Hazael kynge of Siria: and so he departed from Jerusalem. D

The remnaunt of the wordes that concerne Jehoas and all that he dyd, are they not written in the boke of the Chronycles of the kynges of Juda? And hys awne seruaūtes arose, and wrought treason, and slue Jehoas in the house Millo, whan he came downe to Silla. Jozabar the sonne of Semeath and Jehozabad the sonne of Somer hys seruauntes, smote hym, & he dyed. And they buryed hym wyth his fathers in ỳ cytie of Dauid. And Amaziahu hys sonne raygned in hys stede.

¶ The.xiij.Chapter.

¶ Jehoahaz the sonne of Jehu is delyuered into the handes of the Syrias, & dyeth. Joas hys sonne raygneth in hys stede. Elisa dyeth.

IN the.xxiij.yeare of Joas the sonne of Jhaziahu kynge of Juda, Jehoahaz the sonne of Jehu beganne to raygne ouer Israel in Samaria seuētene yeare. And he wrought that whych was euell in the syght of the Lorde, and folowed the synnes of Jeroboam the sonne of Nebat whych made Israel to synne, and departed not ther frō. And the Lorde was angry wyth Israel, and delyuered them into the hand of Hazael kynge of Siria, and into the hande of Benhadad the sonne of Hazael all theyr dayes. A

And Jehoahaz besought the Lorde, & the Lorde heard him. For he cōsidred the trouble of Israel, wher with the king of Siria troubled them. And the Lorde gaue Israel a delyuerer, so that they went out from vnder the subiectyon of the Syriās. And the chyldrē of Israel dwelt in theyr tentes as before tyme. Neuertheles they departed not frō the synnes of the house of Jeroboam, whych made Israel synne, but walked ī thē. And there remayned an Idols grone styll also in Samaria. Neither dyd he leaue of the people to Jehoahaz, but fyftye horsemē ten charettes, & ten thousande fotemen * for the kynge of Siria destroyed them, and made them lyke threshed dust. The rest of the wordes that concerne Jehoahaz, and all that he dyd, and hys power, are they not wrytte in the boke of the Chronycles of the kynges of Israel? And Jehoahaz slepte wyth hys fathers, and they buryed hym in Samaria, and Joas his sonne raygned in hys stede. In the .xxxvij. yeare of Joas kynge of Juda, beganne Jehoas the sonne of Jehoahaz to raygne ouer Israel in Samaria syxtene yeare, and dyd that whych is euell in the syght of the Lorde, and departed not from all the synnes of Jeroboam the sonne of Nebat, (that made Israel synne) for he walked therin. B *iiij.re.xiij.a

The remnaunt of the wordes that cōcerne Joas & all ỳ he dyd, & hys power wherwyth he fought agaynst Amaziahu kyng of Juda are they not wrytte in the chronycle boke of the kynges of Israel? And Joas slepte with his fathers, and Jeroboā sat vpon his seate. And Joas was buried in Samaria amonge the kynges of Israel. C

When Elisa was fallen sycke of hys sycknesse (wherof he dyed) Joas the kinge of Israel came downe vnto hym, & wepte before him, & sayd: * O my father, my father, * the charet of Israel, & the horsemen of the same. Elisa sayde vnto hym: take bowes & arowes. And he toke vnto him bowe & arowes. And he sayde to the kyng of Israel: put thine hād vpō the bowe, & he put his hāde vpō it. And Elisa put his hādes vpō the kinges hādes, & sayde: open a windowe eastward: & whā he had opened it, Elisa sayde: shote, & he shotte. *iiij.reg.ii.a D

And he sayd: the arowe of helth of the Lord: and the arowe of helth agaynst Syria, for þ thalt smyte Syria in Aphek, tyll thou haue made an ende of them.

And he sayd: take þ arowes. ¶ he toke thē: And he sayd vnto the kyng of Israel: smyte the grounde: ¶ he smote thrise and ceased. And the man of God was angrie wt him, ¶ sayd: þ thuldest haue smytē fyue or syxe tymes * (or seuen tymes) ¶ then thou haddest smytten Syria tyll thou haddest made an ende of them: where nowe þ thalt smyte Syria but thrise. And so Elisa dyed and they buryed hym. ¶ þ soudiares of the Moabites came into þ lād, at the same yeare. And it chaunced as some of them were burienge a man, and spyed the soudyars, they cast the mā into the sepulchre of Elisa. And whā the mā was rolled downe, and touched the body of Elisa * he reuyued, and stode vpon hys fete.

* ecc.xlviii.a

But Hazael vexed Israel, all the dayes of Jehoahaz. And þ Lord had mercye on them ¶ pitied thē, ¶ had respecte vnto thē, because of his appointmēt made wt Abrahā, Isahac ¶ Jacob, and wolde not destroye thē, nether cast he thē from hym as yet. So Hazael the kynge of Syria dyed and Bkhadad his sonne raygned in his steade. And Jehoas þ sonne of Jehoahaz wēt agayne, and toke out of the hāde of Benhadad þ sonne of Hazael, the cyties which he had taken awaye out of the hande of Jehoahaz hys father, in warre: for thre tymes dyd Joas beate him, and restored the cyties vnto Israel agayne.

¶ The xiiij. Chapter.

¶ Amaziahu the kynge of Juda putteth to deeth the manquellers of his father, and after smyteth Edom. Joas dyeth ¶ Jeroboā hys sonne succedeth in hys rowme. ¶ after hym raygneth Zacharias. Amazia is kylled in Lachis, and Azaria raygneth in hys steade.

In the seconde yere of Joas sonne of Jehoahaz kynge of Israel raygned Amaziahu the sonne of Joas kynge of Juda: * he was. xxv. yeare olde when he began to raygne, and raigned. xxix. yeare in Jerusalem, ¶ hys mothers name was Jehoadan, of Jerusalē. And he dyd þ which is good in the syght of the Lorde, yet not lyke Dauid his father: but dyd accordynge to all thynges as Joas hys father dyd. Nether were the hyllaulters taken awaye: For as yet the people dyd sacrifice ¶ burnt incēle on the hyllaulters. And assone as the kyngdome was setteled in hys hande * it came to passe, that he slue hys seruauntes which had kylled the kynge hys father. But the chyldren of those murtherars he slue not, accordynge vnto it that is writtē in the boke of the lawe of Moses: where in the Lorde commaunded, sayinge: * let not the fathers dye for the chyldren, nor let the chyldren be slayne for the fathers: But let euery mā be put to death for his awne sinne.

* ii.pa.xiv.a

* deu.xxiiii.b ii.par. xxv.a. Jere.xxxi.c. Ezec.xviii.c.

He slue of Edom in the salt valeye * ten thousande, and toke the castell on the rocke in the same battell, ¶ called the name of it Jokthel vnto this daye. * ii.pa.xiv.a

Then Amaziahu sent messengers to Jehoas the sonne of Jehoahaz sonne of Jehu kynge of Israel, sayinge: come, ☞ let vs se- D
che other. And Jehoas the kynge of Israel E
sent to Amaziahu kynge of Juda, sayinge: * dyd not a thystle þ is in Libanon, sende to a Cedre tre that is in Libanon, sayinge: geue thy daughter to my sonne to wyfe: And the wylde beaste that was in Libanon, wēt and troade downe the thistell. Thou hast smytte Edō, thyne hart hath made the proude: Entoye thys glory, ¶ tarye at home. Why dost thou prouoke to mischeue, þ thou shuldest be ouerthrowen, and Juda wyth the? * Judi.ix. iiii.Reg.xiiii.

But Amaziahu wolde not heare. And Jehoas kynge of Israel wēt vp, and he and Amaziahu kynge of Juda sawe ether other at Bethsames whych is in Juda. And Juda D
was put to the worse before Israel, and they fled euery man to theyr tentes. And Jehoas kinge of Israel toke Amaziahu king of Juda, the sonne of Jehoas the sonne of Ahaziahu, at Bethsames, and came to Jerusalem ¶ brake downe the wall of Jerusalem from the gate of Ephraim to þ corner gate, foure hundred cubytes. And he toke all the golde and syluer and all the vesselles that were founde in the house of the Lorde, ¶ in the treasures of the kynges house, and the chyldren toke he to be hys wardes ¶ returned to Samaria agayne.

The rest of the actes of Jehoas which he dyd, ¶ hys power, and howe he fought with Amaziahu kyng of Juda, are they not written in the Chronycle boke of the kynges of Israel? and Jehoas slepte with his fathers, and was buryed at Samaria, amonge the kynges of Israel: and Jeroboam hys sonne raygned in hys steade.

Amaziahu the sonne of Joas kynge of Juda, lyued after the deeth of Jehoas sonne E
of Jehoahaz kynge of Israel, fyftene yeare. And the remnaunt of the wordes that concerne Amaziahu, are they not wrytten in the boke of the Chronycles of the kynges of Juda? But they conspired treason agaynst him in Jerusalē: and whā he fled to Lachis, they sent after him to Lachis, and slue hym there. And they brought hym on horses, ¶ he was buryed at Jerusalē wyth hys fathers in the * ii.pa.xxiii.
cytie of Dauid. * And all the people of Juda toke Azaria, whych was. xvi. yere olde, and made hym kynge for hys father Amaziahu. * iiii.Reg.xiiii.
He buylt * Elath, and brought it agayne to F
Juda, after that the kynge was layde to rest wyth hys fathers.

In the. xv. yeare of Amaziahu the sonne of Joas kyng of Juda, was Jeroboā þ sone of

Joas

Joas made kynge ouer Israel in Samaria, and raygned .xli. yere, and wrought ꝑ which was euell in ꝑ syght of ꝑ Lorde. Nether turned he awaye from all the sinnes of Jeroboam the sone of Nebat which made Israel to synne. He restored the coaste of Israel frō the enterynge of Hemath vnto the see of ꝑ wildernes, according to the worde of the Lorde God of Israel, which he spake ☞ by the hande of his seruaunt * Jona the sonne of Amithai the prophete, which was of Geth hepher. ¶ For the Lorde sawe howe that the affliccyon of Israel was exceadynge bytter, in so moche that the preslonen and the forsaken were at an ende. And ther was none to helpe Israel. And the Lorde sayde not, that he wolde putt out the name of Israel from vnder heauen, but he helped thē by the hande of Jeroboam the sonne of Joas.

☞ * 4 Jonas i.a.

The rest of the wordes ꝑ concerne Jeroboam, and all that he dyd, and hys strength, which he executed in the warres, and howe he restored Damasco, and Hemath to Juda in Israel, are not they written in the boke of the chronycles of the kynges of Israel? And Jeroboam slepte with hys fathers, euen wᵗ the kynges of Israel, and zacharia his sonne raygned in hys steade.

¶ The .xv. Chapter.

¶ Azaria the kynge of Juda becommeth a leper. Of Jothā, Sallum, Menahem, Pekahia, Uzias, Jotham and Ahaz.

A 4 reg. 15. a

IN the .xxvij. yere of Jeroboā kinge of Israel, beganne Azaria sonne of Amazia kynge of Juda to raygne. Syxtene yeare olde was he when he was made kinge, and he raygned two and fyftye yeare in Jerusalem, and hys mothers name was Jecholeiahu of Jerusalem. And he dyd that which was ryght in the syght of the Lorde, accordynge to all thynges as dyd hys father Amaziahu: saue ꝑ the hylaultars were not put awaye: for the people offered, and burned incense styll on the hylaultars.

B And the Lorde smote the kynge, and he was * 2 reg. 5. 2 Paral. 26. b a leper vnto ꝑ daye of his deeth, * and dwelt in a seuerall house at libertye, and Jothā the kynges sonne gouerned the palace, and iudged the people of the lande. The reste of the wordes ꝑ concerne Azaria and all ꝑ he dyd, are they not written in the boke of ꝑ chronicles of the kynges of Juda? And so Azaria slepte with his fathers, and they buryed him with hys fathers in the citye of Dauid, and Jotham hys sonne raygned in hys steade.

In the .xxxviij. yere of Azaria kynge of Juda dyd zacharia the sonne of Jeroboā raigne vpon Israel in Samaria .vj. monethes: and wrought ꝑ which was euell in ꝑ syght of the Lorde, as dyd hys fathers: and turned not awaye from the synnes of Jeroboā the sonne of Nebat, which made Israel to sinne. And Sallum the sonne of Jabes conspyred against hym, & smote hym in the syght of the people, & kylled him, & raygned in his steade.

The rest of the wordes that concerne zacharia, beholde, they are wrytten in the boke of the Chronycles of the kynges of Israel. Thys is also the worde of the Lorde, which he spake vnto Jehu, sayinge: * thy sonnes shall syt on the seate of Israel in ꝑ fourth generacion after the. And it came so to passe. C * 4 reg. 10. f

Sallum the sonne of Jabes beganne to raygne in the .xxxix. yere of Azaria kynge of Juda: & he raygned a moneth in Samaria. For Menahē the sonne of Gadi went vp frō Thirza, & came to Samaria, & smote Sallum the sonne of Jabes in Samaria, & slue him, & raygned in his steade. The rest of the wordes that concerne Sallum, & the treason which he cōspired, beholde, they are wrytten in the boke of the chronicles of the kynges of Israel. The same tyme Menahem destroied Thiphlah, & all ꝑ were therin, & the coastes therof frō Therzahi. And because they opened not to hym, he smote it, and rypte vp all their wemen with chylde. D

The .xxxix. yere of Azaria king of Juda began Menahē the sonne of Gadi to raygne vpon Israel ten yeare in Samaria. And he dyd euell in the syght of the Lorde, & turned not awaye all his dayes frō the synne of Jeroboā the sonne of Nebat, which made Israel to synne. And Phul the kinge of Assiria came vpō ꝑ lāde. And Menahē gaue Phul a M. talētes of syluer, that his hand might be with him and stablyshe the kyngdome in his hande. And Menahem made a proclamacīō for the money in Israel, that all men of substaunce shulde geue the kynge of Assiria fyftye sycles of syluer a pece. And so the kyng of Assiria turned backe agayne, and tarved not there in the lande. The rest of the wordes ꝑ concerne Menahem, and all that he dyd, are they not wrytten in the boke of the chronicles of the kinges of Israel? And Menahē slepte with his fathers, & Pekahia his sonne dyd in his steade succede him in the kyngedome. E

In the fyftyth yeare of Azaria kynge of Juda, beganne Pekahia the sonne of Menahem to raygne ouer Israel in Samaria two yere, & dyd that which was euell in the sight of the Lorde: and lefte not of frō the synnes of Jeroboā the sonne of Nebat, which made Israel synne. But Pekah the sonne of Remaliahu, which was a captayne of his, conspired agaynst hym, and smote hym in Samaria, euen in the palace of the kynges house with Argob and Aria: and with him were fyftye men of the Gileadites: and he kylled hym, and raygned in hys rowme. The rest of the wordes that concerne Pekahia, and all that he dyd, beholde, they are wrytten in the boke of the chronicles of the kynges of Israel. F

In the.lij yere of Azaria kynge of Juda began Pekah the sonne of Remaliahu, to raygne ouer Israel in Samaria.xx. yeare, & dyd euell in the syght of the Lorde, and turned not a waye fro the synnes of Jeroboam the sonne of Nebat, that made Israel synne. In the dayes of Pekah kyng of Israel, came Thiglath Peleser kynge of Assiria, and toke Jion, Abel, Bethmaacha, Janoah, Kedes, Hazor, Gilead, Galile, and all the lande of Nephthali, & caryed the awaye to Assiria:

And Hosea ꝑ sonne of Ela cõspired treason agaynst Pekah the sonne of Remaliah, and smote him, and slue him: and raygned in hys steade in the.xx. yere of Jotham the sonne of Uziahu. The rest of the wordes ꝑ concerne Pekah and all that he dyd, behold, they are wrytte in the boke of the chronycles of the kynges of Israel.

The seconde yeare of Pekah the sonne of Remaliahu kinge of Israel, beganne Jothã the sonne of Uziahu kynge of Juda to raygne. Fyue and twentye yere olde was he whẽ he began to raygne: and he raygned syxtene yere in Jerusalem. Hys mothers name was Jerusa the daughter of Zadok. And he dyd ꝑ which is right in the syght of the Lorde: euẽ accordynge to all as dyd his father Uziahu, so dyd he. But the hylaulters were nott put awaye: for the people offered ād burnt incẽse styll in the hylaulters: he buylt the hyghe dore of the house of the Lord. The rest of the wordes that concerne Jotham, and all that he dyd, are they not wrytte in the boke of the chronycles of the kynges of Juda. In those dayes the Lorde beganne to sende into Juda, Rezin the kyng of Siria, and Pekah the sonne of Remaliahu. And Jotham slepte wt his fathers, and was buried wt his fathers in the cite of Dauid hys father, and Ahaz hys sonne raygned in his steade.

¶ The.xvj. Chapter.

¶ Ahaz kynge of Juda consecrateth hys sonne in fyer, and hath many battayles agaynst the kynge of Israel. In the steade of Ahaz raygneth Hezekia hys sonne.

In the.xvij. yeare of Pekah ꝑ sonne of Remaliahu kynge of Israel, Ahaz the sonne of Jotham kynge of Juda, beganne to raygne. Twentye yere olde was he, when he was made kynge: and raygned syxtene yere in Jerusalem, and dyd not that which was right in the eyes of the Lorde hys God, lyke Dauid hys father: But walked in the waye of the kynges of Israel, yee, and made * hys sonne to go thorowe the fyer, after the abhominacyons of the Heythen, whom the Lorde cast out before the chyldren of Israel. And he offered and burnt incẽse in the hilaulters and on the hylles, and vnder euery thick tree. * Then Rezin kynge of Siria and Pekah sonne of Remaliahu kynge of Israel came vp to Jerusalem to fyght. And they fought agaynst Ahaz, but could not ouercome hym. At the same tyme Rezin kynge of Siria brought Elath agayne to Siria, and rydd the Jewes thence. And the Sirians * came to Elath, and dwell therin vnto thys daye.

So Ahaz sent messengers to Thiglath Peleser kynge of Assiria, sayinge: I am thy seruaunt and thy sonne, come vp and deliuer me out of the hande of the kynge of Siria, & out of the hande of the king of Israel, which ryse vp agaynst me. And Ahaz toke the syluer and the golde that was founde in ꝑ house of the Lorde, and in the treasures of ꝑ kinges house, and sent a rewarde to the kyng of Assiria. * And the kynge of Assiria consented vnto hym. For the kynge of Assiria wẽt vp agaynst Damasco. And when he had takẽ it, he caryed the people awaye to Kyr, and slue Rezin.

And kynge Ahaz went to Damasco, to mete Thiglath Peleser king of Assiria. And when kynge Ahaz sawe an aulter that was at Damasco, he sent to Uria the preste the paterne of the aulter, & the fassyon of it, and all the workmanshyp therof. And Uria the preste made an aulter in all poyntes lyke to the patern which kinge Ahaz had sent from Damasco: euen so dyd Uria the preste make it, agaynst kinge Ahaz came from Damasco. And so, when the kyng was come from Damasco, he sawe the aulter, and the kyng wẽt to it, & offered therõ. And he burnt his burntoffringe, and hys meatofferinge, and powred hys drynckoffrynge: and sprynckled the bloude of hys peaceoffrynges beside ꝑ aulter, ꝑ was by ꝑ brasen aulter which was before the Lorde, and set it wout the temple betwene the aulter and the temple of the Lorde: and put it on the northside of the aultare.

And kynge Ahaz commaunded Uria the preste, and sayde: vpon the greate aulter set on fyer in the mornyng the burntofferinge, & in the euen the meatoffering, and the kinges burntsacrifyce & his meatofferinge, with the burntoffryng of all the people of the lande, and their meatofferinge, & their drynckofferinges: & powre therby, all the bloude of the sacrifyce offringes. But ꝑ brasen aulter will I come and se. And Uria the preste dyd accordinge

* 2. Paralip. xxviij. d.
* deu. xxiij. iiij. reg. xxi. d
* 2. Paralip. xxviij. d
* 2. Reg. xxiij. f.
* Esa. viij.

D cordynge to all thynges as kynge Ahaz cō-
maūded hym. * And kynge Ahaz brake the
* iii.re. viii.d ſydes of the botomes, and toke the lauer frō
of them, and toke downe the Lauatorye frō
of the brasen oxen that were vnder it, & put
it vpon a pauemēt of stones. And the veyle
for the Sabboth (that they had made in the
house) & the kynges entrye without turned
he to the house of the Lorde, for (feare of) the
kynge of Aſſyria. The reſte of the wordes
concerne Ahaz, what he dyd, are they not
written in the boke of the Chronicles of the
kynges of Juda: And Ahaz ſlepte with hys
fathers, and was buryed with hys fathers
in the cytie of Dauid: and Hezekia hys ſonne
raygned in hys steade.

¶ The. xvii. Chapter.

¶ Hoſea kynge of Iſrael is taken. And he and all
hys realme brought to the Aſſyrians.

IN the. xii. yeare of Ahaz kynge of
Juda, beganne Hoſea the ſonne
of Ela to raigne in Samaria vpō
Iſrael. ix. yeare, and dyd which
was euell in the ſyght of the Lor-
de, but not as the kynges of Iſrael that were
before him. And Salmanaſar kyng of Aſſy-
ria came vp agaynſt him, and Hoſea became
hys ſeruaunt, and gaue hym preſentes. And
the kynge of Aſſyria founde treaſon in ho-
ſea: for he had ſent meſſengers to So, kynge
of Egypte, and brought no preſente vnto
kynge of Aſſyria, from yeare to yeare: and
therfore the kynge of Aſſyria toke hym: and
put hym in priſon. * And then the kynge of
* iii. Regū. Aſſyria came vp thorow out all the lande, &
xvii.c. gat vp againſt Samaria, and beſieged it thre
yeare. In ſynth yeare of Hoſea, the * kyn-
* iii. Regū. ge of Aſſyria toke Samaria, and carryed Iſ-
xviii.c. rael awaye vnto Aſſyria, and put them in
Hala, in Habor by the ryuer of Goza, and in
the cyties of the Medes. For it came to paſſe,
that the chyldren of Iſrael ſynned agaynſt
the Lorde theyr God, which had brought
them out of the lande of Egypt, from vnder
the hande of Pharao kynge of Egypte) and
feared other Gods. And they walked in the
ceremonyes of the hethen, whom the Lorde
caſt out before the chyldren of Iſrael, & in the
ceremonies which the kynges of Iſrael had
made. And the chyldren of Iſrael went about
to hyde thoſe thynges that were not well, frō
the Lorde theyr God. And they buylt them
hyllaulters in all theyr cyties, both in the
towres where they kept watch, and alſo in
the ſtrōge townes. And they made thē ymā-
ges and groues in euery hye hyll, and vnder
euery thych tre. And there they burnt incenſe
in all the hyllaulters, as dyd the hethen (whō
the Lorde caryed awaye before them (and
wrought wycked thynges to angre the Lorde
withall: For they ſerued moſt vyle Idoles,
wherof the Lorde had ſayde vnto them.

* Ye ſhall do no ſoche thynge. * Deu. iiii.c.

And the Lorde teſtifyed in Iſrael, and in
Juda by all the prophetes and by all the ſears,
ſayinge. * Turne frō youre wycked wayes * Jere. xxv.b
and kepe my commaundemētes and my ſta-
tutes, accordinge to all the lawe which I cō-
maunded youre fathers, and which I ſent to
you by my ſeruauntes the prophetes. Not- C
withſtandynge they wolde not heare * but * Deu. xxxi.g
rather hardened theyr neckes, lyke to the ſtub- Iſaia. iii.b.
burneſſe of their fathers that dyd not beleue
in the Lorde their God. For they refuſed hys
ſtatutes, and hys appoyntmēt that he made
with theyr fathers, & the witneſſes (wher-
with he witneſſed vnto thē) & they folowed
vanyte, and became vayne, and went after
the hethen that were rounde aboute thē: con-
cernynge whom, the Lorde had charged thē,
that they ſhuld not do lyke thē. But they left
the cōmaundementes of the Lord theyr God
and made them Images of metall * euen * iii. Re. xii.f
two calues: and made Idole groues, & wor-
ſhypped all the Hoſte of heauen, and ſerued
Baall. * And they ſacrifyced theyr ſonnes & * Deu. xviii.b
theyr daughters in fyre, and vſed witchcraft
and enchauntementes, & euen ſelle kynge them 40
ſelues to worke wyckednesſe in the ſyght of
the Lorde, and to angre hym.

And the Lorde was exceadinge wroth vō
Iſrael and put them out of hys ſyght * that * iii. Re. xii.d
there was lefte but the trybe of Juda onely.
Neuertheles, Juda alſo kept not the cōmaū-
demētes of the Lorde theyr God, but walked
in the ceremonies of Iſrael, which they made D
And the Lorde caſt vp all the ſeed of Iſrael,
and vexed them, and delyuered them into the
handes of ſpoylers, vntyll he had caſt them
out of hys ſyght. For Iſrael deuyded them
ſelues from the houſe of Dauid, & made them
a kinge, euen Jeroboam the ſonne of Nebat.
And Jeroboam & drewe Iſrael awaye (that 40
they ſhulde not folowe the Lorde) and made
them ſynne a greate ſynne: For the chyldrē of
Iſrael walked in all the ſynnes of Jeroboā
which he dyd, and departed not therfrō, vn-
tyll the Lorde put Iſrael awaye out of hys
ſyght, as he had ſayde by all hys ſeruauntes
the prophetes. And ſo was Iſrael caryed a-
waye out of theyr awne lāde to Aſſyria cuē
vnto thys daye.

And the kynge of Aſſyria brought men
from Babylon, from Cutha, from Iua, frō
Hanath, and from Sepharuaim, and put thē
in the cyties of Samaria, in ſteade of the chyl-
drē of Iſrael. And they poſſeſſed Samaria, E
and dwelt in the cyties therof. And it fortu-
ned, that at the begynnynge of theyr dwel-
linge there, they feared not the Lorde. And
the Lorde ſent lyons amonge them, which ſlue
them. Wherfore, men ſayde to the kynge of
Aſſyria. The nacyons which thou haſt trāſ-
lated, & put in the cyties of Samaria, knowe

not the lawe of the God of the lande, therfore he hath sent lyons vpon them: and beholde they slaye them, because they knowe not the maner of worshyppyng of ꝑ God of the lãde.

Then the kynge of Assyria commaunded sayenge: carye thether one or twayne of the Preastes, whom ye brought thence, and let them go, and dwell there, and teache them ꝑ fassyon howe to serue the God of the cõtreye. And then one of the Preastes which they had caryed thẽce came, and dwelt in Bethel, and taught them howe they shulde feare the Lorde. Howbeit euery nacyon made them Gods of theyr awne and put them in the houses of the hyllaulters which the Samaritans had made, euery naciõ in their cyties wherin they dwelt. The mẽ of Babylõ made ☞ Socoth Benoth: and the men of Cuth made Nergal: and the men of Hamath made Asima. The Auites made Nibhaz, and Tharthak. And the Sepharuites burnt theyr chyldren in fyre for Adramelech and Anamelech, the Gods of Sepharuaim. And so they feared the Lorde, and made them Preastes of the hyllaulters, which sacrifyced for them in the houses of the hyllaulters. And so they feared the Lorde, and serued theyr awne Gods after the maner of the people, whom they caryed thence.

And vnto this daye they do after the olde maner: and nether feare God, nether do after ☞ theyr ordinaũces and customes, and after the lawe and commaundement which the Lorde commaunded the chyldren of Jacob, * whõ he called Israel. And the Lorde made an appoyntement wyth them, and charged them, sayenge: * feare none other Goddes, nor bowe youre selues to them, nor serue thẽ nor sacrifyce to thẽ: but feare the Lord which brought you out of the lãde of Egypte with greate power and a stretched out arme: hym feare, and to hym bowe, and to hym do sacrifyce. The statutes, ordinaunces, lawe and commaundement which he wrote for you, se that ye be diligent to do for euermore, & feare not any other goddes. And the appoyntemẽt that I haue made with you, se ye forget not and feare none other goddes: but the Lorde youre God ye shall feare, and he shall deliuer you out of the handes of all youre enemyes. Howbeit, they dyd not herken, but dyd after theyr olde custome. And so these nacions feared the Lorde, and serued theyr ymages also: lyke as dyd theyr chyldren and theyr chyldrens chyldren. Euen as dyd theyr fathers, so do they vnto thys daye.

* Gen. xxviii. e
* Judi. bi. b. Jere. f. a.

¶ The. xviii. Chapter.

¶ Hezekia kynge of Juda putteth downe the braſen serpent, and destroyeth the Idolles. Salmanasar byngeth Israel to the Assyrians. The blasphemy of Sennacherib or Sanherib.

IN the thyrde yere of Hosea sonne of Ela kynge of Israel it came to passe, that Hezekia the sonne of Ahaz kyng of Juda dyd raygne. * Twẽtye and fyue yere olde was he, when he beganne to raygne, and raygned. xxix. yere in Jerusalem. His mothers name also was Abi the daughter of zacharia, and he dyd ꝑ which is ryght in the syght of the Lorde accordyng to all as dyd David hys father. * He put awaye the hyllaulters, and brake the ymages and cut downe the groues, and all to brake the * braſen serpent that Moses had made. For vnto those dayes the chyldren of Israel dyd burne sacrifice to it, & he called it ☞ Nehustan. He trusted in the Lorde God of Israel, so that after hym was none lyke him amonge all the kynges of Juda, nether were there anye soche before hym. For he claue to the Lorde, and departed not from hym, but kepte hys commaundementes, which the Lorde commaũded Moses. And the Lorde was with hym: so ꝑ he prospered in all thynges which he toke in hande. And he rebelled agaynst the kynge of Assyria, and serued him not. He smote the Philistines euen vnto Aza and ꝑ coastes therof, ☞ both castels where they kepte watches) and stronge cyties.

* And in the fourth yeare of kynge Hezekia, (which was the seuenth yeare of Hosea sonne of Ela kynge of Israell) it fortuned, that Salmanazar kyng of Assyria came vp agaynst Samaria, & beseged it. And after thre yeres they toke it euen in the syxte yere of Hezekia: that is to saye, ꝑ nynth yere of Hosea kynge of Israel. And Samaria was wonne. And the kynge of Assyria, dyd carye awaye Israel vnto Assyria, and put them in Halah and in Habor by the ryuer of Gozan, and in the cyties of the Medes: because they wolde not herken vnto the voyce of the Lorde theyr God: but transgressed hys appoyntment, and all that Moses the seruaunt of the Lord commaunded, & wolde nether heare them nor do them.

* Therfore in the. xiiii. yeare of kynge Hezekia dyd Sennacherib kynge of Assyria come vp agaynst all the stronge cytyes of Juda, and toke them. And Hezekia kynge of Juda sent to the kynge of Assyria to Lachis, saying: ☞ I haue offended: departe frõ me, and

* ii. Par. xxix. a.
* Deu. bi. iiii. Regu. xviii. b
* Num. xxi.
* iiii. Regu. xvii. a.
* Esa. i. Ezech. xxxi.

me, and all ỳ thou puttest on me, that will I beare. And the kynge of Assyria appoynted vnto Hezekia kynge of Juda thre hundred talentes of syluer, & thirtye talentes of gold.
* iiij. re. xvij. b. * And Hezekia gaue him all the syluer that was foũde in the house of the Lorde, & in the
D treasures of the kynges house. At the same
☞ season dyd ☞ Hezekia rent of the dores of the temple of the Lorde & the pillers (whych the sayde Hezekia kynge of Juda had couered ouer) & gaue thẽ to the kynge of Assyria.

And the kynge of Assyria sent Tharthan and Rabsaris and Rabsake from Lachis to kynge Hezekia with a great hoste agaynst Jerusalem. And they went vp, and came to Jerusalem, & gat them vp, & stode by the cõduyte of the vpper pole which is in ỳ waye of the fullers felde. And whan they had called to the kynge, there came out to them,
* iiij. li. b. * Eliakim ỳ sonne of Elkia which was stuarde of housholde, and Sobna the scribe, & Joah the sonne of Asaph, the recorder. And Rabsake sayde vnto them: Tell ye Hezekia I praye you: thus sayth the great kynge, euẽ the kynge of Assyria: What cõfidence is this ỳ thou hast? Dost thou speake soche a lyghe worde in dede? By counsell and power I wilbe ready to make warre. On whõ then doest
E thou trust, that thou rebellest agaynst me?
* Esa. xxxvi. i. xxx. xxxi. a. * dost thou trust to the staffe of this broken rede Egypte, on which yf a mã leane, it wyll go into his hande, and pearce it. Euen so is Pharao kynge of Egypte vnto all that trust on him. * If ye saye vnto me, we trust in the
* ij. par. xxxij. c. Lorde oure God: Is not that he whose hiaulters and his other aulters, Hezekia hath put downe, and hath sayde to Juda & Jerusalem, ye shall worshyppe before this aulter here in Jerusalem.

Nowe therfore delyuer wardes to my Lorde ỳ kynge of Assyria, that ye rebell not, & I wyll delyuer the two thousande horses, yf thou be able to sett ryders vpon thẽ: Why thynkest thou scorne at the presence of one of the leest Dukes of my masters seruauntes, & trustest to Egypte for charettes and horsmẽ? Moreouer, am I come now without ỳ byddinge of the Lorde to this place, to destroye it? the Lorde sayde to me: go vp to this lãde,
F and destroye it. And Eliakim the sonne of Helkia & Sobna, & Joah sayde vnto Rabsake: speake (I praye the) to thy seruaũtes in the Syrians language, for we vnderstande it: & ☞ talke not wt vs in the Jewes tonge, in the eares of this people that are on ỳ wall. And Rabsake sayde vnto them: hath my master sent me to thy master and to ỳ, to speake these wordes? hath he not sent me because of the men which sytt on the wall, ỳ they maye eate their awne donge, & drynke their awne pisse with you?

And so Rabsake stode, and cryed with a lowde voyce in the Jewes language, and spake sayinge: heare the sayinge of the great kynge of Assyria. Thus sayth the kynge: let not Hezekia begile you, for he shall not be able to delyuer you out of myne hãde: nether let Hezekia make you to trust in the Lorde, sayinge: ỳ Lorde shall surely delyuer vs, and this cytie shall not be geuen ouer into ỳ hãde G
of the kynge of Assyria. Herken not vnto Hezekia, for thus sayth the kynge of Assyria.

☞ Deale kyndely with me, & come out ☞ to me. And then eate euery man of his awne vyne, and of his awne fygge tree, & drynke euery mã of the water of his awne well, tyll I come, and fett you to as good a lande as youres is: a lande of corne and wyne, a lande of bread and vyneyardes, a lande of oyle, of oliue trees, and of hony: that ye maye lyue, and not dye. And herken not vnto Hezekia, for he begyleth you, sayinge: the Lorde shall delyuer vs. * hath euery one of the Gods * Esa. xxxvi. b. of the nacyons deliuered his lande out of the hande of the kynge of Assyria? where is the God of Hamath, & of Arphad? and where is the God of Sepharuaim, Hena & Iua? dyd they delyuer Samaria out of myne hande, & what God is it amonge all the goddes of the nacyons, that hath delyuered his lande out of myne hande, shall the Lorde deliuer Jerusalem out of myne hande?

But they ỳ were of the people held their peace, and answered not him a worde: for ỳ kynge had cõmaũded, sayinge: answere him not. Then Eliakim which was the stuard of housholde, and Sobnah ỳ scribe, and Joah the sonne of Asaph the recorder, came to Hezekia ☞ with their clothes rent, and tolde him the wordes of Rabsake.

¶ The. xix. Chapter.

¶ The Angell of ỳ Lorde kylleth an hũdred fourre skore and fyue thousande men of the Assyrians. Sennacherib is kylled of his awne sonnes.

SO it came to passe, ỳ when kynge A
Hezekia heard it, he rent hys clothes, and put on sacke, and came into the * house of the Lorde, and * Esa. xxxvii. a sent Eliakim which was ỳ stuard of housholde, and Sobna the Scribe, & the elders of ỳ preastes clothed in sacke, to Isay the prophete the sonne of Amoz. And they ☞ sayde vnto him, thus sayth Hezekia ☞ this daye is a daye of tribulacyon and of rebuke and blasphemy. For the chyldren are come to the byrth, and there is no strẽgth to be delyuered. Paraduenture the Lorde thy God wyll heare all the wordes of Rabsake, whõ the kynge of Assyria his master hath sent, to raile on the lyuynge God, and to rebuke him with wordes, which the Lorde thy God hath heard: And lyfte thou vp thy prayer B
for the remnaũt that are lefte. So the seruauntes of kynge Hezekia came to Isay: And

Isay

Isaie sayd vnto them: So shall ye saye to
youre master: Thus sayth the Lorde: be not
afrayde of ꝑ wordes which thou hast heard,
with which the younge men of the kynge of
Assyria haue rayled on me. Beholde, I will
put him in another mynde, and he shall heare
tydinges, and so returne to hys awne lande:
* Esa..xxvij. * And I will bringe to passe, ꝑ he shall fall
f. vpon the swerde * euen in his awne lande.
D. Ba.xxvij.d

And Rabsakeh went backe agayne, and
founde ꝑ kynge of Assyria fyghting agaynst
Libna: for he had hearde, howe that he was
departed frō Lachis. And whē he hearde men
saye of Thirhaka kynge of ꝑ blacke Mores:
Beholde, he is come out to fyght agaynst ꝑ,
he departed, & sent messengers vnto Hezekia
sayinge. Thus speake to Hezekia kynge of
Juda, sayinge: let not thy God deceaue ꝑ, in
whō ꝑ trustest, sayinge: Jerusalem shalt not
C be delyuered into the hande of the kynge of
Assyria. Beholde, thou hast heard, what the
kynges of Assyria haue done to all landes,
howe they haue vtterly destroyed thē. And
vs shalt thou (alone) escape? haue the Gods of
the hethen delyuered thē, which myne anne-
stres haue destroyed: As Gozan, & haran,
Rezeph, & the chyldren of Eden which were
in Thelasar? where is ꝑ kynge of Hamath,
and the kyng of Arphad, the kynge of the cy-
tie of Sepharnaim, & of Hena & Jua?

So Hezekia receaued the letter of ꝑ hande
of the messengers, and redd it: And Hezekia
went vp into the house of the Lorde, & layde
it abroade before the Lorde. And Hezekia
prayed before the Lorde, and sayde: O Lord
God of Israel, which dwellest betwene the
Cherubs, ꝑ art God alone ouer all the kyng-
domes of the erth, thou hast made heauen &
earth Lord, bowe downe thine eare, & heare:
Open Lorde thyne eyes (I beseche the) & se:
and heare the wordes of Sennacherib which
hath sent thys man to raple on the lyuynge
God. Of a truthe Lorde, the kinges of Assy-
ria haue destroyed nacyōs and their landes,
and haue sett fyre on their Gods. For they
were no Gods, but the worcke of the handes
of man: euen of wood & stone. And they de-
stroyed them. Nowe therfore, O Lorde oure
D God, I beseche the, saue thou vs out of hys
hāde, ꝑ all the kyngdomes of the earth maye
knowe, that thou onely art the Lorde God.
And Isay the sonne of Amoz sent to Hezek-
kia, sayinge: thus sayth the Lord God of Is-
rael: ꝑ which thou hast prayed me, cōcernyn-
ge Sennacherib kynge of Assyria, I haue
hearde it. This is therfore the worde that ꝑ
☞ Lord hath layde of him: ☞ The virgin dwt
the daughter of Sion hath despysed the, and
laughed the to scorne (o ꝑ kynge of Assyria)
the daughter of Jerusalem hath shaken her
* mat.xvij.d iacha.ij.d. head at the. * Whom hast thou rayled on, &
Actu.iij.c. whom hast thou blaspheamed? Agaynst whō
hast thou exalted thy voyce, and lyfted vp
thyne eyes so hye. Euen agaynst the holy of
Israel. ☞ By the hande of thy messengers ☞ D
thou hast rayled on the Lorde and sayde: w̄
the multitude of my charettes I am come vp
to the ☞ toppes of the mountaynes, euen ☞ D
alonge by the sydes of Libanon, and I wyll G
cut downe the hye Cedar trees and the lustie
fyre trees therof: and I will go into the lod-
ging of his nest, & into ꝑ wood of his playne.
I haue digged & droncke straunge waters,
and w̄ the steppe of my goynge will I drye
all the water poles that are beseaged.

Hast thou not heard, howe I haue ordey-
ned soch a thinge a great whyle a goo, & ha-
ue prepared it frō ꝑ begynninge? And shall I
not nowe bringe it forth, ꝑ it maye destroye,
and to bringe stronge cyties into wast hea-
pes of stones? And ꝑ enhabiters of thē shalbe
of lytle power, & faynt herted, and confoun-
ded, and * shalbe lyke the grasse of the felde, * Ps.xxxvij.
or grene herbe, or as ꝑ heye on the toppes of
the houses: or as ꝑ corne ꝑ is vnripe, & smyt-
ten w̄ blastinge. I knowe thy dwellinge, thy
commynge out, and thy goynge in, (and thy
wayes) & thy furye agaynst me. And because ꝑ ☞ K
ragest agaynst me, and thynckest thy selfe so
bleissed: this is come vp vnto myne eares, &
I will put my hoke in thy nastrels, and my
bytt in thy lyppes, and will bringe the backe
agayne, the same waye thou camest.

And this shalbe a sygne vnto the (O Hez-
ekia) Ye shall eate this yere of soch thynges
as growe of them selues, and the next yeare
soch as come vp of those that dyd growe of
their awne accorde. And the thirde yere sowe
ye and reape, plāt vyneyardes and eate the
frutes therof. And it that is escaped & lefte,
of ꝑ daughter of Juda, shall yet agayne take
rotinge downe warde and beare frute vp-
warde. For out of Jerusalē shall go a rem- G
naunt, and a nombre that shall escape out of
mount Sion: the zele of the Lorde of hostes
shall bringe thys thynge to passe.

Wherfore, thus sayth ꝑ Lorde, cōcerninge
the kinge of Assyria: he shall not come to this
cytie, nor shote an arowe into it, nor come
before it with shilde, nor cast banche agaynst
it: but shall go backe agayne the waye he ca-
me, & shall not come into this cytie sayeth the
Lorde. For I will defende this cytie, to saue
it, for myne awne sake, and for Dauid my
seruauntes sake.

And so it came to passe that the selfe same
nyght ꝑ angell of the Lorde wēt out & smote
in the hoste of the Assyriās an hūdred fowre
skore and fyue thousande. And when ꝑ rem-
naunt were vp erlye in the morynge: they
sawe, they were all deed coarses. * And so * Kob.ij.
Sennacherib kynge of Assyria auoyded and
departed, and went agayne, & dwelt at Ni-
nive. And it forthwed, ꝑ as he was in a tēple
worshyppinge

worshyppynge Nisroch hys God, Adramelech & Sareser his awne sonnes smote hym with the swerde. And they escaped into the lande of Armenia, and Asarhaddon his sonne raygned in his steade.

¶ The .xx. Chapter.

¶ Hezekia is sycke, and receaueth the sygne of his health. He receaueth rewardes of Benodach, and is reprehended of Isay because he shewed hym the treasure. He dyeth and Manasseh hys sonne raygneth in hys steade.

A Bout that tyme * was Hezekia sycke vnto ꝑ deeth. And the prophete Isay ꝑ sonne of Amoz came to him, and sayde vnto hym. Thus sayth ꝑ Lorde: ↦ put thyne housholde in an ordre, for thou shalte die, and not lyue. And Hezekia turned his face to the wall, & prayed vnto the Lorde, sayenge: I beseche the nowe, O Lorde, remẽbre howe I haue walked before the in trueth and with a perfecte herte, and haue done that which is good in thy syght, and Hezekia wepte sore.

↦ And it fortuned that ↦ afore Isay was gone out into the myddle of the courte, the worde of ꝑ Lorde came to him, sayinge: turne agayne, and tell Hezekia the captayne of my people: Thus sayth ꝑ Lorde God of Dauid thy father: I haue herde thy prayer, and sene thy teares. And beholde, I wyll heale ꝑ, so that on the thyrde daye thou shalt go vp into the house of the Lorde. And I wyll adde vnto thy dayes yet fyftene yere, and will delyuer the and this cytie out of the hãde of the kynge of Assyria, and wyll defende thys cytie for myne awne sake, and for Dauid my seruauntes sake. And Isay sayde. Take a lõpe of fygges. And they toke and layed it on the sore, and he recouered.

And Hezekia sayde vnto Isay. what shalbe the signe, that the Lorde wyll heale me, and that I shall go vp into the house of the Lord the thyrde daye? Isay answered: thys sygne shalt thou haue of the Lorde, that the Lorde will do that he hath spoken. * Shall the shadowe go forwarde ten degrees, or go backe agayne ten degrees? Hezekia answered it is a lyghe thynge for the shadowe to go downe ten degrees. ↦ (nether is that my desyre.) but ꝑ the shadow go backewarde ten degrees, it is no lyght thynge. And Isay the prophete called vnto the Lorde, * and he brought the shadow ten degrees backwarde by which it had gone downe in the dyall of Ahaz.

¶ * The same season Berodach Baladan the sonne of Baladã kynge of Babilon sent letters ãd a present vnto Hezekia, for he had hearde, howe that Hezekia was sycke. And Hezekia was glad of them, and shewed them all hys treasure house syluer, golde, odoures, precious oyntmente, all the house of hys armorye, and all that was founde in hys treasures: there was nothinge in hys house, & in all his realme, that Hezekia shewed the not.

And Isay the prophete came vnto kynge Hezekia, and sayde vnto hym. What sayed these men, and from whẽce came they to the? And Hezekia sayde: they be come from a farre countree, euen from Babilon. And he sayde agayne: what haue they sene in thy house? Hezekia answered: all the thynges that are in my house haue they sene: there is nothynge amõge my treasures, that I haue not shewed them. And Isay sayde vnto Hezekia: heare the worde of the Lorde: Beholde, the dayes come, that all that is in thy house, and what soeuer thy fathers haue layde vp in store vnto thys daye * shalbe carryed into Babylon, and nothynge shalbe lefte sayth the Lorde. And of thy sonnes (that shall proceade oute of the, and which thou shalt begette) shall they take awaye, and they shalbe chamberlayns in the palayce of the king of Babilon. And Hezekia sayde vnto Isay: welcome be the worde of the Lorde which thou hast spoken: And he sayde: shall ther not be peace and truthe in my dayes?

The remnaunt of the wordes that concerne Hezekia, and all hys power, and howe he made a pole and a conduyte, and brought water into the cytie, are they not written in the boke of the Chronicles of the kynges of Juda? * And Hezekia slepte ẅ his fathers, & Manasse hys sonne raygned in hys steade.

¶ The .xxi. Chapter.

¶ Wycked Manasseh restoreth agayne the Idolles and after dyeth, in whose steade Amõ hys sonne succedeth, which is kylled of hys awne seruauntes. After hym raygneth Kyng Iosia, whom we vse to call Iosias, or Josiahu.

M Anasse * was twelue yere olde, when he beganne to raygne and raygned fyfty & fyue yere in Ierusalẽ: hys mothers name also was Hephziba. And he dyd euell in the syght of the Lorde, euen after the abhominacyons of the hethen whom the * Lorde cast out before the chyldren of Israel. For he went and buylt vp the hyllaulters, * which Hezekia hys father had destroyed. And he reared vp aulters for Baal, and made Idoll groues (as dyd Ahab kynge of Israel,) and worshypped all the hoste of heauen, and serued them. And he buylt aulters in the house of the Lorde, of which the Lorde sayde: * in Ierusalẽ wyll I put my name. And he buylt aulters for all the hoste of heauen, euẽ in two courtes of the house of the Lorde. * And he offered hys sonnes in fyre, and gaue hede vnto witchecraft and sorcery, and mayntened worthers with spyrites, and tellers of fortunes: and brought moche wyckednesse in the syght of the Lorde to angre hym.

And he put an ymage of a groue (that he had made) euen in the temple, of which the Lorde had sayde to Dauid and to Salomon his sonne, * in thys house and in Ierusalem (which

(which I haue chosen out of all trybes of Israel) wyll I put my name for euer. Neither will I make the fete of Israel moue any moare out of the lande, which I gaue their fathers: so that they wyll obserue and do all that I haue commaunded them, and accordynge to all the lawe that my seruaunt Moses commaunded them. But they herkened not: and Manasse ledd them out of the waye to do moze wyckedlye then dyd the hethen people, whom the Lord destroyed before the chyldren of Israel.

And the Lorde spake by his seruauntes ꝑ prophetes, sayinge: because Manasse kynge of Juda hath done soche abhominacions, and hath wrought moze wyckedlye then all that the Amorites (which were before hym) dyd: & hath made Juda synne also with hys Idoles. Therfore thus sayth the Lorde God of
* Jere. xix. a. Israel. * Beholde, I wyll brynge soche euell
C vpon Jerusalem and Juda, that who so heareth of it both his eares shall tyngle. And I
☞ wyll stretch ouer Jerusalē ☞ the squaryng lyne of Samaria, and the plommeth of the house of Ahab. And I wyll wype out Jerusalem, as a mā wypeth a dysshe, and when he hath wyped it, turneth it vp syde downe. And I wyll leaue the remnaunt of myne enheritaunce, and delyuer them into the hande of their enemies, and they shalbe robbed and spoyled of all their aduersaries: euen because they haue done euell in my syght, & haue angred me, sence the tyme their fathers came out of Egypte vnto this daye.

And Manasse shedd innocent blonde excedynge moche, tyll he replenysshed Jerusalem from corner to corner, beside hys synne wherwith he made Juda to synne, and to do euell in the syght of the Lorde.

The rest of the wordes ꝑ concerne Manasse, and all that he dyd, and hys synne that
D he synned, are they not written in the boke of the chronicles of the kynges of Juda? And Manasse slepte with hys fathers, and was buryed in his awne house, euē in the gardē of Uza: & Amō his sonne raygned in hys steade.

* ii. Para. xxxiii. b. * Amon was. xxii. yeare olde whē he begānne to raygne, and he raygned two yeare in Jerusalem. Hys mothers name also was Mesulemeth the daughter of Harum of Jotba. And he did euell in the syght of the Lorde (as his father Manasse dyd,) and walked in all the waye ꝑ his father walked in: & serued the ꝑdoles ꝑ his father serued, & worshypped thē. And he forsoke the Lorde God of hys fathers, & walked not in the waye of the Lorde.

And the seruauntes of Amon conspyred agaynst hym, and slue the kyng in hys awne house. And the people of the lande slue all thē that had conspyred agaynst kynge Amon, & the people made Josia hys sonne kynge, in hys steade. The rest of the wordes that concerne Amon, what thynges he dyd, are they not wrytten in the boke of the chronicles of the kynges of Juda? And they buryed hym in hys sepulchre, in the garden of Uza: & Josia hys sonne raygned in hys steade.

C The. xxii. Chapter.

C After Josiah hearde of the boke of the lawe that was founde in the temple, he sendeth to Oldah the prophetisse for councell.

A JOsia was * eyght yere olde when he begāne to raygne, and he raygned. xxxi. yere in Jerusalem. His mothers name also was Jedida the daughter of Adaia of Bozcath. He dyd that which is ryght in the syght of the Lorde, and walked in all the wayes of Dauid his father, and bowed nether to the ryght hande or to the lefte. * ii. Para. xxxiiii. a.

* And it came to passe, that in the. xviii. ‡ ii. Para. xxxiiii. b. yeare of the raygne of kynge Josia, ꝑ kynge sent Saphan the sonne of Azalia the sonne of Mesulā the scribe, to the house of the Lorde, sayenge: * go vp to Helkia ꝑ hye Preast, * iiii. Reg. xii. b. that he maye somme ꝑ syluer which is brought into the house of the Lorde, which the kepers of ꝑ porche haue gathered of the people, and let them delyuer it into the hande of them that do the worcke, and that haue the ouersyght of the house of the Lorde: and let B them geue it to them that worke in the house of the Lorde (to repayre the decayed places of the temple,) euen vnto carpenters & misons, and workers vpon the walles, and for to bye tymbre and fre stone to repayre the temple. Howbeit, let no rekonynge be made with thē of the moncye that is delyuered into their hāde, for their vse is to deale faithfully.

* And Helkia the hye preste sayd vnto Sa- ‡ ii. Para. xxxiiii. c. phan the scribe: ☞ I haue founde the boke ☞ of the lawe in the house of the Lorde, and Helkia gaue the boke to Saphan, and he red in it. And Saphan the scrybe came to the kynge, and brought him worde agayne, and sayde: thy seruauntes haue bestowed ꝑ money (that was founde in the temple) & haue delyuered it vnto them that do the worke, & C that haue the ouerlyght of the house of the Lorde. And Saphan the scrybe shewed the kynge, sayeng: Helkia the preaste hath delyuered me a boke. And Saphan red in it before the kynge.

And it forturned, ꝑ whan the kynge had hearde ꝑ wordes of the boke of the lawe, he rent his clothes. And the kyng commaunded Helkia the Preast, & Ahikam ꝑ sonne of Saphan, and Achbor the sonne of Michaia, and Saphan the scrybe, and Asahia a seruaunt of the kynges, sayenge: * go ye and enquyre * Jere. xxi. a. of the Lorde for me and for the people, and for all Juda, cōcernynge the wordes of thys boke that is founde. For great is the wrath of the Lorde that is kendled agaynst vs, because

cause oure fathers haue not herkened vnto the wordes of thys boke, to do accordinge vnto all that which is written therin for vs.

So Helkia the hye preaste and Ahikam, Achbor, and Saphan, and Asahia went vnto Hulda the prophetisse the wyfe of Sulla the sonne of Thikua the sonne of Harham keper of the wardrope: whyche prophetisse dwelt in Jerusalē in the ☞ house of the doctrine, and they commoned with her. And she answered them: thus sayth the Lord God of Israel. Tell the man that sent you to me: thus sayth the Lord: beholde, I wyll bringe euell vpon thys place, and on the inhabiters therof. (euē all the wordes of the boke which the kynge of Juda hath red) because they haue forsaken me, and haue burnt incense vnto other Gods, to angre me with all the workes of theyr handes: My wrath also shalbe kyndled agaynst thys place, and shall not be quenched.

But to the kynge of Juda (which sent you to aske councell of the Lorde,) so shall ye saye: thus sayth the Lorde God of Israel as touchynge the wordes which ye haue heard: Because thyne herte dyd melt, and because thou hast hūbled thy selfe before me the Lorde, when ꝓ heardest what I spake agaynst thys place, and agaynst the enhabiters of the same (howe that they shulde be destroyed and acursed:) and hast rent thy clothes and wepte before me: of that also haue I hearde, sayth the Lorde. Beholde therfore, I wyll receaue the vnto thy fathers, and thou shalt be put into thy graue in peace, and thyne eyes shall not se all the euell, which I wyll bringe vpon this place. And they brought the kyng worde agayne.

¶ The. xxiii. Chapter.

¶ Josia readeth Deuteronomye before the people. He putteth downe the Idolles, after he had kylled the preastes therof. He keepeth passeouer. He was kylled in Mageddo, and hys sonne Jehoahaz raygneth in hys steade. After he was taken, hys sonne Jehoakim was made kynge.

AND then * the kynge sent, and there gathered vnto hym all the elders of Juda and of Jerusalē. And the kyng went vp into the house of the Lorde, with all the men of Juda and all the enhabitoures of Jerusalem, with the preastes, and prophetes and all the people both small and greate. And he red in the eares of them * all the wordes of the boke of the couenaunt, which was founde in the house of the Lorde. And the kynge stode by a pyller * and made a couenaunt before the Lorde, that they shulde walke after the Lord, and kepe his cōmaundmētes, hys wytnesses, & hys statutes with all theyr herte, and all theyr soule, and make good the wordes of the sayde appoyntment that were wrytte in the forsayde boke. And all the people consented to the appoyntment.

And the kynge commaunded Helkia the hye preaste, and the inferioure preastes and the kepers of the ornamentes, to bringe out of the temple of the Lorde, all the vesselles ꝓ were made for Baal, for the Idole groues, & for all the hoste of heauen. And he burnt thē without Jerusalem in the feldes of Cedron, and caryed the asshes of them into Bethel. And he put downe ☞ ꝓ ministers of Baal whom the kynges of Juda had founded to burne incense in the * hyllaulters and cyties of Juda, that were rounde aboute Jerusalem, and also them that burnt incense vnto Baal, to the sonne, to the mone, to the planetes, and to all the hoste of heauen. And he brought out the groue from the temple of ꝓ Lorde without Jerusalē vnto the broke Cedron, and burnt it there at the broke Cedrō, and stampte it to pouldre, and ☞ cast the duste therof vpon the graues of the chyldren of the people. And he brake downe the celles of the male stues that were by the house of ꝓ Lorde, where the wemen woue hangynges for the Idole groue.

And he brought all the preastes out of the cyties of Juda, and defyled the hyllaulters, where the preastes had burnt incēse: euen frō Geba to Beersheba, and destroied the aulters of the Gates, that were in ꝓ enterynge in of the gate of Josua the gouernoure of the citie which were (as a man goeth in) on the lefte hande of the gate of the cytie. Neuertheles the preastes of the hyllaultares came not vp to the aulter of the Lorde in Jerusalem, saue onlye they dyd eate of ꝓ swete breade among theyr brethren.

And he defyled ☞ * Topheth, which is in the valeye of the chyldren of Hinnom, because no man shulde offer hys sonne or hys daughter in fyre to Molech: he put downe ☞ the horses that the kynges of Israel had geuen to the sonne at the entrynge in of the house of the Lorde, by the chābre of Nathanmelech the chamberlaine which was ruler of the suburbes, and burnt the charettes of the sonne with fyre. And the aulters that were on the toppe of the parloure of Ahaz (which ꝓ kynges of Juda had made) and the * aulters which Manasse had made in ꝓ two courtes of the house of the Lorde, dyd the kynge breake downe, and ranne thence, and cast the dust of them into the broke Cedron.

And the hyllaulters that were before Jerusalē on the ryght hande of the mounte Olinete * (which Salomon the kynge of Israel had buylded for Astaroth the Idoll of the zidons, and for Chamos the Idoll of the Moabites, and for Milchom the abhompnable Idoll of ꝓ childrē of Ammon) those the kinge ☞ defyled: and brake the ymages, and cut downe ꝓ Idoll groues, and fylled theyr places with the bones of men.

Moreouer

Moreouer * the aulter that was at Bethel, the hyllaulter made by Jeroboam the sonne of Nabat (which made Israel synne) bothe the aulter and also the hyll, he brake downe and burnt the hyll alter and stampte it to powder, and burnt ꝑ Idole groue. And as Josia turned hym selfe, he spyed the graues that were in the mount, and sent and fett the bones out of the graues, and burnt them vpon the aulter, to polute it, accordynge to ꝑ worde of the Lord that the man of God proclaymed * which tolde the same wordes.

* iii. Regũ. xiii.a.

* iii. Regũ. xiii.a.

Then he sayde: what graue stone is yonder that I se? And the men of the cytie tolde hym, it is the sepulchre of the man of God, whych came from Juda, and tolde the selfe same thynges that thou hast done to the aulter of Bethel. And he sayd let hym be: se that no man moue hys bones. And so hys bones were saued with ꝑ bones of a prophete that came out of Samaria.

And all the houses of the hyllaulters in the cyties of Samaria which the kynges of Israel had made, to angre (the Lorde) with all: those Josia put out of the waye, and dyd to them accordyng to all the actes that he had done in Bethel. And he sacrifyced all ꝑ preastes of the hylaulters ꝑ were ther euen vpon the aulters, and burnt mennes bones vpon them, and returned to Jerusalem.

And the kynge commaunded all the people, sayeng: * kepe the feast of passeouer vnto the Lorde youre God * as it is wrytten in the boke of thys couenaunt. * There was no Passeouer holden lyke that, from ꝑ dayes of the iudges that iudged Israel, and in all the dayes of the kynges of Israel and of the kynges of Juda. In the. xviii. yere of kynge Josia was this Passouer holden to the Lorde in Jerusalem.

* ii. Para. xxx. d. 19. Exod. i. a. 3 Deu. xvi. a. * ix. Esd. i. c.

And therto workers with spretes, & sothsayers, ymages, ydoles, and all the abhominacyons that were spyed in the lande of Juda and in Jerusalem, those did Josia put out of the waye, to perfourme the wordes of the lawe, which were wrytten in the boke, that Helkia the preaste founde in the house of the Lorde: lyke vnto him was there no kyng before hym, that turned to the Lorde with all hys herte, with all his soule & all hys myght accordynge to all the lawe of Moses, nether after hym arose there any soche as he.

Not withstandinge the Lorde turned not frõ the fearcenesse of hys great wrath (wherwith he was angrie agaynst Juda) because of all the prouocacions that Manasse had prouoked hym withall. And the Lorde sayde: * I wyll put Juda also, out of my syght, as I haue done awaye Israel, and wyll cast of thys cytie Jerusalem which I haue chosen, and the house of whyche I sayde: my name shalbe there.

* iii. Regũ. xxiii. a

The rest of the wordes that concerne Josia and all that he dyd, are they not wrytten in the boke of the Chronycles of the kynges of Juda?

* In hys dayes Pharao ☞ Necho kyng of Egypte wẽt vp agaynst the kynge of Assyria to the ryuer of Euphrates. And kynge Josia went agaynst hym, and was slayne of hym at Magiddo, when he had sene hym. And hys seruauntes caryed hym deed from Magiddo, and brought hym to Jerusalem & buryed hym in hys awne sepulchre. And the people of the lande toke ☞ Jehoahaz the sonne of Josia, and anoynted hym, and made hym kynge in hys fathers steade.

* ii. Para. xxv. d.

Jehoahaz was. xxiii. yere olde when he beganne to raygne, and raygned thre monethes in Jerusalem. Hys mothers name also was Hamiel ꝑ daughter of Jeremia of Libna. And he dyd euell in the syght of ꝑ Lorde, accordinge to all thynges as his fathers had done. And Pharao Necho put hym in bondes at Ribla in the lande of Hamath, that he shulde not raygne in Jerusalem, and put the lande to a trybute of an hundred talentes of syluer and a talent of golde. And Pharao Necho made Eliakim ꝑ sonne of Josia kyng in the rowme of Josia his father, and turned hys name to Jehoakim, and toke Jehoahaz awaye, whych when he came to Egypte, dyed there.

And Jehoakim gaue the syluer and the golde to Pharao: & taxed the lande, to geue the moneye accordinge to the requeste of Pharao: requyringe of euery mã (accordynge to theyr abylite) syluer and golde: euen of the people of the lãde, to geue vnto Pharao Necho. Jehoakim was. xxv. yere olde when he beganne to raygne, and he raygned a. xi. yere in Jerusalem. Hys mothers name also was Zebuda the daughter of Pedaia of Ruma. And he dyd that which was euell in ꝑ syght of the Lorde, accordynge to all thynge as his fathers had done.

¶ The. xxiiii. Chapter:

¶ Jehoakim dyeth. Jerusalem is besieged of the Babylonians. Jehoakim yeldeth hym selfe to the kyng of Babylon. And in hys rowme came Mathaniah, which was called Zedekiah.

IN hys dayes came Nabuchodonosor kynge of Babylon vp, and Jehoakim became hys seruaunt thre yere, and then turned, and rebelled agaynst hym. And the Lorde sent vpõ him ☞ men of warre from amonge the Caldeys, from amonge the Syrians, out of the Moabites, and from the chyldren of Ammon: and sent them agaynst Juda, to destroye it, accordynge to the sayinge of the Lorde, which he spake by hys seruauntes the prophetes. Onely, at the bydynge of the Lorde happened it so to Juda, to put them out of his syght, for the synnes of Manasse, accordynge

accordynge to all that he dyd: and for the innocent bloude that he shed, and fylled Jerusalem with innocent bloude: and the Lorde wolde not be reconcyled.

B The rest of the wordes that concerne Jehoakim, & all that he dyd, are they not written in the boke of the chronycles of the kynges of Juda? And so Jehoakim slepte wt hys fathers: and * Jehoachin hys sonne raygned in hys steade. And the kynge of Egipt came nomore out of his lande: for the kynge of Babylō had taken frō the ryuer of Egipt vnto the ryuer of Euphrates, all ỳ pertayned to the kynge of Egipte. Jehoachin was xviij. yere olde, & raygned in Jerusalem thre monethes. His mothers name also was Nehusta, ỳ daughter of Elnathā of Jerusalem. And he dyd ỳ which was euell in the sight of the Lorde, accordyng to all as hys father had done. * In that tyme came the seruauntes of Nabuchadnezar kyng of Babylō vp against Jerusalē, & the citye was beseged. And Nabuchadnezar the king of Babylō came agaynst the citye: & his seruauntes dyd besege it.

C * And Jehoachin ỳ kyng of Juda came out to the kynge of Babylō, he and hys mother, hys seruauntes, hys lordes, and hys chāberlaynes. And the kyng of Babilon toke him, in the eyght yere of hys raygne.

* And he caryed out thence all the treasures of the house of the Lorde, & the treasure of the kynges house: and brake all the vessels of golde, which Salomon kynge of Israel had made in the temple of the Lorde, as the Lorde had sayde. And he caryed awaye all Jerusalē, and all the lordes, and all the stōg men of warre, euen. x. M. into captiuite: and all craftes men and kepers, none remaynyng saue the poore commen people of the lande.

D And he caryed awaye Jehoachin to Babylon, and the kynges mother, and the kynges wyues, his chamberlayns, and thē that were myghty in the lande: those caryed he awaye into captiuyte frō Jerusalē to Babylō. And all the actiue mē of warre, euen. vij. M. and craftesmen, and pozters. M. all ỳ were stronge and apte for warre, dyd the kinge of Babilon bryng to Babilon captyue. * And the kynge of Babylon made Mathania hys fathers brother, kynge in his steade, & chaūged hys name to zedekia.

* zedekia was. xxj. yere olde when he beganne to raygne, and he raygned eleuē yere in Jerusalem. Hys mothers name also was Hamital the daughter of Jeremia of Libna. And he dyd euell in the syght of the Lord, accordynge to all as Jehoachin had done. For the wrath of the Lorde was moued agaynst Jerusalem and Juda, vntyll he cast thē out of hys syght. And zedekia rebelled agaynst the kynge of Babylon.

C The. xxv. Chapter.

C Jerusalē is beseged of Nabuchodonozar, otherwyse called, Nebuchadnezer, and it and the temple are bothe burnt. The sonnes of zedekia are slayne before hys eyes, and after are hys awne eyes putt out. Juda is brought to Babylon, and after is Jehoachin exalted.

AND it fortuned, * that in the nynth yere of hys raygne, the tenth daye of the tenth moneth: Nebuchadnezar kynge of Babilon came, he and all his hoost agaynst Jerusalem: and pitched agaynst it, and made engynes agaynst it on euery syde. And the citye was beseged vnto the eleuenth yere of kinge zedekia. * And the nynth daye ☞ of the moneth, there was so greate hongre in the citye, that there was no ☞ breed for the people of the lande.

And the citye was brokē vp: and all the men of armes fledd by nyght, by a waye thorowe a gate which is betwene two walles, by the kynges garden: the Chaldees lyinge about the citye.

And the kynge went the waye towarde the playne. And the soudyers of ỳ Chaldees folowed after the kynge, and toke him in the playne of Jericho, and all hys armye were scatered awaye from hym, ☞ (and lefte hym.)

So they toke the kynge, and brought hym to Nebuchadnezar the kynge of Babylon to Ribla, where ☞ they reasoned wt hym. And they slue the sonnes of zedekia before hys eyes: and he put out the eyes of zedekia, and fettered him with two chaynes, and caryed hym to Babylon.

And the. vij. daye of the. v. moneth which is the. xix. yere of king Nabuchadnezer king of Babylon, came Nebusaradan a seruaunt of the kynge of Babylon, and chefe captayne of the men of warre, vnto Jerusalē: & burnt the house of the Lorde, and the kynges house, ād all the houses of Jerusalem, & all great houses burnt he wt fyre. And all the soudiers of the Chaldees that were with the chefe captayne of the men of warre, broke downe ỳ walles of Jerusalem rounde about. But the rest of the people ỳ were left in the citye, and them ỳ were fledd to the kyng of Babylō, wt the rēnaunt of the comen people, dyd Nabusaradā the chefe captayne of the mē of warre carye awaye: but the captayne of the soudyers lefte of the poore of the lande, to dresse the vynes, and to tyll the grounde.

* And the pyllers of brasse that were in ỳ house of the Lord, and the sockettes, and the brasen lauatory that was in the house of the Lorde dyd the Chaldees breake, and caryed all the brasse of them to Babylon. And the pottes, shouelles, dressynge knyues, spones, and all the vessels of brasse that they mynystred in, toke they awaye. And the fyer pannes, and basens, and soch thinges as were of golde, & of syluer, thē toke the chefe captayne awaye: euen two pyllers, one lauatory, and

the sokettes which Salomon had made for the house of the Lord. The brasse of all these vesselles was without waight. The heygth of the one pyller was .xviij. cubytes, and the heed therō was brasse, and thre cubytes hye and vpon the heed was there a wrethē worke and pomegranates rounde aboute, all of brasse. And of the same fassyon was the seconde pyller, with a wrethen worke.

E And the chefe captayne of ꝑ mē of warre toke Saraia the chefe preste, and zephoniah the hyest preste saue one, and the thre kepers of the holy thynges. And out of the cirye he toke a chamberlayne, that had the ouerlight of the men of warre, and .v. men of thē that were euer in ꝑ kynges presence, which were founde in the cytie: and him that was scrybe to the captayne of the hoost, which brought out the people of the lāde to warre, and thre score men of the people of the lande, ꝑ were founde in the cirye. And Nebusaradan the chefe captayne of the mē of warre toke these, and brought them to the kynge of Babylon to Ribla. And the kynge of Babylon smote them, and slue them at Ribla in the hande of Hanath. And so Juda was caryed awaye out of theyr lande.

H Howebeit, there remayned people in the lande of Juda, whom Nebuchadnezar kyng of Babylon lefte, & made Gedalia the sonne of Ahikam the sonne of Saphan ruler ouer thē. And all the captaynes of the souldyers, and other men hearde, ꝑ the kynge of Babilon had made Gedalia gouerner: and there came to Gedalia to Mazphah: Ismael the sonne of Nethania, Johannan the sonne of Karea, Saraia the sonne of Thanhumeth ꝑ Netophathite, and Jazaania the sonne of Maachati, & theyr men. And Gedalia sware to them and to the mē whom they had with them, and sayde vnto thē: feare not ye because ye are the seruauntes of the caldees, dwell in the lande, and serue the kinge of Babilon, and ye shalbe well.

G But it chaunced in the seuenth moneth, that Ismael the sonne of Nethania the sonne of Elisama, of the kynges blonde, came, and ten men with hym, and smote Gedalia, that he dyed: and so dyd he the Jewes and ꝑ Chaldees that were with hym at Mizpa. And all the people, bothe small and greate, and the captaynes of warre arose, and came to Egipte: for they were afrayd of the Chaldees. Notwithstandyng yet in the seuen and thyrtye yere after Jehoachin kynge of Juda was caryed awaye the seuen and twentye daye of the twelueth moneth, Euilmerodach kynge of Babylō, the same yeare ꝑ he begāne to raygne, dyd ☞ lyfte vp the heade of Jehoachin kynge of Juda out of the preson, and spake kyndely to hym, and set hys seate aboue the seate of the kynges that were with hym in Babylon: and chaunged hys preson garmentes. And he dyd euer eate breed before hym, all the dayes of hys lyfe. Hys porcyon was a contynuall porcyon that was assigned hym of the kyng, euery daye a certayne, as longe as he lyued.

¶ The ende of the fourth boke of the kynges.

¶ The fyrst boke of the Chronycles, called in Latin, Verba dierum: or after the Gzekes, Paralipomenon: which the Hebrues call Dibre haiamim, and reken both the bookes but for one.

¶ The fyrst Chapter.

¶ A briefe rehersall of all the genealogye of Adam, and so forth vnto the sonnes of Esau and Jacob.

A Adam, * Seth, Enos, Kenā, Mahalehel, Jared, Henoch, Methusalah, Lameth, Noah, Sem, Ham, & Japheth. * The sonnes of Japheth, Gomer, Magog, Madai, Jauan, and Thubal, Meseth, and Thiras. The sonnes of Gomer, Aschenaz, Diphath and Thogarma. And the sonnes of Jauan, Elisa, and Tharsisa, Citim and Dodanim. * Gen. 5. ‡ Gen. 10.

The sonnes of Ham, Chus, and Mizraim, Phut, and Chanaam. The sonnes of Chus, Saba, and Hauila, Sabbetha, and Rahma, and Sabthecа. And the sonnes of Rahma, Seba, and Dedan. And Chus begat Nimrod: and he beganne to be myghtye vpon the earth. Mizraim begat Ludim, and Anamim, Lahabim, and Naphthuim, Phatrusim, and Casluim, of which came ꝑ Philistines and the Caphthorites. Canaam begat zidon hys eldest sonne, and Heth, Jebusi also and Amori, and Girgasi, Heui, Araki, and Sini, and Aruadi, zamari and Hemathi. The sonnes of Sem, Elam, and Assur, Arphaxad, Lud, and Aram, and Uz, Hul, and Gether, and Maseth. Arphaxad begat Selah, and Selah begat Eber. And vnto Eber were borne two sōnes: the name of the one was Peleg, because that in hys dayes the lande was deuyded. And hys brothers name was Joktan. Joktan begat Almodad, and Saleph, Hazermaueth and Jerah, Hadoram also and Usal, and Dikla, Ebal and Abimael, and Seba, and Ophir, Hauila and Jobab. B

All

All these were ꝑ sonnes of Joktan, * Sē, Arphaclad, Selah, Eber, Peleg, Rehu, Serug, Nahor, Therah, Abram other wyse called Abraham. The sonnes of Abraham, Isahac and Ismael. And these are theyr generacyons: * the eldest sonne of Ismael was Nabaioth, then Kedar, Adbeel, and Mibsam, Misma, and Dumah, Maasa hadad, and Thema, Jetur, Naphis, and Kedma. These are the sōnes of Ismael. The chyldren of Ketura Abrahams concubyne: the bare zimeram, Jokſan, Medan, Midian, Isboh, and Suah. The chyldren of Jokſan: Seba, and Dedan. (The chyldren of Dedan: Assurim, and Latussim, ꝛ Laomim.) The chyldren of Midian, Epha, ꝛ Epher, Henoch, Abida and Eldaa. * All these are chyldren of Ketura.

And so Abrahā begat Isahac. The sōnes of Isahac, Esau and Israel. The sonnes of Esau: * Eliphaz, Rehuel, Jehus, Jaelam, and Korah. The chyldren of Eliphaz: Themā, Omer, Zephi, ꝛ Gathā, Kenas, Thimna, ꝛ Amalek. The children of Rehuel: Nahath, Zerah, Samma, and Miza. * The sonnes of Seir: Lotan, Sobal, Zibeō, and Ana, Dison, Ezer, and Disan. The chyldrē of Lotan: Hori, and Homan: ꝛ Thimna was Lotans syster. The chyldren of Sobal: Alian, Manahath, Ebal, Sephi, and Onam. The sonnes of Zibeon: Aia, ꝛ Ana. And the sonnes of Ana: Dison. The sōnes of Dison: Hāran, Esban, Jithran, and Cheran. The sonnes of Ezer: Bilhan, Zaeuan, and Zakā. The sonnes of Disan: Uz, and Aran.

* These are the kynges that raygned in the lande of Edom, before any kynge raygned ouer the chyldren of Israel: Bela the sonne of Beor, and ꝑ name of hys cītye was Dinhaba. And Bela dyed, and Jobab the sonne of Zerah of Bozra raygned in his steade. And when Jobab also was deed, Husam of the lande of the Themanytes raygned in hys steade. And whā Husam was deed, Hadad the sonne of Bedad which smote Midian in the felde of Moab, raygned in hys stede, and the name of hys cītye was Auith. So Hadad dyed, and Samla of Masreka raygned in hys steade. And Samla dyed, and Saul of Rehoboth by the ryuer syde, raygned in hys steade. And whā Saul was deed, Baalhanan the sonne of Achbor raygned in hys steade. And Baalhanan dyed, and Hadad raygned in his steade, ꝛ the name of hys cītye was Pahi, and hys wyues name was Mehetabeel the daughter of Matred the daughter of Mesahab.

Hadad died also, and there were dukes in Edom: Duke Thimna, Duke Aliah, and Duke Jetheth, Duke Aholibama, Duke Ela, Duke Pinon, Duke Kenaz, Duke Themam, Duke Mibzar, Duke Magdiel, and Duke Iram. These are the Dukes of Edom.

¶ The.ij. Chapter.

¶ The genealogie of Juda vnto Isai the father of Dauid.

These are the sonnes of Israell: Ruben, Simeon, Leui, Juda, Isachar, and Zabulon, Dan, Joseph, Beniamin, Nephtali, Gad, and Aser. * The sonnes of Juda: Er, Onan, and Sela. These thre were borne vnto hym of Bath, Sua the Cananytelle. And Er the eldest sonne of Juda was euell in the syght of the Lorde, and he slue hym. And * Thamar hys daughter in lawe bare hym Pharez, and zara: and so all the sonnes of Juda were fyue.

* The sonnes of Pharez: Hezron and Hamul. The sonnes of zarah: zimri, Ethan, Heman, Chalchol, and Dara: which were fyue in all.

And the sonnes of Charmi, * Achar that troubled Israel, transgressynge in the thing, that was damned. The sonnes of Ethan: Azaria. The sonnes also of Hezron ꝑ were borne vnto hym: Jerhameel, Ram and Chelubai. * And Ram begat Aminadab: and Aminadab begat Nahson a lord of the chyldren of Juda. And Nahson begat Salma: and Salma begat Boaz: Boaz begat Obed: and Obed begat Isai: * And Isai begat hys eldest sonne Eliab: and Aminadab the seconde, and Simaa the thyrde, Nathanael the fourth, and Radai the fyfte, Ozem the syxte, and Dauid the seuenth. Whose systers were zeruia and Abigail. The sonnes of zeruia: Abisai, Joab, ꝛ Azahel, thre. And Abigail bare Amaza: * the father of which Amaza was Jether an Ismaelite.

And Caleb the sonne of Hezron begat Asuba, of hys wyfe Asuba, and Jerihoth, whose sonnes are these: Jeser, Sobab, and Ardon. And when Asuba was deed, Caleb toke Ephzata, which bare hym Hur. * And Hur begat Uri, and Uri begat Bezaleel.

Afterward came Hezron to the daughter of Machir the father of Gilead, and toke her when he was thre skore yeare olde. And she bare hym Segub: and Segub begat Jair, which had thre and twentye cītyes in the lande of Gilead. And he ouercame Gessur and Aram, the townes of Jair from them which dwell in them: and Kenath and the townes therof: euen thre skore townes. All these were the sonnes of Machir the father of Gilead. And after that Hezron was deed at Caleb i Ephzata, Abia Esrōs wife, bare him * Assur the father of Thekoa.

And the sonnes of Jerhameel the eldest sonne of Hezron were: Ram the eldest, Buna,

na, Ozen, Ozen, and Abia. And Jerhmeel had yet another wyfe named Atara which was the mother of Onam. And the sonnes of Ram the eldest sonne of Jerhameel were: Maaz, Jamin, and Ekar.

The sonnes of Onam were: Samai, and Jada. The sonnes of Sammai: Nadab and Abisur. And the wyfe of Abisur was called Abihail, and she bare hym Abban and Molid. The sonnes of Nadab: Seled and Appaim. And Seled dyed without chyldren.

E The sonne of Appaim: Jesei. And the sonne of Jesei: Sesan. And the sonnes of Sesan: Ahlai. And the sonnes of Jada the brother of Samai: Jether and Jonatham. And Jether dyed without chyldren. The sonnes of Jonatham: Peleth and Zaza. These were the sonnes of Jerhameel. Sesan had no sonnes: but daughters. And Sesan had a seruaunt that was an Egipcian named Jarha: to whom he gaue his daughter to wyfe: and she bare hym Athai. And Athai begat Nathan. And Nathan begat Zabad. And Zabad begat Ephlal. And Ephlai begat Obed. Obed begat Jehu. And Jehu begat Azaria. Azaria begat Helez. And Helez begat Elasa: Elasa begat Sisamai. And Sisamai begat Sallum: Sallum begat Jecamia: Jecamia begat Elisamah.

F The sonnes of Caleb the brother of Jerhameel: Mesa hys eldest sonne, which was
* 1.re.xviii.d the father of * Ziph. And the sonnes of Maresa the father of Hebron. The sonnes of Hebron: Corah, & Tapuah, Rekem & Sama. Sama begat Raham the father of Jerkoan. And Rekem begat Sammai. The sonne of Sammai was Maon. And Maon was the father of Bethzur.

And Epha a concubine of Calebs bare Haran, and Mosa, and Gazez. Haran begat Gazez. The sonnes of Jahdai were: Regem, Jothan, Gesan, Pellet, Epha, and Saaph. And Maacha was Calebs concubyne, of
G whom he begat Semer and Thirhana. And she bare also Saaph the father of Madmana, and Sema the father of Machbena and
* Josu.xv.d Judi.i.c the father of Gibea. * And Achsa was Calebs daughter. These were the sonnes of Caleb ꝑ sonne of Hur the eldest sonne of Ephrata: Sobal the father of Kiriath Jearim, Salma the father of Bethlehem, and Hareph the father of Beth Gader, and Sobal the father of Kiriath Jearim had sonnes, and he sawe the halfe of the countrey of the mansions.

The kyndredes of Kiriath Jearim are these: the Jithrites, the Happuthites, the Hasumathites, and the Hamisraites. And of them came the Zarathites & the Esthaulites. The sonne of Salma: the Bethlehemites, and Netophathites ꝑ glory of the house of Joab, and halfe the countrey of the mansions gat the Zaraites. The kindredes of the wryters dwelt at Jabes, the Tirathites, the Simeathites, the Suchathites, * which are the Kenites, that came of Hemath the father of the house of Rechab. * Judi.i.b

¶ The.iij. Chapter.

¶ The Genealogie of Dauid in Hebron, and in Jerusalem.

A These were the sonnes of Dauid which were borne vnto hym in Hebron * the eldest, Ammon of * ii.Re.iii.a Ahinoam the Israelitesse. The seconde Daniel of Abigail the Carmelitesse. The thyrde Absalō the sonne of Maacha daughter of Thalmai kinge of Gesur. The fourth Adonia the sonne of Haggith. The fyft Sephatia of Abital. The syxte Jethream by Egla hys wyfe. These. vi. were borne vnto him in Ebron, & there he raygned. vii. yeare & syxe monethes. And in Jerusalem he raygned. xxxiij. yeare. B

* And these were borne vnto hym in Je- * ii.Reg.v.c rusalem: Simeia, Sobab, Nathan & Salomon. iiij. of Bathsua the daughter of Ammiel, Ibhar also & Elisama, Elipalet, Noga, Nepheg, & Japhia, Elisama, Eliada, ād Eliphelet: nyne in nomber. These are all the sonnes of Dauid, beside the sonnes of the cōcubynes, and Thamar was their syster.

Salomons sonne was Rehoboā, whose sonne was Abia: and Asa was hys sonne, and Jehosaphat his sonne: whose sonne was C Jozan: and hys sonne was Jhazia: and Joas was hys sonne. Amazia hys sonne, Azariah hys sonne, and Jotham hys sonne. Ahaz was hys sonne, Hezekia hys sonne, and Manasse hys sonne. And Amon was hys sonne, and Josia was hys sonne. And the sonnes of Josiah were: ꝑ eldest sonne Johanan, the seconde Jehoakim, the thyrde Zedekia, and the fourth Sallum. The sonnes of Jehoakim were, Jeconiah his sonne, and Zedekiah hys sonne.

The sonne of Jeconia: Assir, and Shealthiel hys sonne. Malchiram also and Phedaia, Senazer, Jecamia, Hosama and Nedabia. The sonnes of Pedaia were: Zurobabel and Simehi. The sonnes of Zurobabel, Mesulam, Hanania, and Selumith their syster, and Hasubah, Ohel, Berechia, Hasadia, and Jusabhesed, fyue in nombre. D

The sonnes of Hanania: Pelatia, and Jesaia, whose sonne was Rephaah, and his sonne Arnan, and hys sonne was Obadia, and hys sonnes Sechania. The sonne Sechaniah was Semaiah. And the sonnes of Semaia were Hatus, Igeal, Bariah, Naariah and Saphat, and Sesa, syxe. And the sonnes of Naariah were Elioenai, Hezezia, and Azricam, three. And the sonnes of Elioenai were Hodaiah, Eliasib, Pheleia, Akub, Johanam, Dealaia, & Anani, seuen.

¶ The

¶ The. iiij. Chapter.

¶ The genealogye of the sonnes of Juda and Symeon.

A THe sõnes of Juda: * Pharez, Hezron, Carmi, Hur and Sobal. And Reaia the sonne of Sobal begat Jahath. And Jahath begat Abumai and Lahad: and these are the kinredes of the zoreathites. And of these came the father of Etham, Jezrael, Jisma and Jidbas, and the name of theyr syster was Hazlelpeni. Penuel was the father of Gedor. And Eser the father of Husa. And these are the sonnes of Hur the eldest sonne of Ephrata the father of Bethlehem. And Assur the father of Thekoa had two wyues: Heleah and Naara. And Naara bare hym Ahusam, Hepher, Themni and Hahastari. These were the sõnes of Naarah. And the sonnes of Heleah were zareth, Jezoar and Ethnan. And Coz begat Anub and zobeba, and the kynred of Aharhel the sonne of Harum. And Jabes was more honorable then his brethren. And hys mother called his name Jabes, sayinge. because I bare hym with sorowe. And Jabes called on the God of Israel, sayinge: If thou wylt blesse me in dede, and enlarge my coastes, and shalt let thyne hãde be with me. and wylt kepe me from euell that it hurt me not: And God graunted hym hys desyre.

Chelub the brother of Suah begat Mehir, whych was the father of Esthon. And Esthon begat Bethrapha, and Paseha, and Thehinna the father of the citye of Nahas: these are the men of Recha. The sonnes of Kenas: Othniel and Saraia. And the sõnes of Othniel were Hathath.

And Meonothi begat Ophrah. And Seraia begat Joab the father of the valeye of craftes men (so called) because they were craftes men. And the sonnes of Caleb the sonne of Jephune were: Iru, Ela and Naã. And the sonne of Ela was Kenas. And the sonnes of Jehalelel were ziph, and ziphah, Thiria and Asarel. And the sonnes of Ezra: were: Jether, and Mered, Epher, Jalon, Thahar, and Miriam, and Sammai, and Jisbah the father of Esthemoa. And hys wyfe Jehudia bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of zanoah. And these are the sonnes of Bithiah the daughter of Pharao, whych Mered toke. The sonnes of the wyfe of Hodia the syster of Nahan the father of Keilah were: Garmi, and Esthemoa. the Maachathite. The sonnes of Symon were: Ammon, and Rimna, Benhanan and Thilon. And the sonnes of Jisi were: zobeth, and Benzoheth.

* The sonnes of Selah the sonne of Juda were: Er the father of Lecha, and Laada the father of Maresa, and the kynredes of the housholdes of them that wrought linnen in the house of Asbea. And Jokim and the men of Chozeba, and Joas, and Saraph, whych had the dominyon in Moab, and Jasubi Lehem. These also are wordes of olde. These were potters, and dwelt there amonge trees & hedges, upe vnto the kynge: because of hys worke.

The sonnes of Simeon were: Nemuel, Jamin, Jarib, zerah and Saul: whose sonne was Sallum: and the sonne of hym was Mibsam, and hys sonne was Misma. And the sonne of Misma was Hamuel, and hys sonne was zachur, and the sonne of hym was Simehi. Semehi had syxtene sonnes & syxe daughters. But hys brethren had nott manye chyldren, neyther was all the kynred of them lyke to the chyldren of Juda in multytude. And they dwelt at Beersheba, Molada, and at Hazar Sual, at Bilha, at Ezem, and at Tholad, at Bethuel, at Hormah, and at ziklag, at Bethmarcaboth, Hazar Susim, at Bethbirei, and at Saaraim. These were theyr cityes vnto the raygne of Dauid. And theyr vyllages were: Etan, and Ain, Rimmon, Tochen and Asan, fyue townes: and all theyr vyllages that were rounde aboute the same cytyes vnto Baal. Thys is the habitacyon of them, and theyr genealogie.

Molobab and Jamlech, and Josa ỹ sonne of Amasia: and Joel and Jehu the sonne of Josibia, the sonne of Saraia, the sonne of Asiel: and Elioenai, and Jaakoba, Jsohaia and Asaiah, Adiel, Jsimiel and Benaia: ãd ziza the sonne of Schibbi, the sonne of Allon, the sonne of Jedaia, the sonne of zemri, the sonne of Semaia. These are famouse captaynes in their kynredes, setting vp greatly the house of theyr fathers.

And they went to the entryng in of Gedor, euen vnto the east syde of the valeye, to seke pasture for ther shepe. And they founde fatt pasture and good, and a wyde lande, quyet and frutefull: for they of Ham had dwelt ther before. And these now afore written by name, came in the dayes of Hezekia kynge of Juda, and smote the tẽtes of them, and the habitacions that were foũde there, and destroyed them vtterly vnto this daye, & dwelt in theyr rowmes: because there was pasture there for theyr shepe.

And some of the chyldren of Symeon went to mount Seyr, euen fyue hundred men, haupnge for theyr captaynes, Phelathia, Nearia, Raphaia and Uziel the sonnes of Jsi: and smote the reste of the Amalekites that were escaped, and they dwelt there vnto thys daye.

¶ The. v. Chapter.

¶ The genealogye of Ruben and Gad and of the halfe tryde of Manasse.

The sonnes of Ruben the eldest sonne of Israel: for asmoche as he was the eldest, * and had defyled hys fathers bedd, his byrthryght was geuen vnto the sonnes of Joseph the sonne of Israel. Howbeit, the genealogy is not rekoned after this byrthryght. For Juda, he preuayled aboue hys brethren, and of this tryde came ꝑ chefe, and the byrthryght was geuen to Joseph. The sonnes then of Ruben the eldest sonne of Israel were: Henoch, Phalu, Hezron and Charmi.

* Gen.xlix.a Ero.vi.b. Num.xxvi.a.

The sonnes of Joel: Samaiah: hys sonne, Gog hys sonne, and Semhi hys sonne, Micah hys sonne, Reaia hys sonne, and Baal hys sonne, Beera hys sonne. Whome Thiglath Pylneser kynge of Assyria caryed awaye: for he was a great lorde amõg the Rubenites. And when hys brethren in theyr kynredes, rekoned the genealogye of theyr generacyõs: Jeiel and zachariah were the chefe.

And Baal the sonne of Azan, the sonne of Sema, the sonne of Joel, dwelt in Aroer: and so forthe vnto Nebo and Baalmeon.

And eastwarde, he enhabited vnto the entrynge in of the wyldernesse, from the ryuer Euphrates: for they had moche catell in the lande of Gilead.

And in the dayes of Saul, they warred with the hagarites, which were ouerthrowen into theyr hande. And they dwelte in theyr tentes throwout all the east lande of Gilgal.

And the chyldren of Gad dwelte ouer against them in the lande of Basan, euen vnto Salcha. And in Basan, Joel was ꝑ chefest, and Saphan the nexte, then Janai and Saphat. And theyr brethren of the houssholde of theyr fathers, were Michael, Meosuesam, Seba, Jorai, Jahcan, zia, Eber, Heuen. These are the chyldren of Abihail the sonne of Huri, the sonne of Jeroah, the sonne of Gilead, the sonne of Michael, the sonne of Jesisai, the sonne of Jahdo, the sonne of Buz. Ahi (the sonne of Abdiel, the sonne of Guni) was a captayne of the housholde of theyr fathers. And they dwelt in Gilead, in Basan, and in her townes, and in all the suburbes of Saron, and in theyr borders.

¶ All these were rekoned by kynredes in the dayes of Jotham kynge of Juda, and in the dayes of Jeroboam kyng of Israel. The sonnes of Ruben, and of Gad, and of halfe the tryde of Manasse, were kyghtynge men, and able to beare shylde and swearde, and to shote with bowe, exercysed in warre, euen foure and fourtye thousande, seuen hundred and threskore, that wente out to the warre. And they fought with the Hagarites, with Jetur, Nephis and Nodab. And they were helped of the Lorde against the, and the Hagarites were deliuered into their hande, and so were all that were with them. For they cryed to God in the battayll, and he harde them, because they put theyr trust in hym. And they toke of theyr catell and of theyr camels fyftye thousande, and two hundred and fyftye thousande shepe, and two thousande asses, and of the soules of men, an hondred thousande: and there fell many wounded, because ꝑ warre was of God. And they dwelt in theyr steades, vntyll the tyme that they were caryed awaye.

And the chyldren of ꝑ halfe tribe of Manasse dwelt in the lande, from Basan vnto Baal Hermon, and Semir, and vnto moũt Hermon: for they were growne to a greate multitude. And these were the heedes of the houssholdes of theyr fathers: Epher, and Jesi, Eliel and Azriel, Jeremia and Hodauia, and Jahddiel, stronge men and valeaunt, famouse men, and heedes of the houssholdes of theyr fathers. D

And they transgressed agaynste the God of theyr fathers, and went a whorynge after the goddes of the people of the land, whõ God destroyed before them: and God stered vp the spyrite of Phul kynge of Assiria, and the spyrite of Thiglath Pilneser kynge of Assiria, and caryed them awaye: euen the Rubenytes, the Gaddites, and ꝑ halfe tryde of Manasse, and brought them vnto Halah, Habor, Hara: and to the ryuer Gozan, vnto thys daye.

¶ The. vj. Chapter.

¶ The genealogye of the sonnes of Leui.

The sonnes of Leui: Gerson, Cahath and Merari. * The sonnes of Cahath: Amram, Izahar, Hebron and Uziel. The chyldren of Amrã: Aaron, Moses and Miriam. The sonnes also of Aaron: Nadab, Abihu, Eleazar & Ithamar. Eleazar begat Phinehes. Phinehes begat Abisua. Abisua begat Boki: Boki begat Uzi. Uzi begat zarahia. zarahia begat Meraioth. Meraioth begat Amaria, and Amaria begat Ahitob. Ahitob begat zadoc, and zadoc begat Ahimaaz. Ahimaaz begat Azaria, and Azaria begat Johanam. Johanam begat Azaria, which mynystred in the temple that Salomon buylte in Jerusalem. A * Gen.xlvi.d

* Azaria begat Amaria, Amaria begat Ahitob. Ahitob begat zadoc, and zadoc begat Sallum. Sallum begat * Helkia, and Helkia begat Azaria. Azaria begat Saraia, and * Saraia begat Jehozedech. And Jehozedech departed, whẽ the Lorde caryed awaye * ti.pa.xvi.i * iiii.re.xxv * iiii.re.xxv

B awaye Juda and Jerusalem by the hande of Nebuchadnezar.

a Ezra.vi.c. *The sonnes of Leui: Gerſom, Cahath and Merari. And these be the names of the sonnes of Gerſom: Libni and Simhi. And the sonnes of Cahath were: Amram, Izahar, Hebron and Uziel. The sonnes of Merari: Mahli & Musi, and these are the kynredde of Leui, concernynge theyr fathers.

The sonne of Gerſom was Lobni, whose sonne was Jahath, and hys sonne Zemma, and hys sonne Joah, and hys sonne Iddo, and his sonne Zerah, and his sonne Jeathrai. The sonnes of Cahath: Aminadab and hys sonne Korah, and hys sonne Assyr, and hys sonne Elcana, and hys sonne Ebiasaph, and hys sonne Assyr, & Thahath was his sonne, and Uriel his sonne, and Uzia his sonne, & Saul was hys sonne.

The sonnes of Elcana: Amasai, & Ahimoth & Elcana. The sonnes of Elcana, Zophai, whose sonne was Nahath, & hys sonne Eliab, and Jeroham hys sonne, and Elcana hys sonne, and Samuel the sonne of hym. And the sonnes of Samuel: the eldest Vasni, and Abia.

C The sonnes of Merari: Mahli, and hys sonne Libni, and hys sonne Simhi, and hys sonne Uza, and hys sonne Simha, and hys sonne Hagia, and hys sonne Asaia.

And these be they, whom Dauid set for to singe in the house of the Lorde, after that the Arcke had reste. And they ministred before the dwellynge place, and the Tabernacle of wytnesse wyth synginge, vntyll Salomon had buylt the houlse of the Lorde in Jerusalem. And then they wayted on theyr offices, accordynge to the order of them. These are they that wayted with theyr children, of the sonnes of Cahath: Heman a synger, which was the sonne of Joel, the sonne of Samuel, the sonne of * Elcana, the sonne of Jeroham, the sonne of Eliel: the sonne of Thoah, the sonne of Zuph, the sonne of Elcana, the sonne of Mahath, the sonne of Amasai, the sonne of Elcana, the sonne of Joel, the sonne of Asaria, the sonne of Zephania, the sonne of Thahath the sonne of Assyr, the sonne of Ebiasaph, the sonne of Korah, the sonne of Izahar, the sonne of Cahath, the sonne of Leui, the sonne of Israel.

a 1.Mar.i.a. And his brother Asaph stode on his rygde hande, and Asaph was the sonne of Barachia, the sonne of Simha, the sonne of Michael, the sonne of Baasaia, & sonne of Melchia, the sonne of Atham, the sonne of Zarah, the sonne of Adaia, the sonne of Ethan, the sonne of Zima, the sonne of Simhi, the sonne of Jahath, the sonne of Gerſom, the sonne of Leui.

And theyr brethren the sonnes of Merari stode on the lefte hande: euen Ethan the D sonne of Kysi, the sonne of Abdi, the sonne of Maluch, the sonne of Hasabia, the sonne of Amazia, the sonne of Helkia, the sonne of Amzi, the sonne of Bani, the sonne of Samer, the sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

Theyr brethrē also the Leuites were appointed vnto all maner of seruice of the tabernacle of the house of God. But Aaron & hys sonnes burnt incense vpon the aulter of burnt offerynge & on the aulter of incēse (and were apoynted) for all that was to do in the place moste holy, and to make an attonemēt for thē of Israel, accordynge to all þ Moses the seruaunt of God had commaunded.

These are the sonnes of Aaron: Eleazar, whose sonne was Phinehes, & his sone Abisua: & his sonne Boki, whose sone was Uzi, and hys sonne Zerahia: and the sonne of hym Meraioth, and hys sonne Amaria, and the sonne of hym, Ahitob: and Zadoc hys sonne, and Ahimaaz hys sonne.

And these are the dwellynge places of them (thorowe out theyr townes & coastes) euen of the sonnes of Aaron thorow out the kynredde of the Caathites, for so the lot fell for them. And they gaue vnto thē * Hebron Iosu. xxi.g. and.xxi.b. in the lande of Juda & the Suburbes therof rounde aboute it. But the felde of the cytie, & the villages pertaynynge therto they gaue to Caleb the sonne of Jephune. And to þ sonnes of Aaron they gaue the cyties of refuge: E euen Hebron and Libna, with theyr Suburbes: Jathyr & Esthemoa wyth their Suburbes: and Hilen wyth her Suburbes, and Debir wyth her Suburbes: Asan and her Suburbes, Bethsemes and her Suburbes. And out of the trybe of Ben Jamin, Geba and her Suburbes, Alemeth and her Suburbes, Anathoth and her Suburbes, all theyr cytyes thorowe out theyr kynreddes were.xiij.

And vnto the sonnes of Cahath the remnaūt of the kynne of the trybe, were cyties geuen out of the halfe trybe of Manasse by lotte: euē ten cyties. And the sonnes of Gerſom thorowe out theyr kynreddes, had out of the trybe of Issacar, out of the trybe of Asser, and out of the trybe of Nephthali: and out of the trybe of Manasse in Basan, thyrtene cytyes. And vnto the sonnes of Merari F were geuen by lot thorowe out theyr kynreddes out of the trybe of Ruben, and out of the trybe of Gad, and out of the trybe of Zabulon, twelue cyties.

And the chyldren of Israel gaue the Leuytes cytyes wyth theyr Suburbes, & that by Lott, out of the trybe of the chyldren of Juda, and out of the trybe of the chyldren of Symeō, and out of the trybe of the chyldren

of Ben Jamin these cyties which they called
by theyr names.

And they ꝑ were of the kynreds of the sonnes of Cahath, had cyties and theyr coastes
* Iosu.xxi.a out of the trybe of Ephraim. * And they
gaue vnto them cyties of refuge: Sichem in
mount Ephraim and her Suburbes, Gaser
and her Suburbes, Jocmeam and her Sub-
urbes, Bethhoron and her Suburbes, Ia-
lon and her Suburbes, Geth Rimmon and
her Suburbes. And out of the halfe trybe of
Manasse, Aner and her Suburbes, and Bi-
leam and her Suburbes for the kyndred of ꝑ
remnaunt of the sonnes of Cahath.

And vnto the sonnes of Gerson were gi-
uen out of the kyndred of the halfe trybe of
Manasse: Golon in Basan and her Subur-
bes, and Astharoth and her Suburbes. Out
of the trybe of Jssacar, Kedes & her Sub-
urbes, Dabrath and her Suburbes, Ramoth
also and her Suburbes, Anem and her Su-
burbes. And out of Asser, Masal & her Su-
burbes. Abdon and her Suburbes, Hukok
and her Suburbes, Rehob and her Subur-
bes. Out of the trybe of Nephthali, Kedes
in Galilea and her Suburbes, Hammon
and her Suburbes, Kiriathaim & her Su-
burbes.

And vnto the rest of the chyldren of Me-
rari were geuen out of the trybe of zabulon.
Rimmon and her Suburbes. Thabor and
her Suburbes. And on the other syde Jor-
dan by Jericho, euen on the east syde of Jor-
dan, were geuen them out of the trybe of Ruben:
Bezer in the wyldernesse wyth her Subur-
bes: Jahzah with her Suburbes: Kedemoth
wyth her Suburbes. Mephath wyth her
Suburbes. Out of the trybe of Gad, Ra-
moth in Gilead wyth her Suburbes, Ma-
hanaim wyth her Suburbes, Heschbon with
her Suburbes, and Jezer wyth her Sub-
urbes.

¶ The. vij. Chapter.

¶ The Genealogye of Jssacar. Ben Jamin, Nephthali, Manasse, Ephraim, and Aser.

THe sonnes of Jssacar: Thola,
Phua, Jasub, Simron, foure.
And the sonnes of Thola: Uzi,
Rephaia, Jeriel, Jamai, Jeb-
sam and Semuel, whych were
heedes in the houseboldes of theyr fathers of
* ij. re. xxiiij. a Thola, men of myghte theyr kynredes: *
whose nombre was in the dayes of Dauid,
two and twentye thousande and syxe hun-
dred. The sonnes of Uzi: Jzrahia. The son-
nes of Jzrahia: Michael, Obadia, Joel, and
Jesiah, fyue men, all captaynes. And wyth
them, in theyr generacyons after the housholde
of their fathers, were syxe and thyrtye thou-
sande soudyers and valeaunt men of warre:
For they had many wyues & sonnes. And
theyr brethren amonge all the kynredes
of Jssacar were valeaunt men of warre reko- B
ned in all: foure skore and seuen thousande.

The sonnes of Ben Jamin: Bela: Be-
cher and Jediel: thre. The sonnes of Bela:
Ezbon, Uzi, Uziel, Jerimoth and Iri, fyue
heedes of the housholde of theyr fathers, mē
of myghte, and were reckoned by ꝑ genealo-
gies. xxij. thousande and. xxxiiij.

The sonnes of Becher: zemira, Joas,
Eliezer, Elioenai, Omri, Jeremoth, Abia,
Anathoth and Alamath. All these are the
chyldren of Becher, and the nombre of them
after theyr genealogye and generacyōs, and C
captaynes of the houseboldes of their fathers
men of myght, twentye thousande and two
hundred. The sonnes of Jediel: Bilhan. The
sonnes of Bilhan: Jeus, Ben Jamin, Ehud
and Canaana, zethan, Tharsis and Ahia-
har. All these are the sonnes of Jediel, aun-
cient heedes and men of warre. xvij. thou-
sande and two hundred that went out har-
nessed to battell. And Suppim and Hupim
were the chyldren of Jr. And ꝑ Hushites were
the chyldren of Aher.

The sonnes of Nephthali: Jahziel, Guni, * Gen.xxx.
Jezer and Salum, the chyldren of * Bil-
ha. The sonnes of Manasse: Azriel whom
(hys wyfe) bare vnto hym: But Aramiah
hys cōcubine bare Machir the father of Gi-
lead. And Machir toke wyues for Hupim &
Supim (hys sonnes.) And the name of hys D
syster was Maaca. And the name of another
sonne was zelophahad * And zelophahad * Nu.xxvii
had daughters. And Maaca the wyfe of and.xxxvi.
Machir bare a sonne, and called hys name
Phares, and the name of his brother was ze-
res, and his sonnes were Ulam and Reken.
The sonnes of Ulam: Bedan: These are the
sonnes of Gilead the sonne of Machir the
sonne of Manasse. And hys syster Molecath
bare Iesthud, Abieser and Mahelah. And the
sonnes of Semida were: Ahiam, Sechem,
Likchi and Aniham.

The sonnes of Ephraim: Suthalah, whō-
se sonne was Bered, and Thahath hys son-
ne, and hys sonne Eladah, and Thahath his
sonne: and Sabad his sonne, and Suthelah
his sonne, and Eser and Elead. And the men
of Gath that were borne in that lande, slue
them, because they were come downe to take
awaye theyr catell. And Ephraim theyr fa-
ther mourned many a daye, and hys brethrē
came to conforte hym.

And whā he went into hys wyfe, she cō- E
ceaued and bare hym a sonne, and he called ꝑ
name of it Beria, because it wēt euell wyth
hys housholde. And his daughter was See-
ra, whych buylt Bethoron the nether & also
the vpper, and Uzan Seera. And Raphah
was hys sonne: whose sonne was Reseph,
and Thelah, whose sonne was Thahā, and
hys sonne Ladan, and hys sonne Ammihud,
and

and his sonne Elisama, and hys sonne Nun and his sonne Jehosua.

Their possessions & habitaciō was in Bethel, and the townes that longed therto, and vnto the East of Naeran, & on the west syde of Gazer with the townes therof, Sechem and the townes therof, Adaia & the townes therof, and a longe by the bozders of the childzē of Manasse, Bethsean and her townes, F Thaanach and her townes, Magiddo & her townes, and Doz and her townes. In those dwelt the chyldzen of Joseph the sōne of Israel.

The sonnes of Aser: Jimna, Jesua, Isnai, & Beria, & Serah their syster. The sonnes of Beria: Jeber and Melchiel, which is the father of Birsaith. And Hepher begat Japhlet, Somer, Hotham, & Sua was their syster. The sonnes of Japhlet: Pasah, Bimhal and Asuah. These are the childzen of Japhlet. The sonnes of Semer: Ahi, Rohga, Jehubba and Aram. And the sonnes of hys brother Helem: zophah, Jimna, Seles and G Amal. The sōnes zophah. Suah, Harnepher Sual, Beri, and Jimrah, Bezer, Hod, Sāma, Silsa, Jethran and Beera. The sonnes of Jether, Jephune, Pispa, & Ara. The sonnes of Ola: Areh, Haniel & Rezia. All these were the chyldzē of Asser, and heedes of their fathers houses, noble men, and myghtye head captaynes. The nombze thozowe out ꝑ genealogy of them ꝑ were apte to the warre and battell was. xxvj. thousande men.

¶ The. viij. Chapter.

¶ Of the sonnes of Beniamin.

A BEniamin begat Bela hys eldest sonne, Asbel the seconde, & Aharah the thirde, Nohah the fourth and Raphah the fyfte. And the sonnes of Bela were: Adar, Gera, Abihud, Abisna, Naaman, and Aboha, Gera, Sephuphan and Huran. And these are the sonnes of Ehud and these are auncient heedes amonge the inhabiters of Geba: and they caryed them to Manahath: Naaman, Ahia & Gera, which Gera caryed thē awaye and begat Uza & Ahihud. And he begat Saharaim in the felde of Moab, after he had sent them awaye. Husim also & Baarah were his wyues. And he begat of hodes his wife, Jobab and zibia, Mesa, and Malcham, Jeuz, and Sachia & Mirma. These were his sonnes and auncient fathers.

B And of husim he begat. Abitob and Elpaal. The sōnes of Elpaal were: Eber, Misaham, and Samed, which built Ono, Lod, and the townes therof. Beria & Sema were auncient fathers amonge the inhabiters of Aialon, and they dzaue awaye ꝑ enhabiters of Geth. And Aio, Sasac, & Jerimoth, Sebadia, Jared, and Ader, Michael, and Jispa, and Joha, ꝑ sonnes of Beria, zebadia, Mesullam, Hezeki, and Heber, Ismerai also and Jesliah, & Jobab the sonnes of Elpaal. Jakim, and zicri, & Sabdi, Elienai, zilthai, and Eliel, Adaia, & Beraia, & zimreth the sonnes of Simhi, Jispan, Eber, and Eliel, Abdon and zicri, and Hanan, Hanania, Elam & Anthothia, Jephdeia and Phenuel ꝑ sonnes of Sasac. And Samserai, Seharia and Athaliah, Jaresia, Elia and zichri the sonnes of Jeroham. These were auncient fathers and captaynes in their kynredes, and these dwelt in Jerusalem. And at Gibeon dwelt Abi Gibeon whose wyfe was called Maacah. And his eldest sonne was Abdon, then zur, Cis, Baal, and Nadab. Gedor, Ahio and zacher. And Mikloth begat Simea. And these also dwelt with their brethren in Jerusalem ouer C agaynst them. Ner begat Cis, and * Cis begat Saul, & Saul begat Jehonathā, Malchisua, Abinadab and Esbaal. And ꝑ sonne of Jehonathā was Meribbaal, and Meribbaal begat Micah. And the sonnes of Micah were Pithon, Melech, Tharea & Ahaz. And Ahaz begat Jehoiada. And Jehoiada begat Alemeth, Asmaueth and zimri. zimri begat Moza. Moza begat Binea, whose sōne was Rapha, and hys sonne was Esa, and hys sonne Azel. And Azel had syx sōnes, whose names are these: Esricam, Bochru, Ismael, Searia, Obadia, & Hanan. All these were the sonnes of Azel. And the sonnes of Esek his brother, were: Ulam his eldest, Jehus ꝑ D seconde & Eliphelet the thirde. And the sonnes of Ulam were myghtie men & stroge archers, & bowemen, and had many sonnes & sounes sonnes, an hundzed & fyftie. All these are of the sonnes of Beniamin.

* 1. Reg. 14. a.

¶ The. ix. Chapter.

¶ Of the preastes, Leuites, and of theyr offices.

AND so all Israel numbzed by kynredes: beholde, they are wzytten A in the boke of the kynges of Israel and of Juda, and were caryed awaye to Babylon foz their transgressyon: Eue the olde enhabiters, that dwelt in their awne possessions & cyties, the Israelites, the preastes, Leuites & Nethenei. And in Jerusalem dwelt of the childzē of Juda, of ꝑ chyldzen of Beniamin, & of ꝑ childzē of Ephzaim & Manasse. Uthai the sonne of Amihud, the sonne of Omri the sonne of Imri, the sonne of Beni, * of the chyldzen of Pharez, ꝑ sonne of Juda. And of Siloni, Asaia the eldest and hys sonnes. And of ꝑ sonnes of zerah, Jehuel & their brethren. vj. hundzed & nynetye.

* 1. Chron. 27. a.

And of the sonnes of Beniamin: Salu ꝑ B sonne of Mesullam ꝑ sonne of Hodauia, the sonne of Henug: & Jibneia the sonne of Jeroham. And Ela the sonne of Uzi the sonne of Michri. And Mesullam the sonne of Sephatia ꝑ sonne of Reuel, ꝑ sonne of Jibnia.

And their brethren accordinge to their kynredes, nyne hundred fyftie and fyue. All these were principall men, and auncient in ꝑ houſholdes of their fathers.

And of the preaſtes: Jedaia, Jehoiarib ꝛ Jachin: Azaria the ſonne of Ielkia the ſonne of Meſullam, the ſonne of Sadoc, the ſonne of Maraioth, the ſonne of Ahitob the chefeſt in the houſe of God. And Adaiah the ſonne of Jeroham the ſonne of Phaſhur, the ſonne of Melchia. And Maaſi the ſonne of Adiel, the ſonne of Jehezrah, the ſonne of Meſullam, the ſonne of Meſillomith, the ſonne of Immer. And their brethren which were heedes of the auncient houſholdes of their fathers, a thouſande ſeuen hundred ꝛ three ſcore actiue mē, for the worcke of the ſeruice of the houſe of God.

And of the Leuytes: Semeia the ſonne
C of Haſub, the ſonne of Aſricam, the ſonne of Hafabaia of ꝑ ſonnes of Merari. And Bacbakar ꝛ heres and Galal. And Mathania the ſonne of Micah, the ſonne of zicri, ꝑ ſonne of Aſaph. And Obadia the ſonne of Semeia the ſonne of Galal, ꝑ ſonne of Iduthun. And Berechia the ſonne of Aza the ſonne of Elcana that dwelt in the villages of the Netophathites.

*ij. Eſd. xi.c * The porters were Sallum. Acub, Talmon ꝛ Ahiman and their brother, Sallum was the chefe. For they watched hytherto, euen vnto the kynges gate eaſtwarde, thorowe out the tentes of the chyldren of Leuy. And Sallum the ſonne of Core the ſonne of Abiaſaph the ſonne of Core, and his brethren the Corahites (of the houſe of their father) had their buſynes and office to kepe ꝑ poſtes of the tabernacle: and their fathers
D the hoſte of the Lorde, kepte the enterynge. And Phinees the ſonne of Eleazar was their foregyde, and ꝑ Lorde was with him. And zacharia the ſonne of Meſelemia kepte the watche before the dore of the tabernacle of witnes. All theſe were chofen mē, to kepe ꝑ threſholdes, euen two hundred ꝛ twelue, and thoſe we out all ꝑ genealogy were they nūbred in their villages. And them dyd Dauid ꝛ Samuel the ſear inſtitute, becauſe of their fidelite. So they ꝛ their childre had the ouerſyght of the gates of the houſe of the Lorde, euen of the tabernacle, to kepe them.

*Num. iij.d. * In foure quarters dyd they kepe the
E watche: towarde ꝑ eaſt, weſt, north, ꝛ ſouth. And their brethren remayned in the countre and came after ſeuen dayes fro tyme to tyme with them. For the Leuites (which had the ouerſyght of the veſtryes ꝛ treaſures of the houſe of God) were vnder ꝑ cuſtody of foure notable porters: ꝛ they laye roūde aboute ꝑ houſe of God: becauſe ꝑ keppynge therof pertayned to the, and they had ꝑ keyes to open euery morynge. And certen of them had the rule of ꝑ miniſtringe veſſels, ꝛ brought the in and out by tale. Some of them were appoynted to ouerſe the veſſelles, and all ꝑ ornamentes of the Sanctuary, and the floure, wine, oyle, frankincenſe and ſwete odoures. F And certayne of the ſonnes of ꝑ preſtes made oyntmentes of the ſwete odoures.

And Mathathia one of the Leuites which was, the eldeſt ſonne of Sallum: the Corathite, had the ouerſyght of the thynges that were made in the fryenge pāne. And other of their brethren the ſonnes of Cahath had the ouerſyght of ꝑ ſhewbred which they prepared euery Sabboth. Theſe are ꝑ ſyngers: euē auncient fathers of the Leuites, which dwelt in ſeparate chābres: ꝛ were free, for they had to do in ꝑ tēple bothe daye and nyght. Theſe were auncient fathers of the Leuites in their generacions, ꝛ dwelt at Jeruſalem.

And in Gibeon dwelt Abi Gibeon ꝛ Jehiel, whoſe wife was called Maacha, his eldeſt ſonne was Abdon, then zur, Cis, Baal Ner and Nadab: Gedor, Ahio, zacharia and
G Mikloth. And Mikloth begat Simeā. And they alſo dwelt wt their brethren at Jeruſalem, euē harde by them. And Ner begat Cis, ꝛ *Cis begat Saul. And Saul begat Jehonathan, Malchiſua, Abinadab and Eſbaal. *i. Par. viij. i. Par. ix.c And the ſonne of Jehonathan, was Meribbaal. And Meribbaal begat Micah. and the ſonnes of Micah were, Pithon, Melech and Thahrea. And Ahaz begat Jahra. Jahra begat Alameth, Aſmaneth, zimri. zimri begat Moza. Moza begat Binea whoſe ſōne was Rephaia, ꝛ his ſonne was Elaſa, ꝛ his ſonne Aſel. And Aſel had ſyxe ſonnes, whoſe names are theſe: Azricam, Bochru, Iſmael, Searia, Obadia and Hanan. Theſe are the ſonnes of Aſel.

¶ The .x. Chapter.

¶ The battell of Saul againſt the Philiſtines: in which he dyeth, and hys ſonnes alſo.

And the Philiſtines fought aga- A
*i. Reg. xxxi. and. i. ynſt Iſrael. *And the mē of Iſ-
rael fled before the Philiſtines, ꝛ were ouerthrowen ꝛ woūded in Mounte Gilboa. And ꝑ Philiſtines folowed, ꝛ were fearce after Saul ꝛ his ſonnes. ꝛ the Philiſtines ſmote Jehonathan ꝛ Abinadab ꝛ Malchiſua the ſonnes of Saul: And the battell went ſore againſt

Saul,

Saul, & the archers founde hym, and he was wounded of shoters. Then sayde Saul to his
1.sam.xv.g. xxxi.b. wepō bearer * drawe thy swerde, and thrust me thorow therwith, that these vncircūcised
B come not and do me shame. But hys wepon bearer wolde not, for he feared exceadyngly. So Saul caught a swerde, and fell vpon it. And when his harnesbearer sawe that Saul was deed, he fell on a swerde also and dyed.

And thus Saul and his thre sonnes, and all they of hys house dyed together. And whē all the men of Israel that were in the valeye, sawe how they fled, and that Saul and his sonnes were deed, they forsoke theyr cyties and fled awaye, and the Philistines came, and dwelt in them.

C * And it fortuned that on the morowe
1.sam.xxxi.c. when the Philistines came to stripe the deed bodies) they foūde Saul & hys sonnes ouerthrowen in mount Gilboe. And when they had stript hym, they toke hys heed, and hys harnesse, and sent them into the lande of the Philistines rounde aboute to shewe thē vnto theyr Idols, and to the people. And they put his harnesse in the house of theyr God, & set vp hys heade in the temple of Dagon.

D And when all they of Jabes in Gilead
1.Mac.xi.a. 2.Mac.xii.c. heard all that the Philistines had done to Saul: they arose (all the strongest of them) and fet awaye the body of Saul, and the bodyes of his sonnes, and brought them to Jabes, and buryed the bones of them vnder an oke in Jabes and fasted seuen dayes.

So Saul dyed for hys trespace that he trespaced agaynst the Lorde, in ỹ he kept not the worde of the Lorde, and in that he sought and asked councell of a womā that wrought with a spyrite, and asked not of ỹ Lorde. And therfore he slue hym, and turned the kyngdome vnto Dauid the sonne of Jsai.

¶ The xi. Chapter.

¶ After the death of Saul is Dauid annoynted in Hebron. The Jebusites rysell agaynst Dauid, frō which he taketh the Towre of Syon. Hys men are noblyed.

A Then all Israel gathered them selues
1.sam.v.a. to Dauid vnto Hebron * sayenge: Behold, we be thy bones and thy flesshe. And moreouer in tyme past, euen when Saul was kynge, thou leddest Israel out & in. And the Lorde thy God sayde vnto the: thou shalt fede my people Israel, and thou shalt be captayne ouer my people Israel.

Therfore came all the elders of Israel to the kynge, to Hebron, and Dauid made a couenaunt with them in Hebron, before the Lorde. And they annoynted Dauid kynge ouer
1.sam.xvi.a. Israel, * accordyng to the worde of the Lorde ☞ by the hande of Samuel.

And Dauid and all Israel went to Jerusalem, which is Jebus: where as were ỹ Jebusytes, the enhabiters of the lande. And the enhabiters of Jebus sayde to Dauid: thou cōmest not here. Neuertheles, Dauid wanne the castell of Syon, which is called the cytie
B of Dauid. And Dauid * sayde, whosoeuer
ii.Reg.v.b smyteth the Jebusytes fyrst, shalbe the principall captayne and a Lorde. So, Joab the sonne of Zaruia went fyrst vp, and was made the chefe captayne. And Dauid dwelt in the castell Syon, and therfore they called it the cytie of Dauid. And he buylt ỹ cytie on euery syde, euen from Hillo rounde about, and Joab repared ỹ rest of the cytie. And Dauid prospered, and wared greate, and the Lorde of hoostes was with hym.

C * These are the principall men of power
ii.Regū. xxiii.a. whom Dauid had, and that clane to hym in hys kyngdome with all Jsrael, to make hym kynge, accordynge to the worde of the Lorde vnto Jsrael. And this is the nombre of the myghtye men whom Dauid had: Josobeam the sonne of Hachmoni the chefe amōge thirtye: he lyfte vp hys spere agaynst three hundred, and wounded them at one tyme.

After him was Eleazar his vncles sōne an Ahohite, which was one of the three myghtyest. He was with Dauid at Pasdammim, & there the Philistines were gathered together to battell. And there was there a parsell of grounde full of barleye, and the people fled
☞ before the Philistines. And ☞ they, the three afore sayde, stept forth into the middes of the felde, and saued it from burnynge and slue the Philistines. And the Lorde gaue a great victorye.

And the three of the thyrtye chefe captay- D
nes went to a rocke to Dauid, into the caue Adullam. And the hoste of the Philistines abode in the valey of Rephaim. And whan Dauid was in the holde, ỹ Philistines watch was at Bethlehem ỹ same time. And Dauid
ii.Regum. xxiii.c. longed, & sayde: * Oh that one wolde geue me drynke of the water of the well that is at the gate at Bethlehē. And the three brake thorowe the host of the Philistines, and drewe water out of the well, that was by the gate at Bethlehē & toke it, and brought it to Dauid. Neuertheles, Dauid wolde not drynke of it, but rather offered it to the Lorde, and sayde: my God forbyd it me, that I shulde do thys thynge. Shall I drynke the bloude of these men, that haue put theyr lyues in Jeopardye? (for with the Jeopardye of theyr lyues they brought it) therfore he wolde not drynke it. And this did these three myghtyest.

And Abisai the brother of Joab: he also E
was captayne amonge three: for he lyfte vp hys spere agaynst three hundred, & wounded them, and had a name amonge the three: Yee amonge three, he was more honorable then ỹ two, for he was their captayne. Howbeit, he attayned not vnto the (first) three.

Banaia the sonne of Jehoiada (the son- Ao
ne of a very stronge man) dyd greater actes

then

then Cabzeel: for he slue two strong lyons of Moab, and went downe, and slue a Lyon in a pyt in time of snowe. And he slue an Egiptian, whose stature was euen fyue cubytes longe, & in the Egyptians hãde was a speare lyke a weauers beame. And the other went downe to hym with a wasker, and plucked ỹ speare out of the Egyptians hande, and slue him wt his awne speare. Soche thynges dyd Banaia the sõne of Jehoiada, & had ỹ name amõge the thre myghtyest, & was honorable amõg thirtie: but attayned not vnto ỹ (first) thre. And Dauid made him of hys councell.

The other mẽ of armes were these: Asahel ỹ brother of Joab, Elhanan hys vncles sonne of Bethlehem. Shammoth the Harodite, Helez the Pelonite: Ira the sonne of Ickes ỹ Thekoite, Abieser the Anatothite: Sibacai the Husathite, Ilai the Ahohite: Maharai ỹ Nethophathite, Heled the sonne of Baana ỹ Nethophatite. Ithai the sonne of Ribai of Gibea that pertayneth to the childzen of Bẽiamin: Benaia the Phirathonite: Hurai of the ryuers of Gaas, Abiel the Arbathite:
G Azmaneth the Baharumite, Eliaba the Saalbonite. The sonnes of Hassem the Gezonite, Jonathan the sonne of Sage, an Hararite. Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Ur. Hepher the Mecherathite, Ahia the Pelonite: Hezro ỹ Carmelite, Naari ỹ sonne of Ezbai: Joel ỹ brother of Nathan: Mibhar the sonne of Hari: zelegã the Ammonite, Naharai a Berothite the bearer of the harnesse of Joab the sonne of zeruia: Ira the Ithrite, & Gared a Iethrite. Uria the Hethite, and zabad the sonne of Ahlai. Adina the sonne of Siza a Rubenite, a captayne of the Rubenites, and thyrtie wt him. Hanan the sonne of Maacah, and Josaphat a Mithamite: Uzia an Astherathite: Sama and Jehiel the sonnes of Hothan an Aroerite: Jediel the sonne of zimri, and Joha hys brother an Hathizite. Eliel a Mahanyte, Jeribai & Josaia the sonnes of Elnaam, and Ithma a Moabite. Eliel and Obed, and Jasiel a Mesobaite.

¶ The. xii. Chapter.

¶ What they were that went with Dauid when he fledde from Saul.

A These are they that came to Dauid to ziklag, whyle he yet kept hym selfe close, because of Saul ỹ sonne of Cis: and they were very stronge helpers in battell. They were weapened with bowes, & coulde hurle stones with the ryght hãde and with the lyft and shote arowes oute of a bowe, & were of Sauls brethren, euẽ of Beniamin. The chefest were Ahiezer, and Joas ỹ sonnes of Simaa a Gibeonite, and Jeziel and Pelet the sonnes of Asmaneth. Beracah and Jehu of Anathoth. And Ismaia a gilbeonite a mighty man amonge thyrtie, and more then the thyrtie. Jeremiah, Jehaziel, Johanan, & Josabad of Gedor. Eleusai, Jerimoth Bealia Semaria, and Seaphatia, the Haraphites. Elcana, Jesia, Azarael, Joezer, Jasebeam Hakorim. Joela and zebadiah the sonnes of Jeroam of Gedur:

And of the Gadites there separated them selues, some vnto Dauid into the holde of ỹ wyldernesse, men of myghte, and men apte for warre, & ỹ coulde hãdle shylde and speare, whose faces were lyke the faces of Lions, and they were as swyfte as the Roes in the mountaynes: Ezer the fyrst, Obdia the secõde, & Eliab the thyrde, Masmana the fourth, Jeremia the fyfte. Atthai the syxte, Eliel the seuenth, Johanan the eyght, Elsabath the nynth, Jeremia the tenth, and Machbaonai the eleuenth. These were of ỹ sonnes of Gad, and were captaynes ouer the men of warre, the small pursued an hundred, and the great a thousande. These are they that went ouer Jordan in the fyrst moneth when he had fylled ouer all hys bankes. And they put to flyght all them of the valeye both towarde the East and Weste. 15

And there came of the chyldzen of Beniamin and Juda to the holde vnto Dauid. And Dauid wẽt out to mete them and answered, and sayde vnto thẽ, If ye be come peasably vnto me, to helpe me, myne hert shalbe knytt vnto you. But and yf you come to betraye me to myne aduersaryes (seynge ther is no wyckednes in myne handes) the God of oure fathers loke theron and rebuke it. And the spiryte came vpon Amasai which was the cheke amonge thyrtye, and he sayde, thyne are we Dauid, and on thy syde thou sonne of Jesai: * Peace, peace be vnto the, and peace be to thyne helpers, for thy God is thyne helpe. Then Dauid receaued them, and made them heedes of companyes of the men of warre. * Hebr.

And there fell some of Manasse to Dauid when he came with the Philistines agaynst Saul to battell, * but they helped them not for ỹ Lordes of the Philistines toke advysement and sent hym a waye agayne sayinge he wyll fall to hys Master Saul to the ieopardie of oure heedes. As he went to ziklag, there fell to hym of Manasseh: Adna Jozabad, Jediel, Michael, Jozabad, Elihu and zilthai, heedes of the thousandes that were of Manasse. And they holpe Dauid agaynst the rouers. For they were all myghtie mẽ of warre, and captaynes in the hoost. For at that tyme there came one or other to Dauid daye by daye to helpe hym: vntyll it was a greate hoost, lyke the hoost of God. * Hebr. it was not.

And this is the nõbre of the chefe captaynes that were prepared to battell, and came to Dauid to Hebron, to turne the kyngdome of Saul

of Saul to hym, accordynge to the worde of the Lorde.

E The chyldren of Juda that bare shylde & speare, were syxe thousande and eyght hundred ready prepared to ỹ warre. Of the chyldren of Simeon, men of myght to warre, seuen thousande and one hundred. Of the chyldren of Leui, foure thousande and syxe hundred. And Jehoiada was the chefe of them of Aaron, and with him three thousande and seuen hũdred. And Zadock a younge man strög and valeaunt & of his fathers housholde. xxii captaynes. And of the children of Beniamin the brethren of Saul, three thousande. And a greate parte of them dyd (vnto that tyme) folowe the house of Saul:

And of the children of Ephraim. xx. thousande & eyght hundred mighty men of warre and famous men in the housholde of their fathers. And of the halfe tribe of Manasseh F xviii. thousande, which were appoynted by name to come and make Dauid kynge. And of the chyldren of Jsacar, which were men ỹ had vnderstandynge in the ryght tyme, to knowe (howe to cõmaunde) what Jsrael ought to do. The heedes of them were two hũdred and all their brethrẽ were at their wyll. And of Zabulõ that went out to the battayll and procedeth forth to the warre, wt all maner of instrumentes of warre, fyftye thousand that were prepared to the warre, without anye dublenesse of hart. And of Nephthali a thousande captaynes, and with them (with shyld & speare) xxxvii. thousande. And of Dan prepared to battel. xxviii. thousande & syxe hundred. And of Asser that went out to the warre & kepte the forefront of the batell, fourtye thousand. And of ỹ other syde of Jordan, of ỹ G Rubenites, and Gaddites & of the halfe tribe of Manasse, with all maner of instrumentes of warre, an hundred & twentye thousande.

All these were men of warre, keppynge the forefront of the batell with perfect hart, and came to Hebron to make Dauid kynge ouer all Jsrael. And all the rest of Jsrael was of one accorde, to make Dauid king. And there they were with Dauid three dayes, eatynge and drinckyng: for theyr brethren had prepared for them. Moreouer they that were nye them, vntyll Jsacar, Zabulõ and Nephtali, brought breade on Asses, Camels, Mules, & oxen, and meate: floure, fygges, rosyngs, wyne and oyle, oxen, and shepe aboundãtlie. For there was ioye in Jsrael.

¶ The. xiii. Chapter.

¶ The Arcke is brought agayne from kariath Jarim to Jerusalem. Uza (otherwyse called Oza) dyeth.

A Nd Dauid counceled with the capitaynes of thousandes and hundredes, & with all ỹ Lordes, and sayd vnto all the congregacyon of Jsrael: If it seme you good, and to be of the Lorde oure God, we wyll take and sende vnto oure brethren that are left in all the lãde of Jsrael, & with them also, to the preastes and Leuites which are in their cyties & suburbes, togather thẽ together vnto vs. And we wyll bryng agayne ỹ Arcke of the Lorde to vs: for we regarded it not in the dayes of Saul. And all the cõgregaciõ was cõtent that he shulde do so, for the thyng semed good in ỹ eyes of all the people.

So Dauid gathered all Jsrael together B from Sihor in Egypte, vnto ỹ entrynge of Hemath, to bringe the arcke of the Lorde from kyriath Jearim. And Dauid went vp & all Jsrael to an hye place towarde kyriath Jearim, that was in Juda, to fet thence the arcke of the Lord God, that dwelleth betwẽ the Cherubes: where hys name is called on. And they caryed the Arcke of God in a newe carte out of ỹ house of Abinadab. And Uza C & hys brother guyded ỹ carte. And Dauid & all Jsrael played before the arcke of God wt all theyr myght, with syngyng, and harpes, psalteries, & tymbrelles and trompettes. And when they came vnto the threshynge flowre of Chidon, Uza put forth his hande to holde the arcke, for the oxen (beynge a lytle wylde) stõbled. And the Lorde was wroth with Uza, and smote hym, because he put hys hande to the arcke. And there he dyed before God. And Dauid was out of quyete, because the Lorde had rent a rent in Uza, & he called the name D of that place: ỹ rẽtyng of Uza vnto this daye And Dauid was afrayde of God that daye saying: howe shall I bringe the arcke of God home to me? And so Dauid brought not the arcke home to hym to ỹ cytie of Dauid: But caried it into the house of Obed Edom a Gethite. And the arcke of God remayned with Obed Edom, euen in hys house, three monethes. And he blessed the house of Obed Edom and all that he had.

¶ The. xiiii. Chapter.

¶ Hyram sendeth worde and workemen to Dauid which hath two victories of the Philistines.

So Hyram the kynge of Tyre sent A messengers to Dauid & tymbre of Cedar trees, with masons and carpenters, to buylde hym an house. And Dauid perceaued, that the Lorde had confirmed hym kynge vpon Jsrael, and that hys kyngdome was lyfte vp on hye, because of hys people Jsrael. And Dauid toke yet mo wyues at Jerusalẽ, and begat mo sonnes and daughters. These are the names of hys chyldren, which were borne vnto him at Jerusalem: Samua, Sobab, Nathan and Salomon: Jibhar, Elisua and Elipalet, Noga, Nepheg and Japhia. Elisama, Berliada and Eliphalet.

And when the Philistines heard ỹ Dauid was anoynted kynge vpon all Jsrael, all the Philistines

Philistines went vpto seke Dauid. And Dauid heard of it, and wēt oute agaynst them. And the Philistines came in, & praunsed thorowe the valey of Rephaim. And Dauid asked cōcell at God saying: shall I go against the Philistines, and wylt thou delyuer them into myne hande? And the Lorde sayde vnto hym: go vp, for I wyll delyuer thē into thine hāde. And so they came vp to Baal Perazim & Dauid smote them there. And Dauid sayd: God hath deuided myne enemies with myne hande, as a man wolde deuyde water. And therfore they called the name of that place בעל פרצים Baal Perazim. And whā they had lefte theyr gods there, Dauid gaue a commaundment, and they were burnt with fyre.

D And the Philistines came together agayne & russhed into ỹ valley. And Dauid asked agayne at God. And God sayde to hym: go not vp after thē, but turne a waye from thē, that thou mayest come vpon them ouer agaynst the peretrees. And when thou hearest a sound go in the toppes of the peretrees, thē go out to battell: for God is gone forth before the, to smyte the hoste of the Philistines. Dauid therfore dyd as God cōmaunded him: & they smote the hoste of the Philistines, frō Gibeon to Gazer. And ỹ fame of Dauid wēt out into all landes, and the Lorde made all nacyons feare hym.

¶ The. xv. Chapter.

¶ The Leuites bynge the Arcke agayne. Dauid dauncyng before it, is despysed of his wyfe Michol.

I AND Dauid made hym houses in ỹ cytie of Dauid, and prepared a place for the arcke of God, pytched for it a tent. Then Dauid sayde, the arcke of God ought not to be caryed but of the Leuites. For them hath the Lord chosen to beare the arcke of the Lorde, and to minister vnto hym for euer. And Dauid gathered all Israell together to Jerusalem, to fetche the arcke of the Lorde vnto hys place which he had ordeyned for it. And Dauid brought togeather the chyldren of Aaron and the Leuites. Of the sonnes of Cahath was Uriel the chefe, and of hys brethren there were an hundred and. xx. Of the chyldren of Merari: Asaia the chefe, and of hys brethren two hundred and. xx. Of the sonnes of Gerson: Joel the chefe, and of hys brethren an hundred and thyrtye. Of the chyldren of Elizapan: Semaia the chefe, and of hys brethren two hundred. Of the sonnes of Hebron: Eliel the chefe, and of hys brethren. lxxx. Of the sonnes of Uziel: Aminadab the chefe, and of hys brethren an hundred and twelue.

B And Dauid called Zadock and Abiathar the preastes, and the Leuites, Uziel, Asaia Joel, Semaia, Eliel and Aminadab: & sayde vnto them: ye that are the principall fathers of the Leuites, se that ye be holy with youre brethren, that ye maye bringe in the Arcke of the Lorde God of Israel, vnto the place that I haue prepared for it. For ỹ because ye D were not there at the fyrst, ỹ Lord oure God made a rent amonge vs, for that we sought hym not as the lawe vpon ought to be. So the preastes and the Leuites sanctifyed them selues, to fett the Arcke of the Lord God of Israel. And the children of the Leuites bare the Arcke of God, vpon theyr shulders with staues theron, as Moses commaunded accordynge to the worde of the Lorde.

And Dauid spake to the chefe heedes of ỹ Leuites, that they shulde appoynte certayne of theyr brethren to synge with instrumentes of Musicke, psalteries, harpes and symbales that they might make a sounde, and to synge on hye with Joyfulnesse: And ỹ Leuites appoynted Heman the sonne of Joel: and (of his C brethren) Asaph the sonne of Berechia. And of the sonnes of Merari and of theyr brethrē Ethan the sonne of Cusaiahu. And with thē theyr brethren of the secōde degree: zacharia, Ben, Jaaziel, Semiramoth, Jehiel, Unni, Eliab, Benaiahu, Maasiah, Mathathiahu, Eliphalehu, Mikneiahu, Obed Edō, & Jaiel, porters. So Hemā, Asaph & Ethan the syngers made a sounde with symbales of brasse And zacharia, Aziel, Semiramoth, Jehiel, Unni, Eliab, Maasaiahu and Banaiahu played with psalteries on עלמות an Alamoth. D Mathaniahu, Eliphalehu, Mikneiahu, Obed Edom, Jeiel, and Azaziah played vpon harpes an eyght aboue, with courage. And Chenaniahu the chefe of the Leuites, was maister of the songe, for he taught other to synge, because he was a man of vnderstandynge.

Berechia and Elcana kepte the doore of the D Arcke. And Secaniahu, Jehosaphat, Nethanael, Amasai, zachariahu, Banaiahu & Eliezer the preastes dyd blowe with trompettes before the Arcke of God. And Obed Edom and Jehia were kepers of ỹ doore of the arcke.

* And Dauid and the elders of Israel *ii. mys. and the capitaynes ouer thousandes, went to fet the Arcke of the appoyntment of the Lorde out of the house of Obed Edom with gladnes. And when God helped the leuites, that bare the Arcke of the appoyntement of the Lorde, they offered seuen oxen, and seuen rammes. And Dauid had on hym a lynnen garmēt, lyke as had also all the Leuites that bare the Arcke, and so had the syngers, and Chenania ỹ ruler of the songe, with the syngers. And Dauid had vpon hym an Ephod of lynen. And all they of Israel brought the Arcke of the Lordes couenaunt with showtynge, and blowyng of the shawme and trōpetters: makynge a noyse with symbales, psalteryes, and harpes.

And as the Arcke of the appoyntment of the Lorde came into the cytie of Dauid, Michol

chol the daughter of Saul, lokynge out at a wyndowe, sawe kyng Dauid daunsyng and playinge, and she despysed hym in her herte.

¶ The.xvi.Chapter:

¶ Dauid ordeyneth Asaph and hys brethren, to ministre before the Lorde. He hym selfe prayseth the Lorde God of Israel.

SO they brought in ꝑ arcke of God and set it in the myddes of the tent that Dauid pytched for it. And they offered burnt sacrifyces and peace offerynges before God. And when Dauid had made an ende of offerynge the burnt offerynges and peaceofferynges, he blessed the people in the name of the Lorde. And he dealt to all Israel (both man & woman) a cracknell of breade, and a good pece of flesshe, and a flacket of wyne.

And he appoynted certen of the Leuites to ministre before the Lorde, & to repete, & to thanke and prayse the Lorde God of Israel. And Asaph was the chefe, & next to hym zacharia, Iehiel, Semiramoth, Iehiel, Mathathia, Eliab, Benaia, * Obed Edom, & Ieiel with psalteries & harpes. But Asaph made a sounde with symbales. Banaiahu & Jahaziel preastes blewe ẅ tröpettes continually before the Arcke of the couenaunt of God.

And that same tyme Dauid did appoynte chefelye to thanke the Lorde, by Asaph & his brethren. * O geue thākes vnto the Lorde, call vpon hys name, make hys actes knowē amonge the people.

Synge vnto him & playe vnto him: talke of all hys wonderfull dedes. Reioyce in hys holy name: let the hertes of thē that seke the Lorde, be glad. Seke the Lorde and hys strēgthe: Seke hys presence allwaye.

Remembre his maruelles which he dyd, and hys wonders, & the iudgementes of hys mouth. The seed of Israel are hys seruauntes: the chyldren of Jacob are hys chosen. He is the Lorde oure God: in all landes are hys iudgementes. Thynke on hys appoyntment for euer, (and on the worde which he commaunded to a thousande generacions.) Which he made with Abraham, and of hys othe to Isahac: which he set before Jacob for a decree, and to Israel for an euerlastynge couenaunt, sayinge: to the wyll I geue the lande of Canaā to be the porcyon of youre enheritaunce. When you were fewe and smalle in nombre, and sogeourners therin. And they walked from nacyon to nacyon, and frō one kyngdome to another people. He suffered no man to do them wronge: but rebuked, euen kynges for theyr sakes. Touche not myne anoynted, and do my prophetes no harme. ¶

* Synge vnto the Lorde all the erthe: and shewe from daye to daye hys Saluacyon. * Psal.xcvi.a

Tell of hys glorye amōge the heithen: his wonderfull dedes amonge all nacyons.

For greate is the Lorde, and worthy to be praysed exceadyngly: he is to be feared aboue all Gods.

For all the Gods of the people are of no value: But the Lorde made heauen.

Prayse and honoure are in hys presence: strength and gladnes are in hys place.

Ascrybe vnto the Lorde ye kynredes of people, Ascrybe to the Lorde, glorye and dominion. Ascrybe vnto the Lorde, the glorye due vnto hys name: bringe sacrifyces, and come before hym, and worshippe the Lorde with holy honoure.

☞ Let all the erth feare hym, all though the compase of ꝑ erth be so stablysshed that it cannot be moued: let the heauēs reioyse, and let the erth be glad, and lett men tell among the nacyons, that the Lorde is kynge.

Let the see thunder and the fulnesse therof lett the feldes reioyse, and all that is therin.

Then shall the trees of the wood reioyse at the presence of the Lorde, because he commeth to iudge the erth. O geue thākes vnto the Lorde, for he is good, for hys mercye endureth euer: and saye ye: saue vs (o God) of oure saluacion, geather vs to gether, and delyuer vs frō amonge the hethē, that we maye geue thankes to thy holy name, & triūphe in the prayse of the. Blessed be the Lord God of Israel for euer & euer, and let all people saye Amen, and prayse the Lorde.

And so, he lefte there before the arcke of ꝑ Lordes couenaunt, Asaph & hys brethren, to ministre before the Arcke cōtinually, in soch thynges as were to be done daye by daye, &c (and that by theyr courses.) And Obed Edom & hys brethren, threskore and eyght, and Obed Edom the sonne of Iedithun, and Hosa were apoynted to be porters. And Zadock ꝑ preast and hys brethren the preastes, were before ꝑ tabernacle of ꝑ Lorde, in the hye place ꝑ was at Gibeō, to offer burntofferynges vnto the Lorde, vpō the burntoffering aultare perpetuallye, in the morynyng and euenyng, accordyng to all ꝑ which is writtē in the lawe of the Lorde, which he cōmaunded Israel. And with them were Heman & Iedithun, & other that were chosē (whose names were expressed) to geue thankes to the Lorde, ꝑ his mercye lasteth euer. And with them dyd Heman and Iedithun, synge with the trompettes & symbales,

symbales makynge a swete melody with instrumentes of Musyche and godly songes. And the sonnes of Jeduthun were porters. And all the people departed, euery man to hys house: and Dauid returned to blesse hys house.

¶ The. xvii. Chapter.

¶ Dauid is forbydden to buylde an house vnto the Lorde. Christ is prompted vnder the figure of Salomon.

AND it fortuned þ whan Dauid dwelt in hys house, he sayde to Nathan the prophete: lo, I dwell in * an house of Cedar tree: but the Arcke of the Lordes couenaunt remayneth vnder curtaynes. And Nathan sayd to Dauid: do all that is in thyne herte, for God is with the.

And the same nyght it fortuned that the worde of God came to Nathan, sayinge: go and tell Dauid my seruaunt, thus sayth the Lorde, thou shalt not buylde me an house to dwell in. For I haue dwelt in no house sence the daye that I brought out the chyldren of Israel vnto thys daye: but haue gone from tent to tent, and from one habitacyon to another. And wherseuer I haue walked wyth all Israel, spake I euer one worde to anye of the iudges of Israell (whom I commaunded to fede my people,) sayinge: why haue ye not buylt me an house of Cedar tree? Nowe therfore, thus shalt þ saye vnto my seruaũt Dauid: thus sayth the Lorde of hoostes: I toke the out of the pastures whan thou wentest after shepe, that thou shuldest be captayne ouer my people Israel. And I haue bene w the whither soeuer thou hast walked, & haue weded out all thyne enemyes out of thy sight & haue made þ a name, lyke þ name * (of one) of the greatest men that are in the erthe. And I haue ordeyned a place for my people Israel and made it faste, so that nowe they maye dwell in theyr place, and moue nomore. Neither shall the chyldren of wyckednesse vexe them any moare as at the begynnynge. And sence the tyme that I commaunded iudges to be ouer my people Israel, I haue subdued all thyne enemies, and I tolde the, that the Lorde wolde buylde the an house.

¶ Thys also shall come to passe: when thy dayes be expired, þ thou must go vnto thy fathers, I wyll rayse vp thy seade after þ which shalbe of thy sonnes, and I wyll prepare for hym the kyngdome. He shall buylde me an house, and I wyll stablisshe his state for euer I wylbe hys father, and he shalbe my sonne, and I wyll not take my mercy awaye from hym, as I toke it from hym that was before the. But I wyll sett hym in myne house and in my kyngdome for euer, and hys seate shalbe sure for euermore.

Accordyng to all these wordes, and accordyng to all thys vysyõ, dyd Nathã tell vnto Dauid. And Dauid the kynge came & sat before the Lorde, & sayde: what am I (O Lord God, and what is myne household, that thou hast promoted me thus farre? And yet thys semed lyttel in thyne eyes, O God: But thou hast also spoken of thy seruauntes house for a greate whyle to come: and hast loked vpon me as vpon a man of hye degree (O Lorde God.) What shall Dauid desyre more of the for the honoure of thy seruaũt? For thou hast knowen thy seruaunt: O Lorde for thy seruauntes sake, cuẽ accordynge to thyne awne hert hast thou done all thys magnificence, to shewe all great thinges. Lorde, there is none lyke the, neither is there anye God saue thou, accordinge to all that we haue heard w oure eares. Moreouer, what nation on the erthis lyke thy people Israel, to whom God hath vouchsafed to come and redeme thẽ to be hys awne people, and to make the a name of excellencye and terriblenesse, with castyng out nacyons from before thy people, whõ thou hast delyuered out of Egypte?

Thy people of Israel dyddest thou make thyne awne people for euer, and thou becamest theyr God. Therfore nowe Lorde, let the thynge that thou hast spoken cõcernynge thy seruaunt and hys house, be true for euer, that thou do as thou hast sayde: let it come to passe, that thy name maye be magnifyed for euer, that it maye be sayde: the Lorde of hoostes is the God of Israel (cuẽ the God of Israel) & the house of Dauid thy seruaũt endureth stable before the. For thou (O my God) hast tolde thy seruaunte, þ thou wylt buylde him an house. And therfore thy seruaũt hath founde in hys hert to praye before the. And nowe Lord, thou art God, and hast promised thys goodnesse vnto thy seruaunte. Nowe therfore, let it be thy pleasure to blesse þ house of thy seruaunt, that it maye contynue before the for euer. For whom thou blessest (O Lorde) the same is blessed for euer.

¶ The. xviii. Chapter.

¶ The battelles of Dauid agaynst the Philistines.

AND after this it fortuned, þ Dauid smote the Philistines, and subdewed them, & toke Geth & the townes þ * longed therto, out of the hande of the Philistines. And he smote Moab, and the Moabites became Dauids seruauntes, and payde hym tribute. And Dauid smote Hadarezer kynge of Zoba vnto Hanath, as he went to stablisshe hys dominion by the ryuer Euphrates. And Dauid toke from hym a thousande charettes, & seuen thousande horsemen, & twetye thousand fotemen, & lamed all þ charett horses, & reserued of them an hundred charettes. And whẽ the Syriens of Damasco came to helpe Hadadezer kynge of Zoba, Dauid slue of the Syriens. xxii. thousande, and Dauid subdued

subdued Syria Damasco: And the Syriēs became Dauids seruaūtes, & brought hym trybute. And the Lorde preserued Dauid in all that he went to.

And Dauid toke ꝑ shyldes of golde that were on the seruauntes of Hadadezer, and brought them to Jerusalem. And frō Tebhath & from Chun (cyties of Hadarezer) brought Dauid exceadynge moche brasse. Wher wᵗ Salomon made ꝑ brasen lauatorye, * the pillers, & the vessellies of brasse.

* 3.Re.vii.d
3.Re.vii.e.

And when Tou kynge of Hemath, heard how Dauid had beaten all the strength of Hadarezer kynge of Zoba, he sent Haduran his sonne to kynge Dauid, to make peace wᵗ hym & to blesse hym, because he had fought agaynst Hadarezer, & beaten him (for Tou had warre wᵗ Hadarezer) & Dauid brought, all maner of Jewelles of golde, syluer and brasse wᵗ hym. And kynge Dauid dedicated them vnto the Lorde, with ꝑ syluer & gold ꝑ he brought from all nacyōs, from Edom, from Moab, from the chyldren of Ammon, from the Philistines, & from Amalec. And Abisai ꝑ sonne of Zeruia slue of the Edomites in the salte valeye. xviii. thousande, and put Soudiars in Edom, and all the Edomites became Dauids seruauntes. Thus the Lorde kepte Dauid in all ꝑ he toke in hāde.

And Dauid raygned ouer all Jsrael, & executed iudgemēt and ryghteousnes amonge all his people. And Joab ꝑ sonne of Zaruia was ouer the hoste, and Jehosaphat the sonne of Ahilud recorder, and Zadock the sonne of Ahitub and Abimelech ꝑ sonne of Abiathar were ꝑ preastes, and Sauela was scribe, and Banaiahu the sonne of Jehoiada was ouer the Crethites, and the Phelethites, & the eldest sonnes of Dauid were nexte vnto the kynge.

¶The. xix. Chapter.

¶ Hanon kynge of the sonnes of Ammon, doth greate iniurye to the seruauntes of Dauid.

After this, it chaunced that * Nahas the kynge of the chyldren of Ammon dyed, & his sonne raygned in his steade. And Dauid sayde, I wyll shewe kyndnesse vnto Hanon ꝑ sonne of Nahas, because hys father dealt kyndelye with me: And Dauid sent messengers to cōforte hym ouer the deeth of hys father. And the seruauntes of Dauid came into ꝑ lande of the chyldren of Ammon to Hanon, to cōforte hym. But the Lordes of the chyldren of Ammon sayde to Hanon: thynkest thou ꝑ Dauid doth honoure thy father in thy syght, ꝑ he hath sent conforters vnto the? Are not hys seruaūtes come to searche, to loke, and to spye out the lande?

* 2.Reg.x.a.

Wherfore Hanon toke Dauids seruauntes, & (and polde them) and shaued them, and cut of their cootes harde by their buttokes, and sent them awaye. And there went certayne and tolde Dauid, howe ꝑ men were serued. And ꝑ kynge sent to mete them (for ꝑ men were exceadyngly ashamed) and ꝑ kynge sayde: tarye at Jericho, vntyll youre beardes be growen, and then returne.

And when the chyldren of Ammon sawe that they stanke in ꝑ syght of Dauid. Hanon & the chyldren of Ammon sent a thousande talētes of syluer to hyre them charettes & horsemen, out of Mesopotamia, and out of Syria Maacha & out of Zoba. And they hyred. xxxii. thousande charettes, and the kynge of Maacha & his people, which came, and pytched before Medeba. And the chyldren of Ammon gathered them selues togeather frō their cyties, & came to battel. ¶ And whan Dauid heard of it, he sent Joab and all ꝑ hoste of stronge men. And the chyldren of Ammon came out, and put them selues in araye to battel before the gate of the cytie. And ꝑ kynges that were come, kepte them by them selues backe in the felde.

When Joab also sawe that ꝑ frōte of the battell was agaynst him before & behynde, he chose out of all the chosen men of Jsrael, and put them in araye agaynst ꝑ Syrians. And ꝑ rest of the people he delyuered vnto the hande of Abisai his brother, & they put them selues in araye agaynst ꝑ chyldren of Ammon. And he sayde: If the Syriās be to strōg for me, ꝑ shalt succoure me: & yf ꝑ chyldren of Ammon preuayle agaynst ꝑ, I will helpe ꝑ. Plucke vp thine hert, & let vs playe the men, for oure peoples sake & for ꝑ cyties of oure God, & the Lorde shall do ꝑ which is good in his awne syght. So Joab & the people ꝑ were wᵗ hi'm, drue nye before ꝑ Syrians vnto ꝑ battayle, & they fled before him. And when ꝑ chyldren of Ammon sawe ꝑ the Syriens were fled, they ranne awaye lykewise before Abisai his brother, and gat them into ꝑ cytie. And Joab came to Jerusalem.

And when ꝑ Syriēs sawe ꝑ they were put to the worse before Jsrael, they sent messengers & fet out ꝑ Syriēs ꝑ were beyond ꝑ ryuer, & Sophach ꝑ capitayne of ꝑ hoste of Hadadezer wēt before them. And it was tolde Dauid, & he geathered all Jsrael, & wēt togeather ouer Jordan, & came, and set vpon them. And whan Dauid had put him selfe in araye agaynst the Syriens they fought with him. But ꝑ Syriēs fled before Jsrael. And Dauid destroyed of the Syriens seuen thousāde charettes, & xl. thousād fote men, and kylled Sophach ꝑ captayne of ꝑ hoste. And when ꝑ seruaūtes of Hadarezer, sawe, that they were put to ꝑ worse before thē of Jsrael, they made peace wᵗ Dauid, & became his seruauntes. Nether wolde the Syriens helpe ꝑ chyldren of Ammon any more.

¶ The.xx.Chapter.

¶ The thre most victorious battelles of Dauid.

A
*ii.Reg.xi.a
AND it came to passe, that after the yere was expyred (* aboute the tyme þ kynges go out a warrefare.) Joab
*ii.Reg.x.a. caryed out the armye of the hoste, and * destroyed the contreye of the chyldren of Ammon, & came, & besieged Rabba, & destroyed it: But Dauid taryed at Jerusalem whyle
*ii.Re.xii.g. Joab smote Rabba and destroyed it: * And Dauid toke the croune of their kynge from of hys heed, & founde that it had þ wayght
B of a talent of golde, and there were precious stones in it, and it was ordeyned for Dauids heed. And he brought also exceadynge moche spoyle out of þ cytie. And he brought out the people that were in it, and tormented them with sawes and harowes of yron, and with other sharpe instrumentes, and so dealte Dauid with all the cyties of þ chyl-
C dren of Ammon. And Dauid & all the people
*ii.Re.xii.d. came agayne to Jerusalem. * After this it fortuned, that there arose warre at Gazer with þ Philistines. At which tyme Sobocai the husathite slue Sippai, that was
* Gen.xiiii.a of þ chyldren of * Rephaim, and they were subdewed. And there was battell agayne with the Philistines, and Elhanan þ sonne of Jair, slue Lahemi the brother of Goliath
D the Gethite, whose speare was lyke a weauers beame. And there chaunced yet agayne warre at Geth, where as was a man of a great stature wh. xxiiii. fyngers, & toes. vi. on euery hande, and. vi. on euery fote, & was the sonne of Raphah. But whan he defyed Israel, Jehonathan þ sonne of Simea Dauids brother slue hym. These were borne vnto Raphah at Geth, & were ouerthrowen in the hande of Dauid, & in the hande of his seruauntes.

¶ The.xxi.Chapter.

¶ Dauid causeth the people to be nombred: and there dye.lxx.thousande men of the pestilence.

A
AND Satan stode vp agaynst Israel, & prouoked Dauid to nombre Israel. And Dauid sayde to Joab and to the rulers of þ people. Go ye and nombre Israel from Beer Seba to Dan, and bryngе it to me that I maye know the nombre of them. And Joab answered: the Lorde make hys people an hundred tymes so manye moas they be. But my Lorde O kyng, are they not all my Lordes seruauntes? why then doth my Lorde requyre thys thynge? why wyll my Lorde be a cause of trespace to Israel?

Neuertheiesse, the kynges worde preuayled agaynst Joab. And Joab departed and walked thorowe out all the of Israel, and came to Jerusalem agayne & gaue the nombre of the counte of the people vnto Dauid. And all they of Israel were a thousand thousande & an hundred thousande men that drue swerde: and Juda was. cccc.lxx. thousande men that drue swerd. But þ Leuites and Ben Jamin counted he not amõge the. For þ kynges worde was abhominable to Joab. And the Lorde was displeased with thys thynge, and smote Israel. And Dauid sayde vnto God: I haue synned exceadyngly in doynge this thynge. And nowe (I beseche the) do awaye the wyckednesse of thy seruaunt, for I haue done very folyshlye.

And the Lorde spake vnto Gad Dauids
B seer, sayinge: goo and tell Dauid, sayinge: Thus sayth þ Lorde: I geue the, the chopse of thre thynges: chose the one of them, that I maye do vnto the. And Gad came to Dauid, and sayde vnto hym. Thus sayth the Lorde. Chose the, ether thre yeares sampshement, or thre monethes to be destroyed before thyne aduersaryes, and that þ swerde of thyne enemyes maye ouertake the: or elsse the swerde of the Lorde and pestilence in the lande thre dayes, and þ Angell of the Lorde destroying thorowe out all þ coastes of Israel. And nowe aduise thy selfe, what worde I shall bryngе agayne to hym that sent me. And Dauid sayde vnto Gad. I am in an exceadynge stratte: Let me fall nowe into the hande of the Lorde, for passynge great are hys mercyes, but let me not fall into the hand of men.

So þ Lorde sent pestilence vpon Israel, and there were ouerthrowen of Israel. lxx. thousande men. And God sent the Angel in to Jerusalẽ to destroye in it. And as he was about to destroye, þ Lord beheldе, and had compassyon on the euyll, and sayde to the
Angell þ destroyed: it is ynough, let now C
thyne hande ceasse. And the Angell of the Lorde stode by þ threshynge flowre of Ornan the Jebusyte. And Dauid lyfte vp hys eyes, and sawe þ Angell of the Lord stande betwene þ erth and heauen, haunynge a drawen swerde in hys hande, stretched out towarde Jerusalem. Then Dauid & þ elders of Israel whych were clothed in sacke, fell vpon theyr faces. And Dauid sayd vnto God: Is it not I that cõmaunded þ people to be nõbred? It is I that haue synned & done euell in dede, & what haue these shepe done? let thyne hãde (O Lorde my God) be on me and on my fathers house, but not on thy people that they shulde be punysshed.

And the Angell of the Lorde cõmaunded Gad to saye to Dauid, that Dauid shulde go vp, and set vp an aulter vnto the Lorde, in the threshynge flowre of Ornan the Jebusyte. And Dauid went vp accordynge to the sayinge of Gad, which he spake in the name of þ Lorde. And Ornan turned aboute, and sawe the Angell, & hys foure sonnes were with hym, and hyd them selues: But

Ornan

Oznan was threshyng wheat. And as Dauid came to Oznā, Oznā loked & sawe Dauid, and went out of the threshynge floure, and bowed hym selfe to Dauid wyth his face to the grounde.

And Dauid sayde to Oznan: geue me the place of the threshyng flowre, that I maye buyld an aulter therin vnto the Lord. Thou shalt geue it me for as moche money as it is worthe, that the plage maye ceasle from the people. And Oznan sayde vnto Dauid: take it to the, & let my Lord ꝑ kyng do that which D semeth good in his eyes: loo, I geue the oxen also for burntsacrifyces, & ꝑ threshyng sleades for wodde, & wheate for meatofferyng: I geue it all. And kynge Dauid sayd to Oznan: not so, but I wyll bye it for as moche money as it is worth. For I wyll not take that whych is thyne for the Lorde, ner offer burntoffrynges wythout coast.

And so Dauid gaue to Oznā for that place, sycles of gold. vi. hūdred by waight. And Dauid buylt there an aulter vnto the Lord, and offered burntoffrynges & peaceoffrynges, and called vpon the Lord, and he heard hym from heauen in fyre vpon the aulter of burntoffering. And whan the Lord had spoken to ꝑ Angell, he put vp his swerd agayne into ꝑ shethe of it. At that tyme whē Dauid sawe, that the Lorde had hearde hym in the threshynge flowre of Oznan the Jebusyte: he vsed to offer there. For the tabernacle of the Lord which Moses made in the wildernesse, and the aulter of burntofferynge were at that season in the hyll at Gibeō. And Dauid coulde not go before it to aske councell at God, for he was aferde of the swerde of the Angell of the Lorde.

¶ The. xxij. Chapter.

¶ Dauid willeth hys sonne Salomon to buylde the temple of the Lorde: whych thynge he hym selfe was forbyden to do.

A Nd Dauid sayde: thys is ꝑ house of the Lorde God, and thys is the aultare for the burntofferynge of Israel.

And Dauid commaūded to geather together the straungers that were in the lande of Israel, and he sett masons to hewe fre stone, for the buylding of the house of God. And Dauid prepared plentie of yrō for nayles and dores of ꝑ gates, and to ioyne with all, and aboūdāce of brasse without wayght, and Cedar trees wythout nombre. For the Zidons and they of Tyre brought moch Cedar wood to Dauid. And Dauid sayde. Salomon my sonne is yōge and tēder, and the house that is to be buylt for the Lorde, must exceade in greatnesse, ꝑ it maye be spoken of and prayse d in all lādes. I wyll therfore make ordinaunce for it. And so Dauid prepared many thinges before his deeth.

And he called Salomon his sonne, & charged him to buyld an house for the Lord God of Israel. And Dauid sayde to Salomon. * my sonne, I thought (as it was in myne hert) to buylde an house vnto the name of ꝑ Lorde my God. But the worde of the Lorde came to me, saying: ꝑ hast shed moch blonde, and hast made greate battelles: thou shalt therfore not buyld an house vnto my name, for ꝑ hast shed moch blonde vpon the erth in my syght. Beholde, a sonne is borne to the, & he shalbe a man of reste, for I wyll geue him rest from all hys enemyes round about. For his name is Salomon: and I wyll sende rest and peace vpon Israel in hys dayes. He C shall buylde an house for my name, and he shalbe my sonne, and I wylbe his father, & wyll prepare the seate of his kyngdome vpō Israel for euer. Nowe therfore my sonne, ꝑ Lord be wt the, & prosperē ꝑ, & ꝑ shalte buylde the house to the name of the Lorde thy God, as he hath sayde of the. And the Lorde shall geue the wysdome & vnderstandyng, & shall geue the commaundmentes for Israel, that ye maye kepe the lawe of the Lord thy God. For then thou shalt prosperē: euē whan thou takest hede & fulfyllest the statutes & lawes whych the Lorde charged Moses with, for Israel. Plucke vp thyne hert therfore, & be stronge, dread not, nor be discouraged. Beholde, in myne aduersyte haue I allo prepared for ꝑ house of the Lord, an hūdred thou- D sande talentes of golde, & a thousande thousande talentes of syluer, & as for brasse & yrō it cānot be nōbred, for it is very moche. And I haue prepared tymbre and stone, and thou mayest puide more therto. Moreouer, thou hast workemen wyth the ynowe, & masons and carpenters to worke in stone & tymbre, and many men ꝑ be actiue for euery worke. And of golde, syluer, brasse and yron, there is no nombre. Up therfore, and be doynge, & the Lorde shalbe wyth the.

And Dauid cōmaūded all ꝑ lordes of Israel, to helpe Salomō his sonne, saying: Is not ꝑ Lord yō God wt you? & hath he not geuē you rest on euery syde? for he hath geuen ꝑ enhabitoures of ꝑ lande into my hande, & the lāde is subdued before the Lord & before his people. Nowe therfore set youre hertes & yō soules, to seke the Lord youre God. Up, and buylde ye the temple of the Lorde God, to bryng the Arcke of the couenaunt of ꝑ Lord and the holy vessellies of God, into the house so buylt for the name of the Lorde.

¶ The. xxiij. Chapter.

¶ Dauid beyng olde, ordeyneth Salomon kynge. He causeth the Leuites to be nōbred, & assygneth them to theyr offices.

S O when Dauid was olde and full A of dayes, * he made Salomon hys sonne kynge ouer Israel. And then he gathered togeather all ꝑ Lordes of Israel wyth the preastes and the Le-

* 1. reg. 5. b. iii. Reg. 8. a.

* 1. reg. 28.

uites. And the Leuites were nombred from the age of .xxx. yeare and aboue, and the nõbre and summe of them was. xxxviij. thousande men. Of which .xxiiij. thousande were set to further the worcke of the house of the Lorde. And syre thousande were officers & Judges. Foure thousande were porters and foure thousande praysed ỹ Lorde with soche instrumentes as was ☞ made to prayse wythall.

And so Dauid put an ordre amõg thẽ deuidinge thẽ in partes. Of ỹ children of Leui: Gerson, Cahath & Merari: Of the Gersonites was Laadã & Semei. The sonnes of Laadã. the chefe was Jehiel, zethan & Joel, thre. The sonnes of Semei: Selomith, Hasiel, & Haran, thre. These were ỹ auncièt fathers of laadã. And ỹ sones of Semei were Jahath, zina, Jeus & Beria: these foure were the sonnes of Semei. And Jahath was the chefe, zina the seconde. But Jeus and Beria had not many sonnes, therfore they were in one rekenynge, accordyng to theyr fathers household reckened for one auncient household.

The sonnes of Cahath: Amram, Jzahar, Hebron and Vziel, foure. * The sonnes of Amram: Aaron & Moses. And Aaron was separated, to haue the rule of the holy thynges in the place moost holye, he and hys sonnes for euer: and to burne incense before the Lorde, and to mynistre vnto him, & to bielle in his name for euer. Moses also the man of God, and his chyldren, were named wyth ỹ trybe of Leui. The sonnes of Moses: Gerson and Eliezer. Of the sonnes of Gerzon: Sebuel was the chefe. The sonnes of Eliezer: Rehabia the chefe. And Eliezer had none other sonnes: But the sonnes of Rehabia were very manye. The sonnes of Jzahar: Salomith, the chefe. The sonnes of Hebrõ: Jeriahu the fyrst, Amaria the seconde, Jahaziel the thirde, and Jecameam the fourth. The sonnes of Vziel: Micha the fyrst, and Jesia the seconde. The sonnes of Merari Mahli: and Musi. The sonnes of Mahli Eleazar and Cis. And Eleazar dyed, and had no sonnes, but daughters, and their brethrẽ the sonnes of Cis toke them. The sonnes of Musi: Mahli, Eder, & Jeremoth, thre. These are the chyldren of Leui after the household of theyr fathers, euen the auncient of the fathers accordìg to theyr offices, and after ỹ nombre and somme of ỹ names of them that dyd the worcke in the seruice of the house of the Lord, from the age of twentye yeares & aboue. And Dauid sayde: the Lorde God of Israel hath geuen rest vnto his people, that they maye dwell in Jerusalẽ for euer. That the Leuites also shuld nowe nomore beare ỹ tabernacle & all the vesselles for the seruyce ther of: for accordynge to the last wordes of Dauid, the Leuites were nombred frõ twelue yere and aboue, and their office was vnder the hande of the sonnes of Aaron, for the seruice of the house of the Lorde, in the courtes & celles, and in the purifyinge of all holye thynges, and in the worcke of the seruice of the house of God. In the shewe breed in ỹ fyne flowre, in ỹ meate offeringe, in the wafers of swete breed, in the fryinge panne, in the grydyron, and in all maner of measures and syse, and to stãde euery daye in the mornynge, to thanke and prayse the Lorde, and so lykewyse at euen. And to offer all burntsacrifyces vnto the Lorde, in ỹ Sabbothes, in the newe moones, & on the festfull dayes by nombre and custome cõtinually (as they were commaunded) before the Lorde. And that they shulde wayte on the tabernacle of wytnesse, and on the holy place, and on the sonnes of Aaron their brethren, in the seruice of the house of the Lorde.

¶ The .xxiiij. Chapter.

¶ Dauid assygneth offices to the sonnes of Aaron.

These are the deuisyõs of the sonnes of Aarõ: The sonnes of Aaron: Nadab, Abihu, Eleazar & Ithamar. * Nadab also and Abihu dyed before theyr father, & had no chyldre: But Eleazar and Ithamar executed the prestes office. And Dauid ordered them on this maner: Sadock of ỹ sonnes of Eleazar, & Abimelek of ỹ sonnes of Ithamar were accordìg to theyr offices in theyr mynistracyõ. And there were mo auncièt mẽ founde amõge ỹ sonnes of Eleazar, then the sonnes of Ithamar. And thus were they ordred together: Amonge ỹ sonnes of Eleazar there were syxtene rulers, accordynge to the household of their fathers: & eyght amõg the sonnes of Ithamar accordìg to ỹ household of theyr fathers. And thus were they put in order by lott, ỹ one sorte from the other, & so were there rulers in ỹ Sanctuarye & Lordes before God, as well of ỹ sonnes of Ithamar as of ỹ sonnes of Eleazar. And Semeia the sonne of Nathaneel the Scribe, of the kynred of the Leuites wrote thẽ before the kyng and the Lordes, & before Sadock the preest and Abimelech the sonne of Abiathar, and before the auncièt fathers, before ỹ preestes & the Leuites: one principall household beyng reserued for Eleazar and one for Ithamar.

And the fyrst lot fell to Jehoiarib, & the seconde to Jedaia. The thirde to Harim, & the fourth to Sehorim. The syxte to Melchia, & the syxte to Miamin. The seuẽth to Hakos, & the eyght to * Abia. The nynthe to Jesua, & ỹ tenth to Secanahu. The leuẽth to Eliasib, & the twelueth to Jakim. The thirtenth to Hupa, & the fourtẽth to Jesebeab. The fyftenth to Bilga, & ỹ syxtenth to Immer. The seuẽtenth to Hezir, & ỹ eyghtẽth to Hapzez.

The

The nynetenth to Pathahia, and the twentieth to Jehesekel. The twētieth & one to Jachin and ỹ .xxij. to Gamul. The .xxiij. to Delaiahu, and the .xxiiij. to Maasiahu.

These are the ordinaunces of thē in their offices, whan they came into the house of the Lorde, accordyng to their maner vnder Aaron their father, as the Lorde God of Israel had commaunded hym.

The rest of the sonnes of Leui, are these: of the sonnes of Amram, Subael. Of ỹ sonnes of Subael, Jehediahu. Of the sonnes of Rehabia, ỹ fyrst Jesia. Of the Jezaharites, D Selomoth. Of ỹ sonnes also of Selomoth, Jahath. his sonnes Jeriahu ỹ first Amariahu ỹ secōde, Jahaziel the thirde, & Jekameā the fourth. Of the sonnes of Uliel, Micha. Of the sonnes of Micha, Samir. The brother of Micha was Jisia. Of the sonnes also of Jisia zechariahu. The sonnes of Merari, were: Mahli & Muli. The sonnes of Jaaziahu, Beno. The sonnes of Merari by Jahaziahu, Beno, Sohem, zacur & Ibri. Of Mahli came Eleazar & he had no sōnes. Of kis: the sonnes of kis: Jerahemeel. The sonnes of Muli: Mahli, Eder and Jerimoth. These are ỹ children of the Leuites after the housholde of their fathers. And these cast lottes next to their brethren the sonnes of Aaron, in the presence of Dauid the kyng, and Sadoc & Ahimelec & the auncient fathers, preastes, & Leuites: euen the principall fathers before their ponger brethren. ℣ (the lott made equall betwen bucyon amonge them all.)

¶ The .xxv. Chapter.

¶ The syngers are appoynted, wyth theyr places, and lottes.

AND so Dauid and the captaynes of ỹ A hoste appoynted out to do seruyce, ỹ sonnes of Asaph Heman and Jeduthun, whan they dyd prophesye wyth harpes, psalteries and cymbales. And there was a multitude of the men that were appoynted to the seruyce and mynistracyon. Of the sonnes of Asaph: zaccur, Joseph, Nathania and Asarela that wayted on Asaph, whych prophesyed by the kynge.

Of Jeduthun: the sonnes of Jeduthun: Gedeliahu, zeri, Jesaiahu, Hasabiahu, and Mathithiahu syxe, vnder the hādes of theyr father Jeduthun, whych prophesyed wyth a harpe, for to geue thākes & prayses vnto the lord. Of Hemā ỹ sōnes of Hemā: Bukiahu, Mathaniahu, Uziel, zebuel, Jerimoth, Hanania, Hanani, Eliatha, Gedalthi, Romāthi, Ezer, Josbekasa, malothi. hothir, & Mahazioth. All these were the sonnes of Hemā which was ỹ kynges Sear in the wordes of God & to lyfte vp ỹ horne of ỹ regall dignitie. And God gaue to Hemā xiiij. sonnes and thre daughters. All these also were at ỹ hōde of their father synging in ỹ house of ỹ Lorde wyth cymbales, psalteries & harpes, whā Asaph Jeduthun and Heman executed the seruyce in the house of God, at the kinges hāde. And the multitude of thē wyth their brethrē that were instructe in the songes of the Lord: euē all ỹ were cōnyng, were two hundred foure score & eyght. And they * cast Lottes amōg thē selues, howe they shulde wayte as well for the small as for the greate, for the scoler as well as for the shole master. * Wyou. ybl.b

And the fyrst lot in ☞ Asaph fell to Joseph. The secōde to Gedeliahu (wyth his brethren and sonnes) whych men were twelue. The thirde fell to zaccur wyth hys sonnes & brethrē, beyng twelue personnes. The fourth to Izri with his sonnes and brethren, twelue personnes. ☞ C

The fyfte to Nathaniahu with his sonnes and brethren, twelue personnes. The syxte to Bukiahu with hys sonnes and brethren, twelue personnes. The seuenth to Jesarela with hys sonnes & brethren, twelue personnes. The eyght to Jesaiahu with his sonnes & brethren, twelue personnes. The nynth to Mathaniahu with hys sonnes and brethrē, twelue personnes. The tēth to Simei with his sonnes and brethren, twelue personnes. The eleuenth to Azarael wyth hys sonnes and brethren, twelue personnes. The twelueth to Hasabia wyth hys sonnes and brethren, twelue personnes. The thyrtenth to Subael wyth hys sonnes & brethren twelue personnes. The fourtenth to Mathathiahu wt hys sonnes & brethren twelue personnes. The fyftēth to Jeremoth wt his sonnes & brethrē, twelue personnes. The syxtēth to Hananiahu wyth his sonnes and brethrē, twelue personnes. The .xvij. to Josbekasa wyth his sonnes, and brethren twelue personnes. The eyghtēth to Hanani with hys sonnes & brethrē, twelue personnes. The nynetēth to Mialothi with hys sonnes & brethren, twelue personnes. The twentyeth to Eliathath with hys sonnes and brethren, twelue personnes. The .xxi. to Hothir with hys sonnes & brethrē twelue personnes. The .xxij. to Gidalthi with his sonnes and brethren, twelue personnes. The .xxiii. to Mahazioth wt hys sonnes and brethrē, twelue personnes. The xxiiii. to Romanthi Ezer with hys sonnes & brethren, twelue personnes. D

¶ The .xxvi. Chapter.

¶ The posters of the temple are ordeyned, euery man to the gate whych he shulde kepe.

THese are the deuisyōs of the posters, A Imōge the Corethites: Melelemiahu the sonne of Kore of the chyldren of Asaph.

And the sonnes of Meselemiahu were these: zachariahu the eldest, Jedihel the seconde, zebadiahu the thyrde, and Jathniel the fourth, Elam ỹ fyfte, Jehohanā the sixt, & Elioenai the seuēth. The sonnes of Obed

Edom: Semeia the eldest, Jehosabad the seconde, Joah the thyrde, Sacar the fourth, & Nethanael the fyfte, Amiel the syxte, Issachar the seuenth, Peulthai the. viij. for God blessed hym.

And vnto Semeia his sonne were sonnes borne, þ ruled in the house of their father, for they were men of myght. The sonnes of Semeia: Othni, Rephael, Obed and Elzabad & hys brethren were stronge men. Elihu and Samachiahu. All these were of the chyldren of Obed Edom, they and their children, and their brethren, actiue men and of strength to do seruice, euen lxii. of Obed Edō. And Heleniah had sonnes and brethren, actiue men xviii. The sonnes of Hosa of the chyldren of Merari: Simei the chefe, & though he was not the eldest, yet his father sett him in þ chefest place. Helkiahu the seconde, Tebaliahu the thirde, and zechariahu the fourth: all the sonnes and brethren of Hosa were. xiii.

Amonge these was deuyded the offyce of the portershyppe that they shulde be auncient men, to wayte wyth theyr brethren, whan they mynistred in the house of the Lord. And they cast lottes, bet wene the great and small after the houshold of their fathers, for euery gate. And the lot on the east syde fell vpon Selemeiahu. And for zachariahu hys sonne (which was a wise counceller) they cast lottes, & hys lot came out towarde the North. And Obed Edoms lot fell to þ South. And for hys sonnes fell the houses of Asuppim. & for Suphim and Hosa towarde the west, with the gate that stondeth toward the hyer waye: one watch beynge ouer agaynst another.

In the east were syx Leuites: & towarde the North. iiii. a daye: toward þ South. iiii. a daye, & towarde Asuppim, two & two. In Pharbar towarde the west: two at þ goyng vp, & two in Pharbar. These are þ deuisyōs of the porters among the sonnes of Korath & amonge the sonnes of Merari. And of the Leuites, Ahiah had the ouersyght of the treasure of the house of God, and of the treasure of the dedicat thynges.

As concernyng þ sonnes of Laadā whych were þ chyldrē of the Gersonites. Of Laadā came auncient fathers, Euen of Laadā there came Gersoni & Jehieli. The sonnes of Jehieli: zethan & Joel hys brother, which were ouer the treasures of the house of the Lorde. Of the Amramites also & Issharites, Hebronites & Ozielites, was Subuel þ sonne of Gerson the sonne of Moses, a ruler ouer the treasures. And of his brethren the sonnes of Eliezer, was Rahabiahu, whose sonne was Isaiahu, whose sonne was Joram, whose sonne was zichri, whose sonne was Selomith, which Selomith and hys brethren were ouer all the treasures of the dedycate thynges, which Dauid the kynge, & the auncient fathers, the capitaynes ouer thousandes & hundredes, & the captaynes of the hoste, had dedicated out of the spoyles wōne in battels: they dyd dedicate thē to maintayne the house of the Lorde: & all that Samuel the sear, and Saul the sonne of Cis, and Abner the sonne of Ner, and Joab the sonne of zaruia had dedicated, & whosoeuer had dedicate anye thynge, it was vnder the hande of Selomith and of hys brethren.

Of þ Issharites was Chenaniahu & hys sonnes, appoynted to the businesse without forth ouer Israel: for they were officers and Judges. And of the Hebronites Hasabiahu & his brethren, men of actiuite a thousande & seuē hundred, were officers amonge them of Israel beyond Jordan westward, in all busynesse belō ging to God, and seruice of the kynge. Amōge þ Hebronites was Jedia the chefest, euen a prince among the Hebromtes & fathers of hys kynred. And in the fourtye yeare of the kyngdome of Dauid, they were sought for. And there were found amōge thē men of actiuite at Jazer in Gilead. And hys brethrē were men of actiuite, euē two thousand & seuen hundred auncient fathers, whō kynge Dauid made rulers ouer the Rubenites, Gaddites, and ouer the halfe trybe of Manasse, for euery matter pertaynynge to God, and for the kynges busynesse.

¶ The. xxvij. Chapter.

¶ Of the princes and rulers that mynistred vnto the kynge.

The chyldren of Israel: after the nombre of thē, the auncient heades & captaynes of thousandes and hūdredes, & their officers þ serued the kyng by diuerse courses which came in & wēt out, moneth by moneth, thorow out all þ monethes of the yere. And in euery course were. xxiiii. thousande. Ouer þ fyrst course for þ fyrst moneth, was Jasoboā þ sonne of zabdiel. And in his course were. xxiiii. thousand. And þ chefest of all þ captaynes of þ host for þ fyrst moneth, was of the childrē of Pharez. Ouer þ course of þ secōde moneth was Dodai an Ahohite & in his course was Mikloth a ruler: (his helper) And in þ course were. xxiiii. thousande. The chefe captayne of the thirde host for þ thirde moneth, was * Banaiahu the sonne of Jehoiada þ hye preaste: And in his course were xxiiii. thousand. This is þ Banaiahu, which was most myghtie amōge. xxx. & aboue. xxx. And in his parte was Amizadad his sonne.

The fourth captayne for the fourth moneth, was Asael the brother of Joab, ād zabadia his sonne after him. And in his course were. xxiiii. thousande. The fyfte cayptayne for the fyfte moneth was Samhut the Jezrahite,

* ij. Sa. xxiij. j. Para. xi.

rahite: & in hys course were .xxiiij. thousand.
The syxte capytayne for the syxte moneth was Ira the sonne of Ickes a Thecbite: & in hys course were .xxiiij. thousande.

The seuenth captayne for the seuēth moneth, was Helez the Pelonite, of the chyldrē of Ephraim: & his course were .xxiiij. thousand. The eyght captayne for the eyght moneth, was Sibechai an Husathite of ꝑ kynne of zarhi: & in his course were .xxiiij. thousand. The nynth capitayne for ꝑ nynth moneth, was Abiezer an Anathothite of ꝑ sonnes of Jemini: and in hys course were .xxiiij. thousand. The tenth captayne for the tenth moneth, was Maharai the Netophathite of the zarahites: and in hys course were .xxiiij. thousande. The leuenth for the eleuenth moneth, was Banaia the Pirathonite of the chyldren of Ephraim: and in his course were .xxiiij. thousand. The twelueth captayne for the twelueth moneth, was Heldai the Netophathite wt Othoniel, and in his course were .xxiiij. thousand. And the rulers ouer the trybes of Israel were these: Amōge the Rubenites was Eliezer the sonne of zichri. Amōg the Simeonites also was Saphatiahu the sonne of Maacha. Amonge the Leuites: Hasabia the sonne of Kemuel. Amonge the Haromites: zadock. Among thē of Juda: Elihu of the brethren of Dauid. Amonge them of Issachar. Omri ꝑ sonne of Michael. Amonge thē of zabulon: Jesmaiahu ꝑ sonne of Obadiahu. Amōg them of Nephthali: Jerimoth the sonne of Azriel. Amonge the chyldren of Ephraim: Hosea the sonne of Azaziahu. In the halfe trybe also of Manasse: Joel ꝑ sonne of Phedaiahu. Of ꝑ halfe trybe of Manasse in Gilead: Jdo the sonne of zachariahu. Amonge thē of Ben Jamin: Jaaūel the sonne of Abner. Amonge them of Dan: Azarel the sonne of Jeroham. These are the Lordes of the trybes of Jsrael.

But Dauid toke not the nombre of them vnder .xx. yere: because ꝑ Lord sayd he wold encrease Israel lyke vnto the starres of the skye. And * Joab the sonne of zaruia begā ne to nōbre: but he fynished it not, because ꝑ there fell wrath for it against Israel: neither was the nombre put in to the chronycles of kynge Dauid. * j. par. xxi. a.

Ouer the kynges treasures was Azmaueth the sonne of Adiel. And ouer the treasures of the feldes, in the cyties & villages & castelles, was Jehonathā, ꝑ sonne of Vziahu. And ouer the workmē in the feldes that tylled the ground, was Ezri ꝑ sonne of Chelab. And the ouersyght of ꝑ vineyardes had Semei ꝑ Ramathite. Ouer the increace also of the vineyardes, & ouer ꝑ wineselers was Sabdi the Hasiphunite. And ouer the oliue trees & mulberytrees ꝑ were in the valeyes, was Baal hanā the Gederite. And ouer ꝑ treasure of oyle, was Joas: Ouer the oxen that fed in Saron, was Setari the Saronite. And ouer the oxen that were in the valeyes was Saphat ꝑ sonne of Adlai. Ouer the camelles, Obil the Jsmaelyte. And ouer the Asses was Jehadiahu the Meronothite. Ouer the shepe, was Jazis the Hagerite. All these were the rulers of the substance of kynge Dauid. And Jehonathā Dauids vncle, a man of councell, and of vnderstondyng was a scrybe, and Jehiel the sonne of Hachmoni & was wyth the kynges sonnes enstructinge them. And Ahitophel was of the kynges counsell. And Husai ꝑ Arachite was the kynges companyon. And nexte to Ahitophel was Jehoiada the sonne of Banaiahu, & Abiathar. And the capytayne of the kynges warre, was Joab.

¶ The .xxviij. Chapter.

¶ Because Dauid was forbydden to buylde the temple, he exhorteth Salomon and the people to perfourme it.

AND Dauid geatherede togather all the Lordes of Jsrael: ꝑ Lordes of the trybes, the Lordes of the cōpanyes that ministred to the kyng by course, the captaynes ouer the thousandes & ouer the hundredes, & the Lordes that had ꝑ ouersyght ouer all the substaunce and possessyon of Dauid, hys sonnes, wyth the chamberlaynes: all the myghtye and valeaunt and all actiue men, vnto Jerusalē. And kynge Dauid stode vp vpon hys fete, and sayde. A

Heare me my brethren & my people. * I had in myne hert to buylde an house of rest for the Arcke of the couenaunt of the Lord, & for ꝑ & fote stole of oure God, & had made redye, for the buylding. But God sayd vnto me: * ꝑ shalt not buylde an house for my name, because ꝑ hast bene a man of warre, and hast shed bloud. Moreouer, the Lord God of Jsrael * chose me before all ꝑ house of my father, to be kinge ouer Jsrael for euer, for in Juda wold he chose a captayne: & of ꝑ houshold of Juda is the house of my father, & amonge the sonnes of my father he had a lust to me, to make me king ouer all Jsraell. And of all my sonnes (for ꝑ Lord hath geuē me manye sonnes) he hath chosen Salomon my sonne, to sytt vpō the seat of ꝑ kyngdom of ꝑ Lord in Jsrael. And he sayde vnto me: * Salomō thy sonne, he shall buyld me an house & courtes, I haue chosen hym to be my sonne, & I wilbe his father. I will stablyshe his kigdōe for euer, If he will be strōg to do my cōmaūdmentes, & my lawes, as it goeth this daye. * j. reg. vij. a. * ij. par. xxviij. c. ij. para. vi. b. * j. par. xxij. a. B

Now therfore, in the syght of all Jsrael the cōgregacyō of ꝑ Lord, & in the audience of oure God: kepe & seke for all the cōmaundmentes of the Lord yō God, ꝑ ye maye enioye a good land, & leaue inheritaunce for yō chyldren after you for euer. And ꝑ Salomon

my sonne, knowe thou ꝑ God of thy father, and serue hym with a pure hert, and wyth a swete courage. * For the Lorde sercheth all hertes, and vnderstandeth all the ymaginacyons of thoughtes. And yf thou seke hym, he wylbe founde of the: But yf thou forsake hym, he wyll cast the of for euer. Take hede nowe, for ꝑ Lorde hath chosen the, to buylde hym an house of a Sanctuarie. Be stronge therfore, and playe the man.

* Psal. xvij. c.

¶ And Dauid gaue Salomon his sonne the paterne of the porche-* (of the temple also) & of ꝑ houses that longed therto, of the store houses, vpper chambres, inner parlours, & of the house of the mercyseate: & the example of all that he had in hys mynde, for the courtes of the house of the Lorde, & for all the celles rounde about, for the treasures of the house of God, and for the treasures of the dedycate thynges. & for the diuisyons of the preastes and Leuites that wayted by course, & for all the worke manshyp, that shulde serue for the house of the Lorde, & for all the vesselles that shulde serue in the house of the Lorde. For golde & for the wayght of golde, for all vessilles of sondrye ministracios: for all maner of vessilles of syluer in weyght, & for all vessilles, what soeuer purpose they serued vnto.

The wayght of golde for the candelstyckes, and the golde for their lampes, with the wayght for euery cãdelstycke, & for the lampes therof. And for the candelstyckes of syluer by wayght, both for the cãdelstycke and also for her lãpes accordinge to the diuersite of ꝑ vse of euery cãdelstyck. And by wayght (he gaue) golde for the tables of shewe bread, euen for euery table: and lyke wyse syluer for the tables of syluer. And golde for flesheho-kes, cuppes and drynchyng pottes: And pure golde in wayght for basens, euẽ for euery basen. And lyke wyse syluer by wayght, for euery basen of syluer. And for the aulter of incense, pure golde by wayght. And gold for the paterne of the charett of the Cherubes ꝑ stretched out their wynges, and couered the Arche of ꝑ couenaunt of the Lord. All (sayde Dauid) was geuen me by wrytynge of the hande of the Lorde, whych made me vnderstande all the workmanshyp of the paterne.

And Dauid sayde to Salomon hys sonne: Be stronge, and do manfully, feare not, nor be faynt harted. For the Lorde God, euẽ my God, is wyth the, and he shall not fayle the, nor forsake the, vntyll thou hast fynysshed all the worke that muste serue for ꝑ house of the Lord. Beholde, the preastes and Leuites are deuided in companyes, for all maner of seruyce that pertayneth to the house of God: they are wyth the for all maner of workmanshyp, and so are all that excell in wysedome for any maner of seruyce. Thou hast also the Lordes and all the people for euery thynge that thou hast nede of.

¶ The. xxix. Chapter.

¶ The offerynges of Dauid & of the princes for the buyldynge of the temple. Dauid prayth, & Salomon hys sonne raygneth in hys stede.

AND Dauid the kynge sayde vn to all the congregacyon: * God hath specially chosen Salomõ my sonne whych is yet younge & tender, & the worcke is greate, for the house shall not be for mã, but for the Lorde God. Moreouer, I haue prepared wt all my myghte for the house of God: golde for vessels of golde, syluer for thẽ of syluer, brasse for thynges of brasse, yron for thynges of yron, & wood for thynges of wood: and onix stones, and stones to be sett, glysstringe stones and of diuerse coloure, and all maner of precyouse stones, and marble stones in great aboundance. And because I haue lust to ꝑ house of my God: I haue of myne owne propre good, of golde and syluer wych I haue seuerally geuẽ to the house of my God, besyde all ꝑ I haue prepared for ꝑ holy house: euen thre thousande talentes of golde of Ophir, and seuen thousande talẽtes of tryed syluer: to ouerlaye the walles of the houses withall: ꝑ golde for thynges of golde syluer for them of syluer, & for all maner of worcke by ꝑ handes of artifycers. And who soeuer is willing, maye this daye consecrate hys hande vnto the Lorde.

* iij. Reg. iij.

And so the auncient fathers and the Lordes of the trybes of Israel, the captaynes of thousandes and hundredes, wyth the Lordes that were rulers ouer the kynges worke, were wyllynge and gaue for the seruyce of the house of God, fyue thousande talentes of Golde, and ten thousande peces of golde: and ten thousande talentes of syluer, and xviij. thousande talentes of brasse, and an hũdred thousande talẽtes of yron. And they wyth whom precyouse stones were fouñde gaue thẽ to the treasure of the house of ꝑ Lord, by the hande of Jehiel the Gersonite.

¶ And the people reioyced, whã they were so wyllynge to geue their goodes, and wyth a perfecte hert they offred vnto the Lorde. And Dauid the kynge reioyced wyth great gladnesse. And Dauid blessed the Lorde before all the congregacyon, and sayde: Blessed be thou Lord God of Israel oure father, from euer and for euer. Thyne (O Lorde) is greatnesse, and power, glorie, victorie and prayse: for all that is in heauen and in erth is thyne, & thyne is the kyngdom (O Lorde) and thou excellest aboue all, euen as the heed of all. And rychesse and honoure come of the, and thou raygnest ouer all, and in thyne hande is power and strength, and in thyne handit is to make great & to geue strẽgth vnto all.

And

And nowe oure God, we thanke the, and
D prayse thy gloriouse name. But who am I?
and what is my people? that we shulde en-
forze oure selues to geue these thiges so wil-
lingly? But all thynges come of the: and of
that which we receaued of thyne hande we
xxv.xbii.b. haue geuen the. * For we be but straungers
xxxi.xxvij.c. before the, and sotourners, as were all oure
Deu.xi.c. fathers. Oure dayes on the erth also are but
xxxv.b.b. as a * shadowe, and there is none abydinge.
O Lorde oure God, all this stuffe þ we haue
prepared to buylde the an house for thy holy
name, cōmeth of thyne hande, & is all thyne.
(I wote also my God) that thou tryest the
hertes, and hast pleasure in vnfaynednesse.
And in the vnfaynednesse of myne herte. I
haue willingly offred all these thinges. And
nowe haue I sene thy people which are foūde
here, to offer vnto the willyngly and wyth
gladnesse. O Lorde God of Abrahā, Isahac,
& of Israel oure fathers, kepe this for euer,
as the begynnynge of the thoughtes of the
E herte of thy people, and prepare their hertes
vnto the. And geue vnto Salomō my sonne,
a perfecte herte, to kepe thy commaundemēs,
thy testymonies and thy statutes, and to
do all, & to buylde the house for the which I
haue made prouision for.

And Dauid sayde to all the cōgregacyon:
F Nowe blesse the Lorde youre God. And
all the cōgregacion blessed the Lorde God of
their fathers, and bowed downe their heades
and worshypped the Lorde and the kynge.
And they offered offerynges vnto the Lorde.
And on the morowe after þ sayde daye, they
offered burntofferynges vnto the Lorde. euē
a thousande yōnge oxen, a thousande rāmes
N & a thousande shepe, with their drynke offe-
rynges. Many sacrifyces offred they for all
Israel, & dyd eate & drynche before the Lorde
the same daye wt greate gladnesse. And they
made Salomon the sonne of Dauid kynge
the seconde tyme, and annoynted him prynce
before the Lorde, and Sadock to be the hye
xlij.xxi.d.c. preaste. * And Salomon sate on the seate of
the Lorde, and was kyng in steade of Dauid
his father, & prospered, and all they of Israel
obeyed him. And all the Lordes and men of
power, and all the sonnes of kynge Dauid
submitted them selues, & were vnder kynge
xliii.xx.xliii.b. Salomon. * And the Lorde magnified Sa-
lomon in dignitye, in the syght of all them of
Israel, and gaue him so glorious a kyngdo-
me as no kynge had before him in Israel.

G And so Dauid the sonne of Isay raygned
ouer all Israel. And þ space that he raygned
ouer Israel, was fourtye yere: seuen yeare
raygned he in Hebrō, & xxxiij. yere raygned
he in Jerusalē. And he dyed in a good age: full
of dayes, ryches and honoure. And Salomō
his sonne raygned in his steade. The actes of
Dauid þ kynge fyrst and laste, beholde, they
are written in the boke of Samuel the sear,
and in the boke of Nathan þ prophete, and in
þ boke of Gad the sear, wt all his kyngdome
and power & tymes, þ wēt ouer him and ouer
all Israel, & ouer all þ kyngdomes of þ erth.

¶ The ende of the fyrst boke of the Chrony-
cles, otherwyse called þ fyrst boke
of Paralipomenon.

¶ The secōde boke of the Chronycles which in the Hebrue is one with the fyrst.

¶ The fyrst Chapter.

¶ The offerynge of Salomon in the hyllaulter at
Gibeō, where he receaueth an answer of God, what
wysdome shulde be gruen him: wyth the nombre of
his charettes and horsemen.

AND Salo
A mō þ sōne
of Dauid
waxed stro
ge in hys
kingdome xlij.xx.xlij.c.
& þ * Lor-
de his God was with
him, & ma-
gnifyed hi
in þ digni-
tye. And
Salomon
spake vnto all Israel, to the captaynes ouer
thousandes, to þ captaynes ouer hundredes,
to þ iudges and to euery officer in all Israel,
and to the awncient fathers. And so Salomō
& all the congregacyon with him * went to xlij. xx. xlij.a.
the hye place that was at Gibeon: for * there i. Par. xvi.a
was the tabernacle of the witnesse of God,
* which Moyses the seruaunte of the Lorde * Exo. xxxvi.
made in the wildernesse. But the Arcke of xxxvii. and
God * had Dauid brought frō Kiriath Jea- xxxviii.
rim, into þ place which Dauid had prepared Deu. xxx. bi.a.
therfore. For he had pytched a tente for it at
Jerusalem. Moreouer, the brasen aulter * þ * Ex. xxxviij.
Bezaleel the sonne of Uri, the sonne of Hur a.
had made, was there, before the tabernacle
of the Lorde. And Salomon and the congre-
gacyon went to vyset it. And Salomon gat
vp there before the Lorde to the brasen aul-
ter that was before the tabernacle of wyt-

* iij.re.iij.c. neſſe, & * offred a thouſande burntſacrifyces
vpō it. And ỹ ſame nyght dyd God appeare
vnto Salomon, and layde vnto hym: aſke,
what I ſhall geue the. And Salomon layde
vnto God: thou haſt ſhewed great mercye
* Sapi.ix.a. vnto Dauid my father, and * haſt made me
*iij.Re.iij.a. to raygne in his ſteade. * Nowe therfore O
Lorde God, let thy promyſe which thou ma-
* iij.reg.iii.a deſt vnto Dauid my father, be true. For * ỹ
haſt made me kynge ouer a people: which is
lyke the duſt of the earth in multitude. Wher
fore, geue me nowe wyſdome & knowledge,
that I maye be able to go out and in be-
fore this people: for who els (worthely) can
C iudge this people that is ſo great?
*iij.reg.iii.b * And God layde to Salomon, becauſe
this was in thyne hert, and becauſe thou haſt
not aſked treaſure, and rychelle, & honoure,
and the lyues of thyne enemyes, nether yet
lōge lyfe: but haſt aſked wyſdome and kno-
wledge for thy ſelfe, to iudge my people, ouer
which I haue made the kyng: wyſdome and
knowledge is graūted vnto the, and I will
geue the treaſure, and rychelle, and glorye: ſo
that amonge the kynges that haue bene be-
fore the or after the, none was or ſhalbe lyke
the. And ſo Salomon cam from the hylaul-
ter (that was at Gibeon) to Ieruſalem, frō
D the tabernacle of witneſſe, and raygned ouer
* iij.reg.x.b. Iſrael. And * Salomon geathered charet-
tes and horſemen: and he had a thouſande,
and foure hundred chaarettes, and.xij. thou-
ſande horſemen, whō he beſtowed in the cha-
ret cyties, and with the kynge at Ieruſalem.
* iij.reg.x.d. And * the kynge made ſyluer and golde at
Ieruſalem, as plenteous as ſtones: and Ce-
dar trees made he as plentie as the mulbery
trees that growe in the valeyes. And ỹ hor-
ſes which Salomon had, were brought him
out of Egypt by the kynges marchauntes ỹ
were together, which beynge of one cōpany,
toke thē out at a prycc. They came alſo and
brought out of Egypte a charet for ſyxe
hundred peces of ſyluer: euen an horſe for an
hūdred & fyftie. And ſo brought they horſes
for all the kynges of the hethites, & for the
kynges of Syria by their awne handc.

The ſeconde Chapter.

Salomon ſendeth to Hyram the kynge of Tyre
for wodd and worckmen.

AND Salomō determined to buyl-
de an houſe for the name of ỹ Lor-
de, and an houſe for his kyngdome
and Salomon tolde out thre ſkore
and ten thouſande men to beare burdēs, and
foure ſkore thouſande men to hewe ſtones in
the mountayne, and three thouſande and fyve
hundred to ouer ſe them.
* iij.reg.b.a. * And Salomon ſent to Hiram ỹ kynge
*ij.reg.b.b. of Tire ſayinge. As thou dydeſt deale with
Dauid my father and * dydeſt ſend him Ce-
dar wodde, to buylde him an houſe to dwelle
in, euen ſo deale with me: For I am aboute
to buylde an houſe for the name of the Lorde
my God, to offre vnto him holy thinges, and
to burne ſwete encēſe, and to ſett the wbreed
before him continually e, to offre burntſacri-
fyces of the mornynge and euenynge: on the
Saboth dayes, in ỹ fyrſt daye of euery ne we
moone, & in the ſolempne feaſtes of the Lorde
oure God: for it is an ordinaunce to be con-
tinually kepte of Iſrael. And ỹ houſe which
I buylde ſhalbe great: for great is oure God 25
aboue all Gods. But who is able to buylde
him an houſe: when that heauen, and heauen
aboue all heauēs is not able to receaue him:
what am I then that I ſhulde buylde hym
an houſe: nay, but euen to burne ſacrifice be-
fore him, ſhall this buyldinge be: ſende me
nowe therfore a cōynge man, ỹ can worcke
in golde and ſyluer, in braſſe and yrō, in pur-
ple, cremoſin and yelowe ſylke, and that can
ſkylle to graue, with the connynge men that
are with me in Juda and Ieruſalem, whom
Dauid my father dyd prepare. Send me alſo
Cedar trees, pyne trees & Algume trees D
out of Libanon. For I wote that thy ſerua-
untes can ſkylle to hewe tymbre in Libanō.
And beholde, my men ſhalbe w̄ thyne, that
they maye prepare me tymbre ynough. For C
the houſe which I am determyned to builde,
ſhalbe wonderfull greate. And beholde, for
the vſe of thy ſeruauntes the cutters and he-
wers of tymbre: I haue geuen.xx. thouſande
quarters of beaten wheate, and.xx. thouſan-
de quarters of barleye, and.xx. thouſande ba-
tes of wyne, and.xx. thouſāde bates of oyle.
And hirā kynge of Tire anſwered in wry-
tinge, which he ſent to Salomon. Becauſe
ỹ Lorde hath loued his people, therfore hath
he made the kynge ouer them. And Hiram
layde moreouer: bleſſed be the Lorde God of
Iſrael which made heauē and erth, and that
hath geuen Dauid the kynge a wyſe ſonne,
and one ỹ hath diſcretion, prudence, and vn-
derſtandynge, to buylde an houſe for the
Lorde, & a palace for him ſelfe. And nowe I D
haue ſent a wyſe man, and a man of vnder-
ſtandynge (whom my father hurā dyd vſe)
* the ſonne of a woman of the daughters of *iij.re.bii.b
Dan, and his father was a mā of Tire, and
he can ſkylle to worke in gold and ſyluer, in
braſſe and yron, in ſtone and tymbre, in pur-
ple and yelowe ſylke, in fyne whyte and cre-
moſin: and can graue ſondrie maner of gra-
uinges, and to fynde out dyuerſe maner of
ſotle worke that ſhalbe ſett before him, with
thy connynge men, & with the connynge men
of my Lorde Dauid thy father. Nowe ther-
fore, ỹ wheate, and barleye, oyle and wyne
which my Lorde hath ſpoke of, let him ſende
vnto his ſeruauntes. And we will cut wood
in Libano, as moch as thou ſhalt nede, and
will bring it to ỹ, in ſhippes by ſee to Japho,

from

from whence thou mayst carye them to Ierusalem. And Salomon nombred all the straungers that were in the lãde of Israel, after the nombre of them whom his father Dauid had nombred. And they were founde an hundred and. liij. thousande and syxe hundred. And he set. lxx. thousande of them to beare burthens, and. lxxx. thousande to hewe stones in ỹ mountayne, and three thousande and syxe hundred officers, to set ỹ people a worke.

¶ The. iij. Chapter.

¶ The temple of the Lorde and the porche are buylded, with other thynges therto belongynge.

A AND Salomon beganne to buylde the house of ỹ Lorde at Ierusalẽ in mount
ii. Par. iii. d Moria * where (the Lorde) appeared vnto Dauid his father: euen in the place that Dauid prepared in the threshynge floure of
* Gen. xxii. c. Ornan ỹ Iebusyte. And * he began to buylde in the seconde daye of the seconde moneth
xi. Re. vi. a. * the fourth yeare of his raygne. And these are the paternes wherby Salomon was instructe to buylde ỹ house of God. The length was three skore cubytes after the olde measure, and the bredthe. xx. cubytes. The porche, ỹ was in bredth as large as the temple, had. xx. cubytes: and the heygth was an hundred & xx. cubytes. And he ouerlayed it on ỹ
B inner syde with pure golde.

And the greater house he syled with fyrre tree, which he ouerlayde with the best gold, and graued therto palmetrees and cheynes. And he ouerlayed the house with precyouse stone bewtyfully. And the golde was golde of Paruaim. The house (I saye) ỹ beames, postes, walles and dores therof, ouerlayed he with gold, and made grauen worke vpon the walles.

And he made ỹ house moost holye, whose length was. xx. cubytes lyke to the bredthe of the house, and the bredthe therof was also. xx. cubytes. And he ouerlayde it wyth good golde, euen with. vj. hundred talentes. And the waight of the nayles of gold was fyftie sycles. And he ouerlayde ỹ vpper chãbres with golde.

¶ * Exo. xxv. b. * And in ỹ house moste holy, he made two Cherubyns of ymage worke, lyke chyldren, and ouerlayde them with gold. And ỹ wynges of the Cherubs were. xx. cubytes longe. The one wynge was fyue cubites, reaching to the wall of the house, and the other wynge was lykewyse fyue cubytes, reachynge to ỹ wynge of the other Cherub. And euen so the one wynge of the other Cherub was fyue cubytes, reachynge to the wall of the house, and the other wynge was fyue cubites also, and reached to the wynge of the other Cherub. So that the wynges of the sayde Cherubs were stretched out. xx. cubytes. And they stode on their fete, and loked inwardes. And he made a fore hangyng of yelow lyke purple, cremolyne, and fyne white, and caused the pictures of Cherubs to be brodered theron. And he made before the house, two pyllers of. xxxv. cubytes hye. And the heed that was aboue on the toppe of euerye one of thẽ was fyue cubytes. And he made chaynes of wrethẽ worke for the queere, and put them on the heedes of the pyllers, & made an hundred pomegranates, and put them on the cheynes. And he reared vp the pyllers before the temple: one on the ryght hande, and the other on the lefte, and called ỹ ryght ☞ Iachin, and the lefte ☜ Boaz.

¶ The. iiij. Chapter.

¶ The aulter of brasse, the Lauatorye, the vesselles to washe with, the candelstyckes, &c.

A AND he made an aulter of brasse. xx. cubytes longe, and. xx. cubytes broade, and ten cubytes hye. * And he cast a * 16. Re. vi. d
brasen Lauatorye of ten cubytes from brym to brym, rounde in compase, and fyue cubytes hye: and a lyne of thyrtye cubytes dyd cõpase it rounde aboute. And vnder it was the fashyõ of oxen which dyd compase it roũde aboute: with ten cubytes dyd they compase the Lauatory roũde aboute, and there were, two rowes of oxen which were cast of lyke molten worke. And it stode also vpon twelue oxen: three loked towarde the North, three towarde the west, three towarde the South, and three towarde the East, and the Lauatory was set vpõ them, and all their backes were towarde the Lauatory. And the thyckest of it was an handbreede, and the brym lyke the brym of a cuppe, with floures of lyes. And it receaued and helde three thousande bates.
B

* And he made ten lauers: and put fyue * iii. Re. vii. b.
on the ryght hande, and fyue on the lefte, to washe and clẽse in them, soch thinges as they offred for a burntofferynge. But the great Lauatory was for the preastes to washe in. And he made ten candelstyckes of golde (accordinge to the paterne ỹ was genẽ of them) and put them in the temple: fyue on the ryght hande and fyue on ỹ lefte. And he made also ten tables, and put them in the temple: fyue on the ryght syde, and fyue on the lefte. And
¶ he made an hundred basens of golde. And he made the courte of the preastes, & the great courte and dores to it: and ouerlayde the dores of them with brasse. And he set the great Lauatorye on ỹ ryght syde of the East ende, ouer agaynst the South. And Hiram made pottes, shouelles and basens, and fynesshed the worke that he was appoynted to make for kynge Salomõ in the house of God. The two pyllers, the couerynges of two heedes on the toppes of the pyllers: & the two wrethes to couer the two scalpes of heedes that were on the toppes of the pyllers: and foure

hundred

hundred pomegranates on the two wrethes, two rowes of pomegranates on one wreathe, to couer the two toppes or heades that were on the pyllers. And he made two bottomes, and lauers made he vpon the bottomes: the great Lauatory, and twelue oxen vnder it. Pottes also and shouelles, flesshokes, and all these vesselles dyd Hyram (hys father) make to kynge Salomon for the house
D of the Lorde, of bryght brasse. In the playne of Jordan dyd the kynge cast them, euen in the clayy ground that is, betwene Socoth & zaredatha. And Salomō made all these vessellesin greate aboundaunce, for the weight of brasse coulde not be reckened.

And Salomon made all the vesselles that were for the house of God: the golden aulter also & the tables to sett the shewbred vpon Worcouer, the cādelsticke with their lampes (to burne after the maner before the quere) and that of precious golde: and the flowres and the lampes, and the snoffers made he of golde, and that perfecte gōlde: and the dressynge knyues, basens, spones and censers
vs of pure golde. And vs (he made) the dore of the temple, and the vnner dores within the place moost holye, and the vnner dores of the temple, were gylted. And so was all the worcke that Salomon made for the house of the Lorde fynished.

¶ The. v. Chapter.

¶ The Arcke is brought into the temple, which is fylled with the glorye of the Lorde.

A AND so all the worke that Salomon made in the house of the Lorde was fynished, and * Salomon brought
* 10.rr.bo.g. in all the thynges that Dauid his father had dedycated, with the syluer and golde and all the Jewelles, and put them amonge the treasures of the house of God.

* 13.rr.bo.a Then Salomon * gathered the elders of Israel together and all the heedes of the trybes, and auncient fathers of the chyldren of Israel, vnto Jerusalem: to bringe the Arcke of the couenaunt of the Lorde out of the cyte of Dauid which is Sion. Wherfore all the men of Israel resorted vnto the kynge in the feaste, euen in the seuenth moneth. And all the elders of Israel came, and the Leuites toke
B vp the Arcke. And the preastes and the Leuites brought awaye the Arcke and the tabernacle of wytnesse, and all the holy vesselles that were in the tabernacle, and they bare them. And kynge Salomon and all the congregacyon of Israel the were assembled vnto him before the Arcke, offered shepe and oxen, so manye, that they coulde not be tolde nor nombred for multitude.

And the preastes brought the Arcke of the appoyntement of the Lorde vnto his place, euen into the quere of the temple within the place moste holye, and set it vnder the wynges of the cherubs, that the Cherubs stretched out their wynges ouer the place of the Arcke, & the Cherubs couered both the Arcke C
and her barres aboue on hye. And the barres of the Arcke, were so longe, that the heades of the barres were sene without the Arcke within the quere, but not without. And there the Arcke remayned vnto this daye. But there was nothynge in the Arcke, * saue the two * 16.rr.bii.c.
tables which Moses put therin at Horeb, when the Lorde made a couenaunt with the chyldren of Israel, after they were come out of Egypt. And it fortuned, that when the preastes were come out of the holy place the sanctuarye was fylled with smoke, for all the preastes that were present, were sanctifyed and dyd not then waye by course, that both D
the Leuites and the syngers, vnder Asaph, Heman and Jeduthun, were appoynted to sondrye offyces with their chyldren and brethren & were arayed in fyne whyte, haynge Symbales, Psalteries, and Harpes, & stode at the East end of the aulter. and by them an hundred and. rr. preastes blowinge with trōpettes. And the trompette blowers and the syngers so agreed, that it semed but one voyce in prayslnge and thankynge the Lorde. And whan they lyfte vp their voyce with the trompettes, symbales and other instrumentes of musycke, and whan they praysed the Lorde,
vs (and sayde) howe that he is good, and that E
his mercye lasteth euer, the house of God was fylled wt a cloude: so that the preastes coulde not endure to mynister by the reason of the cloude. For the maiesty of the Lorde had fylled the house of God.

¶ The. vj. Chapter.

¶ The wordes of Salomon to the people, and the prayer that he made vnto God.

THen Salomon sayde: * the Lorde A
* 16.rr.bii.
hath spoken, howe he wyll dwell in the cloude. And I haue buylt an habitacyon for the, and a place for thy dwellynge for euer. And the kynge turned his face, and blessed the hole congregacyon of Israel, and all the congregacyon of Israel stode. And he sayde: blessed be the Lorde God of Israel which hath with his handes, fulfylled it, that he spake with his mouth to my father Dauid, sayinge: * sence the daye * 5.rr.bi.a. iii.rr.bii.b.
that I brought my people out of the lande of Egypt, I chose no cytie amonge all the trybes of Israel to buylde an house in, that my name myght be there, nether chose I any man to be a ruler ouer my people Israel: saynge that * I haue chosen Jerusalem, that my name * 6. par.bii.d and.fii.b.
myght be there, and haue chosen Dauid to be ouer my people Israel.

* And whan it was in the herte of Dauid my father to buylde an house for the name * ii.rr.bii.d. iii.rr.bii.b. i.par.fii.b.
of the Lorde God of Israel: the Lorde sayd to Dauid my father: for as moche as it was in thyne B
hert

herte to buylde an house for my name, thou dydest well that thou so thoughtest in thyne hert. Notwithstandynge, ỹ shalt not buylde the house, but thy sonne which is proceaded out of thy lopnes, he shall builde an house for my name. The Lorde therfore, hath made good his sayinge that he hath spoken, and I am rysen vpin the rowme of Dauid my father, and am set on the seate of Israel, as the Lord promysed, and haue buylt an house for the name of the Lorde God of Israel. And in it haue I put the Arcke, wherin is the couenaunt of the Lorde that he made with ỹ childzen of Israel. And the kynge stode before ỹ aulter of the Lorde in the presence of all the cõgregacyon of Israel, and stretched out his handes. For nowe Salomon had made a brasen pulpyt of fyue cubytes longe & fyue cubytes broad, and thre of heyght, & had set it in the myddes of the great courte, & vpon it, he stode and kneled downe, vpõ his knees before all the cõgregacyon of Israel & stretched out his hãdes towarde heauen, & sayde:

C

* O Lorde God of Israel, there is no God lyke the in heauen and in erth, which kepest couenaunt and shewest mercye vnto thy seruauntes that walke before the with all their hertes. Thou which hast kept wt thy seruaũt Dauid my father the thynges that thou promisedest him: thou saydest it wt thy mouth, and hast fulfylled it with thyne handes, as it is to se this daye.

And nowe Lorde God of Israel, kepe wt thy seruaunt Dauid my father, the thynges that thou promysedest him, sayinge: * thou shalt in my syght not be without a mã, that shall sytte vpõ the seate of Israel: so that thy childzen take hede to their wayes, to walcke in my lawe, as thou hast walked before me. And nowe Lord God of Israel, lett thy sayinge be true which thou spakest vnto thy seruaũt Dauid. And wyll God in very dede, dwell with men on erthe? Beholde * heauen and heauen aboue all heauens do not contayne the: howe moch lesse the house which I haue buylded? Let it be thy pleasure therfore to turne to the prayer of thy seruaunte and to his supplicacyon (O Lorde my God) to herken vnto the voyce and prayer which

D

thy seruaũt prayeth before the: and let thyne eyes be open towarde this house daye and nyght, ouer this place, wherin ỹ hast sayde, that thou woldest put thy name: to herken vnto the prayer which thy seruaũte prayeth in this place: herken vnto the prayers of thy seruaunt & of thy people Israel, which they praye in this place: heare thou (I saye) out of thy dwellinge place, euen out of heauẽ: heare and be mercyfull. * If a man synne agaynst his neyboure, and take on ooth against him, and make him to sweare, & they both come before thyne aulter in this house: then heare thou from heauen, and worcke, & iudge thy seruauntes, that thou rewarde the vngodly, & recompence him his waye vpon his heed, and ỹ iustefye ỹ ryghteous, and geue him accordynge to his ryghtwesnesse.

And yf thy people Israel be put to the worse before the enemye, because they haue synned agaynst the. Yet yf they turne & geue thankes vnto thy name, and make intercessyon, and praye before the in this house: then heare thou frõ heauen, and be mercyfull vnto the synne of thy people Israel, and bryngẽ them agayne vnto the lãde, which thou gauest to them and to their fathers.

E

* Whan heauen is shutt vp, and there be no rayne, because they haue synned agaynst the: yet yf they praye in this place, and confesse thy name, and repent from their synne for the which thou chastenest thẽ: then heare thou in heauẽ, & be mercyfull vnto the synne of thy seruauntes and of thy people Israel, and guyde thou thẽ into the good waye, to walke in, and sende rayne vpon thy lande, which thou hast geuen vnto thy people, for an enheritaunce.

And yf there be dearth in the lande, or pestylence, corrupcyon, or blastinge of corne, grashoppers, or caterpyllers, or that theyr enemyes belege them in the cyties of theyr lande, * (& destroye the countreye) or whatsoeuer plage or syckenesse it be. Then what supplicacyons and prayers soeuer shalbe made of any man, & of all thy people Israel, whych shall knowe euery mã his awne sore and his awne greffe, and shall stretche out their handes towarde this house, thou shalt heare frõ heauen, euen from thy dwellynge place, and shalt be mercyfull, and geue euery man accordynge vnto all his wayes, euen as thou doest knowe euery mannes herte: for ỹ onely knowest the hertes of the childzen of men: ỹ they maye feare the & walke in thy wayes as longe as they lyue in the lãde, which thou gauest vnto oure fathers.

F

* Moreouer, the straunger which is not of thy people Israel, yf he come from a farre lande for thy greate names sake, and thy myghtye hãde, and thy stretched oute arme, yf they come (I saye) & praye in this house: thou shalt heare from heauen, euen from thy dwellynge place, and shalt do accordynge to all that the straũger calleth to the for. That all people of ỹ erth maye knowe thy name, and feare ỹ, as doeth thy people Israel, and that they maye knowe, howe that in thys house which I haue buylt, thy name is called vpon.

Yf thy people go out to warre agaynst their enemyes, by the waye that thou shalt sende thẽ, and they praye to the, in the waye * towarde this cytie which thou hast chosen, euen towarde the house which I haue buylt for

for thy name: then heare thou from heauen their supplicacyon and prayer, and helpe thē in theyr ryght.

G

*iij. re. viij. c. 1. Iohn. i. b.

If they synne agaynst the, as * there is no man but he doth synne, and thou be angrye with them, and delyuer them ouer before their enemyes, and they take them and leade them awaye vnto a lāde ferre or neare, yet yf they repent in their hert in the lande where they be in captyuite, and turne, and praye vnto the in the lāde of their captiuite, sayinge: we haue synned, we haue done euell & wyckedlye, and turne agayne to the, wyth all their herte and all their soule, in the lande of their captyuite, where they kepe them in bondage, and so praye towarde theyr lande which thou gauest vntō their fathers, euen towarde the cytie whych thou hast chosen, and towarde the house which I haue buylt for thy name. Then heare thou from heauen euen from thy dwellinge place, their supplicatiō and their prayer, and iudge their cause, and be mercyfull vnto thy people, which haue synned agaynst the.

Nowe my God, let thyne eyes be open, and thyne eares attent vnto the prayer that is made in this place. Nowe vp * O Lorde God into thy restynge place: thou and the Arcke of thy stregthe. O Lorde God, let thy preastes be clothed with health, and let thy sayntes reioyse in goodnesse. O Lord God, turne not a waye the face of thyne anoynted. Remēbre the mercyes, which thou hast promysed to Dauid thy seruaunte.

* Psa. cxxxii. a.

C The. vij. Chapter.

C The fyre consumeth the sacrifyce. The Lorde appeareth to Salomon the seconde tyme.

AND * when Salomon had made an ende of prayinge, there came downe fyre from heauen, & consumed the * burnte offerynge and the sacrifyces. And the house was fylled with þ glorie of the Lorde, & the preaste coulde not go into the house of the Lorde, because the glorye of the Lorde had fylled the Lordes house. And whan all the chyldren of Israel sawe howe the fyre, and the glorye of the Lorde came downe vpon the house, they fell downe flat vpon their faces to the erth vpon the pauement, and worshypped and confessed vnto þ Lord, that he is gracious, and that his mercye lasteth euer.

*iij. re. viij. c. Leui. vi. d. *iij. re. viij. g.

B

And the kynge and all the people offered sacrifyces before the Lorde. And kynge Salomon offered a sacrifyce of. xxij. thousande oxen, and an hundred & twentye thousande shepe. And so the kynge and all the people dedicated the house of God. And þ preastes wayted on their offyces, and the Leuites had the instrumentes of musycke of the Lorde, which kynge Dauid had made to cōfesse vnto the Lorde, that his mercye lasteth euer, playēge a psalme of Dauid wyth their hande. And the preastes blewe with trompettes before thē: and all they of Israel stode.

Moreouer, Salomon halowed the myddle of the courte, that was before the Lorde: for there he offered burntofferynges and the fatt of the peaceofferynges, because the brasen aulter which Salomon had made, was not able to receaue the burntofferynges and the meatofferynges and the fatte.

So at the same tyme Salomon kepte a * feast of seuen dayes, and all they of Israel with him, an exceadynge great cōgregacyō, euen from the entringe in of Hamath, vnto the ryuer of Egypt. And in the eyght daye they made a gatheringe. For they kepte the dedicacyon of the aulter seuen dayes, and the feast seuen dayes. And the. xxiij. daye of the seuenth moneth, he let the people departe into their tentes glad and merye in hert, for the goodnesse that þ Lorde had shewed to Dauid, and to Salomon, and to Israel his people. * And so Salomon finished the house of the Lorde, and þ kynges house: and all that came in his hert to make in the house of the Lorde, and in hys awne house, went prosperouslye forwarde.

C

*i. mac. iij.

Dā

*iij. re. ix. a.

And the Lorde apered to Salomon by nyght, and sayde to him. I haue hearde thy peticyō, and * haue chosen this place for my selfe, to be an house of sacrifyce. Yf I shut vp heauen, that there be no rayne: or yf I commaunde the locustes to deuoure the lande, or yf I sende pestilence amonge my people: and yf they that are of my people, amōge whom my name is called vpō, do humble them selues, and make intrecessyon, and seke my presence, and turne from their wycked wayes, then will I heare from heauen, and be mercyfull to their synne, & wyll heale their lande.

*vj. Par. vi. a.

D

And frō hence forth myne eyes shalbe open, and myne eares attent vnto the prayer that is made in this place. And therfore nowe * I haue chosen and sanctifyed this house, þ my name maye be there for euer: and myne eyes and myne heart shalbe there perpetuallye.

*vj. Par. vi. a.

And yf thou wylt walke before me, as Dauid thy father walked, to do all þ I haue commaunded the, and shalt obserue my statutes and my lawes: then wyll I stablyshe the seat of thy kyngedome, accordynge as I made the couenaunt with Dauid thy father sayinge: * þ shalt not be without a man, to be ruler in Israel. But & yf ye turne awaye, and forsake my statutes, and my commaundementes, which I haue set before you, and shall go & serue other Gods, and worshyppe them: then wyll I plucke them vp by the rotes out of my lande which I haue geuen thē, and this house, which I haue sanctifyed for my name, wyll I cast out of my syght, and will make it to be a prouerbe & a teaste amōge

*vj. Reg. ij. and. xx. b. ij. Par. vi. a.

all nacyons

all nacyons. And euery one that passeth by shalbe astonnyed at this house, which belonged to the most hye God, & shall saye, *why hath the Lorde dealte on this fassion wyth thys lande and wyth thys house? And they shal answere: because they forsoke the Lord God of their fathers, whyche brought them out of the lãde of Egypte, and caught holde on other Gods, and worshypped them, and serued them: euen therfore hath he brought all thys euell vpon them.

*ypm.xxi.b
*reg.ix.b
*ier.xxii.c

¶ The. viii. Chaptr.

¶ The cyties, that Salomon buylded after that the house of God was fynyshed.

AND *it fortuned, that after .xx. yeare, when Salomon had buylt the house of the Lorde and hys awne house: he buylte the cyties that Hiram gaue hym, and put of the chyldren of Israell in them. And Salomon went to Hamath zoba, and stregthed it. And he buylt Thadmor in the wyldernesse, and repayred all the store cyties which were in Hamath. And he buylt Bethhoron the vpper and Bethhoron the nether, stronge cyties, haupnge walles, gates and barres. And Baalah and all the stoare cyties that Salomõ had, and al the charet cyties, ãd the cyties of the horsemẽ, and euery pleasaunt place, that Salomon had lust to buylde in Ierusalem and Libanon, and thorowe out all the lande of his dominion.

*iii.reg.ix.b

And all the people that were lefte of the Hethites, Amorites, Pherezytes, Heuites & Iebusites, which were not of the children of Israel: but were the children of them, which were lefte after them in the lande, and were not consumed of the children of Israel, them dyd Salomon make to paye trybute vnto this daye. But of the children of Israel dyd Salomon make no bondmẽ for his worke: but they were men of warre and rulers and great Lordes wyth hym, ãd captaynes ouer his charetes and horsemen. And kyng Salomons officers that ouerlawe and ruled the people, were two hundred and fyftye.

¶ And Salomon brought the daughter of Pharao out of the cytie of Dauid, into the house that he had buylded for her. For he sayd: my wyfe shall not dwel in the house of Dauid kyng of Israel, for it is holy, because that the Arcke of the Lorde is come vnto it.

Then Salomon offered burnt offeringes vnto the Lorde, on the aulter of the Lorde which he had buylt before the porche, doyng euery thynge in his due tyme and offerynge accordynge to the commaundement of Moses, in the sabbothes, newmoones, and solempne feastes, * thre tymes in the yeare, that is to saye, in the feast of swete bread, in the feast of weakes, and in the feast of tabernacles.

*exo.xxiii.c
deut.xvi.c

And Salomon set the sortes of preastes to their offyces, as Dauid his father had ordered thẽ, and the Leuites in theyr watches for to prayse & ministre before the preastes daye by daye, and the porters by course at euery gate. * For so had Dauid the man of God commaunded. And they omytted not the commaundement of the kynge vnto the preastes and the Leuytes, concernynge enymaner of thynge, and concernynge the treasures. For Salomon made prouisiõ for the charges, from the fyrst daye that the foundacion of the house of the Lorde was layde: tyll it was fynished, that the house of the Lorde was perfecte. Then went kyng Salomon to Ezion Gaber, and to Eloth at the (red) see syde in the lande of Edom. And Hiram sent him by the hande of his seruaunt es, shyppes ãd seruauntes that had knowledge of the see: and they came with the seruauntes of Salomon to Ophir, and caryed thence foure hundred and fyftye talentes of golde, and brought it to kynge Salomon.

*i.par.xv.d

¶ The. ix. Chapter.

¶ The communicacyon of Salomon wyth the quene of Saba, and the gyftes that the one gaue the other. The death of Salomon, after whom succeadeth Roboam.

AND *whã the quene of Saba hearde of the fame of Salomon, she came to proue hym in harde questions at Ierusalem, with a very great company, with camelles that bare spices & plentye of golde and precyouse stones. And when she was come to Salomõ, she commoned with hym of all that she had in her herte. And Salomon sayed her, all her questions, and there was not one worde hyd from Salomon, whych he tolde her not.

*iii.reg.x.a
matth.xii.b
luke.x.b

And when the quene of Saba had sene the wysdome of Salomõ and the house that he had buylte, and the meate of hys table, the syttynge of his seruaũtes, and the standing of his wayters, theyr apparell, hys butlers, theyr apparell, hys goynge vp, by the whych he went into the house of the Lorde, ther was nomore spyrete in her.

And she sayde to the kynge: the sayenge which I heard in myne awne lãde, of thyne actes, ãd of thy wysdome, is true. I beleued not þ wordes of the, vntyll I came, & myne eyes had sene it. And beholde, the one halfe of thy wysdome was not tolde me: for thou exceadest þ fame that I hearde. Happye are thy men, and happy are these thy seruaũtes which stande before the alwaye, & heare thy wysedome. Blessed be the Lorde thy God, which had lust to the, to set the kynge on his seat, that thou mygbtest be kyng, ordeyned by the Lorde thy God. Because thy God loueth Israell, and hath delyte to make them contynue euer, therfore made he the kynge ouer them to do ryght and equyte.

And

C And she gaue the kyng an hundred .lxx. talentes of golde, and of spyces exceadynge great abundaunce and precious stones, neither was there any more soche spyce, as the quene of Saba gaue kyng Salomon. And the seruauntes of Hiram and the seruaūtes of Salomon which brought golde from O-
F phir, brought also Algume wood āde precious stones. And the kyng made of the Algume wood, steyres in the house of the Lorde and in the kynges palace, and harpes and psalteries for syngers. And there was no soch wood sene before in the lande of Juda. And kynge Salomon gaue to the quene of Saba euery pleasaunt thing that she asked but not so moche as she brought vnto the kyng. And so she turned and went awaye to her awne lande with her seruauntes.

D The weyght of golde that came to Salomon in one yere, was syxe hundred. lxvi. talentes of golde, besydes that which chapmē and marchauntes brought: and all the kynges of Arabia and rulers of that countrey, brought gold and syluer to Salomon. And kynge Salomon made two hundred bucklers of beaten golde, and. vi. hundred sycles of beaten gold were spent vpō one buckler and three hundred shyldes made he of beaten gold, and one shylde cost three hundred peces of golde, and the kyng put them in the house that was in the forest of Libanon.

And the kynge made a great seat of Iuorie, & ouerlayde it with pure golde. And ther were syxe steppes to the seate wyth a fote stole of golde fastened to the seate: and po-
E melles on eche syde of the syttynge place, āde two lyons standynge by the pomelles. And xii. lyons stode on the one syde and on the other: vpō the syxe steppes, so that there was no soche worke made in any kyngdome.

And all the drynckinge vesselles of kyng Salomon were of golde, and all the vessels of the house that was in the forest of Libanon, were of precious golde: for syluer was counted nothynge worthe in the dayes of Salomon. For the kynges shyppes wente to Tharsis wyth the seruauntes of Hiram: euery three yeare once came the shyppes to Tharsis, and brought golde, syluer, Iuorie
F and apes and pecockes.

iii. Reg. x. b And kyng Salomon passed all the kynges of the earth in rychesse and wysedome. And all the kynges of the earth sought the presence of Salomō, to heare his wysdome that God had put in hys herte: And they brought euery man his present: vesselles of syluer, and vesselles of golde, rayment, harnesse, spyces, horses and mules, and what-
iii Regum. iiii. d. soeuer myght be gotten, yeare by yeare.

And Salomon had foure thousande stalles for horses and charettes, & twelue thousande horsemen, whom he bestowed in the charet cyties, & some were with the kyng at Jerusalē. And he raygned ouer all the kynges that were frō Euphrates vnto the lāde of the Philistines, āde to the border of Egipt. G
iii. Reg. x. a And the kynge made syluer in Jerusalem *ii. Par. i. b.* as plenteous as stones, and Cedar trees as plenteous, as the mulbery trees that growe in ꝑ valleyes. And they brought vnto Salomō horses out of Egypt, & out of all lādes.

iii. Reg. xi. a The rest of the actes of kyng Salomon, fyrst and last, are they not writte in the sayenges of Nathan the Prophete, and in the prophesye of Ahiah the Silonite, and in the visions of Jedo the sear of visions, agaynst Jeroboam the sonne of Nabat. And Salomon raygned in Jerusalem vpon all Israel fourtye yeares. And Salomon slepte wyth hys fathers, and they buryed hym in the cyte of Dauid his father, and Reboboam his sonne raygned in his steade.

C The. x. Chapter.

C The folysshnesse of Reboboam, and the deuysion of hys realme.

AND * Reboboam went to Sichem: A for to Sichem were all Israell come *iii. Regum. xii. a.* together, to make hym kynge. And when Jeroboam the sonne of Nebat (which *was fled into Egypte from the presence of *iii. Reg. xi. b* Salomon the kynge) hearde it, he returned out of Egypt. And they sent āde called hym. And so Jeroboā and all they of Israel came and comoned wyth Reboboam, sayenge: Thy father layed a greuouse pocke vpon vs: nowe therfore remptte thou somewhat of the greuouse seruyce of thy father and of his heuye pocke that he put vpon vs, and we wyll serue the. And he sayde to thē: come agayne vnto me after three dayes. And the people departed.

And kynge Reboboam counsayled wyth B the elders that had stande before Salomon his father, whyle he yet lyued, and he sayde: what councell geue ye me, to answere thys people agayne? And they tolde him, saying: If thou be kynde to thys people, and shewe thy selfe lowely to thē, and speake louynge wordes to thē, they wyll be thy seruauntes for euer. But he left the councell whiche the elders gaue him, āde toke councell wyth the youngemen, that were growē vp with hym and that stode in his presence. And he sayde vnto thē: what aduise geue ye, that we may answere thys people, which haue cōmoned wyth me, sayinge: Abate some what of the pocke, which thy father dyd put vpon vs.

And the ponge men that were growen vp C wyth hym, spake vnto hym, sayinge: Thus shalt thou answere the people that spake to the, sayinge: Thy father made oure pocke heuye: but make thou it some what lyghter for vs. Thus shalt thou saye vnto thē, my lytle fynger shalbe heuyer then my fathers,

loynes

loynes. * For where my father put a heuye
pocke vpon you, I wyll put more to your
pock: my father chastysed you wt whyppes,
but I wyll chastyce you with scorpions.
And so Jeroboam & all ꝑ people came to
Rehoboam the thyrde daye, as the kynge
badde, saying: come agayne to me the thyrd
daye. And ꝑ kynge answered them cruelly:
and kyng Rehoboam left ꝑ councell of the
aged men, and answered them after ꝑ aduise of ꝑ yonge men, sayinge: Wy father made
your pocke greuous, and I wyll adde ther-
to: my father chastysed you with whyppes,
but I wyll chastyce you with scorpions.
And so the kynge herkened not vnto ꝑ people: but ꝑ occasion came of God, ꝑ the Lord
myght make good his saying, * which he
spake, by the hande of Ahia the Silonite,
to Jeroboam the sonne of Nebat.

D And when all they of Israel sawe that ꝑ
kynge wolde not agree vnto them, ꝑ people
answered ꝑ kynge sayinge: what parte have we wt Dauid, or enheritaūce wt the sonne
of Jsai? let euery man of Israel go to his
tent. * And now Dauid, se to thyne awne
house. And so all Israel gat them to their
tētes, so ꝑ Rehoboam raygned ouer no moo
of ꝑ chyldren of Israel, then dwelt in the cyties of Juda. Then kynge Rehoboam also
sente Haduram ꝑ was ruler ouer ꝑ tribute,
and ꝑ chyldren of Israel stoned hym wt stones ꝑ he dyed. But kyng Rehoboam made
spede to get him vp to his charret, to flye to
Jerusalem. And they of Israel rebelled agaynst ꝑ house of Dauid vnto thys daye.

¶ The. xi. Chapter.

¶ Rehoboam is forbydden to fyght agaynst Jeroboam. He hath. xviii. wyues, and. lx. concubines, and by them xxviii. sonnes, and. lx. daughters.

A And whā Rehoboam was come to Jerusalem, * he gathered of the house of
Juda & Beniamin, nyne score thousande chosen men of warre to fight agaynst
Jsrael, & to bryngē ꝑ kyngdome agayne to
Rehoboam. And the word of the Lorde came to Semeiahu the man of God, saying:
speake vnto Rehoboam the sonne of Salomon kynge of Juda, & to all them of Jsrael
that are in Juda & Beniamin, & saye: thus
sayeth ꝑ Lorde. Ye shall not go vp nor fight
agaynst your brethren: returne euery man
to his house, for thys thynge is done of me.
And they obeyed ꝑ wordes of ꝑ Lorde, and
returned frō goynge agaynst Jeroboam.

B And Rehoboam dwelt in Jerusalem, and
buylt stroge cyties in Juda. He buylded vp
Bethleem, and Etham, and Thekoe: Bethzur, Socho and Adullam: Gath, and Maresa: and Ziph Adurahim, Lachis and Azecha: Zorca Aialon and Hebron, which is in
Juda & Beniamin, stronge cyties. And he
repayred ꝑ stronge holdes & put captaynes
in them, and store of vitayle, & wyne, & oyle.
And in all cyties he put shyldes & speares,
and made them exceadynge stronge, haunynge Juda and Beniamin on his syde.

And the prestes and ꝑ leuites that were C
in all Jsrael, resorted to hym out of all their
coastes. For the leuites lefte their suburbes
and their possession, and came to Juda and
Jerusalem: * for Jeroboam and his sonnes *ii. pa. xiii. b.
had cast them out from mynystrynge vnto
the Lorde. * And he ordeyned hym prestes *iii. re. xii. g
for the hylaultares, for the deuylles and for
the calues which he had made. And after ꝑ
leuites there went of all ꝑ trybes of Jsrael,
soche as submitted their hertes to seke the
Lorde God of Jsrael, and came to Jerusalem, to offer vnto the Lorde God of their fathers. And so they strengthed the kyngdome of Juda, and made Rehoboam the sonne
of Salomon myghtye thre yeare longe, for
thre yere they walked in ꝑ waye of Dauid
and Salomon.

And Rehoboam toke hym Mahalath ꝑ D
daughter of Jerimoth the sonne of Dauid
to wyfe, and Abihail the daughter of Eliab
the sonne of Jsai, which bare hym chyldren
Jeus, Samaria, and Zaha. And after her he
toke * Maaca ꝑ daughter of Absalon which *iii. re. xv. a
bare hym Abia, Atthai, Ziza, & Selomith.
And Rehoboam loued Maacah the daughter of Absalon aboue all his wyues & concubynes, for he toke eyghtene wyues and thre
score concubynes, and begat. xxviii. sonnes
and. lx. daughters. Ad Rehoboam made
Abiah the sonne of Maacah the chefe ruler
amonge his brethren, and to haue the ouersyght of the kyngdome. And he played wysely, and scatered all his chyldren thorowe
out all the countreyes of Juda and Ben Jamin vnto euery stronge cytie. And he gaue
them aboundaunce of vitayle, and obtayned many wyues.

¶ The. xii. Chapter.

¶ Sesak kynge of Egypte robbeth the tēple of the Lorde. Rehoboam dyeth, & Abia hys sonne succeadeth hym.

A And it came to passe, that when Rehoboam had stablysshed the kyngdome,
and became myghtye, he forsoke the
lawe of the Lorde, and all Jsrael with him.

¶ * And

* And it fortuned, that in the fyfte yeare of kynge Rehoboam, Sefac the kyng of Egypte came vp agaynst Jerusalem, because they had transgressed agaynst the Lorde wt xii. C. charettes, and .lx. M. horsmen. And the people were without nombre, that came with hym out of Egypte Lubim, Sukkim, and the blackmores. And they toke the stronge cyties in Juda, and came to Jerusalem.

Then came Semeia ꝑ prophete to Rehoboam & to the Lordes of Juda, that were gathered together within Jerusalem for Sefac, and sayd vnto them: thus sayd the Lord, ye haue left me, & therfore haue I also left you in ꝑ hãdes of Sefac. Wherupon the lordes of Israel and the kynge humbled them selues, and sayde, the Lorde is ryghteous. And whan the Lorde sawe that they submitted them selues, the worde of ꝑ Lorde cam to Semeia, sayinge: They submitte them selues, therfore I wyll not destroye them. But I wyll delyuer them somwhat, and my wrath shall not burne vpon Jerusalem by ꝑ hãde of Sefac. Neuertheles, they shalbe hys seruaũtes, to knowe what difference is betwene my seruice, and the seruice of the kyngdomes of the worlde.

And so Sefac kynge of Egypte came to Jerusalem, and toke awaye the treasures of the house of the Lorde, and the treasures of ꝑ kynges house: he toke euen all. And he caryed awaye the shyldes of golde, * which Salomon made. In steade of which, kynge Rehoboam made shyldes of brasse, and cõmytted them to the hãdes of the captaynes which had ꝑ ouersyght of the lotemen, and that kept the entraunce of ꝑ kynges house. And it came to passe, that when the kynge entred into the house of the Lorde, the garde came & fet them, and brought them agayne vnto the garde chambre. And when he humbled hym selfe, the wrath of the Lorde turned from hym, that he wolde not destroye all together. And in Juda all was well.

And so kyng Rehoboam waxed myghty & raygned in Jerusalem. And Rehoboam was .xli. yere olde, whẽ he began to raygne, & he raygned .xvii. yeres in Jerusalem, the cytie which the Lorde had chosen out of all the trybes of Israel to put his name there. And hys mothers name was Naama an Ammonitesse. * And he dyd euyll, because he prepared not hys hert to seke the Lorde.

The actes also of Rehoboam, fyrst and last, are they not wrytten in ꝑ sayinges of Semeia the prophete, and of Iddo the sear which noted the genealogie? and there was warre alwaye betwene Rehoboam & Jeroboam. And Rehoboam slept wt his fathers, and was buryed in the cytie of Dauid, and Abia his sonne raygned in his steade.

The .xiii. Chapter.

The victory of Abia agaynst Jeroboam.

In the .xviii. yere of kynge Jeroboã * began Abia to raygne ouer Juda, & he raygned thre yere i Jerusalẽ. His mothers name also was Michaiahu the daughter of Uriel of Gibea. And there was warre betwene Abia & Jeroboam. And Abia made prouisyon for ꝑ warre, hauyng valeãt & expert men of warre, euen .iiii. C. M. chosen men. And Jeroboã set him selfe in araye to fyght agaynst hym, wt .viii. C. M. picte men which were stronge & men of armes.

And Abia stode vp vpõ zemaraim an hill which is in mount Ephraim, & sayd: heare me ꝑ Jeroboam and all Israel. Wo not you knowe, howe ꝑ the Lorde God of Israel gaue ꝑ kyngdome, ouer them of Israel, to Dauid for euer, euen to hym and to hys sonnes ☞ with a salted couenaũt? And Jeroboam the sonne of Nebat ꝑ seruaunt of Salomon the sonne of Dauid is rysen vp, & hath rebelled agaynst his lorde. And ther gathered to hym lewde men ꝑ chyldre of Belial, & preuayled agaynst Rehoboam ꝑ sonne of Salomon: when Rehoboam was yong & tẽder hearted, & coulde not stande before them.

And nowe ye saye, ꝑ ye be able to preuayle agaynst ꝑ kyngdome of the Lorde, which is in ꝑ hande of the sonnes of Dauid, & ye be a greate multitude, & haue the golden calues * which Jeroboam made you for gods. And * haue ye not cast out the prestes of the Lorde the sonnes of Aaron, and the leuites, and haue made you prestes after the maner of the nacyõs of other lãdes? so that whosoeuer commeth, & consecrateth his hãde with a yõge ore & seuen rammes, the same maye be a preste of them that are no gods.

But we belonge vnto the Lord our God whom we haue not forsaken, and ꝑ prestes are ꝑ sonnes of Aaron, which ministre vnto the Lorde, and ꝑ leuites wayte vpon theyr office. They burne vnto ꝑ Lorde euery morynge & euenynge, burnt sacrifyces & swete incẽse: ꝑ shewe breed set they in order vpon a pure table: & prepare ꝑ candelstick of gold wt the lãpes of ꝑ same to burne euer at euen. And truly we kepe the watche of the Lorde oure God: but ye haue forsakẽ him. And behold, God hym selfe is our captayne, & hys prestes blowe wt the * trõpettes, & crye alarum agaynst you. O ye chyldren of Israel, fyght not agaynst the Lord God of your fathers: for it wyll not prospere with you.

But for all ꝑ, Jeroboã cõmayed men preuely about, to come behynde them: & so they were before Juda, & ꝑ layers in wayte were behynde the. And when they of Juda loked about, behold the battayll was before & behynde, & they cryed vnto ꝑ Lord & ꝑ prestes blewe wt ꝑ trõpetes, & ꝑ men of Juda gaue a showte

D showte. And as the men of Juda showted, it came to passe, that God smote Jeroboā and all Israel before Abia and Juda. And ỹ children of Israel fled before Juda, and God deliuered them into theyr hande. And Abia & hys people slue a great slaughter of thē: there fell downe wounded of Israel. v.C. M. chosen men. And so the chyldren of Israel were brought vnder, at that tyme, and the chyldrē of Juda preuayled: because they leaned vnto the Lorde God of theyr fathers. And Abia folowed after Jeroboā, and toke cities from hym, Bethel w̄ the townes belongyng therto, Jesana with the townes that lōged therto, and Ephron with her townes. And Jeroboā recouered no strength agayne in ỹ daies of Abia. And ỹ Lorde plaged him, & he dyed.

But Abia waxed mightye, and maryed xiiij. wyues, and begat. xxij. sonnes, and. xvj. daughters. The rest of the actes of Abia, his customes and hys sayinges are wrytten in the storye of the prophete Iddo.

¶ The. xiiij. Chapter.

¶ Of Asa kyng of Juda.

A SO Abia slepte w̄ hys fathers, and they buryed hym in ỹ cytie of Dauid, and * Asa hys sonne raygned in hys steade. In whose dayes the lande was in quyetnes ten yere.

* Math. i. b.

And * Asa dyd that was good & right in the eyes of the Lorde hys God: for he toke awaye straunge aultars and the hyllaultars, and brake downe the ymages, and cut downe the groues, and commaunded Juda to seke the Lorde God of their fathers, and to do accordynge to the lawe and cōmaundement. And he put awaye out all the cyties of Juda the hylaultars and the ymages: and ỹ kyngdome was quyet before hym. And he buylte stronge cities in Juda: because the land was in rest, and he had no warre in those yeares. For the Lorde had geuen hym rest.

* Deut. xv. a

B Therfore he sayde to Juda: let vs buyld these cityes, and make about them walles, towres, gates and barres, for the lāde is yet in rest before vs, because we haue sought the Lorde oure God: we haue sought hym, and he hath geuen vs rest on euery side: & so they buylt and it prospered with them. And Asa had an armye of men that bare shyldes and speares, out of Juda, thre hundred thousand: and out of Beniamin that bare shyldes and drue bowes, two hūdred & foure skore thousande, all these were valeaunt men.

B

C And there came out agaynst them Zarah the blacke mozian * with an hoost of ten hondred thousande, and thre hōdred charrettes, and came as farre as Maresa. And Asa wēt out before him, and they ioyned the battayll in the valey of Zephata beside Maresa. And Asa cryed vnto the Lorde hys God, & sayde: Lorde, * it is no harde thige with ỹ to helpe

C

* 2. Esdr. xviij. a

* 2. Esdr. xviij. b

ether many, or thē that haue no power: helpe vs therfore, O Lorde our God, for we trust to the, and in thy name we go agaynst thys multytude. Thou arte the Lorde oure God, and no man shall preuayle agaynst the.

So the Lorde smote the blacke mozes before Asa and Juda, & the blacke mozes fled. And Asa and the people that was with him, folowed after them vnto Gerar. And the blacke mozes hoost was ouerthrowen, that there was none of them lefte, but were destroyed before the Lorde and before his hoost. And they caryed awaye a myghtye greate praye. And they smote all the cyties rounde about Gerar. For the feare of ỹ Lorde came vpon them. And they spoyled all the cyties and there was exceadynge moche spoyle in them. They smote also the tentes of catell, & caryed awaye plentye of shepe and camels, and returned to Jerusalem.

D

¶ The. xv. Chapter.

¶ Kyng Asa by the monycyon of the prophete Azaria sacrifyceth to the Lord. He depriueth his mother of her dompnyon.

A AND the spyrete of God came on Azaria the sonne of Oded. And he wēt out to mete Asa, & sayde vnto him: heare me Asa, and all Juda, and Beniamin. The Lorde is with you, whyle ye be with hym, and when ye seke hym, he wyll be founde of you: and agayne, when ye forsake hym, he also wyll forsake you. And truly, for a longe season in Israel no mā sought the true God, no man regarded ỹ preste that taught them, no mā cared for the lawe. And when any man in hys trouble dyd turne vnto the Lorde God of Israel, and sought him, he was founde of them. And in that time there was no peace to hym, that dyd goo out and in: but greate sedicyon was there amonge all the inhabiters of the earth. And nacyon was destroyed of nacyon, and cytie of cytie: for God dyd moue all aduersitye amonge them. Playe ye therfore the men, and let not youre handes slacke, for youre worke shalbe rewarded.

A

B And when Asa hearde those wordes, and the prophesye of Azaria the sonne of Oded ỹ prophete, he toke courage, & put awaye the abhominable ydols out of all ỹ lande of Juda and Beniamin, & out of the cityes which he wāne in mount Ephraim, and renned the aultar of the Lorde, that was before ỹ porch of the Lorde. And he gathered all Juda and Beniamin, and the straungers with thē out of Ephraim, Manasse, & Simeon. For there fell many to hym out of Israel, when they sawe that the Lorde hys God was w̄ hym. So they assembled at Jerusalem the thyrde monethe, the fyftenth yeare of the raygne of Asa. And they offered vnto the Lord ỹ same tyme of the spoyle which they had brought vij. C. oxen, and. vij. thousande shepe.

B

And they made a couenaunt to seke the Lorde God of theyr fathers, with all theyr hert & all theyr soule. And whosoeuer wolde not seke the Lorde God of Israel, shulde dye for it: whether he were small or great. mā or woman. And they sware vnto the Lorde with a loude voyce, showtynge & blowyng wyth tröpettes and shawmes. And all they in Juda reioyced at ỹ oth, for they had swore vnto the Lorde, with all theyr herte, and soughte hym with all theyr lust, and he was founde of them. And the Lorde gaue thē rest rounde about on euery syde.

And kinge Asa put Maacha his mother out of auctorite, because she had made an abhominable ydoll (of Priapus) in a groue: and Asa brake downe her ydoll, and stāped it, & burnt it at the broke Cedron. But all ỹ hyl-aulters were not take awaye out of Israel: though the hert of Asa was perfecte all hys dayes. And he brought into ỹ house of God the thynges that hys father had dedicat, and that he hym selfe had dedicate: euen syluer, & golde, and Jewelles. And ther was no more warre vnto the * xxxv. yere of the rayngne of Asa.

* Jud. iii. d

¶ The. xvj. Chapter.

¶ Asa, for feare of Baasa kyng of Israel, maketh a couenaunt with Benhadad kynge of Syria.

In the. xxxvi. yere of the rayngne of Asa, came * Baasa kyng of Israel vp agaynst Juda, and buylt Rama, to the entent that he wolde let none passe out or in (to) to Asa kynge of Juda. And Asa fet out golde and syluer, out of the treasures of ỹ house of the Lorde, & of the kynges house, & sent to Benhadad kyng of Syria ỹ dwelt at Darmeser, and sayd: There is a confederacion betwene me & the, betwene my father & thine. Beholde, I haue sent the syluer and golde, that thou wylt come and breake thyne appoyntment wt Baasa kynge of Israel, that he maye departe frō me. And Benhadad graunted vnto kynge Asa, and sent to the captaynes of hys armye to the cityes of Israel. And they smote Jion, Dā, and Abelmain, and the strong cyties of Nephthali. And when Baasa hearde this, he left buyldynge of Rama, and let his worcke ceasse. And then Asa the kyng toke all Juda, and caryed awaye the stones and tymbre of Rama, wherwith Baasa was a buyldyng, and he buylt therwith Geba and Mizpa.

* 3 reg. xv. c

¶ At that same tyme, Hanani the seer came to Asa kyng of Juda, & sayde vnto hym: because thou hast trusted in the kyng of Syria, and not rather put thy trust in the Lorde thy God, therfore is the host of the kynge of Syria escaped out of thyne hāde. * had not the blacke mores and Lubim an exceadinge great hoost with many charettes and horsemen? And yet because thou trustedest in the Lorde, he delyuered them into thyne hande. For the eyes of ỹ Lorde behelde all the erth, to strengthē them that are of perfecte hert towarde him. * Herin thou hast done folyshly, and therfore from henceforth thou shalt haue warre. And Asa was wroth with the seer, & put him into a prison house, for he was displeased with hym because of thys thynge. And Asa destroyed certayne of the people the same season.

* 2 Par. xvi. c
* 1 Reg. xvi. c

And beholde, these dedes of Asa, fyrst, & last, are wrytten in the boke of the kinges of Juda and Israel. And Asa in the. xxxix. yere of hys raygne fell sycke in hys fete, and that hys disease contynued very longe. And * in hys sycknes he sought not the Lord, but phisitions. And Asa slept with his fathers, and dyed in the. xli. yere of hys raygne. And they buryed hym in his awne sepulchre, which he had made for hym selfe in the cytye of Dauid, and layed hym in the bed which he had fylled with dyuerse kyndes of spices & swete odours, made by the craft of the potecaryes. And they burnt very moch spyce about him.

* 2 Par. xvi. c

¶ The. xvij. Chapter.

¶ Iehosaphat causeth the feare of the Lorde to be renued amonge the people.

And * Iehosaphat his sōne raygned in hys steade, & preuayled agaynst Israel. And he put souldyers in all the stronge cityes of Juda, and sett rulers in the lande of Juda and in the cityes of Ephrai, which Asa his father had wōne. And the Lorde was with Iehosaphat, because he walked in the olde wayes of his father Dauid, and sought not Baalim. But sought the Lorde God of hys father, & walked in hys commaundmentes: and not after the doynges of Israel. And the Lord stablished the kyngdome in his hande, and all they that were in Juda, brought hym presentes, so that he had aboundance of riches and honoure. And he lyft vp his hert vnto ỹ wayes of the Lorde, and he putt downe yet more of the hylaultars and groues out of Juda.

* 3 Reg. xxii. d

In the thyrde yere of hys raygne he sent to hys lordes, euen to Benhail, Obadia, Zacharia, Nethanel and to Michaahu, ỹ they shulde teach in the cityes of Juda, and with them he sent leuites: euen Semeiahu, Nethaniahu, Zabadiahu, Asahel, Semiramoth, & Tubadonia, and with them Elisamah and Iehoram prestes. And they taught in Juda, and had the boke of the lawe of God wt thē, and went about thorowout all the cityes of Juda, and taught the people.

And the feare of the Lorde fell vpon all ỹ kyngdomes of the landes that were rounde about Juda, & they fought not agaynst Iehosaphat. And some of ỹ philistines brought Iehosaphat gyftes, and tribute syluer. And therto

therto the Arabians brought him catell: euē vij. C. and. vij. C. rammes, and. vij. C. and vij. C. hegoates. And so Iehosaphat prospered & grue vp on hye. And he buylt in Juda, castels and stronge cityes: & he had great substaunce in the cities of Juda, but the men of armes & strōgest soudiers were i Jerusalē.

And these are the offyces of thē in the houses of their fathers, the captaines ouer thousandes in Juda. Adna the captayne, & with hym of rightynge men. iij. C. M. And next to hys hande was Iehohanan a captayne, and with hym. ij. C. and. lxxx. M. And nexte him was Amazia the sōne of zichri, which of his awne good wil offred him selfe vnto ꝑ Lord, and wt hym. ij. C. M. myghty men of warre. And of the chyldren of Beniamin, Eliada a man of myght, and had with hym armed mē with bowe & shylde. ij. C. M. And nexte hym was Iehosabad, and with hym an. C. and lxxx. M. that were prepared for the warre. These wayted on the kynge, besydes those which the kinge put in the strōge cityes throwout all Juda.

¶ The. xviij. Chapter.

¶ After Ahab had asked councell of the foure hundred prophetes, he put Michea in prison. He dyeth with the shott of an arowe.

AND Iehosaphat had aboundance of rychesse and honoure, and ioyned affinyte wt Ahab. And * after certayne yeres he wēt downe to Ahab to Samaria. And Ahab slue many shepe & oxen for hym, and for the people that he had with hym, and entreated him to go vp with hym vnto Ramoth in Gilead. And Ahab kynge of Israel sayde to Iehosaphat kynge of Juda: wylt thou go with me to Ramoth in Gilead? And he answered hym: I wyll be as ꝑ, and my people shalbe as thyne, and we wyll go with the to the warre.

And Iehosaphat sayd vnto the kynge of Israel: aske councell I praye ꝑ, at the worde of the Lorde, thys same daye. Therfore the kyng of Israel gathered together of prophetes. iiij. C. men, and sayde vnto thē: shall we go to Ramoth in Gilead to fyght, or shulde I cease? And they sayde: go vp, & God shall delyuer it into the kinges hāde. But Iehosaphat sayde: is there yet here neuer a prophete more of the Lordes, ꝑ we might aske of him? And the kinge of Israel sayde vnto Iehosaphat: there is yet one man, by whō we maye aske the Lorde. But I hate him: for he neuer prophecyeth me good, but alwaye euell, and the same is Michea the sonne of Jimla. And Iehosaphat sayd: let not the kynge saye so.

And the kinge of Israell called one of his chāberlaynes, and sayde: feteh hether quyckly Michea the sonne of Jimla. And ꝑ kynge of Israel and Iehosaphat kyng of Juda sate ether of thē on his state in their apparell, in a thresshing floure beside ꝑ gate of Samaria, and all the prophetes prophesyed before thē. And one zedekia the sonne of Chanana had made hym hornes of yron, & sayd: thus sayth the Lorde: with these shalt ꝑ ouerthrowe Syria, vntyll they be brought to naught. And all the prophetes prophesyed euē so, sayinge: Go vp to Ramoth in Gilead, and it shall prospere with the: for the Lord shall delyuer it into the hande of the kynge.

And the messenger ꝑ wēt to call Michea, spake to him, saying: beholde, the wordes of the prophetes speake good to the kyng with one assent, lett thy wordes therfore be lyke one of theirs, that thou speake that which is pleasaunt. And Michea sayd: as truly as the Lorde liueth: euen what my God sayth, that wyll I speake. And whā he was come to the kynge, the kynge sayde vnto hym: Michea, shuld we go to Ramoth in Gilead to fight, or leaue of? And he sayde: go vp, & all shalbe well: & they shalbe delyuered into your hāde. And the kyng sayde to him: So & so many tymes do I charge the, ꝑ thou saye not but ꝑ trueth to me, in the name of the Lorde.

Then he sayde: I dyd se all thē of Israel scatered in the mountaynes, as shepe ꝑ haue no shepherde. And the Lord sayde: these haue no master, let them returne euery mā therfore to hys house in peace. And the kynge of Israel sayd to Iehosaphat: dyd I not tell the, ꝑ he wold not ꝓphecy good vnto me: but euell?

But he sayde agayne: therfore heare ye ꝑ worde of the Lorde. * I sawe the Lorde sytte vpon his seate, & all the company of heauen stode on hys ryght hande & on hys lefte. And ꝑ Lorde sayde: who shall deceaue Ahab king of Israel, ꝑ he maye go vp & be ouerthrowen at Ramoth in Gilead? And he sayde: one sayth this, another that. And there came out a spyrite, & stode before the Lorde, & sayde: I wyll deceaue him. And the Lorde sayde vnto him: Wherin? And he sayd: I will go out, & be a lyinge spyrite in ꝑ mouth of all his prophetes. And the Lorde sayde: ꝑ shalt deceaue him, and shalt preuayle: go out, and do euen so. And now therfore beholde, * ꝑ Lord hath put a lyinge spyrite in the mouthes of all these thy prophetes, & the Lorde hath spoken euell agaynst the. And zedekia the sonne of Chanana went to, & smote Michea vpon ꝑ cheke, & sayde: by what waye went the spyrite of the Lorde frō me, to speake wt the? And Michea sayde: thou shalt se the daye when thou shalt go in from chābre to chābre, for to hyde thy selfe. And the kinge of Israel sayde: take ye Michea, and bryngе hym to Amon ꝑ gouerner of the citye, & to Joas the kinges sonne, & ye shall saye: thus sayth the kynge: putt thys felowe in the prison house, & fede hym wt breed of affliction & water of trouble vntill I come agayne in peace. And Michea sayde: yf ꝑ come agayne in peace, then hath not the

Lorde spoken to me. And he sayde: herken to, ye people euery one of you. And so the kinge of Israel and Jehosaphat the kinge of Juda went vp to Ramoth in Gilead. And ꝑ kyng of Israel sayde vnto Jehosaphat: I muste chaunge me, when I go to the battayll: but se that thou haue thyne awne apparell vpon the. And the kynge of Israel chaunged hym
G selfe, and they came to battayll. But ꝑ kyng of Syria had commaunded the captaynes of the charrettes that were with him, sayinge: se that ye fight not agaynst small or greate, saue agaynst the kynge of Israel onely.

And when the captaynes of the charettes sawe Jehosaphat, they sayde: it is the kynge of Israel, and therfore they compassed about hym to fyght. But Jehosaphat cryed out, & the Lorde helped him, and God chased them awaye from hym. For it came to passe that when the captaynes of the charretes perceaued that it was not the kyng of Israel, they turned backe agayne frō him. And a certayn mā drewe a bowe with all hys myght, and smote the kyng of Israel betwene ꝑ ioyntes of his habergyn. And he sayd to hys charretman: turne thyne hande, ꝑ thou mayest carye me out of the hoost: for I am wounded. And the battayll ceassed that daye. Howbeit the king of Israel caused his charet to stond still agaynst the Syriās vntyll euen. And about the tyme of the sunne going downe, he dyed.

¶ The. xix. Chapter.

¶ After Jehosaphat was rebuked by the prophet Jehu, he called agayne the people to the honoure of the Lorde God.

A And Jehosaphat the kynge of Juda came home agayne in peace to Jerusalē. And Jehu the sonne of Hanani the sear weṫ out to mete hym, and sayde to kynge Jehosaphat: Wouldest ꝑ helpe the vngodly, and loue them ꝑ hate the Lorde? Therfore is wrath come downe vpō the, frō before the Lorde. Neuertheles, there are some good actes founde in the, in ꝑ thou
☞ hast ☜ hewen downe the groues out of the lande, and hast prepared thyne herte to seke
B God. And so Jehosaphat dwelt at Jerusalē: & turned & went out to the people frō Beersleba to moūt Ephraim, & brought thē again vnto ꝑ Lord God of their fathers. And he set iudges in the lāde throwout all the strong cityes of Juda, citye by cityes: & sayde to the iudges: take hede what ye do, for ye execute not the iudgmētes of mā, but of God, which is wt you in the iudgement. Wherfore nowe, let the feare of ꝑ Lorde be vpō you, and take hede, & be doyng the thynge ꝑ pleaseth hym. For ther is no vnryghteweines wt the Lord
C * Roma. ii. b Actes. x. c Ephe. vi. b Collos. iii. d our God: * ꝑ he shulde haue any respecte of persones, or take rewardes.

Moreouer, in Jerusalē dyd Jehosaphat set of the leuites, and of the prestes and of the auncient fathers ouer Israel, in ꝑ iudgement & cause of ꝑ Lord. And they returned agayne to Jerusalem. And he charged them saying: Thus shall ye do in the feare of the Lorde, wt the trueth & a pure herte: What cause soeuer come to you of your brethren ꝑ dwell in their cyties, betwene bloud & bloud, betwene law and cōmaūdment, betwene statutes & ordynaūces, ye shall warne them, ꝑ they trespace D not agaynst the Lorde, & so wrath come vpō you & on youre brethren. Thus do, & ye shall not offende. And behold, Amaria ꝑ hye prest is amonge you in all matters of the Lord, & ze badia the sonne of Ismael, a ruler of the house of Juda, he is ouer soch busynesses as cōcerne the kyng: there be offycers of the leuites also before you. Take courage to you therfore, and be doynge manfully: and the Lorde shalbe with soche as be good.

¶ The. xx. Chapter.

¶ The meruelouse victory that the Lord gaue Jehosaphat kynge of Juda agaynst the Moabites, and the chyldren of Ammon, and them of Seir.

A After thys also, it fortuned ꝑ the chyl- A dren of Moab and the chyldrē of Ammon, and wt them other of the Ammonites came agaynst Jehosaphat to battayll. And there came some that tolde Jehosaphat sayinge: there cōmeth a greate multitude agaynst the frō the other syde of the see, & out of Syria. And behold, they be in Hasason Thamar, which is Engadi. And Jehosaphat feared, and set him selfe to seke ꝑ Lord, and proclaymed fastyng throwout all Juda. And they ꝑ were in Juda, gathered them selues together, to aske councell of the Lord. And they came out of all the cityes of Juda, to make intercessyon to the Lorde. And Jehosaphat stode betwene the congregacion of B Juda and Jerusalē in the house of the Lorde before the newe courte, and sayde: O Lorde God of our fathers, art not thou God in heuen, and raygnest not thou on all the kyngdomes of the Hethen? And in thyne hande is power and myght, and there is no man that is able to withstande the. Art not thou oure God, which dydest cast out the inhabiters of thys lande before thy people Israel, and gauest it to the seede of Abraham thy louer for euer? And they dwelt therin, and haue buylt the a tēple therin for thy name, sayinge: * Yf * ii. par. vi. euell come vpon vs, as the swerde of iudgement, pestilence or hongre: then, yf we stand before this house in thy presence, for thy name is in thys house, and crye vnto the in our tribulacyon, he are thou, and helpe.

And nowe behold, the chyldrē of Ammō, and Moab, & moūt Seir, by whō ꝑ woldest not let thē of Israel go, when they came out C of the lande of Egipte: but they departed frō them, & destroyed thē not. Se, howe they rewarde vs, to come for to cast vs out of thy possessyon, which ꝑ hast geuen vs to inheret. O our God, wylt thou not iudge thē: for we haue

haue no myght agaynst thys great cõpanye that commeth agaynst vs. Nether wote we what to do: but oure eyes be vnto the.

And all Juda stode before the Lorde w̃ their yongeones, theyr wyues & theyr chyldren: & ther was Jehaziel the sonne of zacharia the sonne of Banaia ꝑ sonne of Jeiel the sonne of Mathania, a leuite of the sonnes of Asaph, and vpon hym came the spyrete of the Lorde, euẽ in the myddes of the cõgregacion. And he sayde: herken all Juda, and ye enhabiters of Jerusalẽ, & thou king Iehosaphat: Thus sayth ꝑ Lord vnto you: be not afrayd nor sayntе herted by reason of thys greate multitude: for ꝑ battayll is not youres: but
D Gods. To morow go ye downe agaynst thẽ: for they come vp at zis, & ye shall finde them at the ende of the broke before the wildernes of Jeruel. Ye shall not nede to fyght in thys battayll: but steppe forth & stãde, & beholde ꝑ helpe of the Lorde which is with you: feare not, nor let youre hertes fayle you, O ye of Juda and of Jerusalem. To morowe go out agaynst thẽ: for the Lorde wylbe with you.

And Iehosaphat bowed hys face to the erth, and all Juda and the enhabiters of Jerusalem fell before the Lorde worshippynge the Lorde. And the leuites of the chyldren of the Cahathites and of the childre of the Corahites stode vp, to prayse the Lorde God of Israel with a loude voyce on hye. And whã they arose earlye in the mornynge, they gat them out vnto the wyldernesse of Thekoa.
E And as they wẽt out, Iehosaphat stode and sayde: heare me, O Juda, & ye enhabiters of Jerusalem. Put your trust in the Lord your God, that ye maye be fou̇nde faythfull. Geue credence to hys prophetes, & so shall ye prospere. And he gaue the people councell, and set some to syng vnto the Lord, & to prayse him in the bewtye of holynes, & to go out before the army, as they went, and to saye: prayse ꝑ Lorde for hys mercy lasteth euer. And what tyme as they begãne to laude & prayse, then the Lorde stered vp certayne of the chyldren of Ammon and Moab, which layed wayte for thẽ that were of mou̇t Seir: which were come agaynst Juda. And they were ouerthrowen with strokes amonge them selues.
* ii.par.xx For the chyldren of Ammon and Moab rose against ꝑ enhabiters of mount Seir. And they slewe and destroyed them. And whan they had made an ende of the enhabiters of Seir, euery one helped to destroye another amonge them selues.

And whẽ Juda came to the edge of ꝑ wildernes, they loked vnto the multitude. And
F beholde, they were deed carcasses fallẽ to the erth, & none escaped. And whan Iehosaphat and hys people came to take a waye ꝑ spoyle of thẽ, they founde amonge thẽ aboundaũce of goodes, rayment and pleasaunt Jewels, which they toke for thẽ selues, more thẽ they could cary a waye: so ꝑ they were thre dayes in gatherynge of the spoyle, it was so moch. And the fourth daie they assembled in ꝑ valley of blessinge: for there they blessed ꝑ Lord: And therfore they called the name of ꝑ same place, the valeye of blessyng vnto thys daye. And so all the men of Juda & Jerusalem returned with Iehosaphat theyr heade, for to go againe to Jerusalẽ with gladnesse: for the Lorde had made them to reioyse ouer theyr enemyes. And they came to Jerusalem with psalteryes and harpes, & shawmes, euẽ vnto the house of the Lorde. And the feare of God fell in the kyngdomes of all lãdes, whã they had heard that the Lorde fought agaynst ꝑ enemyes of Israel. And so the realme of Iehosaphat was in tranquyllite: and hys God gaue hym rest on euery syde.

And * Iehosaphat raygned vpõ Juda, & G
was. xxv. yere olde when he begãne to rayg- * iij.re.xxij.i
gne, & raygned. xxv. yere in Jerusalem. And his mothers name was Asuba the daughter of Silhi. And he walked in the waye of Asa his father, & bowed not therfrõ, doynge that which was ryght in the syght of the Lorde. Howbeit the hylaultars were nott taken awaye, for the people had not yet prepared theyr hertes vnto the God of theyr fathers. The rest of ꝑ actes of Iehosaphat first & last beholde, they are wrytten amõge the sayinges of Jehu the sonne of Hanani, which noted thẽ in the boke of the kynges of Israel.

After this dyd Iehosaphat kyng of Juda ioyne him selfe w̃ Ahaziahu kinge of Israel, whose mynde was to do wyckedly. He coupled hym selfe with hym, to make shippes to go to tharsis, And they made the shyppes in Ezion Gaber. And Elieser ꝑ sonne of Dodanah of Maresa prophesyed agaynst Iehosaphat, sayinge: because thou hast ioyned thy selfe with Ahaziahu, the Lorde hath broken thy worckes. And the shippes were broken, ꝑ they were not able to go to Tharsis.

¶ The. xxj. Chapter.

¶ Iehosaphat dyeth, and Iehoram succeadeth hym, which putteth to death his brethren, and is oppressed of the Philistines, and dyeth of the flyxe.

Iehosaphat also * slepte w̃ hys fa- A
thers, and was buryd with his fa- * iij.reg.xxij.g
thers in the citie of Dauid, & Iehoram his sõne raygned in his steade: and he had brethrẽ which were the sonnes of Iehosaphat, Asaria, Jehiel, zacharia, Azaria, Michael, & Sephatiahu. All these were ꝑ sonnes of Iehosaphat kynge of Juda. And their father gaue thẽ many greate gyftes of golde, and syluer, and other speciall substaũce, w̃ stronge cityes in Juda: but the kyngdome gaue he to Iehoram, for he was the eldest. And Iehoram rose vp agaynst ꝑ kyngdome of his father, and preuayled, and * slue * Jud.xv.a
all his brethren with the swerde, & diuerse of

the lozdes of Israel. * Jehozam was .xxxij. yere olde whā he beganne to raygne, and he raygned eight yere in Jerusalē. And he walked in the waye of the kinges of Israel, lyke as dyd the house of Ahab, foz he had the daughter of Ahab to wyfe, & he wzought euell in the eyes of the Lozde. Howbeit, the Lozd wolde nott destroye the house of Dauid, because of the * couenaunt that he had made with Dauid, as he promysed to gyue a light to hym and to hys sonnes foz euer.

* In hys dayes the Edomites rebelled, whā they were vnder the dominyon of Juda, and made thē selues a kinge. And Jehozā wēt fozth w̄ his lozdes, and all hys charettes were w̄ hym: & he rose vp by nyght, & smote ꝑ Edomites, which cōpased him in, & the captaynes of ꝑ charettes. But Edom rebelled styll, so ꝑ they wolde not be vnder the hande of Juda vnto this daye. That same time also dyd Libna departe from beyng vnder his hande, because Jehozā had forsaken ꝑ Lozde God of his fathers. Moreouer, he made hylaulters in the cyties of Juda, and caused the enhabiters of Jerusalem to cōmyt fozneycyon, and prouoked Juda to Idolatrye.

And there came a wrytynge to him from Elia ꝑ prophete, saying: Thus sayth ꝑ Lozd God of Dauid thy father: because ꝑ hast not walked in the wayes of Jehosaphat thy father, & in the wayes of Asa kynge of Juda, but walkedst in the wayes of the kynges of Israel, & hast made Juda & the dwellers of Jerusalem to go a whozing, lyke to ꝑ whozdome of the house of Ahab, & hast slayne thy brethren, euē thy fathers house, which were better then thou: beholde, w̄ a greate plage wyll the Lozde smyte thy folke, thy childrē, thy wyues, and thy goodes. And thou shalt suffre great payne: euē a dysease of thy bowelles, vntyll thy guttes fall out by reason of thy sycknes, daye by daye.

And so the Lozde stered vp agaynst Jehozā the spzete of the Philistines, & the Arabians ꝑ were beside the blacke mozes. And they came vp into Juda, and wasted it, and caryed away all the substaūce ꝑ was found in the kynges house, and hys sonnes, and his wyues: so that there was neuer a sonne lefte him saue Jehohahaz which was the yongest amōge hys sonnes. And after all these thynges, the Lozde smote him in his bowelles w̄ an incurable disease. And it came to passe, ꝑ in pzocesse of tyme, euen after ꝑ ende of two yeres, hys guttes fell out in his sycknes: and so he dyed of very euell diseases. And they made not burnynge foz him lyke the burnyng of hys fathers. Whē he begāne to raygne, he was .xxij. yeare olde, and raygned in Jerusalē .viij. yere, & lyued wzetchedly: howbeit they buryed hym in the citye of Dauid: but not among ꝑ sepulchres of the kynges.

¶ The .xxij. Chapter.

¶ Ahaziahu raygneth in the rowme of Jehozam. Jehu kynge of Israel kylleth Ahaziahu. Athalia putteth to deeth all ꝑ kynges synage, only Joas escaped.

AND * the enhabiters of Jerusalem made Ahaziahu hys yonge sonne kinge in hys steade. Foz the men of warre * that came with the host of the Arabians, had slayne all hys eldest sonnes. And so Ahaziahu the sonne of Jehozam kynge of Juda, was made kynge. Two and fourtye yere olde was he, whā he began to raygne, and he raygned one yere in Jerusalem. Hys mothers name was Athaliahu ꝑ daughter of Amri. And he walked also in the wayes of the house of Ahab, foz hys mother (by her councell) entysed him to do wyckedly. Wherfoze he dyd that which was euell in the syght of the Lozde, as dyd they that were of ꝑ house of Ahab: foz they were hys cōsselers after the deeth of his father, to his destruccyon. And he walked after theyr councell, and went with Jehozam sonne of Ahab king of Israel, to fight agaynst Hazael king of Siria at Ramoth in Gilead: and the Siriās smote Jozā. And he returned to be healed in Jezrel, of the woūdes which were genen him at Rama, when he fought w̄ Hazael kyng of Siria. And Ahaziahu the sōne of Jehozam kynge of Juda went downe to se Jehozā the sonne of Ahab at Jezrel, because he was diseased. And it cam of God, ꝑ Ahaziahu shulde be despysed foz hys commynge to Jehozā: foz whā he was come, he wēt out with Jehozā agaynst Jehu the sonne of Nimsi, * whom the Lozde had anoynted to destroye the house of Ahab.

And so it came to passe ꝑ whā Jehu was executynge iustice vpon the house of Ahab, & had foūde the lozdes of Juda and the sonnes of the bzethzen of Ahaziahu that wayted on Ahaziahu, he slue thē. * And he sought Ahaziahu, and they caught hym where he was hyd in Samaria, and bzought him to Jehu. And when they had slayne hym, they buried hym: because (sayde they) he is the sonne of Jehosaphat, which sought the Lozd with all hys hert. And the house of Ahaziahu had no power to kepe styll the kyngdome.

* But when Athaliahu the mother of Ahaziahu sawe ꝑ her sonne was deed, she arose and destroyed all the kynges seed in the kynred of ꝑ house of Juda. And Jehosabeth the daughter of ꝑ kinge toke Joas the sonne of Ahaziahu, & stale hym frō amonge ꝑ kynges sonnes ꝑ were slayne, and putt hym and hys nource in a pzeupe chambze. And so Jehosabeath the daughter of kinge Jehozā the wyfe of Jehoiada the pzest, and the syster of Ahaziahu hyd hym from Athaliahu that he was not slayne. And so he was w̄ them hyd in the house of God syxe yere. And Athaliahu raygned ouer the lande.

¶ The

The. xxiii. Chapter.

Joas the sonne of Ahaziahu is made kynge. Athaliahu is put to deeth.

AND * in the seuenth yere Jehoiada beynge bolde, toke the captaynes of hundredes, Azariahu the sonne of Jeroham, and Ismael the sonne of Jehohanam, Azariahu the sonne of Obed, Maasiahu the sonne of Adaiahu, and Elisaphat the sonne of zichri, and made a bonde with them. And they went aboute in Juda, and gathered the Leuites out of all the cyties of Juda and the auncyent fathers of Israel: and they came to Jerusalem. And all the congregacyon made a bonde with the kynge in the house of God. And he sayd vnto them: beholde, the kynges sonne must raygne, * as the Lorde hath sayde of the chyldren of Dauid.

This is it therfore that ye shall do: The thyrde parte of you shall (on the Sabbath) come to the preastes, Leuites, and kepers of the porches. And another thyrde parte shalbe by ꝑ kynges house, and another thyrde parte shalbe at the gate of the foundacyon, and all the people shalbe in the * courtes of the house of the Lorde. But ther shall none come into the house of the Lorde, saue the preastes & they that ministre vnto the Leuites. They shall go in, for they are holy: but all the people shall kepe the watch of the Lord. And the Leuites shall cõpase the kynge rounde about and euery man shall haue hys wepon in hys hãde: and what other man soeuer doth come into the house of the Lorde, he shall be slayne: and let them be with the kynge, whan he cõmeth in, and whan he goeth out.

And the Leuites and all Juda dyd accordynge to all thynges ꝑ Jehoiada the preaste had cõmaunded, & toke euery man hys men, ꝑ came in on the Sabboth, wt thẽ ꝑ went out on the Sabboth daye: nether did Jehoiada ꝑ preast let the cõpanies departe. And Jehoiada ꝑ preast deliuered to the captaynes of hũdredes, speares, shyldes, and boukelars, that had pertayned to kynge Dauid, and were in ꝑ house of God. And he set all the people euery mã hauyng his wepõ in his hande, frõ the ryght syde of the tẽple, to the left syde of the temple, alonge by the aulter and the temple, rounde aboute the kynge. And they brought out the kynges sonne, and put vpon him the crowne, and ☞ * the testimone, (and they gaue hym in hys hande, the lawe that was to be kepte) and made him kynge. And Jehoiada & his sonnes annoynted him, & sayde: God saue the kynge.

When Athaliahu heard the noyse of the people, runninge & praylinge the kynge, she came to ꝑ people into the house of the Lorde. And she loked, and beholde, the kynge stode in his place at the enterynge in, & the Lordes and the trompettes were by the kynge, & all the people of the lande reioyced, blowinge wt trompettes, & dyd playe with instrumentes of musycke, & taught to synge & prayse. But Athaliahu rent her clothes, and sayed: treason, treason. And Jehoiada the preaste went out to the captaynes of hũdredes that were gouerners of the holke, & sayde vnto thẽ: haue her out without the doore of the temple: and whoso foloweth her, let hym be slayne with the swerde. For ꝑ preaste sayde ꝑ they shulde not slay her in the house of ꝑ Lorde. And they layde handes on her, tyll she was come to the entrynge of the horsgate besyde the kynges house and there they slue her.

* And Jehoiada made a bonde betwene hym and all the people and the kynge, that they shulde be the Lordes people. And all the people wẽt to the house of Baal, & destroyed it, and brake hys aulters and his ymages, & slue Mathan the preaste of Baal before the aulters. And Jehoiada put the offyces for the house of the Lord vnder the hãde of the preastes and Leuites, * as Dauid had distrybuted them in the house of the Lorde, to offer burnt offerynges vnto the Lorde, * as it is wrytten in the lawe of Moses, with reioysynge and syngynge, as it was ordeyned by Dauid. And he set porters by ꝑ gates of the house of the Lorde, that none which was vncleane in any thynge shulde entre in.

And he toke the captaynes of hundredes & all the nobles, and the gouernoures of the people, & all the folke of the lande, and caused the kynge to come downe out of the house of the Lord, and they came thorowe the hye gate into the kynges house, and set the kynge vpon the seate of the kyngdome. And all the people of ꝑ lande reioysed, and the cytie was in trãquillite, after ꝑ they had slayne Athaliahu with the swerde.

The. xxiiii. Chapter.

Joas durynge the lyfe of Jehoiada, kepeth the lawe, but after his deeth he regardeth it not. He killeth Zachariah the prophete. Jehoas is killed of his awne seruantes: and after hym raygneth Amasiahu.

IOAS was seuen yere olde when he beganne to raygne, * & he raygned fourty yere in Jerusalem hys mothers name also was zibia of Beer Seba. And Joas dyd that which was ryght in the syght of the Lorde all the dayes of Jehoiada the preaste. And Jehoiada toke hym two wyues, and he begat sonnes and daughters.

And it chaunsed after this, that Joas was mynded, to renewe the house of the Lord and he gathered together the preastes & ꝑ Leuites, and sayd to them: go out vnto the cyties of Juda, & gather of all Israell money, to repayre the houle of youre God from yere to yere, and se that ye hast the thynge: howbeit the Leuites were slacke. And the kyng called Jehoiada that was the chefest and sayd vnto

Vnto hym

hym. Why requirest thou not of the Leuites
*Exod.xxv.b to bringe in, out of Juda & Jerusalem, * the
collection of money accordynge to the com-
maundement of Moses the seruaunt of the
Lorde and the congregacion of Israel shulde
offre it for the tabernacle of wytnesse. For
wycked Athaliahu and her chyldrē brake vp
the house of God, and all the thynges that
were dedicat for the house of the Lorde dyd
they bestowe for Bealim.
*iiii.xx.xb.a And at the kinges cōmaundement, * they
made a chest, & set it without at the gate of ꝑ
house of the Lorde: and made proclamacyon
thorowe Juda and Jerusalem, to bryng into
*Exod.xxv.b the Lorde * the taracion of money, ꝑ Moses
the seruaunt of God set vpon Israel in the
wylderneſſe. And the Lordes and all the peo
C ple reioysed, and brought in, and cast into the
chest, vntill it was full. And it fortuned, that
at the same tyme they brought in ꝑ chest (vn-
to them which were in the kynges busynesse)
by the hande of the Leuites. And when they
sawe ꝑ there was moche money, the kynges
scrybe (and one appoynted by the hye preast)
came, and emptied the chest, and toke it, and
caryed it to his place agayne: thus they dyd
daye by daye, and gathered moche money.
D And the kynge & Jehoiada gaue it to soch
as dyd the labour and worke in the house of
the Lorde, and hyred masons and carpenters
to repayre the house of the Lorde, and so dyd
they artificers in yron and brasse, to mēde the
house of the Lorde. And so the worckmen
wrought, and the worcke mended thorowe
their hādes: and they made the house of God
as it ought to be, and strengthened it. And
whē they had finished it, they brought ꝑ rest
of the money before the kyng and Jehoiada,
and ther with were made vessels for ꝑ house
of the Lorde: euen vessels to ministre with
all, and to serue for burnt offerynges: chap-
gers and spones, vessels of golde and syluer.
And they offered burntofferynges in the hou-
E se of the Lorde continually ye all the dayes of
Jehoiada. But Jehoiada waxed olde, and
dyed full of dayes. ¶ For an hundred & thyrtye
yere olde was he when he dyed. And they bu-
ryed hym in the cytie of Dauid amonge the
kynges, because he dealt well with Israel,
and with God and with his house. And after
the deeth of Jehoiada, came the Lordes of Ju
da, and made obeysaunce to the kynge. And
the kynge herkened vnto them. And so they
lefte the house of the Lorde God of their fa-
thers, & serued groues and ydoles. And then
came the wrath of God vpon Juda and Je-
rusalem, for this their trespaces sake. And he
sent prophetes to them, to bryng them agayn
ne vnto the Lorde. And they testified vnto
them: But they wolde not heare.
F And the spyrite of God came vpon Za-
charia ꝑ sonne of Jehoiada the preast, which
stode by the people, & sayde vnto them: Thus
sayth God: why transgresse ye the cōmaun-
dementes of the Lorde, ꝑ ye cannot prospe-
re? For because ye haue forsaken the Lord, he
also hath forsaken you. * And they conspy- * Marthew
red agaynst him, and stoned him with stones xxiii.d.
at the commaundement of the kynge: euen in
the courte of the house of the Lorde. And so
Joas the kynge remembred not the kyndnes
which Jehoiada hys father had done to him,
but slue his sonne. And whē he dyed, he sayd:
the Lorde loke vpon it, and requyre it.
And when the yere was out, it fortuned, G
that the host of Syria came vp agaynst him:
and they came agaynst Juda & Jerusalem,
and destroyed all ꝑ Lordes of the people frō
among the people, & sent all the spoyle of thē
vnto the kyng to Damasco wt a small cōpa-
nye of men, & the Lord deliuered a very great
hoste into their hāde, because they had forsa-
kē ꝑ Lord God of their fathers. And morow-
uer they serued Joas accordinge to his dedes.
And whan they were departed from him,
they left him in great diseases. & * hys awne * iiii.xx.xiib
seruaūtes cōspyred agaynst him for ꝑ blonde
of the chyldren of Jehoiada the preaste, and
slue hym on hys bed, and he dyed, & they bu-
ryed him in the cytie of Dauid: but not in the
sepulchres of the kynges. And these are they
that conspired agaynst him: ze bad the sonne
of Simeath an Ammonite, and Jhosabad
the sonne of Simrith a Moabite. And hys
sonnes, and the summe of the tare that was
rayſed in hys tyme, and the repayringe of the
house of God, beholde, they are written in ꝑ
storie of the boke of the kynges. And Ama-
ziahu hys sonne raygned in hys steade.

¶ The. xxv. Chapter.

¶ Amaziahu ouercometh the Edomites. And Joas
kynge of Israel ouercometh Amaziahu.

AMaziahu was. xxv. yere olde, when I
he begāne to raygne, and he raygned
xxix. yere in * Jerusalē. Hys mothers *iiii. kyngs
name was Jehodadan of Jerusalem. And he xxiii.a.
dyd that which is ryght in the syght of the
Lorde: but not with a perfecte hert. And as
sone as he was settled in the kyngdome, he
slue hys seruauntes, that had kylled the king
hys father. But he slue not their chyldren, be-
cause it is written thus in the lawe & boke of
Moses, where the Lorde cōmaunded, saying:
* the fathers shall not dye for the chyldren, * Deu.xxiiii.
nether shall the chyldren dye for the fathers, iiii.xx.xxiiii.b
but euery man shall dye for hys awne synne. Jere. xxxi.c
And Amaziahu gathered Juda together, Ezec. xviii.d
and made them captaynes ouer thousandes 25
and ouer hūdredes, accordynge to the houses
of their fathers, thorowe out all Juda and
Beniamin. And he nombred them from twē-
tye yere olde and aboue, and founde amonge
them, thre hundred thousande chosen men,
able to go to battell, and that couldе handle
speare

speare and shylde. He hyred also an hundred thousande stronge fyghtynge men out of Israel, for an hundred talentes of syluer.

C And there came a man of God to him, and sayde: O kynge, let not the armye of Israel come with the: for the Lorde is not with Israel, nether with all the house of Ephraim. But yf thou wylt nedes be kaythlesse, come on, and take the batell in hãde, and God shall make the fall before ỹ enemie. For God hath power to helpe, & to cast downe. And Amaziahu sayde to the mã of God: what shall we do then, for the hũdred talentes, which I haue geuen for the hoste of Israel? The man of God answered: the Lorde is able to geue the moche more then they be.

And Amaziahu seuered them to the armie that was come to him out of Ephraim, to go home agayne. Wherfore they were exceadynge wroth with Juda, and returned home in greate angre.

And Amaziahu toke hert and caryed out hys people, and went to the salt valley, and * smote of the chyldre of Seir ten thousande. And other ten thousande dyd the chyldren of Juda take alyue, and caryed them vnto ỹ toppe of a roche, and cast them downe from the toppe of the rocke, that they all to burst: but the souldyers of the armye which Amaziahu sent awaye, that they shulde not go wt his people to battell, fell vpõ the cyties of Juda, from Samaria vnto Bethhorõ, & smote thre thousande of them, & toke moche spoyle.

* iii. Regũ. xiii.b.

D

And it chaunced, after ỹ Amaziahu was come from the slaughter of the Edomites, he brought the Gods of the chyldren of Seir, & set them vp to be hys Gods, and bowed hym selfe before thẽ: and burned encẽse vnto thẽ. Wherfore the Lorde was wroth with Amaziahu and sent vnto hym a prophete, whych sayd vnto hym: why hast ỹ sought the Gods of the people, which were not able to delyuer theyr awne people out of thyne hande? And it chaunced, that as the prophete talked with hym the kynge sayde vnto hym: haue men made the of the kynges councell: cease, why wylt thou be beate? And the prophete ceased and sayde: I am sure that God is mynded to destroye the, because thou hast done this, and agreest not vnto my councell.

E

* iii. Regũ. xiii.b.

* Then Amaziahu kynge of Juda toke aduise, and sent to Joas the sonne of Jehoahaz the sonne of Jehu kyng of Israel, & sayde come, that we maye se ether other. And Joas kynge of Israel sent to Amaziahu kynge of Juda, sayinge: a thystell that is in Libanon, sent to a Cedar tree of Libanõ, saying, * gene thy daughter to my sonne to wyfe. And there came a wylde beast of Libanõ, & troad downe the thystell. Thou sayest ỹ thou hast beaten ỹ Edomites, and thyne hert maketh the proude, to glorify thy selfe. Nowe therfore byde at home: why dost thou prouoke vnto euell, that thou mayest perishe, both thou and Juda with the?

* iii. Regũ. xiii.c Judi. ix.c. ii. Esd. xiii.b

F

But Amaziahu wolde not herke to him: for it came of God, euen to deliuer them into ỹ hãde of theyr enemyes because they sought councell at the Gods of Edom. And so Joas the kynge of Israel came vp: and they sawe ether other, both he and Amaziahu kynge of Juda at Bethsames which is in Juda. And Juda was put to ỹ worse before Israel, and they fled euery mã to his tent. And Joas the kynge of Israel toke Amaziahu kyng of Juda the sonne of Joahas the sonne of Jehoahas at Bethsames: and brought hym to Jerusalem, & tare the walle of Jerusalem (from the gate of Ephraim vnto the gate that was ouer agaynst it) foure hundred cubytes. And he toke awaye also all the golde and syluer, and all the Jewelles that were founde in the house of God with Obed Edom, and ỹ treasures of the kynges house, & the yonge wardes, and returned to Samaria.

G

And Amaziahu the sonne of Joas kynge of Juda lyued after the deeth of Joas sonne of Jehoahaz king of Israel fiftene yere. The rest of the actes of Amaziahu fyrst and last, are they not writtẽ in the boke of the kynges of Juda and Israel? And after the tyme that Amaziahu dyd turne awaye from the Lorde * they conspired treason agaynst him in Jerusalem: and whan he was fled to Lachis, they sent to Lachis after hym, and slue hym there: and brought hym vp with horses, and buryed hym with hys fathers in * ỹ cytie of Juda.

* iiii. Regũ. xiiii.f.

* Luke. i.b.

C The. xxvi. Chapter:

C After the deeth of Amaziahu raygneth Uziah (other wyse called Ozia) which is stryckẽ with the lepre, and Joatham raygneth in hys rowme.

A

When all the people of Juda toke Uzia (which was * syxtene yere olde) and made hym kynge in the rowme of hys father Amaziahu.

* iiii. Regũ. xv. a.

And he buylt Eloth, and brought it agayne to Juda, after that the kynge was layd to slepe with hys fathers. Syxtene yere olde was Uzia, when he began to raygne, and he raygned. lii. yere in Jerusalem. Hys mothers name also was Jecholia of Jerusalem. And he did that which was right in the syght of the Lorde, accordynge to all, as dyd hys father Amaziahu. And it came to passe, that he sought God * in the dayes of Zacharias (which mayntened the feare of God) & as longe as he sought the Lorde, God made hym to prospere.

* iiii. xxvii. b

And he went to batell agaynst the Philistines, and brake downe the wall of Geth, & the wall of Jabne, and the wall of Asdod, & buylt cyties about Asdod & among the Philistines. And God holpe him against ỹ Philistines, and agaynst the Arabiens ỹ dweit in

B

Gurbaal

Gurbaal and Hammehunim. And the Ammonites gaue tribute to Uzia, and his name spredde abroade euē to ꝑ entryng in of Egypte: for he played the man exceadingly. Moreouer Uzia buylt towres in Jerusalem by the corner gate, & by the valeye gate, and at the turninge of the wall, and made thē stronge. And he buylt towres in the wyldernesse, and digged many welles: For he had moche catell, in the valeys and playnes, plowmen and vynedressers in the mountaynes and in Charmel, for he loued husbandrye:

And Uzia had an host of fyghtynge men that went out to warre in the armye accordynge to the nombre of theyr office vnder the hande of Jeiel the scrybe & Maasiahu the ruler, & vnder the hande of Hananiahu which was one of ꝑ kynges Lordes. And the hoale nombre of the auncient fathers, & of the men of myght were two thousande and syxe hundred: & vnder the hande of them was the armye of the men of warre, euen thre hundred
C and seuen thousande, & fyue hundred ꝑ made warre with the power of an armye, helpyng the kynge against ꝑ enemies. And Uzia prouided them throwe out all the host, shildes, speares, helmettes, haberginnes, bowes and slynges for to cast stones. And he made sotle engynnes in Jerusalem, which he inuented & layed on ꝑ towres and corners, to shote arowes and greate stones with all. And his name spredd farre abroad, because he was helped so excellētly, so ꝑ he became very mighty.

But in his strength, his hert arose to hys destruction: For he transgressed agaynst the Lorde hys God, & went into the temple of ꝑ Lorde, to burne cense vpon the alter of incense. And Asariahu the preaste went in after him, and with him foure skore preastes of the Lorde that were valeaūt men. And they stode by Uzia the kynge, and sayde vnto hym:
* Nu.xviii.a * it pertayneth not to ꝑ Uzia to burne incense vnto the Lorde, but to the preastes the chyldren of Aaron, that are cōsecrate for to offre incense. Come therfore out of the sanctuarye
D for thou hast trespaced, and it is no worshipp to the before the Lorde God.

And Uzia was wroth, & had incense in his hande to burne it: & so whyle he had indignacyon agaynst the preastes, * the leprosye
*iiij.Re.v.a sprange in his forehed before the preastes in the house of the Lorde, euē beside the incense aulter. And Asariahu the chefe preaste with all the other preastes loked vpō him: and beholde, he was become a leper in his forehed, & they vexed him thēce. And he was fayne to go out, because the Lorde had smitten hym. And Uzia the kynge contynued a lepre vnto the daye of hys deeth, and dwelt seuerall in an house beynge a leper and shutte out of the house of the Lorde. And Jotham hys sonne had the gouernaunce of the kynges house, and iudged the people of the lande.

The rest of the actes of Uzia fyrst & last, dyd Isai ꝑ prophete the sonne of Amos, wryte And so Uzia slepte with hys fathers, and they buryed him with his fathers in the felde of the buryall which was beside the sepulchres of the kinges. For they sayde: he is a leper. And Jotham hys sonne raygned in hys steade.

¶ The.xxvii. Chapter.

¶ Jotham raygneth and ouer cōmeth the Ammonites. Ahaz hys sonne raygneth after hym.

JOtham was fyue and twenty yere olde, when he * beganne to raygne, A
*iiij.Re.xv.b and raygned syxtene yere in Jerusalem. Hys mothers name also was Jerusa the daughter of Zadoc. And he dyd that which was rycht in the sycht of the Lorde in all poyntes as dyd hys father Uzia saue, that ¶ he came not into the temple of D
the Lorde, and the people dyd yet wyckedly. B
He buylt the hye gate of the tēple of the Lorde, and on the walle (where the house of ordinaunce was) he buylte moche. Moreouer he buylt cyties in the mountaynes of Juda, and in the wood countreye he buylt castelles and towres.

He fought with the kynge of the chyldren of Ammon, and preuayled agaynst thē. And the chyldren of Ammon gaue hym the same C
yere an hundred talentes of syluer, and ten thousāde quarters of wheate, & ten thousād of barleye. So moche dyd the chyldrē of Ammon geue hym the seconde yere and the thyrd also. So Jothā became myghtie, because he directed hys waye before ꝑ Lorde his God.

The rest of the actes of Jotham & all hys D
warres, & his cōuersacyon, lo, they are writtē in the boke of the kynges of Israel and Juda. He was xxv. yere olde when he beganne to raygne, & raygned syxtene yere in Jerusalē. And Jotham slepte with his fathers, and they buryed hym in the cytie of Dauid: & Ahaz hys sonne raygned in hys steade.

¶ The.xxviii. Chapter.

¶ The wyckednesse of Ahaz kynge of Juda. After hym raygneth Ezechia.

AHaz was * twēty yere old whē A
*iiij.Re.xvi.a he begāne to raygne, & raygned syxtene yere in Jerusalem, and he dyd not that which is rycht in the sycht of the Lorde, as dyd his father Dauid: For he walked in ꝑ wayes of ꝑ kynges of Israel, & made molten ymages for Baalim. He offered incense in the va-
*Deu.xviij. leye of the sonne of Hinnom, and * burnt iiij.Re.xvi.a hys chyldren in fyre after the abominations of the heithen, whō the Lord cast out before the chyldren of Israel. He offered also, and burnt incense in hilaulters and on mountayns and vnder euery grene tre.

* Wherfore the Lorde his God delyuered *iiij.Re.xvi.b
him into the hāde of the kynge of the Syriēs: Esay.vij.a
which

which bet him, & caried awaye a great multitude of hys captiue, and brought them to Damascon. And he was delyuered into the hãde of the kynge of Israel, which smote him with a greate slaughter. For Pekah the sonne of Remaliahu slue in Juda an hundred & twentye thousande in one daye, which were all kyghtinge men: and that because they had forsakẽ the Lorde God of theyr fathers. And zichri a mightye mã of Ephraim slue Maaseiahu the kynges sonne, & Israica the gouernour of the house, and Elcana ỳ was next to the kynge. And the childrẽ of Israel toke prisoners of theyr brethren, two hundred thousande wemen, sonnes, & daughters, & caryed awaye moche spoyle of them, & brought the spoyle to Samaria.

But there was a prophete of the Lordes (whose name was Obed) and he went out before ỳ host that came to Samaria, & sayde vnto them. Beholde, because the Lorde God of youre fathers is wroth wỏ Juda, he hath delyuered them into youre hãde. And ye haue slayne them with crudelnesse, ỳ reacheth vp to heauen. And nowe ye purpose to kepe vnder the chyldren of Juda and Jerusalem, and to make them bondmen and bond wemen. And do ye not lade youre selues with synne in the syght of ỳ Lorde youre God. Nowe heare me therfore, and delyuer the captyues agayne which ye haue taken of youre brethren. For els shall ỳ great wrath of God be vpõ you.

Wherfore, certayne of the heedes of the chyldren of Ephraim, as Asaria the sonne of Iehohanã. Berechiahu the sonne of Meshillemoth, and Iehezkiahu the sonne of Sallum, and Amasa the sonne of Hadlai, stode vp agaynst them that came from the warre, and sayde vnto them: bringe not in the captiues hyther. For where as we haue offended towarde God allready, ye entẽde to adde more to our synnes & trespace. For our trespace is great allready, and there is a fearce wrath agaynst Israel. And vpon that, the men of armes lefte the captiues and the spoyle before the Lordes and all the congregacyon.

And the mẽ that were nowe rehearsed by name, rose vp, and toke the prisoners, & with the spoyle clothed all ỳ were naked amonge them, and arayed them, & shoed them, & gaue them to eate and to drinke, & anoynted them, and caryed all that were feble of them vpon asses, & brought them to Jericho (the cytie of Paulme trees) to theyr brethren: & then they returned to Samaria agayne.

* At that same tyme dyd kyng Ahaz send vnto ỳ kynges of Assur, to haue helpe of thẽ. And the Edomites came agayne, and slue some of Juda, and caryed awaye captyues. And the Philistines inuaded the cities in the lowe countrey, and towarde the south of Juda, & toke Bethsames, & Aialon, and Gederoth, and Socho with the townes longynge therto, and Thimna with the townes of the same: Gimso, and the townes therof, and dwelt there. For the Lord brought Juda lowe, because of Ahaz kynge of Juda, which made Juda naked, & trãsgressed sore against the Lorde. And Thilgath pilneser kynge of ỳ Assyrians came vpon him, and troubled him rather then strengthed hym. For Ahaz toke awaye a porciõ out of the house of the Lorde, and out of the kynges house, & out of ỳ Lordes houses, & gaue vnto the kynge of the Assyrians: and yet it helped him not. And in the very tyme of hys tribulaciõ dyd kyng Ahaz trespace yet moare agaynst the Lord. For he offered vnto the Gods of them of Damasco, which bette hym, & he sayd: because the Gods of the kynges of Syria healpe thẽ, therfore wyll I offer to thẽ, that they maye helpe me also. But they were his destruccyon, and the destruccion of all Israel. And Ahaz gathered together the vessels of the house of God, and brake them, and * shut vp the dores of the house of the Lord, and made him ǂ aulters in euery corner of Jerusalem. And in all the cities of Juda he made hyllaulters, to burne incense vnto other Gods, & angred the Lorde God of his fathers. The rest of hys actes and hys workes fyrst and last: beholde, they are written in the boke of the kynges of Juda & Israel. And Ahaz slepte with hys fathers, & they buryed hym in the cytie of Jerusalem: but brought hym not vnto the sepulchres of the kynges of Israel. And Hezekia his sonne raygned in hys steade.

* ii. Para. xxix. a.
ǂ 4. par. xxx. c.

The. xxix. Chapter.

Hezekia (otherwyse called Ezechias, or Jehiskiahu) restoreth vnto the temple of the Lorde all the thynges that had not bene regarded of hys predecessoures.

Ezekia beganne to raygne, whẽ he was fyue & twenty yere olde, & raygned nyne & twenty yere in Jerusalẽ. And his mothers name was Abia ỳ daughter of zachariahu. And he dyd that which was ryght in the syght of the Lorde, in all poyntes as dyd Dauid hys father. He * opened the dores of the house of the Lorde (in the fyrst yere and fyrst moneth of hys raygne) and repayred them. And he brought in the preastes and ỳ Leuites, and gathered them together in to the rest strete: and sayde vnto them.

* iii. Regũ. xviii. a.

* ii. Para. xxviii. b.

Heare me ye Leuites, & now be sanctifyed and halowe the house of the Lorde God of youre fathers, brynge fylthinesse out of the holy place. For oure fathers haue trespaced, and done euell in the eyes of the Lorde oure God: and haue forsakẽ him, & turned awaye theyr faces from the habitaciõ of the Lorde, and turned theyr backes on it. And beside ỳ they haue shut vp the dores of the porche and quenched the lampes, & haue nether burnt incense,

cense, nor offered burnt offeringes in the holy place vnto the God of Israel.

Wherfore the wrath of the Lorde fell on Juda and Jerusalem: & he hath brought thē to trouble, to be wondred on, and to be hissed at, euē as ye se with youre eyes. For, lo, oure fathers were ouerthrowen with the swerde, and oure sonnes, oure daughters & oure wyues were caryed awaye captiue for the same cause. And nowe it is in my hert, to make a couenaunt with the Lorde God of Israel: þ he maye turne awaye his heuye indignacyon from vs. Nowe therfore my sonnes, be not
* Ma. xxiii.a negligent: for the Lorde * hath chosen you to stāde before him, and for to minister and serue hym, and to burne incense.

C Then the Leuites arose: Mahath þ sonne of Amasai, & Joel the sonne of Asariahu of the chyldren of the Cahathites. And of the sōnes of Merari, Kis the sonne of Abdi, and Asariahu the sonne of Jehaleiel. And of the sonnes of the Gersonites, Joah the sonne of Simma, and Eden the sonne of Joah. And of the sonnes of Elizaphan, Simri & Jehiel. And of the sonnes of Asaph, Zechariahu and Mathaniahu. And of the sonnes of Heman, Jehiel & Simei. And of þ sonnes of Jeduthū Semaia and Uziel. And they gathered their brethren, & purifyed them selues, & came accordynge to the cōmaundement of the kynge and the wordes of the Lorde, for to clense the house of the Lorde. And the preastes went into the vnner partes of the house of the Lord to clense it, and brought out all the vnclennesse that they foūde in the tēple of the Lorde into the court of the house of the Lorde. And the Leuites toke it, to carye it out into the broke Cedron. They beganne the fyrst daye of the fyrst moneth to purifye, and the eyght daye of þ monethe came they to the porche of
D the Lorde: and purged the house of the Lorde in eyght dayes, and in the fyrtene daye of the fyrst moneth they made an ende.

And they went into Hezekia the kynge & sayde: we haue clēsed all the house of þ Lord, the aulter of burntofferinge, with all his vessels, & the shewbreed table with all his apparell: and all the vessels which kyng Ahaz did cast a syde when he raygned & transgressed, them we haue prepared and sanctifyed: and beholde, they are before þ aulter of the Lord.
E And Hezekia the kynge rose earlye, & gathered the Lordes of the cytie and went vp to þ house of the Lorde. And they brought seuen oxen, seuen rāmes, seuen shepe, and seuen hegoates, to be a synne offeryng for the kyngdome, for the sanctuarie, & for Juda. And he commaunded the preastes the sonnes of Aaron, to offer them on the aulter of the Lorde.

And they slue the oxen, & the preastes receaued þ bloude, & sprinkled it on the aulter: lyke wyse, whan they had slayne the rāmes, they sprinkled þ bloude vpon the aulter: they slue also the shepe, & they sprinkled the blood vpō the aulter. And then they brought forth the hegoates for the synne offerynge before þ kynge and the congregacyon, & put theyr handes vpon them. And the preastes slue them, and with the bloude of them they clensed the aulter, to make satisfaccion for all Israel: for the kynge cōmaunded, þ the burnt offerynge and the synne offering shulde be made for all Israel. And set the Leuites in the house of þ Lorde with symbales, plaiteries and harpes
ff * accordynge to the commaundement of Da- * 1. Da.
uid and of Gad the kynges seer, and Nathā the prophete. For so was the commaundmēt of the Lorde thorowe the hāde of his prophetes. And the Leuites stode, hauynge þ instrumentes of Dauid, and the preastes helde the trompettes. And Hezekia commaunded to offer the burnt offerynge vpō the aulter. And when the burntoffering begāne, the songe of the Lorde beganne also, & the trompettes wt the instrumentes that were ordeyned by the hande of Dauid kynge of Israel. And all the congregacion worshypped, synginge a song, and blowinge with the trompets, & all thys continued, vntyll the burnt offerynge was fynysshed.

And when they had made an ende of offerynge, the kynge and all that were present wt hym, bowed them selues, & worshypped. And Hezekia the kynge & the Lordes spake to the Leuites to prayse the Lorde with þ wordes of Dauid, & of Asaph the seer. And the Leuites sange prayses with gladnesse, and þ other bowed them selues, and worshypped.

And Hezekia answered, & sayde: nowe ye haue consecrate youre handes to the Lord: go to therfore, & bringe in the sacrifices & thank- G
offerynges into the house of the Lorde. And the congregacyon brought in the sacrifyces & thanke offerynges & burnt offeringes, as many as were of a fre liberall hart. And þ nombre of the burntofferinges which the congregacion brought, was .lxx. oxen, an hundred rammes, & two hundred shepe: which were, all for the burnt offeringe of the Lorde. And
H ther were dedicated syxe hundred oxen, H
and thre thousande shepe.

And the preastes were to few, to flaye all the burnt offrynges: but their brethren þ Leuites dyd helpe them, till they had ended the worke, and vntyll the preastes were sanctifyed. For the Leuites were purer herted to be sanctifyed, then the preastes. And therto þ burnt offerynges were many with the fatte of þ peace offrynges & the drinke offerynges þ be longe to the burnt offerynge. And so the seruice pertayninge to the house of the Lorde was fynished. And Hezekia reioyced & all þ people, that God had made the folcke so redye: and that the thynge was so soone done.

C The

¶ The. xxx. Chaptr.

¶ Hezekia remyeth the feast of passeouer.

A ND Hezekia sent to all Israell and Juda, and wrote letters to Ephraim & Manasse, that they shulde come to the house of the Lorde at Jerusalem, and offer passeouer vnto ꝑ Lord God of Israel. And the kynge helde a councell with his Lordes and all the congregacion of Jerusalem *to kepe ꝑ feast of passeouer in the seconde moneth. For they coulde not kepe it at that tyme: because the prestes were not sanctifyed sufficiently, nether was the people gathered together to Jerusalem. And the thynge pleased the kynge and al the congregacion. And they decreed that it shulde be proclaymed thorowe out all Israel frō Berlabe to Dan, ꝑ they shulde come, & holde the feast of passeouer vnto ꝑ Lord God of Israel at Jerusalem: for they had not done it of a greate season as they shuld haue done by the lawe.

So the postes wente with letters of the hande of the kyng, & of his Lordes thorowe out all Israell and Juda: & at the commaundement of the kynge they sayd: Ye children of Israel, turne agayne vnto the Lord God of Abraham, Isahac & Israel, ād let euery one returne to the remnaunt that are escaped you out of the hāde of the kynges of Assur. And be not ye lyke your fathers, & your brethren which trespaced agaynst the Lorde God of their fathers, which gaue them vp to be destroyed, as ye se. And nowe be not ye stiffenecked, lyke as were your fathers, but yelde your selues vnto the Lorde, & entre into his holy place, which he hath sanctified for euer and serue the Lorde your God, & the fearcenesse of his wrath shal turne awaye frō you. For yf ye turne agayne vnto the Lord, then shall your brethren and your children fynde compassion in the presence of them that toke thē captyue, and they shall come agayne vnto this lād: *for ꝑ Lord your God is gracious & mercyfull and wil not turne awaye his face from you, yf ye conuerte vnto hym.

And so the postes went from cytie to cytie in the lande of Ephraim & Manasse, euē vnto zabulō. But they laughed thē to skorne & mocked thē. Neuertheles, yet dyuerse of Aser, Manasse and of zabulō submytted them selues, ād came to Jerusalem. And the hande of God was in Juda, so that he gaue them one hert, to do the commaundement of the kyng and of the rulers, according to the worde of the Lorde. And there assembled to Jerusalem moch people, and there was present a myghtye great congregaciō, to holde the feast of swete bread in ꝑ second moneth.

¶ And they arose, & remoued the *aulters that were in Jerusalem. And all the vessels of incense dyd they awaye, and cast them into ꝑ broke Cedrō. And they slue passeouer the fourtenth daye of ꝑ second moneth. And the preastes and Leuites (¶ which were ashamed) sanctifyed them selues, ād brought in the burnt offerynges vnto the house of the Lorde. And they stode in theyr offyce after theyr maner, and according to the lawe of Moses the man of God. And the preastes sprinkled the bloude, which they receaued of the hāde of the Leuites. For there were many in the cōgregaciō, ꝑ were not sanctifyed: & the Leuites dyd slay passeouer for al ꝑ were not cleane, & that myght not execute ꝑ holy worke of the Lorde. For many of ꝑ people, and very many: out of Ephraim, Manasse, Isahar and zabulō were not cleansed, & yet dyd eate passeouer agaynst ꝑ lawe apoynted. Wherfore Hezekia prayed for thē, and sayd: the good Lorde be mercyful vnto thē: For he set hys whole hert, to seke the Lorde God euen the God of his fathers: but all the other dyd not so according to vnkayned holynesse. And the Lorde hearde Hezekia, and healed the people. And the childrē of Israel that were present at Jerusalem, helde the feast of swete bread seuen dayes with great gladnesse, and the Leuites and the preastes prayed, and magnifyed the power of the Lorde daye by daye, vpon instrumentes.

And Hezekia spake hertely vnto all the Leuites that had vnderstandyng and were of a good mynde toward ꝑ Lorde. And they dyd eate thorowe out that feast, seuē dayes longe, & offered peaceofferynges, & thanked the Lorde God of theyr fathers. And ꝑ hole assemble toke councell, to do so other seuen dayes, and they helde those seuē dayes with gladnesse. For Hezekia kinge of Juda toke out (from amonge his catel) for the congregaciō, a thousande pōge oxē, and seuē thousande shepe. And the Lordes gaue out to the congregacion a thousande ponge oxen, and ten thousande shepe. And a greate nombre of the preasts were sanctifyed.

And all the congregacyon of Juda wyth the preastes & Leuites, & al the congregaciō that came out of Israel, and the straungers that came out of the lande of Israel, ād that dwelt in Juda, reioyced: & there was great gladnesse in Jerusalē. For sence the tyme of Salomon the sonne of Dauid kynge of Israel there was no soche ioye in Jerusalem. And the preastes and the Leuites arose, ād blessed the people, and theyr voyce was hearde of the Lord, and theyr prayer came vp vnto heauen, his holy dwellynge place.

¶ The. xxxi. Chapter.

¶ After that Hezechia had called agayne the people vnto the waye of the Lorde, he ordeyned the preastes vnto whom he commaunded to giue tythes.

A ND when all these thynges were fynyshed, all they of Israel that were present in the cyties of Juda, went out &

ii.pa.xiiii.a out and brake the ymages, and cut downe the Idoles grones, & al to brake the hye places, and* aulters, thorow out all Juda and Beniamin, in Ephraim also and Manasse, vntyll they had vtterly destroyed them al. And all the childrē of Israel returned euery mā to his possessions & to their awne cyties.

*ii. Para. xxxiii.c

And Hezekia appoynted sondrye companies of the preastes ād Leuites after the dyuersyte of their ministracions, euery mā accordynge to his office: both preastes and Leuites, for the burnt offeringe & peace offeringes, to ministre, & to geue thankes & prayse in the gates of the host of the Lord. And the kynges porcion of his substaunce ẏ he gaue, were dayly burnt offeringes in the morning and euening, & burnt offeringes for the Sabboth dayes, newmones, & solempne feastes,

nu.xxviii.b accordynge as it is written in the lawe of B the Lorde. And he bade ẏ people that dwelt in Jerusalē, geue the parte to the preastes & Leuites, that they might substauncially applye thē selues to the lawe of the Lord. And as sone as the kynges cōmaundement came abroad, the childrē of Israel brought aboūdaunce of first frutes, of corne, wyne, oyle, honye, & of all maner of frutes of the felde, & the tythes of all maner of thynges brought they in plenteously. And ẏ children of Israel and Juda that dwelt in the cyties of Juda, they also brought in the tythes of oxen and shepe, and other holy tythes which were cōsecrate vnto the Lorde theyr God, they dyd offre, and brought thē all by heapes. In the thyrd moneth they beganne to laye the heapes (in maner of a foundacion) and finished them in the seuenth moneth.

And when Hezekia and the Lordes came and sawe the heapes, they blessed ẏ Lorde & his people Israel. And Hezekia questioned with the preastes & the Leuites concernyng the heapes. And Azaria the chefe preaste of the house of Sadoch, answered him, & sayde: sense the people beganne to bryng the heaue offerynges into the house of the Lord, we al- C so haue had ynough to eate, there remayned so moch: for ẏ Lorde hath blessed his people and this heape is left. And Hezekia bad prepare the chambres in the house of the Lord. And they dyd prepare them, & carped in the first frutes, the tythes, and the dedicat thynges, faythfully.

Ouer which Chonaniahu the Leuite had the rule, ād Semei his brother next to him. And Jehiel, Asaziahu, Nahath, Asael, Jerimoth, Iosabad, Eliel, Ismachiahu, Mahath & Banaiahu were ouer seuers ordeyned by Chonaniahu, & Semei his brother was an officer of Hezekia the kyng, and Azaria was the ruler of the house of God (vnto whō all these thynges belonged.) And Chore the sōne of Imna the Leuite and porter of ẏ East dore, had the ouersyght of the thinges that were offred of a frewill vnto God (and were geuē in maner seuerally vnto the Lorde) ād ouer the thynges most holy. And vnder his hand were Eden, Miniamin, Iesua, Semeiahu, Amariahu, and Sechaniahu in the cities of the preastes appoynted of theyr fydelyte to geue to their brethren theyr porcions, as wel to the small as to the greate.

Except that to the males that were reckened from thre yere & aboue (amonge al that went into the house of the Lord) they shuld D geue daye by daye, for theyr ministracion, & for theyr geuyng attēdaunce, & for their diuerse waytinges by course. And to the preastes & Leuites thorowe out the houshold of theyr fathers, from twētye yere & aboue to wayte when their courses came. And to the families of all their babes, wyues, sonnes & daughters thorowe all the cōgregaciō. For vpon the fydelyte of them were [illegible] the holy thynges bestowed. And to the chyldren of Aaron, the preastes, whych were in the feldes & suburbes of their cyties, cytie by cytie the mē (whose names were expressed afore) shulde geue porcions, euen to all the males amonge the preastes, and to all the Leuites accordynge to theyr nombre.

And of thys maner dyd Hezekia thorowe out all Juda, & wrought it that is good, and eyght and true, before the Lorde hys God. And in all the workes ẏ he beganne for the seruice of the house of God, for the lawe, and for the cōmaundemētes, he sought his God, & that dyd he with all his hert, & prospered.

The.xxxii. Chapter.

¶ Sennacherib (or Sanherib) betrayneth Jerusalem is stryken of the Angell. Hezekia dyeth, after whom succeadeth Manasse.

After ẏ these deades were fayth fully done* Sēnacherib kynge of Assur came, & entred into Juda, & compased ẏ stroge cyties, and thought to winne them for him selfe. And so whē Hezekia sawe ẏ Sennacherib was come, & that he was purposed to fyght agaynst Jerusalem, he toke coūcel with his Lordes, and men of myght to stop the water of the fountaynes without the cytie: & they dyd helpe him. For ther gathered many of the people together, & stopte al the

A *iiii.Regum xviii.c Esa.xxxvi.a Eccl.xlviii.c

welles

welles, and the broke that ranne thorow the myddes of the lande, sayenge: why shall the kynges of Assur come, and fynde moch water? And Hezekia went to lustelye, and built vp all the wal where it was broken, & made ordinaunce vpon the towres and to ꝑ other
B wall without, and repayred Hyllo in the cytie of Dauid, and made many dartes and shyldes.

And he sett captaynes of warre ouer the people, and gathered them together to hym in the large strete of the gate of the cytie, and spake ientely to them, saying: Plucke vp yo hertes, and be strog: Be not afraied ner discouraged for the kyng of Assur, and for all ꝑ multitude that he hath with him: * for there be moo with vs then with him. With him is
‡ Iere.xvij.b an ‡ arme of flesh. But with vs is the Lorde oure God, for to helpe vs, and to fyght oure batayles. And ꝑ people toke a courage thorow the wordes of Hezekia kyng of Juda.

* 4. Reg. xviij.d * After thys dyd Sennacherib kyng of Assur send of hys seruauntes to Jerusalem, (but he hym selfe remayned beside Lachis: hauyng all his power with him) vnto Hezekia kyng of Juda and vnto all Juda ꝑ were
C at Jerusalem, sayenge: Thus sayeth Sennacherib kyng of Assur: * wherin do ye trust, Isa. xxxvj.a
O ye that dwell in Jerusalem which is besieged? Doth not Hezekia entyce you to geue ouer youre selues vnto deeth, hongre, and thurst, sayeng: the Lorde our God shall ridd vs oute of the hande of the kyng of Assur? hath not the same Hezekia put downe hys hye places and hys aulters, and commaũded Juda and Jerusalem, sayinge: Ye shall worshyppe before one aulter, and burne incense vpon the same?

Know ye not, what I and my fathers haue done vnto the people of all landes? were the Gods of the people of otherlandes able or mighty to saue their lãdes out of my hãd? which of all the Gods of those naciõs (ꝑ my fathers destroyed) coulde delyuer hys people out of myne hande? And shall yo God be able to delyuer you out of myne hãde? Wherfore, nowe lett not Hezekia deceaue you, ner persuade you of this facion, nor yet beleue him.
D For as no God among all naciõs and kingdomes, was able to rydde hys people out of my hande and out the hande of my fathers: How moch lesse shall your goddes be able to kepe you out of myne hande? And yet mo thinges dyd his seruaũtes speake against ꝑ Lord God, and agaynst his seruaũt Hezekia. And (Sennacherib) also wrote a letter, to raple on the Lord God of Israell, & spake agaynst him, sayinge: as the Gods of the nacyons of other landes haue not bene able to delyuer their people out of myne hande. Euen so shal not the God of Hezekia delyuer hys people out of myne hand. And they cryed w a loude voyce in the Jewes speach vnto the people of Jerusalẽ ꝑ were on the wall, to feare them and to make them faynt harted, & that they might so take ꝑ cyte. And they spake against the God of Jerusalem, as against the Gods of the nacyons of the earth, which were the worckes of the handes of men.

But Hezekia the kynge, and the prophet Isai the sonne of Amoz prayed agaynst that blasphemy, and cryed vp to heauen. And the Lord sent an angell, which destroyed all the men of warre and the Lordes and captaynes of the hoost of the kyng of Assur, ꝑ he turned his face agayne w shame toward hys awne land. * And when he was come into ꝑ house of his God, they that came of hys awne body, slue hym there with the sweard. And so ꝑ Lord saued Hezekia and the inhabiters of Jerusalem out of the hand of Sennacherib kig of Assur, and from the hand of all other, and mayntened them on euery syde. And many brought offerynges vnto the Lord to Jerusalem, and presentes to Hezekia king of Juda: so that he was magnifyed in the syght of all nacions from thence forth.

E
* iiij. Reg. xix.a

* In those dayes Hezekia was sycke vnto the death, & prayed vnto the Lord, which answered him, & shewed hym a wonderfull miracle. But Hezekia dyd not agayne vnto God acordinge to it ꝑ he had shewed hym, for his hert arose: & there came wrath vpon him and vpon Juda & Jerusalem. Notwithstãding Hezekia submitted hym self (after that hys hert was rysen vp) he, & the inhabyters of Jerusalem: and the wrath of the Lord came not vpon them in the dayes of Hezekia.
F
iiij. Reg. xx.a
Eccl. xxxviij.a

And Hezekia had exceadynge moche ryches and honour. And he gat hym treasures of syluer and golde, precious stones, and spices, shyldes, and of all maner pleasaũt Iuelles: and made store houses for the frutes of corne, for wyne and oyle: and stalles for all maner of beastes, and foldes for shepe. And he made him cyties, and had of shepe and oxe great aboundance. For God had geuen him substaunce exceadinge moch. This same Hezekia stopped the vpper water sprynges of Gihõ, and brought them downe to the west syde of the cyte of Dauid. And Hezekia prospered in all hys worckes. And when the
G
prynces of Babylon sent vnto him Imbassatoures, to enquyre of the wondre ꝑ chaunced in the lande, God left hym * to trye hym, and that all that was in hys hert, myght be knowne. * Deu. viij.a

The rest of the dedes of Hezekia, and hys goodnes, behold, they are wryten in the vysyon of Isai the prophete the sonne of Amoz in the boke of the kiges of Juda and Israell. And Hezekia slepte with his fathers, & they buryed hym in the most worthy place of the sepulchres of the sonnes of Dauid: and all

Juda and the enhabiters of Jerusalem dyd hym worshyppe at his death. And Manasse hys sonne raygned in his steade.

¶ The.xxxiij.Chapter.

¶ Manasse is taken prisoner, and after that he comfortably out, he destroyeth the Idoles. He dyeth, and after hym succeadeth Amon, whych is killed of hys awne people, and Josias hys sonne raygneth in hys steade.

A *.iiij.Reg.xxi.a

MAnasse was.xij. yeare olde *when he beganne to raygne, & he raygned.lv. yeare in Jerusalē: But dyd euell in the syght of the Lord, lyke vnto the abhominacions of ỹ heathen, whō the Lorde cast out before the children of Israel. For he went to, and buylt the hyaulter, *which Hezekia hys father had broken downe. And he rered vp aulters for Baalim, and made groues, and worshypped all the hoost of heauen, and serued them. And he buylt aulters in ỹ house of the Lord: where as the Lorde yet had sayd. *in Jerusalē shall my name be for euer. And he buylded aulters for all the hoost of heauen, in the two courtes of the house of the Lorde. And he burnt hys children in fyre, in the valey of the sonne of hinnō. He was a sorcerer, he regarded the crye nge of byrdes, vsed inchauntementes, and mayntened workers w̄ spyrites, and seares of fortunes: ād wrought moch euell in the syght of the Lorde, to angre him with all.

*.iiij.Reg.xxi.a

*ii.Reg.vii.b ii.Para.vi.a and.vii.c

B And he put the kerued ymage ỹ an Idole which he had made, in the house of God. Of which house God had sayd to Dauid and to Salomon his sonne: in this house and in Jerusalem whych I haue chosen afore all the trybes of Israell, *wyll I put my name for euer, and will nomore bryng the feate of Israell from of the lande which I haue ordeyned for your fathers. If so be that they wyll be diligent and do all that I haue commaunded them in al the lawe, and statutes, and ordinaunces by the hande of Moses. And so Manasse made Juda and the enhabiters of Jerusalem to erre, and to do worse then the heathen, whom the Lorde destroyed before the chyldren of Israell. And the Lorde spake to Manasse ỹ to hys people, but they wolde not regarde.

*ii.Reg.vii.b iii.Reg.viii.b ii.Para.vi.a and.vii.c

Wherfore, the Lord brought vpō thē the captaynes of the hoost of the kyng of the Assirians, whych toke Manasse in holde, and bounde hym with chaynes, and carryed hym to Babylon. And when he was in trybulacion, he besought the Lord hys God, & humbled hym selfe exceadyngly before the God of his fathers, and made intercession to hym and God was entreated of hym, and hearde his prayer, and brought hym agayne to Jerusalem into his kyngdome. And then Manasse knewe, that the Lorde was God.

C

After this he built a wal without the cytie of Dauid on the west syde of Gihō in the valley as they come to the fish gate, & round about ☞ Ophel, and brought it vp of a very great heygth, ād put captaynes of warre in all the strong cyties of Juda. And he toke awaye straunge Gods & ymages out of the house of God, and *all the aulters that he had buylt in the mount of the house of God, and in Jerusalem, and cast them oute of the cytie. And he prepared the aultar of ỹ Lord, and sacrifyced theron peace offerynges, and thankoffrynges, and charged Juda, to serue the Lord God of Israel. Neuertheles, ỹ people dyd offer styll in the hyaulters, howbeit vnto the Lorde their God onely.

*iiij.Reg.xxi. and.xxiij

D The rest of the actes of Manasse, and his prayer vnto his God, and the wordes of the seares and of them that spake to hym in the name of the Lorde God of Israell, beholde, they are writen in the sayēges of the kynges of Israel. And his prayer, and howe that he was hearde, and all his synnes, and his trespasse, and the places where he made hyaulters, and set vp groues, and ymages (before he was mekened) beholde, they are wrytten among the sayenges of the seares. And Manasse slepte with hys fathers, and they buryed hym in hys awne house: and Amon his sonne raigned in his rowme. Amō was two and twenty yeare olde, when he beganne to raygne, and raygned two yeare in Jerusalē. But he did euell in the syght of the Lord, lyke as dyd Manasse his father, for Amon sacrificed to all ỹ kerued ymages which Manasse hys father had made, and serued them, and submitted not him selfe before the Lord as Manasse hys father had mekened hym selfe. But Amon trespalled greatly. And his awne seruauntes conspired agaynst him, ād slue hym in hys awne house. But the people of the lande slue all them that had conspyred agaynst kynge Amon. And the same people of the lande made Josia hys sonne kynge in hys rowme.

¶ The.xxxiij.Chapter.

¶ Josia destroyeth the Idoles, and reformeth the temple, in which is founde the booke of the lawe. He sendeth to Hulda the prophetisse for councell.

A *.iiij.Reg.xxii.a

IOsia was eyght yeare olde whan he began to raygne, *and he raygned in Jerusalem thyrtye and one yere. And he dyd that which was ryght in the syght of the Lorde, and walked in the wayes of Dauid his father, ād bowed nether to ỹ ryght hād ner to ỹ left. In ỹ. viij. yere of hys raygne (whē he was yet a childe) he beganne to seke after the God of Dauid hys father. And in the twelueth yeare he beganne to pourge Juda and Jerusalem from hyaulters, groues, kerued ymages, and ymages of metall. and they brake downe the aulters

aulters of Baalim euen in hys presence: and other ymages that were in greater honoure
B then they, he caused to be destroyed. And the groues, kerued ymages, and ymages of metall he brake and made dust of them, and strawed it vpō the graues of them that had offered to them. And he burnt the bones of the preastes vpō the aultres of them, and clensed Juda and Jerusalem. And euen so dyd he in the cyties of Manasse, Ephraim, Simeon vnto Nephthali. And in the wyldernesses of them rounde about, he plucked a sondre the aulters and the groues, and dyd beate them and stampte them to powdre, & beate downe all the ymages thorow out all the lande of Israel: and returned to Jerusalem agayne.

In the eyghtene yere of his raygne when
2.Reg.22.a he had purged the lande and the temple * he sent Saphan the sonne of Amaziahu, and Maasiah the gouernoure of the cytie & Joah the sonne of Joahaz the recorder, to repayre the house of the Lorde hys God. And when they came to Helkiah the hye preast, they delyuered them the money that was brought in to the house of God, whych the Leuites that kepte the entryes had geathered of the hande of Manasse and Ephraim, and of all that yet remayned in Israel, and of all Juda and Ben Jamin, and of the enhabiters of Jerusalem. And they put in the handes of the workemen, that had the ouersyght of the house of the Lorde: and they gaue it to the labourers that wrought in the house of the Lorde, to repayre and mende the house.
C Euen to masons and carpenters gaue they it, to get stone and tymbre, for couples and for beames of the houses, which the kynges of Juda had destroyed: And the men dyd the worcke faythfully.

And the ouersears of them to courage thē forward, were Jahath and Obadiahu Leuites of the chyldren of Merari: & Zecharia & Mesullam, of the chyldrē of the Cahathites, and other of the Leuytes whych all coulde skylle of instrumentes of Musicke. And ouer the bearers of burthēs and ouer all ꝑ wrought, in whatsoeuer workemāshyppe it were, were there Scrybes, officers and porters of the Leuites.

And whan they brought out the money that was brought into the house of the lord,
2.Reg.22.b Helkia the preaste * founde the boke of the lawe of the Lorde geuē by Moses. And Helkia answered and sayde to Saphan the scribe: I haue founde the boke of the law, in the
D house of the Lorde, and Helkia gaue the boke to Saphan. And Saphan caryed the boke to the kyng, and brought the kyng worde agayne, sayenge: all that was commytted to thy seruauntes, that do they. And they haue gathered together the money that was found in the house of the Lord, and haue delyuered it in to the hādes of the ouersears of the worke, and to the handes of the workemen. And then Saphā the scribe shewed the kyng, saying: Helkia the preast hath geuen me a boke, & Saphā redd in it before ꝑ king.

And it fortuned, that when the kyng had heard the wordes of the lawe, he tare his clothes: and the kyng commaunded Helkia and Ahikam the sonne of Saphan, and Abidon the sonne of Micah, and Saphan the scrybe, and Asaia a seruaunt of the kynges, saying: go & enquire of the Lorde for me and for thē ꝑ are left in Israel and Juda, concerning the wordes of the boke that is found. For great is the wrath of the Lorde that is fallen vpō vs, because oure fathers haue not kepte the worde of ꝑ Lord, to do after all that is wrytten in this boke.

And Helkia and they that the kynge had appoynted, went to Hulda a prophetisse the E
wyfe of Sallum the sonne of Tokhath the sonne of Hasra keper of ꝑ wardrope (for she dwelt in Jerusalem with in the secōd wall) and so they cōmuned with her. She answered them: thus sayth ꝑ Lorde God of Israel: tell ye ꝑ man that sent you to me. Euē thus sayth the Lord: Behold, I wyll bryng euell vpon this place, & vpon the enhabiters therof (euen all the curses that are wrytte in the boke which they haue reade before the kyng of Juda) because they haue forsaken me, and haue offered vnto other Gods, to angre me w all maner workes of theyr handes, therfore is my wrath set on fyre agaynst thys place and shall not be quenched.

And as for the kyng of Juda whych sent you to enquire of the Lorde, so shall ye saye vnto him: thus sayth the Lord God of Israel concernyng the wordes which ꝑ hast heard. Because thyne hert dyd melt, & thou dydest meke thy selfe before God, whē thou hardest his wordes agaynst this place & agaynst the enhabiters therof: & humbledest thy selfe be- F
fore me, and tarest thy clothes, and weptest before me, that haue I hearde also sayth the Lord. Behold, I wyll take ꝑ to thy fathers, and thou shalt be put in thy graue in peace, and thyne eyes shall not se all the myschefe that I wyll bryng vpon thys place, & vpon the enhabyters of ꝑ same. And they brought the kynge worde agayne. * Then the kynge 4.Reg.23.a.
sent, and gathered to gether all the elders of Juda and Jerusalem. And the kyng went vp into the house of the Lorde, and all the men of Juda, and the enhabiters of Jerusalem, & the preastes & Leuites and all the people great and smalle: & the kyng dyd reade all the wordes of ꝑ boke of the couenaunt that was found in the house of the Lorde. And ꝑ kyng stode at hys standyng, & made a couenaunt before the Lord, to folowe the Lorde,

and to kepe his commaundemētes, his wytnesses, and hys statutes, wyth all hys hert & wyth all his soule, & to fulfyll the wordes of the appoyntmēt wrytten in the fayde boke.

And he set in theyr rowme all them that were founde in Jerusalem and Ben Jamin, and the enhabiters of Jerusalem dyd accordyng to the couenaunt of the Lorde God of theyr fathers. And Josia put awaye all maner of abhominacyons out of all landes that pertayned to the chyldren of Israell, and brought in all that were found in Israel, to worshyp, and to serue the Lorde theyr God. And they turned not a syde from after the Lorde God of theyr fathers, as longe as he lyued.

¶ The. xxxv. Chapter.

¶ Josia holdeth passeouer. He fyghteth agaynst the kynge of Egypt, and dyeth. The people bewayle hym.

A Nd Josia helde the * feast of passeouer vnto the Lord in Jerusalem, & they slue passeouer in the fourtene daye of ỹ first moneth. And he set the preastes in theyr offyces, and ayded them in the seruice of the house of the Lorde. And he sayde vnto the Leuytes (that taught all Israel, and were sanctifyed vnto the Lord) put the holy arcke in the house whych Salomon the sonne of Dauid kyng of Israel, dyd buyld, there shall no other burthen be layd vpon youre shoulders: But now serue the Lorde youre God and hys people Israel. And prepare yourselues by youre auncient housholdes and companies, accordynge to the wrytynge of Dauid kyng of Israel, and the wrytyng of Salomon his sonne. And stande in the holy place accordynge to the deuysyon of the auncient housholdes of youre brethren the chyldren of the people, & after the deuysyon of the auncient housholdes of the Leuites, hyll passeouer, & sanctifye and prepare youre brethren, that they may do accordyng to the word of the Lorde by the hande of Moses.

* 2 Esdr. xxxiii. 13. Esdras. x.

And Josia gaue to the people flockes of shepe and kyddes, all for passeouer and for all that were present, thyrtie thousand by tale, and thre thousande oxen, and these were euen of the kynges substaūce. And hys Lordes gaue willyngly e both vnto the people & to the preastes, & vnto the Leuytes. Helkia also, Zacharia and Jehiel, rulers of the house of God, gaue vnto ỹ preastes for passeouer offerynges two thousand and syxe hundred shepe, and thre hūdred oxen. Conania & Semeiahu and Nethanel his brethren, and Hasabiahu and Jaiel ād Josabad, rulers of the Leuites, gaue vnto the Leuites passeouer offerynges, euen fyue thousand shepe, & fyue hundred oxen.

And so the seruice was prepared, and the preastes stode in theyr places, and the Leuites in theyr distincte cōpanies at the kynges commaundment. And they slue passeouer, and the preastes sprynckled the blonde with theyr hande, & the Leuites pulled of the fayynes of the beastes. And they kest awaye the burntofferinges, to geue them vnto the people that were deuyded by auncient houses, & that they shulde offer vnto ỹ Lorde, lyke as it is wrytte i the boke of Moses. And so dyd they wyth the oxen also. And * they dressed the passeouer wyth fyre as the maner was. ¶ And the other deuycat beastes: sodde they in pottes, caulderns & pannes, and deuyded thē amōg all the people. And afterwarde, they made readye for them selues & for the preastes: for the chyldren of Aaron were busyed in offeryng of burntofferynges and the fatt vntyll nyght: therfore the Leuites prepared for them selues and for the preastes the sonnes of Aaron.

¶ Esdras.

And the syngers, the chyldren of Asaph stode in theyr standynge * accordyng to the commaundement of Dauid and Asaph, Heman Jeduthum the kynges sear: and the porters wayted at euery gate, and myght not departe from theyr seruice: for theyr brethē the Leuites (or) prepared for them. And so all the seruice of the Lorde was prepared the same daye, to offer passeouer, and to offer burntofferynges vpon the aulter of the Lord accordynge to the commaundement of kyng Josia.

* 1 Para. xxv. and. xxvi.

(or) Ch

And so the chyldren of Israel that were present, offered passeouer the same tyme, ād kepte the feast of swete breade seuen dayes. And ther was no passeouer lyke to ỹ kepte in Israel frō the dayes of Samuel ỹ pphete: nether dyd all ỹ kynges of Israel hold soch a passeouer feast as dyd Josia and the preastes and Leuites and all Juda, and Israel ỹ were present, and the enhabiters of Jerusalem. This passeouer was holdē in the eyghtene yere of the raygne of Josia.

* After all thys, when Josia had prepared the temple, Necho kyng of Egypt came vp to fyght agaynst Carcamis beside Euphrates, and Josia went out agaynst hym: whych sent messengers to hym, & sayd: what haue I to do wyth the thou kynge of Juda? Be not thou agaynst thy selfe this daye: For my warre is agaynst another house, & God bade me make hast. Leaue of therfore & medle not with God whych is wyth me, least he destroye the. Neuertheles, Josia wolde not turne hys face from hym, but rather toke a duysle to fyght with him, and herkened not vnto the wordes of Necho out of the mouth of God, and came to fyght in the valeye of Magedo, & the shoters shott dartes at kyng Josia. And the kyng sayd to his seruauntes: carye me awaye, for I am sore wouūded. His seruauntes

* 1 Esdras.

seruauntes therfore had him out of that charet, and put him (as a kynge) in another charet ỹ they had. And whan they had brought him to Jerusalem, he dyed, and was buryed in the sepulchre of his fathers. * And all Juda and Jerusalem mourned for Josia. And Jeremia lamented Josia, and all syngynge men and synginge wemen mourned for Josia in their lamentacions, to thys daye, and made the same lamentacions an ordinaunce in Israel, & behold, they be wryten in the lamentacions. The rest of the actes of Josia & hys goodnes which he dyd in folowynge the wryting in the lawe, and his sayenges, first and last: behold, they are wryten in the boke of the kynges of Israel and Juda.

* xxvi.xxiiii

¶ The .xxxvi. Chapter.

¶ After Josia raygneth Jehoahaz, after Jehoiakim Jehoiachin, after Jehoiakim Jehoiachim, after Jhoatin zedekiah, in whose tyme all the people were caryed awaye to Babylon & were brought ageine the seuenty yere after, by kyng Cyrus, otherwyse called Chores.

A * iiij.re.xxiii.f

AND the people of the land toke Jehoahaz the * sonne of Josia, and made hi kynge in his fathers steade in Jerusalem. And Jehoahaz was thre and twentye yeare olde, when he beganne to raygne, and he raygned thre monethes in Jerusalē. And the kyng of Egypt put him downe at Jerusalem, ann mereed the lande in an hundred talentes of syluer, and a talent of gold. And the kynge of Egypt made Eliakim his brother king vpon Juda and Jerusalem, & turned hys name vnto Jehoakim: and Necho toke Jehoahaz hys brother, and caried hym to Egipt. Jehoakim was fyue and twenty yeare olde, when he began to raygne, and he raygned eleuen yeare in Jerusalem: and he dyd euyll in the sight of the Lorde his God. Agaynst him then came vp Nabuchodonosor king of Babylon, and bounde hym with two chaynes, to carye him to Babilon. The * king Nabuchodonosor also caried of ỹ vessels of the houle of the Lorde to Babilon, & and put them in his temple at Babilon. The rest of the actes of Jehoakim, and his abhominacions which he did, and carued ymages that were layde to hys charge, beholde, they are wryten in the booke of the kynges of Israell: and Jehoacin his sonne raygned in hys steade. Jehoacin was eyght yeare olde whā he beganne to raygne, and he raygned thre monethes and ten dayes in Jerusalem: and dyd euelll in the sight of the Lorde: And whē the yeare was out, kynge Nabuchodonosor sent, and fet him to Babilō with the goodly vessels of the houle of the Lord, and made zedekia (his fathers brother) kynge ouer Juda and Jerusalem.

* iiij.Reg. xxiiij.d

* zedekia was one and twenty yere olde, when he beganne to raygne, & raygned eleuē yere in Jerusalem. And he dyd euell in the

ỹ Jere.lij.a iij.Esd.xxiiij.d

syght of the Lorde hys God, and humbled not him selfe before Jeremia the prophete at the mouth of the Lorde. And he rebelled agaynst Nabuchodonosor, which had receaued an oth of hym by God. But he was stifnecked, and to harde herted to turne vnto ỹ Lorde God of Israell. Moreouer, all the rulers, the prestes, & the people trespaced more synnyng after all maner of abhominacyons of the heathen, and poluted the houle of the Lord, which he had halowed in Jerusalem.

¶

* And the Lord God of their fathers sent to them, by hys messengers, risyng vp by tymes and sendynge: for he had compassyon on hys people, and on his dwellyng place. But they mocked the messengers of God, & despised his wordes, and mysse vsed hys prophetes, vntyll the wrath of the Lord arose agaynst his people, and tyll there was no remedy. And so * he brought vpon them the kyng of Caldeye, which slue their yong men with the sweard in their holy temple, and spared nether ponge man, mayden, olde man, ner hym that stowped for age. He gaue them all into his hande.

* Jere.xxv.a

* iij.re.xxv.a

And all the vessels of the houle of God, (both great and small) and the treasures of the houle of ỹ Lorde, and the treasures of the kynge, and of hys Lordes: all these caried he to Babilō. And they burnt the houle of God and brake downe the wall of Jerusalem, āb burnt all the places therof with fyre, and destroyed all the goodly Jewles therof. And ỹ rest that had escaped the sweard, caryed he to Babylon, where they were bound to him and his chyldrē, vntyll the tyme that Persia had the empire. To fulfyll the word of the Lord * by the mouth of Jeremia, vntyll the lande had her pleasure of her Sabbothes: for as longe as she laye desolate, she kept Saboth, vntyll seuenty yeares were fulfylled.

D

* Jere.xxv.b

* And the first yeare of Cyrus kynge of Persia (whan the worde of the Lorde † spoke by the mouth of Jeremia, was fynished) the Lord stered vp the spyrete of Cyrus kyng of Persia, that he made a proclamacion thorow out all his kyngdome, and that by wrytynge, sayeng: Thus sayeth Cyrus kyng of Persia: all the kyngdomes of the earth hath the Lord God of heauen geuen me, and hath charged me to buylde him an houle in Jerusalem, that is in Jnda. Wherfore, whosoeuer is amonge you of all hys people, the Lorde his God be with hym, and lett hym go vp.

* i.Esd.i.a
† Jere.xxv.c and xxix.f

¶ The ende of the second booke of the Chronicles.

¶ The fyrst booke of Eldras.

¶ The fyrst Chapter.

¶ Cyrus sendeth agayne the people that was in captyuyte, and restored them theyr holy vessels. And commaundeth them to buylde agayne the temple.

IN the fyrste
yere of ✱ Cyrus kynge of Perſia (✱ the worde
✱ Jere.xxv.b of the Lorde ſpoken ✱ by ✱ mouth of Jeremy
myght be fulfilled) the Lorde ſtyred vp ✱ ſpyrit
of Cyrus kynge of Perſia, that he cauſed to
be proclaymed thorow out all hys empire, &
to be wryten, ſaying: Thus ſayth Cirus the
kynge of Perſia: The Lorde God of heauen
hath geuē me all the kyngdomes of ✱ earth,
✱ Ee.ſtuttb ✱ and hath commaunded me to buylde hym
B an houſe at Jeruſalē whych is in Juda. Who
ſoeuer now among you is of his people, the
Lorde his God be with hym, and let him go
vp to Jeruſalem in Juda, & buylde the houſe
of the Lorde God of Iſraell. he is the God ✱
is at Jeruſalem. And whoſoeuer remayneth
yet in eny maner of place (where he is a ſtra-
unger) let the men of that place helpe hym wt
ſyluer and golde, with good & catell, beſyde
that which they wyllyngly offer, for ✱ houſe
of God that is at Jeruſalem.

Then gat vp the principal fathers of Ju
da and Beniamin, & the preſtes & leuites, and
all they whoſe ſpyrete God had rayſed to go
¶ vp, & to buylde the houſe of the Lorde, which
is at Jeruſalē. And al they ✱ were about thē
ſtrengthed their hand, wt veſſels of ſyluer, &
golde, with good and catell, & Jewels: in ſo
moch ✱ euery one ſhewed hym ſelfe liberall.
And kyng Cyrus brought forth the veſſels
2.Esd.ya.yyvi.d of the houſe of the Lorde, ✱ which Nabucho-
iii.Reg.xxv.a donoſor had take out of Jeruſalem, and had
Dan.j.a put in the houſe of his God. Thoſe dyd Cyrus
the kyng of Perſia bryng forth by ✱ hande of
Mithridates the treaſurer, and nombred thē
vnto Seſbazar the prince of Juda. And this
D is the nōbre of thē. xxx. chargers of gold. &.
chargers of ſyluer. xxix. knyues. xxx. baſens
of gold and of other ſiluer baſens. iiij. C. &. x.
& of other veſſels: &. All the veſſels of gold
and ſyluer, were. v. &. and. iiij. C. All theſe
dyd Seſbazar carye awaye with them that
came vp oute of the captyuite of Babylon
vnto Jeruſalem.

¶ The. ij. Chapter.

¶ The nombre of them that returned from the captyuyte.

THeſe are the chyldren of the lande A
that went vp oute of the captyuite
(whom Nabuchodonoſor the kyng
of Babylon had caryed awaye vn-
to Babylon) and came agayne vnto Jeru-
ſalem, and into Juda, euery one vnto hys
cyte. They that came with zorobabell are
theſe. Jeſua, ✱ Nehemiah, Saraia, Raelaia ✱ ii.Esd.ii.a
Mardochai, Bilſan, Miſpar, Biguai, Re-
hum, Baana. Thys is the nombre of the mē
of the people of Iſrael. The chyldren of Pha-
res, two thouſand, an hundred, and two and
feuentye: the chyldren of Saphatia, thre hū-
dred, and two and feuenty: the chyldren of
Arath, ſeuen hundred, and fyue and feuenty:
the chyldren of the captayne of Moab amōg
the chyldren of Jeſua and Joab, two thou-
ſande, eyght hundred and twelue: the chyl-
dren of Elam, a thouſande, two hūdred, and
foure and fyftye: the chyldren of zathu, nyne
hundred, and fyue and fourtye: the chyldren
zaccai, ſeuen hundred, and thre ſcore: the chil-
dren of Bani, fyue hundred, and two and
fourty: the chyldren of Bebai, fyue hundred
and thre and twentye: the chyldren of Al-
gad, a thouſand, two hundred, and two and
twenty: the chyldren of Adonicam, fyue hun-
dred, and fyue and fyrty: the chyldren of Be-
guai, two thouſande, and fyue and fyfty: the
chyldren of Adin, foure hondred and foure &
fyfty: the chyldren of Ater of Hezekia, eyght
and nyntye: the chyldren of Bezai, thre hun-
dred, and thre and twentye: the chyldren of B
Joza, an hundred and twelue: the chyldren
of Haſum, two hundred, and thre and twen-
tye: the chyldren of Gebar, fyue and nyn-
tye: the chyldren of Bethlehem, an hundred
and thre and twentye: the men of Netopha,
fyue and fyftye: the men of Anathoth, an
hundred, and eyght and twentye: the chyl-
dren of Aſmaueth, two and fourty: the chyl-
dren of Kyriath Jarim, euen the chyldren of
Cephira and Beeroth, ſeuen hundred and
thre and fourty: the children of Harama and
Geba, fyue hundred, and one and twenty: the
men of Michmas, an hundred, and two and
twentye: the men of Bethell and Hai, two
hundred, and thre and twenty: the childrē of
Nebo, two and fyfty: the chyldren of Mag-
bis, an hūdred, and fyue and fyftye: the chil-
dren of the other Elam, a thouſande, & two
hundred, and foure and fyfty: the chyldrē of
Harim,

harym, the hundzed and twentye: the chyldzen of Lodhadid and Ono, seuen hundzed, and fyue and twentye: the chyldzen of Jericho, thze hundzed, and fyue and fourtye: the chyldzen of Senaa, thze thousand, fyre hundred and thyztye.

The prestes of the chyldzen of Jedaia of the house of Jesua, nyne hundzed, and thze & seuentye: the chyldzen of Immer, a thousand and two and fyfty: the chyldzen of Phashur, a thousande, two hundzed, and seuen and fourtye: the chyldzen of Harim, a thousande, and seuentene.

The leuites. The chyldzen of Jesua, and Cadmiel of the chyldzen of Hodauia, foure & seuentye. The syngers, the childzē of Asaph, an hundzed, and eyght & twentye. The chyldzen of the doze keper. The chyldzen of Sallum, the chyldzen of Ater, the childzē of Talmon, the chyldzen of Akub, the childzē of Hatita, the chyldzen of Sobai: all togeather an hundzed, and nyne and thyztye.

The Nethinims, the chyldzen of ziha, the chyldzen of Hasupha, ỹ childzē of Tabaoth, the chyldzen of Ceros, the chyldzen of Sicha, the chyldzen of Padon, the chyldzen of Lebanaa, the childzē of Hagabh, the childzē of Akub, the chyldzen of Hagab, the chyldzen of Samlai, the chyldzen of Hanan, the chyldzen of Giddel, the chyldzen of Gahar, the chyldzen of Reaia, the chyldzen of Razin, the chyldzen of Necoda, the chyldzen of Gasam, the chyldzen of Usa, the chydzen of Passeah: the chyldzen of Bessai, the chyldzen of Asna, the chyldzen of Mehunim, the chyldzen of Nephussim, the chyldzen of Bachuc, the childzē of Hacuba, the chyldzen of Harhur, the chyldzen of Bazluth, the chyldzen of Mehira, the chyldzen of Harsa, the chyldzen of Barcom, the chyldzen of Sisara, the chyldzen of Thamah, the chyldzen of Neziah, ỹ chyldzen of Hatipha.

The chyldzen of Salomons seruauntes, the chyldzen of Sotai, the chyldzen of Sophereth, the chyldzen of Peruda, the childzē of Jaala, the chyldzen of Darcon, the childzē of Giddel, the chyldzen of Sephatiah, the chyldzen of Hattil, the chyldzen of Pocherech Hazbaim, the chyldzen of Ami. All the Nethinims and the chyldzen of Salomons seruauntes, were all together, thze hundzed and two and nyntye.

And these went vp from, Thelmelah, and from Thelharsa, Cherub, Addon and Immer. But they coulde not discerne theyr fathers house and theyr sede, whether they were of Israel. The chyldzen of Delaia, the chyldzen of Tobia, the chyldzen of Necoda, fyre hundzed and two and fyfty. And of the chyldzen of the prestes. The chyldzen of Hebaia, the chyldzen of Hakoz, the chyldzen of Berzilai, which toke one of the daughters of * Berzilai ỹ Gileadite to wyfe, and was called after theyr name: these sought theyr euidence amonge them that had the regyster of byzth, and were not foūde therin, therfore were they put frō the prestbod. And ¶ Hathirsatha sayd vnto thē, that they shuld not eate of ỹ most holy, till ther rose vp a * preste to weare ¶ Urim and Thumim. * 1.Esd.ii.g and.xxi.f iij.Reg.iij.b * Esd.xxviij.a

The whole congregacion together, was xlij. thousand, thze hūdzed and thzescoze: besyde their seruauntes and maydens, of whō there were seuen thousand, thze hūdzed, and seuen and thyztye. And there were amonge them two hūdzed syngynge men and wemē. Their hozses were seuen hūdzed and fyre & thirty. Their mules, two hundzed, and fyue and fourtye: and their camels, foure hundzed and fyue and thirty. Theyr asses, fyre thousande, seuen hundzed and twentye. And certayne of the chefe fathers, when they came because of the house of the Lozde at Jerusalem, they offered thē selues wyllynge foz the house of God, to sett in hys place, and gaue gold after their habilite vnto the treasure of the wozcke, euē one and thzescoze thousande peces, and fyue thousande pounde of syluer, and an hundzed prestes garmentes. So the prestes and the leuites, and a certayne of the people and the syngers, and the pozters, and the Nethinims dwelt in their cyties, and all Israell in theyr cyties.

¶ The.iij. Chapter.

¶ After the foundacyon of the temple once renued: they sacrifyce vnto the Lozde.

AND when ¶ * the seuenth moneth came, and the childzē of Israel were nowe in theyr cyties, the people came togeather (euen as one man) vnto Jerusalem. And there stode vp Jesua ỹ sonne of Josedec and his bzethzē the prestes, and zozobabel the sonne of Salathiel & hys bzethzen, and buylded the aultar of the God of Israel, to offre burnt offrynges theron, as it is wzitē i the lawe of Moses ỹ mā of God and the aultar set they vpō hys sockettes (foz ther was a feareulnes amonge thē because of the nacions and landes) therfoze they offered burntoffringes theron vnto the Lozd * in the mozning & at euen. And they helde the feaste of tabernacles + as it is wzitē, & offered burnt sacrifices dayly, acozding to ỹ nōbze & custome, daye by daye. Afterwarde they offred dayly burntoffringes also, & in ỹ new mones and in all the feast dayes that were cōsecrate vnto the Lozde, and foz all them whych dyd (of their awne fre wyll) offre vnto the Lozd. * 11.esd.viii.a iij.Esd.v.c * Nu.xxviij.a + Num.xxix.a

From the first daye of the seuēth moneth beganne they to offre burntsacryfyces vnto the Lozde: euen whan the foundacyon of the temple of the Lozd was not yet layed. They gaue money also vnto ỹ masons and carpenters, and meate and dzyncke and oyle vnto

them of Sidon and of Tire, to bryngē thē Cedre tymbre frō Libanꝰ by see vntoꝝ Joppa, accordyng to the graunt that they had of Cyrus the kynge of Persia.

C In the seconde yere of their cōming vnto the place of ꝑ house of God at Jerusalē in the second moneth, beganne Zorobabel the sonne of Salathiell, & Jesua the sonne of Josedec, and the remnaunt of theyr brethrē the prestes and leuites, and all they that were come out of the captiuyte vnto Jerusalem, & appoynted the leuytes from twentye yeare olde and aboue, to se, that the worcke of the house of the Lorde went forwarde. And Jesua stode with his sonnes and brethren, and Cadmiell with his sonnes, and the chyldrē of Juda, to forther the worckemen of the house of God, euen the childrē of Henadab, with their chyldren and their brethren the leuites.

And whan the builders layd the foundacyon of the temple of the Lorde, the preastes stode in theyr araye, with trōpetes. And the leuites the chyldren of Asaph with cymbales, to prayse the Lorde * after the maner of Dauid kyng of Jsraell. And they sang together, whan they gaue prayse & thankes vnto the Lord, because he is gracious, and because his mercy endureth for euer vpon Jsraell. And all ꝑ people shouted loude in praysyng the Lord, because the foūdacion of the house of the Lorde was layde. Many also of the preastes and leuites and auncient fathers, which had sene the first house (whē the foundacion of thys house was layed before theyr eyes) wepte with a loude voyce. And many shouted with ioye, so that the noyse gaue a greate sounde, in so moch ꝑ the people coulde not discerne the ioyful sounde and gladnes, from the noyse of the weppynge amonge the people: for the people shouted wyth a loude cry, and the noyse was herde farre of.

* 1. Par. xvi. b

C The iiij. Chapter.

C The buyldyng of the temple is hyndered, and let.

BVt * the aduersaryes of Juda and Beniamin hearde, that the children of the captiuite buylded the temple vnto the Lord God of Jsrael. And they came to Zorobabel and to the principall fathers, and sayde vnto thē: We will builde with you: for we seke the Lorde youre God lyke as ye do. And we haue done sacrifyce vnto hym, sence the tyme of Asor Hadon the kynge of Assur * which brought vs vp hyther. And Zorobabel āD Jesua and the other auncient fathers of Jsrael sayde vnto them: It cānot be, that you and we together shuld buylde the house vnto our God: for we oure selues wyll buylde alone vnto the Lord our God of Jsrael, * as Cyrus the kyng of Persia hath commaunded vs.

* iiij. Esd. v. a

* iiij. Esdras ii. a

* 1. Esd. i. a

And it came to passe, that the folke of the land hyndered the people of Juda, and troubled them as they were buyldynge, and hyred councelers against them, to hynder their deuyce, as longe as Cyrus the kyng of Persia lyued, vntyll the raygne of Darius king of Persia. And in the raygne of Ahaluerus, (euen in ꝑ begynnyng of his raygne) wrote they vnto him a complaynte agaynst the inhabitours of Juda and Jerusalem.

And in the dayes of Artharxerses, wrote Mithridath Tabeel and the other of hys councell, vnto Artharxerses the kyng of Persia with fayre wordes. And the scripture of the letter was writen in the Syrians speach, āD interpretated in the language of the Syriās Rehum the recorder and Samsai the scribe wrote a letter from Jerusalem to Artharxerses the kyng, as it foldweth.

Then Rehum the recorder, & Samsai the scribe, and other of their companye of Dina, of Arphalath, of Tarpla, of Persia, of Arach, of Babylon, of Susan, of Deha, of Elan, & other of the people * whō the greate & noble Asnapar brought ouer, and sett in the cytes of Samaria, & other, that are now on this syde the water. Thys is the coppye of the letter that they sent vnto kyng Artaxerses.

* iiij. Esdras

Thy seruauntes, & the men that are now on thys syde the water. Be it knowne vnto the kinge, that the Jewes which came vp frō the to vs, are come vnto Jerusalem (a cytie C seditious and frowarde) and buylde the same, and sett vp the walles therof, and laye the foundaciōs. Be it knowne now also vnto the kynge, that yf this cytie be buylded, and the walles therof made vp agayne, then shall not they geue, tolle, tribute, and custome, and the kynges profyte shall incurre dāmage. And now in the meane season we haue destroyed the temple, and wolde no longer se the kynges dishonoure: Therfore sent we out also, and certifyed the kynge: that it maye be sought in the boke of ꝑ Chronycles of thy progenitours, and so shalt thou fynde in the booke of the Chronycles, and perceaue that this cytie is seditious and noysome vnto kynges and landes, and that they cause other also among them to rebell of olde, & for the same cause was thys cytie destroyed. Therfore do we certyfye the kynge that yf this cyte be buylded agayne, and the walles therof made vp, thou shalt herafter haue no porcion on this syde the water.

Then sent the kyng a answere vnto Rehum the recorder, & Simsai the scribe, and to the other of theyr companyōs that dwelt in Samaria, & vnto the other ꝑ were beyonde the water, in Sela and Chebeth. The letter D which ye sent vnto vs, hath bene openly redd before me, and I haue commaūded to make search: & it is fownde, ꝑ this cytie of olde hath made insurrection agaynst kynges, and that rebellion

rebellion and sedicion hath bene commytted therin. There haue bene myghtie kinges also at Jerusalē, which haue raygned ouer all countrees beyonde the water: and tolle, trybute, & custome was geuen vnto thē: Geue ye now therfore commaundement, that the same men be forbydden, and that the cytie be not buylded agayne, tyll I haue geuen another cōmaundement. Take hede now that ye be not negligent to do this: for why shulde ỹ kynge haue harme there throwe?

Now when the copye of kynge Artarerses letter was red before Rehum and Simsai the Scribe and their companyons, they went vp in all the haste to Jerusalem vnto the Jewes, and forbad them with violence and power. Then ceassed the worcke of the house of God at Jerusalem, and continued so vnto the seconde yere of Darius kynge of Persia.

¶ The. v. Chapter.

¶ By the exhortacyon of Aggeus and Zachary is the temple buylded agayne.

THe prophetes, Aggeus and Zachary the sonne of Iddo, prophecied vnto the Jewes that were in Juda and Jerusalem, in the name of the God of Israel. * Then gat vp Zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec, and beganne to buylde the house of God at Jerusalem, and with them were the prophetes of God, which helped them. At the same tyme came to thē Tathnai which was captayne on thys syde the water, and Starbaznai, and their companyons, and sayde thus vnto them. Who hath cōmaunded you to buylde thys house, and to make vp these walles? Then tolde we them the names of the men, that made thys buyldynge. But the eye of their God was vpon the elders of the Jewes, that they coulde not cause them to ceasse, tyll the matter was brought to Darius, and then they answered by letters ther vnto.

This is ỹ copye of ỹ letter, that Tathnai (which was captayne on thys syde the water) and Starbaznai, and the councellers of Apharsah (which were on this syde the water) sent vnto kyng Darius. And the matter that they sent vnto him, was written thus within the lettre: Vnto Darius the kynge, all peace. Be it knowne vnto the kyng, that we went into the lande of Jewry to ỹ house of ỹ great God, which is buylded wt mighty greate stones, and beames are layed in the walles, and the worcke goeth fast forth, and prospereth in their handes. Then asked we the Elders, & sayde vnto thē as it foloweth: Who commaunded you to buylde this house, & to make vp the walles therof? We asked their names also, that we might certifie the, and wrote the names of the men that were theyr rulers.

But they answered vs with these wordes, and sayde. We are the seruauntes of him that is God of heauen and earth, and buylde the house that was buylded many yeres a goo * which a greate kynge of Israel buylded, and set vp. But after ỹ oure fathers had prouoked the God of heauen vnto wrath, * he gaue them ouer into the hande of Nabuchodonozer the king of Babilon, & of the Caldees, which brake downe this house, and caried ỹ people away captiue vnto Babilō.

* But in the fyrst yere of Cyrus the kyng of Babylon, the same kyng Cyrus gaue cōmaundemēt concernyng thys house of God, that it shulde be builded agayne. And ỹ vesselles of golde & syluer of the house of God, which Nabuchodonozer toke out of the temple that was at Jerusalem, & brought them into the temple at Babilon, those dyd Cyrus the kynge take out of the temple at Babilon, * and they were delyuered vnto one Sasbazar by name, whō he made captayne, and sayde vnto him. Take these vessels, and go thy waye, and sett them in the tēple that is at Jerusalem, and lett the house of God be buylded in hys place. Then came the same Sasbazar, and layde the foundacyon of the house of God which is at Jerusalem. Hence ỹ tyme also vntyll now hath it bene in buyldynge, and yet is it not fynished. Yf it please the kynge now therfore, lett there be searche made in the kynges libzarye which is there at Babylō, whether it haue bene kyng Cyrus commaundement, that thys temple of God at Jernsalem shulde be buylded and let hym sende vs the kynges mynde concernynge the same matter.

¶ The. vj. Chapter.

¶ At the commaundement of Darius kynge of Persia, after the temple was buylded and dedicate, the chyldren of Israel kepe the feast of vnleuened breade.

THen commaunded kynge Darius, and they made searche in the libzary, euen in the place where they layde vp the treasure at Babilon. And there was foūde in a coffer (in the place that is in the lande of the Medes) a volume: and ther in was it thus wrytten, and soche a memoziall: In the fyrst yeare of kyng Cyrus, gaue the same kynge Cyrus commaundement concernynge the house of God at Jerusalem, that the same house shulde be buylded in ỹ place where they offre the sacrifices, and to ioyne the walles together of threscore cubytes heygth, and threscore cubytes bredth. Thre rowes of roughe stones, and one rowe of tymber, and the expences shalbe geuē of the kynges house. And let the golde and syluer vessell of the house of God (which Nabuchodonozor toke out of the tē-

ple at Jerusalem, and brought vnto Babylon) be restored, and brought agayne vnto the temple at Jerusalem to their place in the house of God.

25 Get you farre from them therfore, thou Thahnai captayne beyonde the water, and Sthar buzanai, and youre counceilers & Apherscechei, which are beyonde the water, get ye awaye from thē. Let the worcke of ꝑ house of this God alone, that the captayne of the Jewes and their Elders maye buylde ꝑ house of God in his place. I haue commaunded what shalbe done to the Elders of Juda for the buylding of the house of God, that there shalbe diligent bede taken of the kynges goodes, euen of the rentes beyonde the water, and geuē vnto the men, that they be not hyndred And yf they haue nede of calues, rammes & lambes, for the burntofferynge of the God of heauen, wheate, salt, wyne and oyle, after the custome of the preastes at Jerusalē, let the same be geuen them daylie with out anye delaye, that they maye offre swete sauoures vnto the God of heauen, and praye for the kynges lyfe, and for his childrē. And soch a commaundement haue I geuen that what man soeuer he be that altereth thys worde, there shall a beame be taken frō hys house, and set vp, and he shalbe hanged theron, and his house shalbe ** made a dongehyll for the same thynge,

C And the God that set hys name there, destroye all kynges, & people, that put to their hande to alter & to breake downe ꝑ house of God which is at Jerusalem. I Darius haue commaunded, that this be done with spede.

Then Thathnai the captaine of the countrey beyonde the water, and Stharboznai with theyr counceilers (to whom kynge Darius had sent) did their diligence: And ꝑ Elders of the Jewes builded, and they prospered thorow the prophecienge of Aggeus the prophet and zachary the sonne of Iddo: and they builded, and layed vp the foundacion, according to the cōmaundement of the God of Jsraell, and after the commaundement of Cyrus, and Darius & Artharerses kynges of Persia. And the house was fynished the thyrde daye of the moneth Adar, euen in the syxte yere of the raygne of kynge Darius.

* ii. Par. vii. d * And the childrē of Jsraell, ꝑ preastes, the Leuites, and the other childrē of the captiuite helde the dedicacion of this house of God with ioye, and offered at the dedicacion of this house of God, an hūdred oxen, two hundred rammes, foure hundred goates: āde for the reconcilinge of all Jsrael twelue he goates, accordynge to the nombre of the tribes of Jsrael, & set the preastes in their sondry courses, & the Leuites i their diuerse offices to minister vnto God at Jerusalem, as it is written in the boke of Moses.

And the childrē of the captiuite helde D
Passeouer vpon the fourtenth daye of ꝑ fyrst moneth: for the preastes and Leuytes were purified, so that they were all cleane together, and kylled Passeouer for all the childrē of the captiuite, and for their brethrē ꝑ preastes, and for them selues. And the childrē of Jsrael which were come agayne out of captiuite, and all soche as had separated them selues vnto them from the fylthynesse of the heythen of the lande: to seke the Lorde God of Jsrael, did eate, and helde the feast of vnleuened bread seuen dayes with ioye: for the Lorde had made them glad, and turned the hert of ꝑ kyng of Assur vnto them, to strēgthen their handes in the worcke of the house of God, euen the God of Jsrael.

C The. vij. Chapter.

C By the commaundement of Artharerses, Eldzas taketh hys companyons the children of Jsrael, and returneth to Jerusalem.

After these actes, there was in ꝑ A
raygne of Artharerses kyng of Persia, one Eldzas the sonne of Saraiah, the sonne of Asaria, the sonne of Helkia, the sōne of Sallum, the sonne of zadoc, the sōne of Ahitob, the sonne of Amaria, the sonne of Asaria, the sonne of Meraioth, the sonne of zeraia, the sonne of Uzi, the sonne of Bucki, ꝑ sonne of Abisua, the sonne of Phinehes, the sonne of Eleazar, the sonne of Aaron ꝑ chefe preast. This Eldzas also went vp from Babilon, and was a perfite scribe in the lawe of Moses, * which the Lord God of Jsrael did geue. And the kyng gaue him all that he requyred, because the hande of the Lorde hys God was vpon him. And there went vp certayne of the childrē of Jsrael, of the preastes. Leuites, syngers, porters, āde of the Nethinims vnto Jerusalem, in the seuenth yere of kynge Artharerses. And he came to Jerusalem in the fyfth moneth, euen in the seuenth yere of the kynge. For vpon the fyrst daye of the fyrst moneth, beganne he to go vp from Babilon: & on the fyrst daye of the fyfth moneth came he to Jerusalem, because the good hande of God was vpon him. For Eldzas prepared his hert to seke the lawe of the Lorde, and to doit, and to teach the precept and iudgement in Jsrael.

* iii. Esdr. vii. a * iii. Esdr. viii. a

And this is the coppye of the letter, ꝑ kyng Artharerses gaue vnto Eldzas the preast & scrybe, which was a wryter of the wordes and commaundementes of the Lorde and of his statutes ouer Jsrael. Artharerses a king of kynges, Unto Eldzas the preast & scrybe of the lawe of the God of heauen, peace and salutacion. I haue cōmaunded, that all they of the people of Jsrael, and of the preastes and Leuites in my realme (which are mynded of their awne good wyll to go vp to Jerusalem)

rusalem) go with the: and therfore art thou sent of the kyng and of his seuen coũcelers, to vyset Juda and Jerusalem, accordinge to the lawe of thy God, which is in thy hande: And that thou shuldest take with the syluer and golde, which the kynge and his counceilers offre of their awne good wyll vnto the God of Israell (whose habitacyon is at Jerusalem) and all the syluer and golde ꝑ thou canst fynde in all the countre of Babylon, wt it that the people offre of theyr awne good wyll and the preastes geue for the house of theyr God which is at Jerusalem.

¶ Take thou the same, and bye diligently with the same money, oxen rammes, and lãbes, with their meate offeringes and drinck offerynges, and thou shalt offer them vpon the aultare of the house of youre God which is at Jerusalem. And loke what it lyketh the and thy brethren to do with the remnaũt of the money, that do after the wyll of youre God. And the vessels that are geuen the for the ministracyõ in the house of thy God, those deliuer thou before God at Jerusalem.

And whatsoeuer thyng more shall be nedefull for the house of thy God, which is necessary for the to spende, thou shalt receaue the charges out of ꝑ kynges treasure house. I kyng Artharerses haue commaunded all the treasures beyonde the water, that loke whatsoeuer Esdras the preaste and scrybe in the lawe of the God of heauen, requireth of you, that ye fulfyll the same spedely, vntyll an hundred talentes of syluer, vntyll an hũdred quarters of wheate, and tyll an hũdred Batthes of wyne, & tyll an hũdred * Batthes of oyle, & salt without measure. Whatsoeuer also belongeth to the lawe of the God of heauẽ, let the same be done without anye delaye for the house of the God of heauẽ, that he be not wroth agaynst ꝑ realme, & agaynst the kynge, and hys chyldren.

And we certifye you, that ye haue no auctorite to requyre taxinge and custome, and yearly rentes vpon any of the preastes, Lenites, syngers, porters, Nethinims ãd ministers in the house of his God. And thou Esdras (after the wysdome of thy God, that is in thy hande) sett iudges and arbiters (by my auctorite) to iudge all the people that is beyonde the water, euen all soch as knowe ꝑ lawe of thy God: ãd thẽ that knowe it not, those se that ye teach. And whosoeuer wyll not fulfyll the lawe of thy God, ãd the kynges lawe, let him haue his iudgement without delaye, whether it be vnto death, or to be rooted out, or to be condemned in goodes, or to be put in preson.

* Blessed be the Lorde God of oure fathers, which so hath inspired ꝑ kynges hert, to garnysh the house of the Lorde, that is at Jerusalem: and hath enclyned his mercy vnto me in the presence of the kyng, & his counceilers, and before all the kynges hye estates. And I was conforted (euen as the hande of the Lorde my God was vpon me) & so gathered I the heades of Israell together, that they myghte go vp with me.

¶ The. viij. Chapter.

¶ The nombre of them that returned to Jerusalem with Esdras.

These are the principall fathers of A
thẽ, and this is their register that wente vp with me from Babilõ, what tyme as kynge Artharerses raygned. Of the chyldren of Phinehes, Gersom: of the chyldren of Ithamar, Daniel: of the chyldren of Dauid, Hatus: of the chyldre of Zecania amonge the children of Pharos, zachary, and with him were nõbred an hundred and fyftie men. Of the chyldren of the captayne of Moab, Elioenai the sonne of zerahia, and with him two hundred men. Of the children of zechania the sonne of Jahasiel, and with him thre hũdred men. Of the children of Adin, Abed the sonne of Jonathan, and with him fyftie mẽ. Of the chyldre of Elam, Jsai the sonne of Athalia, and with him seuẽtie men. Of the chyldre of Saphatia, zebadia the sonne of Michael, and with hym foure score men.

Of the chyldre of Joab, Obadia the sonne of Jehiel, and with hym two hundred and B
eyghtene men. Of the children of Selomith the sonne of Josephia, and with him an hũdred and thre score men.

Of the children of Bebai, zachary the sonne of Bebai, and with him eyght and twentie men. Of the children of Algad, Johanan, the sonne of Hakatan, and with him an hũdred and ten men. Of the chyldren of Adonicam, that were the last, whose names were these: Eliphelet, Jehiel and Samaiah, and with them thre score men. Of the chyldren of Biguai, Uthai, and zabud, and with thẽ seuentie men. And I gathered them together by the water that renneth towarde Ahaua, and there abode we thre dayes. And I loked amonge the people and the preastes & foũde there none of the children of Leui. Then sent I to Elieser, to Ariel, Semeia, Elnachan, C
Jarib, Elnathan, Nathan, zachary and to Mesullam the rulers, and to Joiarib ãd Elnathan which were men of vnderstandyng, and to those gaue I commaundement vnto Iddo the chefest at Casphia, that they shulde fetch vs ministers for ꝑ house of oure God, and I tolde them what they shulde saye vnto Iddo, and to his brethren the Nethinims at Casphia.

And (thorow the good hãde of oure God vpon vs) they broughte vs a wyse man frõ amonge the children of Moholi the sonne of Leui, the sonne of Jsrael, and Sarabia with hys

* 1. Esdras. viij. c.

* Esdras. vij. c.

* 2. Esdras. vij. c.

* 1. Regum. xij.

hys sonnes and his brethren, euen eyghtene.
And Hasabia, and with him Iesaias of ꝑ chyldren of Merari, with his brethren and theyr sonnes, twētie. And of the Nethinims, whō Dauid & the ꝓinces gaue to mynister vnto
D the Leuites, two hundred & twentye of Nethinims, which all were named by name.

And euen there at the water, beside Thana, I proclamed a fast, that we myghte hūble oure selues before oure God, and seke of him a ryghte waye for vs, and for oure children and for all oure substaunce. For I was ashamed to requyre of the kynge, soudyers & horsmē, to helpe vs agaynst the enemy in ꝑ waye: but we sayd vnto the kynge: The hāde of oure God is vpon all thē that seke hym
E in goodnes, and his (hys dompnes) hys violence and wrath is agaynst all them that forsake him. So we fasted, and besoughte oure God for this, and he hearde vs.

And I toke out twelue of the chefe preastes, Sarabia and Hasabia, and ten of their brethren with them, and weyed them ꝑ syluer and golde, & vessels that were appoynted for the house of oure God, which the kynge and his councellers and his Lordes, and all Israell that were there at hande, had geuen together. And I weyed vnto their hāde fyue hundred & fyftie talētes of syluer, & in syluer vessel an hūdred talētes, & in golde an hūdred talentes: twentie basens of golde of a thousande peces, and two costly oznamentes of good brasse, as cleare as golde: and I sayde vnto them: Ye are cōsecrate vnto the Lorde, lyke as ꝑ vessels are holy also, and the golde and syluer are geuē of a good wyll vnto the
F Lorde God of youre fathers. Watch ye, and kepe it: for ye shall weye it downe before the chefe preastes and Leuites, and auncient fathers of Israel at Jerusalē in the treasuries of the house of the Lord. Then toke ꝑ preastes and Leuites that weyed syluer ād golde and vessel, to bringe it to Jerusalem, vnto ꝑ house of oure God. And we brake vp, from the water of Thaua on the twelueth daye of the fyrst moneth, to go vnto Jerusalem: and the hande of oure God was vpon vs, ād deliuered vs from the hande of the enemies, ād of soch as layde wayte for vs by the waye. And we came to Jerusalem, and abode there thre dayes. But on the fourth daye was the syluer ād golde and vessell weyed in the house of oure God, by the hande of Meremoth
G the sonne of Uria the preaste, and with hym was Eleazar the sonne of Phinehes, & with them was Josabad the sonne of Jesua, and Noadia the sonne of Benoi the Leuites. Accordyng to the nombre and weyght of euery one, was the weyght all wrytten vp at the same tyme.

And the chyldren of the captiuite, which were come out of prison, offered burntoffe-

rynges vnto the God of Israel: twelue bullockes for all Israell, fyue and nynetye rammes, seuen and seuentie lambes, twelue hegoates for a synofferynge, all to the burntofferynge of the Lorde. And they delyuered the kynges commission vnto the kynges officers, & to the capitaynes that were on thys syde the water. And they promoted the people and the house of God.

¶ The.ix. Chapter.

¶ Eldras complayneth on the people that had turned them selues from God, and maryed with the gentyles.

When these thynges were done, the rulers came to me, ād sayde. The people of Israel, and the preastes, and Leuites are not separated from the people of the landes (as touchynge their abhominacyons) namely of the Cananites, Hethites, Pherezites, Jebusites, Ammonites, Moabites, Egyptians, ād Amozites. * For they haue taken the daughters of the same to thē selues and to their sonnes, and the holy sede is mixte with the nacions in the lande: and ꝑ hande of the princes & rulers hath bene principall in this trespace.

* And when I hearde this saying, I rente my clothes and my rayment, and pluckte of the heer of my heade, and of my beerd, and sate mourninge. And there resorted vnto me all soch as feared the wordes of the Lorde God of Israel, because of the trāsgression of the people of the captiuite. And I sate mournynge vntyll the euenynge sacrifice. And aboute the euenynge sacrifice, I rose vp fro my heuynes, and rente my clothes and my rayment, and fell vpon my knees, and spred out my handes vnto the Lorde my God, and sayde.

O ꝑ God, I am ashamed, and darre not lyfte vp myne eyes vnto ꝑ my God: for oure wyckednesses are growne ouer oure heed, ād oure trespace is waxen greate vnto the heauen. Sence the tyme of oure fathers haue we bene in greate trespace vnto this daye, * ād because of oure wyckednesses haue we and oure kynges bene deliuered into the hande of the kynges of the nacyons, into the swerde, into captiuite, into shame, and into confusiō of face, as it is to se this daye.

And now is there a lytle & sodayne graciousnes come from the Lorde oure God, in causynge some of vs to escape, and that he maye geue vs a nayle in hys holy place, and that oure God maye lyghte oure eyes, and geue vs a lytle lyfe to take breth in oure bōdage. For we are bondme, & oure God hath not forsaken vs in oure bondage, and hath enclyned mercy vnto vs in the syghte of the kynges of Persia, to geue vs lyfe, to sette vp

the house

the house of oure God, and to redresse the desolacion therof, and to geue vs a wall in Juda and Jerusalem.

And now, O oure God, what shall we saye after this? for we haue forsaken thy cõmaundementes, whych thou hast commaũded by thy seruauntes the prophetes, sayeng: The lande vnto which ye go to possesse, it is an vncleane land, because of the fylthynes of the people of the landes, whych with theyr abhominacions haue made it full of vncleanesse on euery syde. * Therfore shall ye not geue youre daughters vnto their sonnes, ãd their daughters shall ye not take vnto your sonnes, ner seke their peace & welth for euer, that ye maye be strong, & enioye the good in the land, & þ ye & youre chyldren maye haue the enheritaunce of it for euermore.

* Deut. vii. a.

And after that all these thinges are come vpõ vs (because of oure euell dedes & greate trespaces) thou oure God hast not thrust downe oure wickednesses, & hast geuẽ vs a delyueraunce, (as it is come to passe this daye.)

And yf we turne backe agayne, to let go thy commaundementes, and make contracte with the people of these abhominaciõs, wilt thou not then be wroth at vs (& not without cause) tyll we be vtterly cõsumed, so that nothyng remayne, and tyll there be no delyueraunce? O Lord God of Israel, þ art rygh teous, for we remayne yet escaped, as it is to se this daye. Behold also, in thy presence are we in oure trespaces, & because of it maye we not stande before the.

¶ The .x. Chapter.

¶ The people repente, and turne, and put awaye theyr straunge wyues.

AND when * Esdras prayed after this maner, & knowleged, wepte, & laye before þ house of God, there resorted vnto him out of Israell a very greate congregacyon of men and wemen, and chyldren: & the people wepte very sore. And Sechania the sonne of Jehiel one of þ chyldren of Elam, answered, and sayde vnto Esdras. We haue trespaced agaynst oure God, and haue taken straunge wyues of the people of the land. Now there is hope yet in Israel cõcerning this thyng: For now we wyll make a couenaunt with oure God, and put awaye all the wyues (and soch as are borne of them) accordinge to the councell of the Lord, and we wylbe in the feare of the commaundementes of oure God, that we maye do accordyng to the lawe. Get the vp, for thys matter belongeth vnto the. we also wyll be wyth the, be of good confort therfore, and do it.

* 1. Esd. ix. a.

* Then rose Esdras, and toke an oth of the cheke preastes and Leuites, and of all Israell, that they shulde do accordynge to thys worde: & they sware. And Esdras rode vp from before the house of God, and went into the chamber of Johanan the sonne of Eliasib. And when he came thither, he dyd eate no bred, nor dranke water: for he mourned because of the trãsgression of the people that had bene in captyuite.

And they caused a proclamacyon to go thorow out Juda and Jerusalem, vnto all the chyldren which had bene in captiuyte, þ they shuld geather thẽ selues togeather vnto Jerusalem. And that whosoeuer came not wyth in thre dayes accordyng to the deuyce of the rulers and Elders, all hys substaunce shulde be forfett, and he shulde be put out frõ the congregacyon of the captyue.

Then all the men of Juda and Ben Jamin geathered them selues togeather vnto Jerusalem wythin thre dayes, euen þ twẽtie daye of the nyenth moneth: and all þ people sate in the strete before the house of God, and trembled because of thys matter, & for the rayne. And Esdras the preaste stode vp, and sayde vnto them. * Ye haue trãsgressed, and haue taken straunge wyues, to make þ trespace of Israel yet more: cõfesse now therfore vnto the Lorde God of youre fathers, and do hys pleasure, and separate youre selues from the people of the lande, & from the straunge wyues. And all the congregacyon answered, and sayd with a loude voyce: It shalbe so, and we will do as thou hast sayde. But the people are many, and it is a rayny wether, and the people are to faynt to tarye without in þ strete, nether is this a worcke of one daye or two, for we haue offended very sore in this thyng. Let oure rulers stand therfore in all the congregacyon, and lett all them whych haue taken straunge wyues in oure cyties come at the tyme appoynted, and let the Elders of euery cytye and theyr Judges be wyth them, tyll they haue turned the wrath of oure God awaye from vs concernyng this matter.

* Deut. vii. a. Judi. xii. a.

Then were appoynted Jonathan the sonne of Asahel, and Jahasia the sonne of Thekua ouer thys matter: And Mosullam and Sabatha the Leuytes helped them. And the chyldren of the captyuite dyd euen so. And Esdras the preast, and the auncient heades thorow the house of theyr fathers, all men of great fame, separated thẽ selues, and sat them downe on the fyrst daye of the tenth moneth, to examen the matter. And vntyll the fyrst daye of the fyrst moneth they were fynishyng the busynes wyth all þ men that had taken straunge wyues.

And amonge the chyldren of the preastes there were men foundr that had taken straunge wyues, namely amonge the chyldren of Jesua the sonne of Josedec and of hys brethren, Maasiah, and Eliezer, Jarib and Gedalia, and they gaue theyr handes

there

of Paseah, and Mesulam the sonne of Besodia, they layde the beames therof, and set on the dozes, lockes and barres of it. Nexte vnto them, buylded Malatiah of Gibeon, and Jadon of Merano, men of Gibeon, and of Mispa, where he that was captayne of this syde the water had a mansion. Nexte vnto him buylded Uziel the sonne of Harhaiah ꝑ goldsmyth. Nexte vnto him also builded Hananiah the sonne of Harakahim, and they repayred Jerusalē vnto the brode wall. Nexte vnto them buylded Raphaiah the sonne of Hur, the ruler of the halfe parte of Jerusalē. Nexte vnto hym buylded Jedaia the sonne of Harumaph ouer agaynst his house: ād nexte vnto him buylded Hatus the sonne of Hasabnia. But Melchia the sonne of Harim and Hasub ꝑ sonne of the captayne of Moab buylded the other pece, and the tower besyde the foznaces. Nexte vnto him buylded Sallum a syngers sonne, the ruler of ꝑ halfe parte of Jerusalem, he and his daughters.

The valley gate buylded Hanum, & the cytesyns of zanoa. They buylded it, and set on the dozes, lockes and barres therof, and a thousande cubites on the wall, vnto ꝑ Donge pozte. But the Donge pozte buylded Melchiah the sonne of Rechab, the ruler of the fourth parte of Bethchare: he repayred it, ād set on the dozes, lockes and barres therof. But the welgate repayred Sallū the sonne of Cholhoiah, the ruler of the fourth parte of Mispa. He buylded it, and layed the beames, and set on the dozes, lockes, and barres therof, and the wall vnto the pole of Siloah by the kynges garden, and vnto the steppes that go downe from the cytie of Dauid. After him buylded Nehemiah the sonne of Asboh, the ruler of the halfe parte of Bethzur, vntyll the other syde ouer agaynst the sepulchres of Dauid, and to the pole that was repayred, and vnto the house of the myghtie.

After him buylded the Leuites, Rehum the sonne of Bani: and nexte vnto him buylded Hasabia the ruler of the halfe parte of Keilah in hys quarter. After hym buylded they? brethren. Bauai the sonne of Henadad the ruler of the halfe parte of Keilah: and after hym buylded Ezer the sonne of Jesua the ruler of Mispa the other pece, harde ouer agaynst the goynge vp to the house of ozdinaunce that was in the cozner. Agayne, after hym brake forth Baruch the sonne of zachai of indignacyon, and repayred the other pece from the turnyng cozner vnto the doze of the house of Eliasib the hye preest. After hym also buylded Merimoth the sonne of Uria the sonne of Hacos the other pece, from the doze of the house of Eliasib, euen as longe as the house of Eliasib extended. After hym buylded the preastes, the men of the playne. After hym buylded Ben Jamin and Hasub ouer agaynst they? house: and after hym wzought Asaria the sonne of Maasia the sonne of Anania nexte vnto hys house. After hym also buylded Benui the sonne of Hanadad the other pece, from the house of Asaria vnto the turnynge of the wall, and vnto the cozner.

After hym buylded Pala ꝑ sonne of Uzai ouer agaynst the cozner and the hye tower, which lyeth out ouer from the kynges house, that was besyde the courte of the preson. After hym Phedaia the sonne of Pharhos (as foz ꝑ Nethinims they dweit in the strōg holde vnto the watergate, towarde the east, and to the tower that lyeth out.) After hym buylded they of Thekua the other pece ouer agaynst the greate tower, that lyeth out warde, vnto the wall of the stronge holde.

But from aboue the hozsgate fozth, buylded the preastes, euery one ouer agaynst his house. And after thē buylded Zadok the sonne of Immer ouer agaynst his house. After hym buylded also Semeia the sonne of Sechania the keper of the Eastgate. After him buylded Hanania the sonne of Selemia, and Hanun the sonne of Zalaph the syxte, the other peace. And after him buylded Mesulā the sonne of Barachia ouer agaynst his store house. After him buylded Malachia the goldsmythes sonne, vntyll ꝑ house of Nithinims, and of the merchauntes ouer agaynst the gate of Mephkad, and to the parler in the cozner. And bet wene the parlour of the cozner vnto the Shepegate buylded the goldsmythes and the merchauntes.

¶ The. iiij. Chapter.

¶ The buyldynge of Jerusalem is hyndred and let, but the Jewes buylde it, beynge redye harnessed, lest they? enemyes shulde inuade them.

A But when Sanabalat heard that we buylded the wall, he was wzoth in hym selfe, and toke greate indignaciō, & mocked ꝑ Jewes, and sayde before his brethren & the souldyers of Samaria: what do these impotēt Jewes? wyll the hethen suffre them? shall they offre? shall they perfourme it in one daye? shal they make ꝑ stones whole agayne that are brought to dust, and brent? And Tobiah ꝑ Ammonite was besyde him, ād sayde: Though they buylde, yet yf a fore go vp, he shall breake downe they? stonye wall. Heare (O thou oure God) foz we are despised, turne their shame vpon their awne heade, & geue thē ouer into despisynge in the lande of their captiuite. Couer not their wickednelle, & let not their synne be put out ī thy presence: foz they haue prouoked ꝑ buylders. And so buylded we the wall, & it was ioyned whole together, vnto ꝑ halfe heygth therof. And the people were mynded to labour.

And

B And it fortuned, ꝑ when Sanabalat, and Tobiah, & the Arabiās, Ammonites, & Asodites heard, ꝑ the walles of Jerusalē were mad vp, and ꝑ the gappes begāne to be stopped, they were very wroth, & cōspired all together to come, & fyght against Jerusalē, ād to make the people an hynderaunce therin. Neuertheles, we made our prayer vnto our God, & set watchmen by thē, which buylded daye & nyght ouer agaynst them. And Juda sayd: the strength of the bearers is to feble, & there is yet moch moze mozter, & we are not able to buyld on the wall. And our aduersaries sayd: they shall not knowe nether se, tyll we come in the middes amōge thē, and slaye thē, and hinder the wozcke. But it fortuned ꝑ when the Jewes (which dwelt beside thē) came, they tolde vs as good as ten tymes, ꝑ in all places where ye go vnto, they are appointed to fal vpō vs. Therfoze set I ꝑ people after their kiredes w̄ their swerdes, speares & bowes beneth in ꝑ lowe places behynd the wal, & I loked, & gat me vp, & sayd vnto the chefe mē, to ꝑ rulers, & to ꝑ other people, be not ye afrayed of thē, * but thincke rather vpō the greate Lozd, whych ought to be feared, & fight foz your bzethzen, your sōns, yō daughters, your wines, & your houses. Neuertheles, it chaūced that when our enemies hearde, that we had gotten wozde of it. God brought their coūcel to naught, & we turned all againe to ꝑ wal, euery one vnto his labō. And frō that time forth it came to passe ꝑ the half parte of the yong men did the labour, & the other half parte of thē helde the speares, shyldes, bowes, and brest plates: & the rulers stode behynde all the house of Juda, which buylded on the wall, and bare burthens frō those ꝑ laded thē. With one hande dyd euery one wozcke, & w̄ the other helde he hys weapē. And euery one ꝑ buylded, had his swerd, gyrde by hys thygh, ād so buylded they. And the trompet blewe beside me.

D And I sayd vnto the principal men, to the rulers, and to the other people: the wozke is greate and large, & we are separated vpon the wall one farre from another. Loke in what place therfoze ye heare the noyse of the trompet, reloze ye thyther vnto vs, * & our God shal fight foz vs, & we will be labouryng in the wozcke. And the halfe part of thē helde ꝑ speares frō ꝑ mozning spryng, tyll the starres came forth. And at the same tyme said I vnto the people: euery one abyde with hys seruaunt at Jerusalē, that in the night seasō we maye watch, and labour on the daye tyme. As foz me and my bzethzen, my seruaūtes, and the mē of the watch (which were behynde me) we put neuer of ours clothes, no moze then the other dyd theyr harnesse, saue onely because of the water.

¶ The. v. Chapter.

¶ The people are vexed with hongre. He requyreth not the lyuyng of a captayne.

AND there arose a great cōplaynte of ꝑ people, and of theyr wyues agaynst their bzethzen the Jewes. Foz there were some that sayd: our sonnes and daughters and we are to many, therfoze wyll we take cozne foz thē, ꝑ we maye eate, and lyue. Some also there were that sayde: let vs sett our landes, vyneyardes and houses to pledge, and take vp cozne in the darth. But som there were that sayde: let vs bozowe money foz the kynges trybute & that vpon our landes and vyneardes. Behold, oure bodyes as the bodyes of oure bzethzen, and oure chyldren as theyr chyldzen: elles shulde we subdue our sonnes and daughters vnto bondage, and some of oure daughters are subdued vnto bondage all ready, & no strēgth is there in houre hādes, and other men haue our landes and vyneyardes.

B And when I heard their complaynte and soch wozdes, it displeased me soze, ād I aduised so in my mynde, ꝑ I rebuked the counceilers, and the rulers, and sayde vnto them: Euery one of you is to chargeable vnto hys bzother. And I brought a greate congregacyon agaynst them, and sayd vnto them: we (after oure abilite) haue bought our bzethzē the Jewes, which were solde vnto ꝑ heathē. And wyll ye sell your bzethzen agayne vnto the heathen, after that they haue bene solde vnto vs? Then held they theyr peace, and coulde fynde nothynge to answere.

And Nehemia sayde: It is not good that ye do. Ought ye not to walke in the feare of God, because of the rebuke of the heathen ꝑ are our enemyes? I and my bzethzē, and my seruauntes do lend them money & cozne: but as foz vsurye, let vs leaue it. Therfoze, thys same daye I pray you se that ye restoze them theyr landes agayne, theyr vineyardes, oyle gardēs, and their houses, and remytte the hūdzed part of the money, of the cozne, wyne and oyle that ye haue wonne of them. Then C sayd they: we will restoze thē agayne, & wyll requyre nothing of thē, and will do as ꝑ hast spoken. And I called ꝑ prestes, & toke an oth of them, ꝑ they shuld do so. And I shoke my lappe, & sayde. God shake out euery mā after the same maner from hys house & labour, ꝑ maynteyneth not this wozde: euen thus be he shaken oute, and voyde. And all the congregacyon sayde: Amen, and praysed the Lozd. And the people dyd so.

And frō the tyme forth ꝑ (the kyng) committed vnto me to be a captayne of thē that were in the land of Juda, euen frō the. xx. yere vnto the. xxxij. yeare of kynge Artharerses (that is. xij. yere) I w̄ my bzethzen lyued not of soch sustenaūce as was geuē to a captayne. Foz ꝑ olde captaynes ꝑ were befoze

me, had bene chargeable vnto the people, & had taken of them bread and wyne, and .xl. sycles of syluer: yee, and their seruaūtes had oppressed the people. But so dyd not I, and that because of the feare of God. But I laboured also in the worcke vpon the wal, and bought no lande. And all my seruauntes came thyther together vnto the worke. Moreouer, there were at my table an .C. and .l. of the Iewes and rulers, which came vnto me from among the heathen, that are about vs. And ther was prepared for me dayly an ore and .vj. chosen shep, and byrdes, & euer once in .x. dayes a greate summe of wyne. Yet requyred not I the lyuynge of a captayne, for the bondage was greuous vnto the people.
* ij.Esd.vi.b and.xiij.b * Thinche vpō me my God vnto ꝓ best, according to all ꝓ I haue done for thys people.

¶ The. vj Chapter.

¶ The buyldyng is yet agayne hyndred and lett.

AND whē Sanabalat, Tobiah, & Gesem the Arabian, and the other of our enemyes heard that I had buylded ꝓ wall: and that ther were no mo gappes ther in (howbeit at the same tyme had I not hanged the dores vpon the gates) Sanabalat & Gesem sent vnto me, sayenge: that we maye mete and take councell together in the villages that are in the playne of the cytie Ono. Neuertheles, they thought to do me euell. And I sent messengers vnto them, sayenge: I haue a great busynes to do, and I cannot come downe. The worcke shulde stande stil, yf I were neclygēt, and came downe to you. Howbeit, they sent vnto me as good as foure times after the same maner. And I gaue thē the same answere. Then sēt Sanabalat hys seruaunt agayne vnto me the fyfth tyme, wt an open letter in hys hand, wherin was wryten: it is folde the heathen, and Gesem hath sayde it, that thou and the Iewes thincke to rebell: for the which cause thou buyldest the wall, that thou mayest be their kyng in these matters, and hast ordeyned the prophetes to preach of the at Jerusalem, and to saye: He is kynge of Juda.

And now shall thys come to the kynges eares: come now therfore, & let vs take our councell together. And I sent vnto hym, sayinge: there is no soch thynges done as thou sayst: for thou fayneste thē out of thyne awne herte. For they were all mynded to make vs afrayed, sayenge: they shall withdrawe their handes from the worcke, that it shall not be fynished. Howbeit, I strengthed my hande the more. And I came vnto the house of Semaia the sonne of Delaia the sonne of Mehetabeel, and he had shut hym self within, and sayde: let vs come together into the house of God, euen vnto the myddes of the temple, and shutte the dores of the temple: for they wyll come to slaye the, yee, euen in the nyght wyll they come to put the to death. And I sayde: shulde any soch man as I flye? Who is that, beyng as I am, that wil go into the temple, to saue his lyfe? I wyll not go in.

And I perceaued, that God had not sent hym. Yet spake he prophecy vpon me, neuertheles, Tobiah and Sanabalat had hyred him for money. Therfore toke he the money that thrugh feare I shulde so do, and synne: that they might haue an euell reporte of me, to blaspheme me. Myn God, thinke thou vpō Tobiah and Sanabalat accordynge vnto these their workes, and of the prophet Noadia, and of the other prophetes, that wolde haue put me in feare.

And the wall was fynyshed on the fyue and twētye daye of the moneth Elul, in two and fyfty dayes. And when all our enemyes heard ther of, all the heathē that were about vs, were afrayed, and their courage fayled them. And they perceaued, that thys worcke came of our God. And at the same tyme were ther many of the chefe of Juda, whose letters wente vnto Tobiah, and agayne from Tobiah vnto them (for there were many in Juda, that were swore vnto hi: for he was the sonne in lawe of Sechania, the sonne of Arah, & his sonne Jehonathā had the daughter of Mesullam, the sonne of Barachia. And they spake good of hym before me, and tolde hym my wordes) and Tobiah sent letters, to put me in feare.

¶ The. vij. Chapter.

¶ After the wall once buylded, ys the watch appoynted. They that returned from the captyuyte are nombred.

NOw when the wall was buylded, I hāged on the dores also, and the porters, syngers & leuites were appoynted. And I commaunded my brother Hanani, and Hanania the ruler of the castel at Jerusalem: for he was a faithfull mā, and feared God more then dyd many other, and I sayde vnto thē: let not the gates of Jerusalē be opened, vntyll the sonne be whote. And whyle they were stādinge in the watch, they shutt the dores and barred thē. And we appoynted certayne cytesins of Jerusalem, appoynted to be watchmen, euery one to kepe hys watch, and euery one to be ouer against his house. As for ꝓ cite, it was large of rowme, and great, but the people were few ther in, and the houses were not buylded.

And my God gaue me in my hert, that I gathered together the principall men, & the officiers, and the people, to nombre them, & I folde a register of the nōbre of thē * which came vp before out of the captiuyte: & founde wryten therin: these are the sonnes of ꝓ land that wente vp from the captiuyte of the caryinge awaye (whom Nabuchodonosor the king of Babylon had brought awaye) & came agayne to Jerusalem & Juda, euery one vnto
* ij.Esd.ii.a

vnto his cytie. They which came wᵗ zorobabel are these: Jesua, Nehemia, Asariah, Raamia, Nahamani, Mardochee, Belsā, Mesperath, Beguai, Nahum and Baanah.

This is the nombre of the men of the people of Israel. The chyldren of Pharos were two thousand, an hundred & two & seuētye: the chyldrē of Saphatiah, thre hundred and two & seuentye: the childrē of Arah, syxe hūdred and two and fyftye: the chyldren of the captayne of Moab amōge the chyldrē of Jesua & Joab, two thousande, eyght hundred, and eyghtene: the chyldren of Elam, a thousande, two hūdred and foure and fyftye: the chyldren of zathua, eyght hundred and fyue & foztye, the chyldren of zachai seuen hūdred and thre skoze: the chyldrē of Banui: sixe hūdred & eyght & foztie: the chyldren of Bebai, syxe hundred & eyght & twentye: the chyldrē of Asgad, two thousande, thre hundred and two and twentye: the chyldren of Adonicā, syxe hundred thre skoze and seuen: the chyldren of Begoai, two thousande, thre skoze & seuen: the chyldren of Adin, syxe hundred ād fyue an fyftie: the chyldren of Ater of Hezekia, eyght and nyentye.

The chyldren of Hasom, thre hundred and eyght & twentye: the chyldren of Bezai, thre hundred and foure and twentye: the childrē of Hariph, an hūdred & twelue: the chyldren of Gibeon, nyne tye & fyue: the men of Bethlehem & Nethophah, an hundred foure skoze and eyght: the men of Anathoth, an hundred & eyght & twētie: ꝑ men of Beth Asmaneth, two and fourtye: the mē of Kariath Jarim, Cephirah & Beeroth, seuen hundred & thre & foztye: the mē of Ramah and Geba, syxe hūdred & one & twentye: the men of Michmas, an hundred and two and twentye: the men of Bethel and Ai, an hundred and thre and twentye: the men of Nebo, an hundred and two and fyftie: the chyldren of the other Elā, a thousande, two hūdred and foure and fyftye: the chyldren of Harim: thre hundred and twētye: the chyldrē of Jericho: thre hūdred & fyue and foztye: the chyldren of Lodhadid & Ono, seuen hundred and one and twentye: ꝑ chyldren of Sanaa, thre thousande, nyne hūdred and thyrtye.

The preastes. The chyldrē of Jedaiah of the house of Jesua, nyne hundred and thre ād seuentye: the chyldrē of Immer, a thousande and two & fyftye: the chyldren of Phashur, a thousand, two hundred & seuen & foztye: the chyldren of Harim, a thousande & seuentene.

The Leuytes. The chyldren of Jesua of Cadmiel and of the chyldren of Hoduah, foure & seuentye. The syngers. The chyldren of Asaph, an hundred and eyght and foztye. The porters: The chyldren of Sallum, the chyldren of Ater, the chyldren of Talmon, the chyldren of Acub, the chyldrē of Hatita, the chyldren of Sobai, all together an hundred and eyght and thyrtye.

The Nethinims. The chyldren of Ziha, the chyldren of Hasupha, the chyldrē of Tebahoth, the chyldren of Ceros, the chyldren of Sia, the chyldren of Phadon, the chyldren of Lebanah, the chyldren of Hagaba, the chyldren of Salmai, the chyldren of Hanan, the chyldren of Gidel, the chyldren of Gaher, the chyldren of Reaia, the chyldren of Rezin, ꝑ chyldren of Necoda, the chyldren of Gasam, the chyldren of Usa, the chyldren of Phaseah, the childrē of Besai, the chyldren of Meunim, the chyldren of Nephussim, the chyldren of Bachuc, the chyldren of Hacupha, the chyldren of Harhur, the chyldren of Bazluth, the chyldren of Mehida, the chyldren of Harsa, the chyldren of Barcos, the chyldren of Sisera, the chyldren of Thamah, the chyldrē of Neziah, the chyldren of Hatipha.

The chyldren of Salomons seruauntes: the chyldren of Sotai, the chyldren of Sophereth, the chyldren of Pherida, the chyldren of Jaala, the chyldren of Darcon, the chyldren of Giddel, the chyldren of Saphatiah, the chyldren of Hatil, the chyldren of Pochereth of zabaim, the chyldrē of Amon. All these Nethinims and the childrē of Salomons seruauntes, were thre hūdred & nynetie and two.

And these wente vp also of Thel Mela, Thel Harsa, Cherub, Adon and Immer: but they coulde not shewe they⁊ fathers house nor they⁊ sede, and that they were of Israel. The chyldren of Dalaiah, the chyldren of Tobia and the chyldren of Necoda, syxe hūdred and two and foztye. And of the preastes, the chyldren of Habaiah: the chyldren of Hacos, the chyldren of Berzillai, whych toke one of the daughters of Berzillai the Gileadite to wyfe, and was named after their name. These soughte they⁊ writyng in ꝑ register of they⁊ generacion, but they were not founde, therfore they were put from the preasthode. And Hathirsata sayd vnto them, that they shulde not eate of the mooste holy, tyll there came vp a Preaste whych shulde were Urim and Thumin.

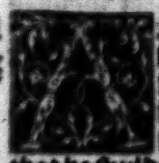
And so ꝑ whole cōgregacyō together was two & foztye thousande, thre hūdred, & thre skoze: beside their seruautes and maydens, of whom there were seuen thousande, thre hundred and seuē and thirtye. And they had two hundred and seuē and foztye syngynge men and wemen. Their horses, seuē hūdred and syxe & thirtye, & their Mules: two hundred & fyue & foztye. The camels, foure hundred & fyue & thirtye: syxe thousande, seuen hundred and twentye Asses.

And certayne of the auncyēt fathers gaue vnto ꝑ worcke. Hathirsatha gaue to the

treasure a thousand peces of gold, fyftie basens, fyue hundred & thirtye prestes garmētes. And some of the chefe fathers gaue vnto the treasure of the worke, twentie thousande peces of gold, & two thousande & two hundred pounde of syluer. And the other people gaue twentye thousande peces of golde, and two thousande pounde of syluer ād thre score and seuen preastes garmentes. And ꝑ preastes & Leuites, the Porters, and the syngers, & the other of the people, ād the Nethinims, & all Israel, dwelt in their cyties. And the seuenth moneth came, and the chyldrē of Israel were in theyr cyties.

¶ The. viij. Chapter.

¶ Eſdras geathereth together the people and readeth to them the lawe. They kepe the feast of tabernacles & bothes.



AND ✠ all * the people geathered them selues together as one man in the strete that was before the watergate, and they sayde vnto Eſdras the scrybe, that he shulde fetch * the boke of the lawe of Moses, whych the Lorde cōmaunded to Israel. And Eſdras the preast brought ꝑ lawe before ꝑ congregacion both of men and wemen, ād all ꝑ coulde vnderstande dyd herken vnto it, vpon the fyrst daye of the seuenth moneth, and he red therin (in the strete ꝑ was before the watergate (from the morynynge vntyll the noone daye) before men and wemen that dyd herken to it: and the eares of all the people were inclyned vnto the booke of the lawe. And Eſdras the scrybe stode vpō an hye pulpit of wood, whych they had made for the preachinge, & besyde hym stode Mathathia, Sema, Anania, Uriah, Helkia, and Maaseia, on hys ryghte hande: and on hys lefte hande stode Pedaia, Misael, Malchia, Hasum, Haschbadana, zachary, and Mesulam.

* 1. Eſdr. viij. & ix. Eſdras. xij. c

* Deu. xxxi. xxxij. xxxiij. c.

And Eſdras opened the boke before all the people, for he stode above all the people. And when he opened it, all the people stode vp. And Eſdras prayſed ꝑ Lorde the greate God. And all the people answered Amen, Amen, with their handes vp, & bowed themselues, and worshypped the Lorde, fallynge downe vpon their faces to the grounde. And Iesua, Baam, Serabiah, Jami, Acub, Sebathai, Hadaia, Maasia, Celita, Azaria, Jozabad, hanā, Pelaia: and the Leuites caused the people to geue hede vnto the lawe, & the people stode in their place. And they red in ꝑ boke of the lawe of God distinctly & playnly, so ꝑ men vnderstode the thinge that was red. And Nehemiah (which is Hathirsatha) & Eſdras the preast & scrybe, and the Leuites that caused the people to take hede, sayd vnto all the people: thys daye is holy vnto the Lorde youre God: be not ye sory, and wepe not. For all the people wepte, when they herde the wordes of the lawe.

And he sayd vnto them: * go youre waye, and eate the fat, & drinche the swete, & sende parte vnto them also that haue not prepared them selues: for thys daye is holy vnto oure Lorde, be not ye sory therfore: for the ioye of the Lorde is youre strength. ✠ And the Leuites stylled all the people, and sayd: holde youre peace, for the daye is holy, vexe not ye youre selues. And all ꝑ people wēte theyr waye to eate and drinche, and to sende parte vnto other, and to make greate myrth, because they had vnderstand the wordes that were declared vnto them.

* iij. Eſdras C

And on ꝑ nexte daye were geathered together the chefe fathers amonge all the people and the preastes and Leuites, vnto Eſdras the scrybe, that they myght vnderstād the wordes of ꝑ lawe. And they fonde wrytten in the lawe * (whych the Lorde had commaunded by Moses) that the chyldren of Israel shulde dwell in bothes in the feast of the seuenth moneth: & ꝑ they shulde cause it to be declared and proclamed in all theyr cyties, & thorow out Jerusalem, sayēge: go forth vnto the mount, and fetch Olyue braunches, Pyne braunches, Wylbraunches, Palme braunches, and braunches of thicke trees, to make bothes, as it is wrytten.

* Leui. xxiij. Num. xxix. b. ij. Machab. x.

D

And so the people wēt forth, and fett thē, and made thē bothes, euery one vpon ꝑ rofe of his house, & in theyr courtes, & in the courtes of the house of God, and in the strete by the watergate, and in the strete by porte Ephraim. And all the congregacion of them that were come agayne out of the captiuite, made bothes, & sat vnder ꝑ bothes: for sence the tyme of Iosua ꝑ sonne of Nun vnto this daye, had not the chyldren of Israel done so, and ther was very greate gladnesse. And euery daye from the fyrst daye vnto the last, red Eſdras in the boke of the lawe of God. And seuen dayes held they the feast, and on the eyght daye, they geathered together, accordinge vnto the maner.

¶ The. ix. Chapter.

¶ The people repent, & forsake theyr straunge wyues. Eſdras recyteth the benyfytes of God, and the synnes of the people.

IN the foure & twētye daye of this moneth came the children of Israel together agayne, wyth * fastinge and sack clothes, and erth vpon them, and they that were of the sede of Israel were seperated from all the straunge children, & stode & knowleged theyr synnes, & the wycke dnelles of theyr fathers, & stode vp in theyr place, & red in the boke of ꝑ lawe of the Lord their God foure tymes on ꝑ daye, and they knowleged, & worshipped ꝑ Lord their God foure tymes on the daye. And ꝑ Leuytes stode on hye, namely Iesua, Bani, Cadmiel,

A

* iij. Eſdras C

* Eſd. xxij. Eſa. lviij.

miel, Sabaniah, Buni, Sarebiah, Bani, & Chanani, & cryed loude vnto the Lord theyr God. And the Leuites, Jesua and Cadmiel Bani and Halabnia, Serebia & Hodia, Sebania, and Phathahia, sayde: Stande vp, and prayse the Lord yͤ God for euer: & let thankes be geuen vnto the name of thy glorye, which excelleth all thãkesgeuynge & prayse.
Thou art Lord alone. Thou hast made heauẽ, & the heauen of all heauẽs, with all theyr hoost, the earth & all thinges yͭ are therin, the see & all yͭ is therin: & thou preseruest thẽ all, and the hoost of heauẽ worshippeth yͤ. Thou art the Lord God, that hast chosen Abram, & broughtest hym out of * Ur in Chaldea, * and calledst him Abrahã, and foundest hys hert faythfull before the * and madest a conenaũt wyth him, to geue vnto hys sede the lande of the Cananites, hethites, Amorites, Pheresites, Jebusites and Gersites, and hast made good thy wordes: for yͤ art ryghteous * and hast consydered the mysery of oure fathers in Egypte, and hearde their cõplaynte by the reed see, and shewed tokens & wonders vpon Pharao, and on all hys seruauntes, and on all the people of hys lande: for thou knewest, that they were presumptuous and cruell agaynst thẽ, and so madest thou the a name, as it is thys daye. And the reed see dydest thou deuyde in sunder before them, so that they went thorow the myddes of the see drye shode: and theyr persecuters caste west thou into the depe (as a stone) in yͤ myghtie waters, & leddest them on the daye tyme in a cloudy pyller, & on the nyghte season in a pyller of fyre, to shewe thẽ lyghte in the waye that they wente.

* Thou camest downe also vpon mount Sinai, & spakest vnto them from heauẽ, and gauest them right iudgmentes, true lawes good cõmaundemẽtes and statutes, and declaredst vnto them thy holy Saboth, and cõmaundest them precepts, ordinaunces, and lawes, by the hand of Moses thy seruaunt: and * gauest them bred from heauen when they were hongrye, & * broughtest forth water for them out of the rock when they were thyrstye: and promysedst them, that they shuld go in, and take possessyon of the land, ouer whych thou haddest lyfte vp thyne hãd for to geue them.

But they & oure fathers were proude and hardnecked, so yͤ they folowed not yͤ cõmaundementes, and wolde not obeye, nether were myndefull of the wonders that thou dyddest for them: but became obstynate and heady, in so moche, that they turned backe to theyr bondage for theyr disobedyence. And thou my God forgauest, and wast graceyous, mercyfull, pacyent, and of greate goodnesse, and forsokest them not * And though they made a moulte calfe (& sayde: Thys is thy goddes that brought the out of the land of Egypte) and dyd greate blasphemyes, yet forsokest thou them not in the wylbernes, accordyng to thy greate mercy. * And the cloudy pyller departed not from them on the daye tyme to leade them the waye, nether yͤ pyller of fyre in the nyght season, to shewe them lyghte in the waye that they wente.

And thou gauest them thy good spyrite, to enfourme them, * ãd withheldest not thy Manna from theyr mouth, * and gauest thẽ water whẽ they were thyrstye. Foretye yeares lõge madest thou prouisyon for them in the wyldernesse, so yͤ they lacked nothynge, * their clothes waxed not olde, ãd their fete swelled not. And thou gauest them kyngedomes and nacyons, & partedst them accordynge to their portyons, so yͤ they possessed * the lande of Sehon kyng of Hesebon, and the lande of Og the kynge of Basan. And their chyldren multiplyedst thou as the starres of heauen, and broughtest them into the lande, wherof yͤ haddest spoken vnto theyr fathers, that they shulde go into it, and haue it in possessyon.

And the chyldren went in, and possessed the land, * and thou subduedst before them the inhabyter of the lande, euen the Cananites, and gauest them into theyr hãde, with their kynges and the people of the lãde, that they might do with them what they wolde. And they wanne theyr stronge cyties, and a fat lande, and toke possessyon of houses that were full of all maner of goodes, welles digged out, vineyardes, oyle gardẽs, and many frute full trees: and they dyd eate, & were fylled, and became fat, and lyued in welth thorow thy greate goodnes. Neuertheles they were disobedyẽt, & rebelled agaynst the, and cast thy lawe behynde their backes, and * slewe thy prophetes (which exhorted them earnestly, that they myght bring them agayne vnto the) & dyd greate blasphemyes. Therfore, yͤ gauest them ouer into the hãd of their enemyes, that vexed them.

And in yͤ tyme of their trouble whan they cryed vnto the, yͤ hardest them from heauen: & thorow thy greate mercy thou gauest thẽ sauiours, whych helped them out of the hande of their enemyes. But whẽ they came to rest, they turned backe agayne, to do euell before the: therfore lefte west thou them in the hande of theyr enemyes, so that they had the dominyon ouer them. And whã they cõuerted, and cryed vnto the, thou herdest them from heauen, & many tymes hast thou delyuered them accordyng to thy greate mercy, & testyfyedst vnto them, that thou myghtest bryng them agayne vnto thy lawe.

Not withstandyng, they were proude, & herkened not vnto thy cõmaundemẽtes, but synned in thy lawes * (whych yf a man do he shall

he shall lyue in them,) and turned the shoulder awaye, and were styffnecked, and wolde not heare. And many yeares dyddest thou forbeare them, & testifyedst vnto thē thorow thy spyrete, euen by the hande of thy prophetes, and yet wolde they not heare. Therfore gauest thou them into the hāde of the naciōs in the lādes. And for thy great mercyes sake thou hast not vtterly consumed them, nether forsaken them: for thou art a gracyous and mercyfull God.

*ij Esd.9.b Ezra.11.a. and. xxxiii.a.

*Now therfore oure God, thou greate God, myghtye and terrible, thou that kepest couenaūt & mercy, regarde not a lytle all the trauayle that hath happened vnto vs, and
G oure kinges, oure princes, our preastes, oure prophetes, & our fathers, and all thy people, sence the tyme of the kynges of Assur vnto thys daye. And truly, thou art iust in all þ thou hast brought vpon vs: for thou hast done ryght. As for vs, we haue bene vngodly, & oure kynges, & oure princes, oure preastes, & oure fathers haue not done after thy lawe, nor regarded thy commaundemētes, & thy earnest exhortacyons, wherwith þ hast exhorted them, & they haue not serued the in their kyngdome, & in thy greate goodes that thou gauest them, and in the large and plentyous lande which thou gauest before thē, & haue not conuerted frō their wycked worckes. Beholde, we are in boudage this daye: & so is the lande that þ gauest vnto oure fathers, to enioye the frutes & goodes therof, beholde, there are we bondmen. And greate is the increase of it vnto the kynges, whom þ hast set ouer vs, because of oure synnes, & they haue dominion ouer oure bodyes and catell (euē as they will them selues,) and we are in great trouble. And i all this make we a sure couenaunt, & wryte it, and oure princes, Leuites & preastes seale vnto it,

¶ The. x. Chapter.

¶ The names of them that sealed the couenaunt betwene God and the people.

A

he sealers were: Nehemiah (þ is) Hathirsatha þ sonne of Hachaliah and Zedekia, Saraia, Asariah, ād Jeremy, Phashur, Amaria, Malchia, Hatus, Sebaniah, Walluch, Harim, Meremoth, and Obadia, Daniel, Jenthon, & Baruch, Mesulam, Abia, and Miamin, Maasia, Belgai and Semeia, these were preastes. The Leuytes were: Jesua the sonne of Azania, Benui amonge the chyldren of Henadad and Cadmiel. And their brethrē: Sechania, Hodia, Celita, Pelaia, Hanan, Micha, Rehob, and Hasabiah, Sachur, Serebia, Sabanna, Hodia, Bani & Beninu. The heades of the people were: Phareo, the captayne of Moab, Elam, Zathu, and Bani, Boni, Asgad, Bebai, Adonia, Begoai, Adin, Ater, Hezekia, Asur, Hodia, Hasum, Bezai, Harip, Anathoth, & Nebai, Magphias, Mesulam, Hesir, Meleselel, Sadoc, Jaddua, Phalatia, Hanan, Anaia, Hosea, Hanania, Hasub, Halohes, Phaleha, Sobek, Rehū, Hasebna, Maasia, Ahia, Hanan, & Anā, Malluch, Harim & Baana.

And þ other people, the preastes, Leuites, porters, syngers, Nethinims, & all they that had separated thē selues frō þ people in þ lādes vnto þ lawe of God, w̄ their wiues, their sonnes, and their daughters, ād as many as coulde vnderstonde, & theyr lordes that had rule of them, receaued it for theyr brethren, 25

*And they came to sweare, and to bynde them selues with an ooth to walke in Gods lawe, whych was geuen by Moses the seruaunt of God, ād that they wolde obserue & do accordynge vnto all the commaundemētes, iudgementes & statutes of the Lord our God: * and that we wolde not geue oure daughters vnto the people in the londe, nether to take their daughters for our sonnes. * And yf the people of the lande brought ware on the saboth, & all maner of vitayles to sell, that we wolde not take it of them on the saboth & on the holy dayes. * ād that we wolde let þ seuenth yeare be fre, concernynge all maner of charge. *Iud.xxiii. ij.Esdr.xiii. *Deu.vii.a *ij.Esdr.xiii. *Exodi.xx. Deuit.v.a.

And we decreed a statute vpon oure selues to geue yearly the thyrde parte of a sycle C
to the mynistracion in þ house of oure God, to the shewbred, to þ dayly meatofferynge, to the dayly burntofferynge of the sabothes, of the newe monys, and feast dayes, & to the thynges that were sanctifyed, & to the offerynges of attonement, to reconcyle Israel wyth all, and to all the busynes in the house of oure God.

And we cast the lot amonge the preastes, Leuites and the people, for offerynge of the wood to be brought vnto þ house of ō God from yeare to yeare, after the houses of oure fathers that it myght be brent at tymes appoynted, vpon the aultare of þ Lorde God, as it is wrytte in the lawe: and to bryng the fyrstlinges of oure land, & the fyrstlynges of oure frutes of all trees, yeare by yeare, vnto D
the house of the Lorde: and the fyrstlinges of
*oure sonnes, and of oure catell, as it is wrytten in the lawe: and the fyrstlinges of oure oxen & of oure shepe, whych we shulde bryng to the house of oure God, vnto the preastes that mynister in the house of oure God: and that we shuld bryng the fyrstlynges of oure dowgh, and of oure heue offerynges, and the frutes of all maner of trees, of wyne also and of oyle, vnto the preastes to the chestes of the house of oure God. And the tythes of our lande vnto the Leuites, that the Leuytes myght haue the tithes in all the cyties of oure mynystracyon. *ij.Esdr.

And

And the preast the sonne of Aaron shall
wyth the Leuites haue also of the tithes of ꝑ
Leuites, so that the Leuites shall bryngе vp
the tythes of theyr tithes vnto the house of
oure God, to the store houses and to the trea-
sure houses. For the chyldren of Israel & the
chyldren of Leui shall bryngе vp the heue of-
ferynges of the corne, wyne and oyle vnto ꝑ
store houses, there as are the vessels of ꝑ san-
ctuary, and the preastes that minister, & the
porters and syngers, that we forsake not ꝑ
house of oure God.

¶ The. xj. Chapter.

¶ Who dwelled in Jerusalem after it was buylded and
who in the cyties of Juda.

AND the rulers of the people dwelt
at Jerusalem. The other people
also cast lottes, that amonge ten,
one parte shulde go to Jerusalem
into the holy cytie to dwell, and nyne partes
to be in the cyties. And the people thanked
all the men, that were wyllynge to dwell at
Jerusalem.

These are the heades of the lande, that
dwelt in Jerusalem and in the cyties of Ju-
da, euery one in hys possellyon, and in theyr
cyties: they of Israell, the preastes, Leuy-
tes, the Nethinims, and the chyldren of Sa-
lomons seruaũtes. And at Jerusalem dwelt
certayne of the chyldren of Juda and of Bẽ-
Jamin.

Of the chyldren of Juda: Athaia the son-
ne of Usia, the sonne of zachary, the sonne of
Amaria, the sonne of Saphatia, the sonne
of Mahalaleell, of ꝑ chyldrẽ of Phares. And
Maasia the sonne of Baruch, the sonne of
Chal Hose, the sonne of Halaia, the sonne of
Adaia, the sonne of Joiarib, the sonne of za-
chary, the sonne of Siloni. All these were
the chyldren of Phares that dwelt at Jeru-
salem: euen foure C. thre score and eyght va-
leaunt men.

These are the childrẽ of Bẽ Jamin: Sal-
lu the sonne of Mesullam, ꝑ sonne of Joed,
the sonne of Pedaia, the sonne of Calaia, the
sonne of Masia, the sonne of Ithiel, the son-
ne of Isai. And after hym Gabai, Selai ny-
B ne hundreth and eyght & twentye. And Joel
the sonne of zichri had the ouersyght of thẽ:
ãd Juda the sonne of Senua was next ouer
the cytie.

i. Para. 2. b. * Of the preastes: Jedaiah ꝑ sonne of Jo-
iarib, Jachin. Saraiah the sonne of Helkia
the sonne of Mesullam, the sonne of zadoc, ꝑ
sonne of Meraioth, ꝑ sonne of Ahitob, was
prince in the house of God: and hys brethren
ꝑ perfourmed the worke in the temple. viij.
C. and. xxij. And Adaia the sonne of Jero-
ham, the sonne of Phalaliel, ꝑ sonne of Amzi,
the sonne of zachary, the sonne of Phashur
the sonne of Malchia and his brethren chefe
amonge the fathers: two hundreth and two
and foretye. And Amasai the sonne of Jsarel
the sonne of Ahasai, ꝑ sonne of Mosselemoth,
the sonne of Immer: and hys brethren were
valiaũt men, an hundreth and eyght & twẽ-
tye. And theyr ouersear was zabdiel a sonne
of one of the great men.

* Of the Leuytes: Semeia the sonne of * xi. Para. 2. b
Hasub the sonne of Asrikam, the sonne of C
Hasabia the sonne of Bũni: and Sabathai
and Josabab of the chefe of the Leuites, had
the ouersight of the outwarde busynes of ꝑ
house of God. And Mathania the sonne of
Micha, ꝑ sonne of zabdi, ꝑ sonne of Asaph,
was the principall to begynne the thanke-
geuynge and prayer. And bakbukia the se-
conde amonge hys brethren, and Abda the
sonne of Sammua, the sonne of Galal, the
sonne of Jeduthun. All ꝑ Leuites in the ho-
ly cytie were two hundreth foure score and
foure. * And the porters Acub and Talmõ, * xi. Para. 2. c
& theyr brethren that kepte the portes, were
an hundreth and two and seuentye. As for
the residue of Israel, the preastes and Leui-
tes, they were in all the cyties of Juda, eue-
ry one in hys inherytaunce.

And the Nethinims dwelt in Ophel: and
ziba and Gispa was set ouer ꝑ Nethinims.
The ouerseat of the Leuites at Jerusalem,
was Usi the sonne of Baani, the sonne of
Hasabia, the sonne of Mathania, the sonne
of Micha.

Of the chyldren of Asaph there were syn- D
gers aboute the busynes in ꝑ house of God:
for it was the kynges commaundemẽt con-
cernyng them, that the syngers shulde deale
faythfully euery daye as was accordynge.

And Pathaia the sonne of Meseabel
of the chyldren of zerah the sonne of Juda
nexte the kynge in all matters concernynge
the people, and theyr villages, and lan-
des. And some of the chyldren of Juda that
were wythout in the townes of theyr lande
dwelt at Kariath Arbe, and in the villa-
ges therof, at Dibon, and in the villa-
ges therof: and at Jecabzeel, and in the vil-
lages therof: at Jesua, Moladah, Beth-
phalet in the towne of Hual: Beersheba,
and in theyr villages, at Siklag and Mo
conah, and in theyr villages: And at Enre-
mon, zarah, Jerimuth, zanoa, Odollam and
in theyr villages: At Lachis, and in the fel-
des therof: At Aseka, & in the villages ther-
of: and they dwelt from Bersabe vnto the
valley of Hinnon.

The chyldren also of Ben Jamin of Ge-
ba, dwelt a Machmas, Aia, Bethel and
in theyr villages. And at Anathoth, Nob,
Ananiah, Hazor, Ramah, Gethaim, Ha-
did, zeboim, Nabalath, Lod, and Ono,
the carpenters valley. And the Leuytes
had possellyon both in Juda and in Ben-
Jamin.

¶ The .xij. Chapter.

¶ The preastes and Leuytes whych cam with zorobabel to Jerusalē are rehersed, & the wall is dedycate.

THese are the preastes and Leuites that wente vp with zorobabel the sonne of Salathiel & with Jesua: Saraia, Jeremi, & Eldras, Amaria, Maluch, Hatus, Sechania, Rehum, Meremoth, Iddo, Genthoi, Abia, Miamin, Maaria, Belga, Semaia, Joiarib, Jadaia, Salu, Amok, Helkia, and Jadaia. These were the heades amōg the preastes, and theyr bretheren, in the dayes of Jesua. The Leuytes were these: Jesua, Bennui, Cadmil, Sarabia, Juda and Mathania which was ouer the offyce of thankesgeuynge, he and hys brethren: Bacbukia and Hanni and theyr brethrē, were aboute them in the watches.

Jesua begat Joakim. Joakim also begat Eliasib, & Eliasib begat Joiada. Joiada begat Jonathan, and Jonathan begat Jadua. In the dayes of Joakim were these the chefe fathers amōge the prestes: vnder Saraia, Maraia: vnder Jeremy, Hanania: vnder Esdras, Mesulam: vnder Amaria, Jehoanan: vnder Melico, Jonathan: vnder Sebania, Joseph: vnder Harim Adna: vnder Maraioth, Helcai: vnder Iddo, zachary: vnder Genthō, Mesullam: vnder Abia, zichri: vnder Miniamin and Moadia, Piltai: vnder Belga, Samua: vnder Semeia, Jehonathan: vnder Joiarib, Mathenai, vnder Jadaia, Usi: vnder Selai, Kelai: vnder Amok, Eber: vnder Helchia, Hasabia: vnder Jadaia, Nathanael.

And in the tyme of Eliasib: Joiada, Johanan & Jadua, were ꝑ chefe fathers amōge the Leuites and the preastes, written vnder the raygne of Darius the Persian. The chyldrē of Leui, ꝑ principall fathers were written in the Chronicles, vntill the tyme of Jonathan the sonne of Eliasib. And these were the chefe among the Leuites, Hasabia, Serebia and Jesua the sonne of Cadmiel, and theyr bretheren in their presence, to geue prayse & thākes, accordynge as Dauid the mā of God had ordeyned it, one watch ouer agaynst another. Mathania, Bakbukia, Obadia, Mesullā, Talmon and Akub were porters l the watch at the thresholdes of the gates. These were in the dayes of Joiakim the sonne of Jesua the sonne of Josedec, and in ꝑ dayes of Nehemia the captayne, and of the preaste Eldras the scrybe.

And in the dedycacyon of the wall at Jerusalem, they sought the Leuites out of all theyr places, that they myghte be brought to Jerusalem, to kepe the dedicacion & gladnesse, with thankesgeuynges, and singinge with Cymbales, Psalteries, and harpes. And the chyldren of the syngers geathered them selues together from euery syde out of the playne countre aboute Jerusalem, and from the vyllages of Netho phathi, from the house of Gilgal, and out of the countrees of Geba and Asmaueth: for the syngers had buylded them vyllages rounde aboute Jerusalem. And the preastes and Leuites were purifyed, and clensed the people, and the gates and the wall.

And I brought the princes of Juda vp vpon the wall, and appoynted two greate queers of men to geue thankes, whych wēte on the ryghte hande of the wall towarde the Donggate, and after them wente Hosaia, and halfe of the prynces of Juda, and Asaria, Esdras, and Mesullam, Juda, Ben Jamin, Semia and Jeremy: and certayne of the preastes chyldren with trompettes, namely zachary the sonne of Jonathā, the sonne of Semeia, the sonne of Mathania, ꝑ sonne of Michaia, the sonne of zacur, the sonne of Asaph, and hys brethren Semeia, Asarael, Melalai, Gilalai, Maai, Nathanael & Juda and Hanani, with the musicall instrumentes of Dauid the man of God.

And Eldras the Scrybe went before thē, and beside the weligate, they wente vp ouer agaynst them vpon the steppes of the cytye of Dauid at the goynge vp of the wall beyonde the house of Dauid, vnto the Watergate Eastwarde.

The other queer of them that gaue thankes, went ouer agaynst them, and I after them, and the halfe parte of the people vpon the wall, beyonde the fornacegate, vntyll the brode wall, and beyonde the porte of Ephraim, & beyonde the Oldgate, beyonde the fyshgate, and the tower of Hananeel, and the tower of Mea, vntyll the Shepegate. And they stode styll in the presongate, and so stode the two queers (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me, and the Preastes, namely Eliakim, Maasia, Miniamin, Michaia, Elioenai, zachary and Hanania, with trompettes, and Maasia, Semeiah, Eleasar, Usi, Jehohanan, Melchiah, Elam and Ser. And the syngers sange loude, haupynge Jesrahiah for theyr ouerseer.

And the same daye, they offred greate sacrifyces and reioyced: for God had geuen thē greate gladnesse, so that both the wyues and chyldren were ioyfull, and the myrth of Jerusalem was herde farre of.

At the same tyme were there men appoynted ouer the treasure houses (wherin were the heue offerynges, the fyrstlynges & the tythes) that they shulde geather them out of the feldes aboute the cytyes, to destribute them vnto ꝑ preastes & Leuites accordyng to ꝑ lawe: for Juda was glad of the preastes

preastes, & Leuites, that they stode & wayted vpō ỹ office of their God, which is a pure office. And ỹ singers & porters stode after ỹ cōmaundmēt of Dauid & of Salomō his sonne: * for in the tyme of Dauid & Asaph, were the chefe syngers foūded, & ỹ songes of prayse & thankesgeuyng vnto God. In the tyme of Zorobabel & Nehemia, dyd all they of Israel, geue portions vnto the syngers ād porters, euery daye hys portion, and they gaue tythes vnto ỹ Leuites: and ỹ Leuites gaue tythes agayne, vnto the children of Aaron. *1.par.xxiij.a.

¶ The. xiij. Chapter.

¶ The lawe is read, & when they haue heard it, they separate from them all straungers &c.

AND ỹ daye dyd they reade in the boke of Moses, & ỹ people herkened therto, & there was foūd writen therin, * ỹ the Ammonites & Moabites shulde neuer come into the cōgregacion of God, because they mett not ỹ children of Israel wt bread ād water, * but hyred Balaā agaynst them, ỹ he shuld curse them: and oure God turned the curse into a blessing. Now when they herde the lawe, it forthwith, ỹ they seperated from Israell euery one that had myxte hym selfe therin And before this had ỹ preast Eliasib ỹ ouer syght of ỹ treasury of ỹ house of oure God, & he was kynsman vnto Tobia: & had made him a great chambre, & there had they afore tyme layed ỹ offerynges, frankencense, vessell, & the tythes of corne, and wyne and oyle (accordyng to the cōmaundement geuē to the Leuites, syngers and porters) and the heueoffrynges of the preastes: * Exo.xxiij.a.

But in all this tyme was not I at Jerusalē: for in ỹ two & thyrtie yeare of Artaxerses kyng of Babylō, came I vnto the kyng, and after certayne dayes optayned I yeere of the kyng to come to Jerusalē. And I gat knowlege of ỹ euell that Eliasib dyd vnto Tobia, in ỹ he had made him a chābre in the court of the house of God, and it greued me sore, & I cast forth all the vessels of the house of Tobia out of the chābre, and commaunded them to clēse the chambres. And thither brought I agayne the vessels of the house of God, with the meatoffering, and the incense.

And I perceaued, that the portiōs of the Leuites were not geuē them, and that euery one fled to his land, euen ỹ Leuites and syngers ỹ executed ỹ worke. Thē reproued I ỹ rulers, & sayd, why is ỹ house of God forsakē? And I gathered thē together, & set thē in their place. Then brought all Juda ỹ tythes of corne, & wyne and oyle vnto the treasure. And I made treasurers ouer ỹ treasure, euē Seleniah the preast, & Sadoc the scrybe, and of the Leuites, Phadaia, & vnder their hand was Hanan the sonne of Zacur the sonne of Mathania: for they were counted faythfull, and their office was to distribute the portiōs vnto their brethren. * Thynke vpon me O my God here in, and wipe not out my mercy that I haue shewed on the house of my God, and on the offices therof. *1.Esd.v.c.

At the same tyme sawe I some tredynge wyne presses on the Saboth, & bryngyng in sheues, & alles laden wt wyne, grapes, figges & brynging all maner of burthens vnto Jerusalē, vpō the Sabaoth daye. And I rebuked thē earnestly ỹ same daye that they sold the vitayles. There dwelt mē of Tyre also therin, which brought fysh and all maner of ware, & solde on the Saboth vnto ỹ children of Juda in Jerusalem. Then reproued I the rulers in Juda, & sayde vnto thē: what euell thyng is this ỹe do, & breake the Saboth daye? Dyd not youre fathers euē thus, & our God brought all thys plage vpon vs & vpō this cytie? And ye make the wrath more yet vpon Israel, in that ye breake the Saboth. C C

And it fortuned, ỹ whē the portes of Jerusalem beganne to be darke in the euenyng before the Saboth, I commaunded to shutt the gates, ād charged, that they shuld not be opened tyll after the Saboth: & some of my seruauntes set I at the gates, ỹ there shulde no burthē be brought in on ỹ Saboth daye. Then remayned ỹ chapmen & marchauntes once or twyce ouer nyght without Jerusalē wyth all maner of wares. Then reproued I them sore, and sayde vnto thē: why tary ye all nyght about the wall? If ye do it once agayne, I wyll laye handes vpon you. From ỹ tyme forth came they nomore on the Saboth. And I sayde vnto the Leuites ỹ they shulde clense thē selues, and that they shulde come and kepe the gates, to halowe the Saboth daye. Thynke vpon me (O my God) concernyng this also, & spare me, accordyng to thy great mercy. D D

And at the same tyme sawe I Jewes, that maried wyues of Asdod, of Ammon and of Moab, & their childrē spake halfe in ỹ speach of Asdod, & coulde not speake in the Jewes language, but by the tong myght a mā perceaue euery people. Then I reproued them, & cursed them, & smote certayne men of thē, & made thē bare, and toke an ooth of thē by God: Ye shal not geue your daughters vnto their sōnes, nether shall ye take their daughters vnto youre sonnes, or for youre selues. Dyd not Salomō the kyng of Israel synne for soch? and yet among many heythen was there no kynge lyke him, whych was deare vnto his God, & God made him kynge ouer all Israel, & yet neuertheles, outlandysh wemen caused hi to synne? Shall we then obeye vnto you, to do all this great euell, & to trāsgresse agaynst oure God, and marye straūge wyues?

And one of the children of Jehoiada the

sonne of Eliasib the hye preast, had made a cõtracte with Sanabalat the Horonite: but I chaced him from me. (O my God) thynke thou vpon them that defyle the prestlhode, & the couenaunt of the prestlhode & of the Leuites. Thus clensed I thẽ from all soch as were outlandish, and appoynted the courses of ỹ preastes & Leuites, euery one in his office, & to offre the wod at tymes appoynted, and the fyrst frutes. Thinke thou vpon me (O my God) for the best. (Amen.)

¶ The ende of the seconde boke of Esdras, otherwyse called the boke of Nehemia.

¶ The boke of Esther

The fyrst Chapter.

¶ Kyng Ahasuerus maketh a royall feast, vnto the quene Vasthi wyll not come, for wherby cause she is deposed.

¶ Fortuned

A in the dayes of Ahasuerus whych raygned from India vnto Ethiopia (ouer an hũdreth and seuen and twenty landes) euen in those dayes whan the kyng Ahasuerus sate on his seate royall, which was in Susan ỹ chefe cytie, in ỹ thirde yeare of his raygne, he made a feast vnto all his princes & seruautes. And the myghtye men of Persia & Media, the captaynes also & rulers of his countrees were before him, & he shewed the riches and glorye of his kyngdome, & the glorious worshippe of hys greatnesse, many dayes longe, euen an hundreth and foure score dayes.

B And when these dayes were expyred, the kyng made a feast vnto all ỹ people, ỹ were in Susan the chefe cytie, both vnto great ãd small, seuen dayes long in the court of ỹ garden by the kynges palace: where there hãged white, grene & palow clothes, fastened with coardes of fyne sylke & purple in syluer rynges, vpon pylers of Marble stone.

The benches also were of golde & syluer made vpon a pauement of grene, white, palow and black Marble. And they dranke in vessels of golde, & chaũged vessell after vessell. And the kynges wyne was moch, accordyng to the power of the kyng. And ỹ drinke was so apoynted ỹ none shulde compell anye man, for so the kyng had cõmaunded by the officers of his house, ỹ euery one shuld do as it liked him. And ỹ quene Vasti made a feast also for the wemen in the palace of Ahasuerus. And on the seuenth daye when the kyng was mery after ỹ wyne, he cõmaunded Mehuman, Bizetha, Harbona, Bigtha, Abagthan, Zethar & Carchas, the seuen chamberlaynes (ỹ dyd seruice in the presence of kyng Ahasuerus) to fetch the quene Vasti with ỹ D crowne regal into the kynges presence that he myght shewe the people and princes her fairnesse, for she was bewtifull. But ỹ quene Vasthi wolde not come at ỹ kinges word by his chamberlaynes. Then was ỹ kyng very wroth, & his indignacion kyndled in him.

And the kyng spake to the wyse men, that had vnderstanding in the ordinaunces of the land, for the kynges matters must be hãdled before all soch as haue knowlege of the lawe and iudgement: and the ~~& (check and)~~ next vnto E.1 hi were, Carsena, Sethar, Admata, Tharsis, Mares, Marsena, & Mamucan, the seuẽ princes of Persia, and Media, whych sawe the kynges face, & sat aboue in the kyngdom What lawe (saieth ỹ king) shuld be executed vpon the quene Vasthi, because she dyd not accordyng to the worde of the kyng Ahasuerus, whych he cõmaunded by his chamberlaynes? And Memucan answered before the kyng and the princes: the quene Vasthi hath E not onely done euell agaynst the kynge, but also agaynst all the princes and agaynst all the people ỹ are in all ỹ landes of kyng Ahasuerus: for this dede of the quene shall come abrode vnto all wemẽ, so ỹ they shall despised their husbãdes before their eyes, and shal saye: the kyng Ahasuerus cõmaũded Vasthi ỹ quene to be brought in before hym, but she wold not come. And so shall the princesses in Persia ãd Media saye likewyse vnto all the kynges princes, whẽ they heare of this dede of the quene, thus shall there aryse to moch despite fulnes & wrath. If it please the kyng therfore, let there go a commaundmẽt from him, & let it be writtẽ accordyng to the lawes of the Persians and Medians (and not to be transgressed) ỹ Vasthi come nomore before kyng Ahasuerus, & let ỹ king geue her kingdome vnto another, that is better then she.

And when this commaundement of the kyng (which shalbe made) is published thorow out all his empire (whych is greate) all wemen shall hold their husbãdes in honoure both among great and small.

This

This pleased the kyng & the prynces: and the kyng dyd accordyng to the word of Memucan. For he sent letters forth in to all the kynges lãdes, in to euery land, accordyng to the wryting therof, & to euery people after their lãguage, þ euery man shulde be lord in his awne house. And this caused he to be spoken after the language of his people.

¶ The .ij. Chapter.

¶ After the quene is put awaye, certen goodly yong damoselles are searched out, & till at other wyle called Esther, pleaseth the kyng, & is made quene. Mardocheus openeth vnto the kynge those that wolde betraye hym.

AFter these actes, whẽ the displeasure of king Ahasuerus was now layed, he thought vpon Vasthi, & what she had done, ãd what was concluded agaynst her. Then sayd the kynges seruauntes that ministred vnto him: Let there be sayre young virgins sought for the kyng, and the kyng appointed certayne men in all the landes of his empyre, whõ he charged þ they shuld bryng together all the sayre yong virgins vnto Susan the headcite, to the wemẽs buylding, vnder the hand of Hagei the kynges chamberlayne, that kepte the wemen, to geue them their apparell (& other thynges necessary to be had.) And that the damsell whych pleased the kynge shuld be quene in Vasthis steade. And this pleased the kyng, and he dyd so.

In the cyte of Susan there was a Jewe, whose name was Mardocheus, the sonne of Jair, the sonne of Semei, the sonne of Cisa mã of Jemini, which was carryed awaye frõ Jerusalem, * whã Jekonia the kyng of Juda was led awaye, (whom Nabuchodonozor the kyng of Babilon caryed thence (& he nozished Hadassa (that is Esther) his vncles daughter: for she had nether father nor mother, and she was a sayre & beutyfull dãsell: whõ Mardocheus (whẽ her father & mother was deed) receaued for his awne daughter.

* 4.Reg.xxiiij.c Jere.xxiij.a.

So it fortuned that when the kynges commaundemẽt & cõmission was published, and many damosels were brought together in the cite of Susan vnder the hande of Hagei. Esther was brought also vnto the kynges house vnder the hand of Hagei the keper of the wemen, & the damsell pleased him, and she founde fauoure in his syght. And he caused ornamentes to be geuen her & soch thynges as belonged to her, and appointed her seuen cõlye damsels out of the kynges house, & fauoured both her and her gentyll wemen singularly in the house of the wemen. But Esther shewed not her people & her kynred: for Mardocheus had charged her, that she shuld not tell it. And Mardocheus walked euery daye before the court of the wemens house, that he myght knowe howe Esther dyd, and what shulde become of her.

And when the appoynted tyme of euery damsell came, that she shuld go into þ kyng Ahasuerus, after that she had bene twelue monethes in the deckynge of the wemen (for their deckynge must haue so moch tyme, namely syxe monethes with Balme & Myrre, ãd syxe monethes with good spices, so were the wemen beutyfyed) then went there one damosell vnto the kyng, ãd whatsoeuer she requyred (so that it were comely) that must be geuen her to go wyth her out of the wemens buylding vnto þ kynges palace. In the euenyng she went, and in the morow agayne into the seconde house of the wemen abyding vnder the hand of Saasgas the kynges chamberlayne, whych kept the concubines. And she came in vnto the kyng nomore, excepte it pleased the kyng to haue her, and that he called her by name.

Now when the tyme came of Esther the daughter of Abihan the vncle of Mardocheus (whych had receaued her as hys awne daughter) that she shuld come into þ kyng, she desyred nothyng, but what Hagei the kynges chamberlayne the keper of the wemen, sayde.

And Esther found fauoure in the syght of all them þ loked vpon her. And Esther was taken vnto kyng Ahasuerus into his house royall, in þ tenth moneth which is þ moneth * Tebeth, in þ seuenthyeare of his raygne. * December.

And the kyng loued Esther aboue all the wemen, & she found grace and fauoure in hys syght before all the virgins: so that he set the crowne of the kyngdome vpon her head, and made her quene in steade of Vasthi. And the kyng made a great feast vnto all his princes and seruauntes (which feast was because of Esther) & caused þ landes to be in quyetnes, & gaue giftes, as became þ royaltye of a kig.

And when the virgins were gathered together the seconde tyme, Mardocheus sat in the kynges gate. And as yet had not Esther shewed her kynred and her people, accordige as Mardocheus had bydden her: for Esther dyd after the worde of Mardocheus, lyke as yf she had bene yet vnder hys gouernaunce. At the same tyme, whyle Mardocheus sat in the kynges gate, two of the kynges chãberlaynes Bigthan and Theres which kept the doze, were wroth, & sought to laye their handes on þ kyng Ahasuerus: wherof also Mardocheus gat knowledge, * and tolde it vnto quene Esther, & Esther certifyed the kyng therof in Mardocheus name. And when inquisicion was made, it was founde so. And they were both hanged on tre: and it was written in the Chronycles before the kynge. * Esther vi.a

¶ The .iij. Chapter.

¶ Haman the Macedonian, after he was exalted obtayned of the kyng that all the Jewes shuld be put to deeth, because Mardocheus had not done hym worshyp, as other had.

A After these actes dyd ꝑ kynge Ahasuerus promote Haman the sonne of Amadatha ꝑ Agagite, & set him vpe, & set hys seat aboue all ꝑ princes that he had with him. And all the kynges seruauntes that were in the kynges gate, bowed their knees, and worshypped Hamā: for the kyng had so commaunded cōcernyng him. But Mardocheus bowed not the knee, and worshypped him not. Then the kynges seruauntes whych were in the kynges gate, sayde vnto Mardocheus: why transgressest thou the kynges commaundment? And whē they spake thus daylie vnto him, he folowed them not, and they tolde Haman, that they myght se how Mardocheus matters wolde endure: for he had told them, that he was a
B Jewe. And when Haman sawe, that Mardocheus bowed not the knee vnto him, nor worshipped him, he was full of indignaciō, and thought it to lyttell to laye handes onely on Mardocheus: for they had shewed him ꝑ nacio of Mardocheus, wherfore he sought to destroye all the Jewes, that were throw out the whole empyre of Ahasuerus, and that were of the nacion of Mardocheus.

In the fyrst moneth (that is the moneth Nisan) in the twelueth yeare of kyng Ahasuerus they cast Phur (that is a lott) before
C Haman from daye to daye, and from moneth to moneth, to the twelueth moneth that is the moneth Adar. And Haman sayde vnto kynge Ahasuerus: There is here a people scatered abrode and dispersed amōg all people in all the landes of thyne empyre, & they haue their lawes contrary from all people, & do not after the kynges lawes, nether is it the kynges profet to suffre them after thys maner. If it please the kynge, let it be wrytten, that they maye be destroyed, & so wyll I weye downe ten thousand talētes of syluer, by the handes of ꝑ worckmen, to be brought into the kynges treasure. And the kyng toke his rynge from his hand, & gaue it vnto Haman the sonne of Amidatha the Agagite the Jewes enemye. And the kynge sayde vnto Haman: Let the syluer be geuen the, and do with that people as it pleaseth the.

D Then were the kynges scrybes called on ꝑ thirteneth daye of ꝑ fyrst moneth (that is Nisan) and there was wrytten (according as Hamā commaunded) vnto all the kynges officers & to the captaynes that were in all the landes, and to the rulers of euery people in the countreyes on euery syde, according to the wrytyng of euery nacion, and after their lāguage, in the name of kyng Ahasuerus was it wrytten and sealed with the kynges rynge. And the wrytynges were sent by postes into all the kynges landes, to rote out, to kyll, and to destroye all Jewes, both yong & olde, chyldren & wemen in one daye (namely vpon the thirteneth daye of the twelueth moneth, whych is the moneth * Adar) & to * Februarij. spoyle their goodes.

This was the summe of the wryting, ꝑ there shulde be a cōmaundement geuen in all landes, and published vnto all people, that they shulde be ready agaynst the same daye. And the postes went in all ꝑ hast, according to the kynges commaundement. And in Susan the chefe cytie was the commaundement deuised. And ꝑ kyng & Haman sate & dranke: whan in the meane tyme the cytie of Susan was disquieted.

¶ The .iiij. Chapter.

¶ Mardocheus geueth the queue knowledge of the cruell decree of the kyng agaynst the Jewes.

When Mardocheus perceaued all ꝑ was done, he rente A his clothes and put on sack cloth, with asshes, and wēt out into the myddes of the cytie, and cryed loud and lamentably, & came before the kynges gate: but he myght not entre within ꝑ kynges gate, because he had sack cloth on. And in all lādes, coūtrees, & places, as farre as the kynges worde and cōmaundment extended, there was greate lamētacion amōg the Jewes, fasting, weping, and mourning, and many laye in sack clothes & asshes. So Esthers damosels and her chāberlaynes, came & told it her. Then was the quene exceadyngly astonnied. And she sent raymēt, that Mardocheus shulde put on, ād laye the sack B cloth from him. But Mardocheus wold not take them. Then called Esther Hathath one of the kynges chamberlaynes (whych stode before her) and gaue him a commaundment vnto Mardocheus, ꝑ he might knowe what it were, wherfore he dyd so. So Hathat wēt forth to Mardocheus vnto the strete of ꝑ cytie, whych was before the kynges gate.

And Mardocheus tolde him of all ꝑ had happened vnto him, ād of the summe of syluer ꝑ Haman had promised to weye downe into ꝑ kynges treasury, because of ꝑ Jewes ꝑ he wolde destroye thē (& he gaue hym the coppe of the kynges commaundement, that was deuysed at Susan, to destroye thē, that he might shewe it vnto Esther) ād to speake to her, and charge her, that she shuld go in to the kyng, and make her prayer and supplicacion vnto him for her people.

And whē Hathath came in, he told Esther C the wordes of Mardocheus. And agayne, Esther spake vnto Hathath, & commaunded him to saye vnto Mardocheus: all the kynges seruauntes, & the people in the landes of the kynge, knowe that whosoeuer commeth within the court vnto the kyng, whether it be man or woman, whych is not called, ꝑ cōmaundment is, ꝑ the same shall dye, excepte

the

the kynge holde out the golden scepter vnto
him (in token of graciousnes) for then he shall lyue.
As for me, I haue not bene called to come
into the kyng now this thyrtie dayes.

And they certifyed Mardocheus of Esthers wordes, & Mardocheus bad saye agayne vnto Esther, thynke not to saue thyne awne lyfe, while thou art in ꝑ kynges house, before all Jewes: for yf ꝑ holdest thy peace at this tyme, thē shall the Jewes haue helpe and deliueraūce out of another place, & thou & thy fathers house shalbe destroyed. And who knoweth whether thou art come to the kyngdom, for this causes sake? Esther bad thē gene Mardocheus this answer: Go thou thy waye, ād gether together all the Jewes that are found at Sulan, and fast ye for me, that ye eat not and drynke not in thre dayes, nether daye nor nyght. I and my damosels will fast lykewise, and so will I go into the kyng, which thing yet, is contrary to the cōmaundment: and yf I perishe, I perishe. So Mardocheus went his waye, & dyd all that Esther had commaunded him.

The.v.Chapter.

Esther entreth into the kyng and bydeth hym and Haman to a feast. Haman prepareth a gallowe for Mardocheus.

And on the thyrde daye it fortuned, that Esther put on her royall apparell, & stode in the court of the kynges palace within, ouer agaynst ꝑ kynges house. And the kyng sate vpon his royall seate in the kynges palace ouer agaynst the gate of the house. And when the kyng sawe Esther the quene standyng in the court, she found grace in hys syght. And the kyng held out the golden scepter that was in his hande towarde Esther. So Esther stepte forth, and touched the toppe of the scepter. Then sayde the kynge vnto her: What wylt thou quene Esther? and what requyrest thou? aske euen the halfe of the empire, and it shall be geuen the. And Esther answered, If it please the kyng, let the kyng & Haman come this daye vnto the banchet, that I haue prepared for hym. And the kyng sayde: cause Haman to make haste, that he maye do as Esther hath sayde.

So the kyng & Haman came to the banket ꝑ Esther had prepared, & the kyng sayde vnto Esther at the banchet of wyne: what is thy peticyon? that it maye be geuen the. And what requyrest thou? If it be euen the halfe of the empire, it shalbe done.

Then answered Esther, and sayd, my peticion and desyre is, yf I haue founde grace in the syght of the kyng, and yf it please the kyng, to geue me my peticiō, & to fulfyll my request, then let the kyng & Haman come to the banchet ꝑ I shall prepare for th m, and so will I do tomorow, as the kyng hath sayde.

Then went Haman forth the same daye ioyfull and merp in his mynde. And whē the same Haman sawe Mardocheus in ꝑ kynges gate, ꝑ he stode not vp & kneled before hym, he was full of indignacion at Mardocheus. Neuertheles, Haman refrayned him selfe: & whē he came home, he sent, and called for his frendes, & zares his wyfe, and Haman tolde them of the glory of his ryches, and the multitude of his children, & all together howe ꝑ kyng had promoted him so greatly, ād howe that he had set him aboue the princes ād seruauntes of the kyng. Haman sayd moreouer: Yee & Esther ꝑ quene dyd let no man come in with the kyng vnto the banchet that she had prepared, excepte me, & tomorow am I bidden vnto her also with the kyng. But in all this am I not satisfyed, as lōge as I se Mardocheus the Jewe sytteynge at the kynges gate. Then sayd zares hys wyfe and all hys frēdes vnto him: Let them make a galowse of fyftye cubites hye, and tomorow speake thou vnto ꝑ kyng, that Mardocheus maye be hanged theron, & go thou in merely with the kynge vnto the banchet. And Haman was wel content with all, & caused the galowes to be made.

The.vj.Chapter.

The kyng turneth ouer the Chronycles & fyndeth the diligēce of Mardocheus, and then to the confusion of Haman, commaundeth Mardocheus to be had in honoure.

The same nyght could not the kyng slepe, and he commaunded to bryng the Chronicles and storyes: whych when they were red before the kyng they happened on the place where it was wrytten, how *Mardocheus had told that Bigthana and Theres ꝑ kynges two chāberlaynes (which kept the thre holdes) sought, to laye handes on kyng Ahasuerus. And the kyng sayd: what worshyppe & good haue we done to Mardocheus therfore? Then sayde the kynges seruauntes that mynistred vnto hym: There is nothynge at all done for hym. And the kyng sayde: Who is in the courte? (for Haman was gone into the court wythout before ꝑ kinges house, that he myght speake vnto the kynge to hange Mardocheus on ꝑ tre (that he had prepared for hym.) And the kynges seruauntes sayde vnto hym: beholde, Haman standeth without in the court. And ꝑ kyng sayd: let him come in. And when Haman came in, the kyng sayd vnto hym: what shall be done vnto the man, whom the ꝑ kynge volde fayne bringe vnto worshippe? Haman thought in his hert: Whom desyreth the kyng to bryng vnto worshippe more then me? And Haman answered the kyng Let the man whō the kyng pleaseth to bring vnto worshippe, be brought hyther, that he maye be arayed with the royall garmentes which the kyng vseth to weare: & the horse ꝑ the kyng rydeth vpon, and that the crowne

*Esther.ii.B.

royall

royall maye be set vpō his heed. And let this rayment and horse be delyuered vnder the hand of one of the kynges princes, that they maye araye the man withall (whō the kyng is disposed to bryng to honoure) & cary hym vpō the horse thorow the strete of the cytie, & proclayme before him: thus shalt it be done to the man, whom the kynge pleaseth to bryng to honoure.

And the kyng sayde: make hast, and take as thou hast sayde, the rayment & the horse: and do euē so vnto Mardocheus the Jewe, ꝑ sytteth before the kynges gate, & let nothing fayle of all that thou hast spoken. Then toke Haman the rayment & the horse, and arayed Mardocheus, & brought him on horsbacke thorow the strete of ꝑ cytie, and proclaymed before him: Euen thus shall it be done vnto ꝑ man whō the kyng is disposed to honoure. And Mardocheus came agayne to the kynges gate, but Haman gat hym home in all ꝑ hast mournynge bare headed, & tolde zares his wyfe and all hys frendes, euery thing ꝑ had happened him. Then sayd his wyse men and zares his wyfe vnto him: Jf yt be Mardocheus, of the sede of ꝑ Jewes, before whō thou hast begonne to fall, thou shalt not preuayle agaynst hym, but shalt surely fall before him. And whyle they were yet talkyng with him, came the kynges chamberlaynes, & caused Haman to make hast, to come vnto the bancket that Esther had prepared.

¶ The. vij. Chapter.

¶ The quene bydeth the kyng & Haman agayne, and playeth for her selfe and her people. She accuseth Haman, & he hys hanged on the gallowes, which he had prepared for Mardocheus.

AND the kyng and Haman came in to the bancket that quene Esther had prepared, and the kyng sayd vnto Esther on the seconde daye at the bancket of wyne: what is thy peticion (quene Esther) that it maye be geuen the? And what requyrest thou? Yee, allbe euē half of the empyre, & it shall be done. And Esther the quene answered, & sayd: Jf Jhaue found grace in thy syght (O kyng) and yf it please the kyng, then graunt me my lyfe at my desyre and my people, for my peticions sake: for we are solde, Jē my people, to be destroyed, to be slayne & to perishe. And wold God we were solde to be bondmen and bond wemen, then wold Jhold my tonge: for the enemye pondreth not the kynges harme. The kynge Ahasuerus answered, and sayde vnto quene Esther: who is he? And where is he, ꝑ darre presume in hys mynde, to do after ꝑ maner? And Esther sayd: the enemye and aduersary is this wicked Haman.

Haman, was exceadingly afrayed before the kyng and the quene. And the kynge arose from the bancket and from the wyne in hys displeasure, & went into the palace garden. And Hamā stode vp, & besought quene Esther for his lyfe: for he sawe, that there was a mischefe prepared for him of ꝑ kyng all ready.

And when the kyng came agayne out of the palace garden into the place where they dranke wyne, Haman had layed him vpō ꝑ bed, ꝑ Esther sat vpō. Then sayd the kyng: wyll he force the quene also before me in the house? As sone as that worde went out of ꝑ kynges mouth, they couered Hamans face. And Harbona one of the chāberlaynes that stode before the kyng, sayde: Beholde, there standeth a galowes in Hamans house fyftie cubytes hye, whych he had made for Mardocheus, that spake good for the kyng. The kyng sayde: hang him theron. So they hanged Haman on the galowes, that he had made for Mardocheus. Then was the kynges wrath pacified.

¶ The. viij. Chapter.

¶ After the death of Haman is Mardocheus exalted, and then are ther comfortable letters sent vnto the Jewes.

THe same daye dyd kyng Ahasuerus geue the house of Haman the Jewes enemye, vnto quene Esther. And Mardocheus came before ꝑ king: for Esther tolde, howe that he belonged vnto her. And the kyng put of his fynger rynge, whych he had taken frō Haman, & gaue it vnto Mardocheus. And Esther set Mardocheus ouer ꝑ house of Haman. And Esther spake yet more before the kyng: & fell downe at his fete weppyng, & besought him, that he wold put away ꝑ wickednes of Haman the Agagite, and hys deuyce that he had ymagined agaynst the Jewes. And ꝑ kynge (acceptyng the maner) helde out ꝑ golden scepter toward Esther. (wherby was declared a token of graciousnes.) Then rose Esther, and stode before the kynge, and sayd: yf it please the kyng, & yf Jhaue found grace in his syght, and yf it be acceptable before the kynge, then let it be wrytte, that the letters of the deuyce of Hamam the sonne of Hamadatha the Agagite, maye be called agayne: whych letters he wrote, to destroye the Jewes, which are in all the kynges landes. For how can Jsuffre and se the euell, that shall happen vnto my people? Or how can Jlooke vpon the destruccion of my kynred?

And ꝑ kyng Ahasuerus sayd vnto quene Esther, & to Mardocheus ꝑ Jewe: Behold, Jhaue geuen Esther ꝑ house of Hamā, whō they haue hanged vpō a tre, because he layed hand vpon the Jewes. Wrote ye also for the Jewes, as it lyketh you i the kynges name, & seale it with the kynges ryng (for the writynges that were wrytten in the kynges name, and sealed with the kynges rynge, durst no man dysanull.) Then were the kynges scribes called at ꝑ same tyme, euē in ꝑ thirde moneth

moneth, that is the moneth * Siuan, on the thre and twentyeth daye.

And it was written (accordynge to all as Mardocheus commaũded) vnto the Iewes, and to the princes, to the Debitres and captaynes in the landes which are frõ India vntill Ethiopia, namely an hundred and seuen and twenty landes, vnto euery one accordynge to the writing therof, & vnto euery people after their speche, & to the Iewes accordynge to their wrytinge and language.

And he wrote in ỹ kinge Ahasuerus name, and sealed it with the kynges ringe. And by postes that rode vpon horses, and swifte yong Mules, sent he the wrytinges, wherin the kyng graũted the Iewes (in what cyties soeuer they were) to gather them selues together, and to stande for their lyfe, and for to rote out, to slaye, & to destroye all the power of the people and land that wold trouble thẽ. with chyldren and wemẽ, and to spoyle their good vpon one daye in all the lãdes of kyng Ahasuerus, namely vpõ the thyrtenth daye of the twelueth moneth, which is the moneth * Adar.

The some of the wrytynge was, how there shulde be a commaundment geuẽ in all landes and publisshed amõg all people, and that the Iewes shulde be ready agaynst that daye, and to auenge them selues on their enemyes. And so the postes that rode vpon the swift horses and Mules, made hast with all spede, to execute ỹ kinges worde: & ỹ cõmaũdement was deuised in Sulan ỹ chefe cytie.

And Mardocheus went out (from the palace and) from the kynge, in royall apparell of yelow and whyte, and with a great crowne of golde, beyng arayed with a garmẽt of sylke and purple, and the cytie of Sulan reioysed and was glad: and vnto the Iewes there was come (a new) lyght and gladnesse, ioye and worshippe. In all landes & cyties, into what places soeuer the kynges worde ãd cõmaundemẽt reched, there was ioye & myrth, prosperite & good dayes among the Iewes: in somoch, that many of the people in the lãde became of the Iewes beleffe, and the feare of the Iewes came vpon them.

The .ix. Chapter.

¶ At the commaundement of the kynge, the Iewes put their aduersaries to deeth. The sonnes of Haman are hanged. The Iewes kepe a feast daye in remembrance of their deliuerance.

IN the twelueth moneth, that is the moneth Adar, vpõ the thirtenth daye of the same, whan ỹ kynges word and commaundement shulde be done, euen vpon the same daye that the enemyes shulde haue destroyed the Iewes to haue oppressed thẽ, it turned cõtrary wyse, euen that the Iewes shulde subdue their enemyes. For then gathered ỹ Iewes together in their cyties wythin all ỹ landes of kynge Ahasuer⁹, to laye hand on soch as wolde do them euell, and no man coulde withstand them: for the feare of them was come ouer all people. And all the rulers in the landes, and princes & Debites, & officers of the kyng, promoted the Iewes, for the feare of Mardocheus came vpõ thẽ. For Mardocheus was greate in the kynges house, and the reporte of him was noysed in all landes, how he increased and grewe.

Thus ỹ Iewes smote all their enemyes with a sore slaughter, and slewe & destroyed, and dyd after their wyll vnto soche as were their aduersaries. And at Sulan ỹ chefe cytie slew the Iewes, and destroyed fyue hundreth men: & slewe Pharsandatta, Dalphon Aspbatha, Phoratha, Adalia, Aridatha, Pharmastha, Arisai, Aridai, ãd Vaizatha, the ten sonnes of Hamã the sonne of Hamadata the enemye of ỹ Iewes: but on his goodes they layed no handes. At the same tyme was the kyng certyfied of the nõbre of those that were slayne in ỹ cyte of Sulan. And the kyng sayde vnto quene Esther. The Iewes haue slayne ãd destroyed fyue hundreth men in the cytie of Sulan, & the ten sonnes of Haman. What haue they done thynke ỹ in the other landes of the kynge? And what is thy petition, that it maye be geuen the? or what requirest thou more to be done? Esther answered: If it please ỹ kynge, let him suffre the Iewes tomorow also to do accordynge vnto this dayes commaũdement, that they maye hang Hamans ten sonnes vpõ the tre. And the kynge charged to do so, ãd the commaundement was deuised at Sulan, & they hanged Hamans ten sonnes. For the Iewes that were in Sulan gathered thẽ selues together, vpon the fourtenth daye of the moneth Adar, & slew thre hũdreth mẽ at Sulã, but on their goodes they layed no handes.

As for the other Iewes that were in the kynges landes, they came together, ãd stode for their lyues, ỹ they myght haue rest from their enemies: & slew of their enemyes fyue and seuentye thousand, howbeit, they layed no hãdes on their goodes. This they dyd on the thirtenth daye of the moneth Adar, and on the fourtenth daye of the same moneth rested they, which daye they helde w̃ feastinge ãd gladnesse. But the Iewes ỹ were at Sulan, came together both on the thyrteth daye and on the fourtenth, and on the fyftenth daye of the same they rested, and helde that daye with feastyng and gladnes. And therfore the Iewes that dwelt in ỹ villages and vnwalled townes, helde the fourtenth daye of the moneth Adar, with gladnes and feastynge, and kepte holy daye, and euery one sent gyftes vnto another.

And Mardocheus wrote these actes, and sent the

sent the writynges vnto all the Jewes that were in all the landes of kynge Ahasuerus, both nye & farre that they shuld make a law among them selues & holde the fourtenth ād fiftenth daye of the moneth Adar, as þ dayes
E wherin the Jewes came to rest frō their enemyes, and as a moneth wherin their payne was turned to ioye, & their sorowe into a holy daye, & that in those dayes they shuld make feastes and gladnes, & one to sende gyftes vnto another, & to distribute vnto the poore.

And the Jewes were cōtent with it þ they had begonne to do, and þ Mardoche⁹ wrote vnto them: how that hamā the sonne of Hamadatha all the Jewes enemy, had deuised against þ Jewes, how he might destroye thē ād caused to cast Phur (that is a Lot) for to put them in feare, & to bring thē to naught: & how Hester went, and spake to the kynge, þ thorowe letters his wicked deuyce (which he ymagined agaynst þ Jewes) myght be turned vpō his awne heed, & how hee & his sonnes were hanged on the tre. For the which cause they called this daye Phurim, because of the name of the lott, ād because of all the wordes of this writing: & what they thē selues had sene, & what had happened vnto thē.

F And the Jewes set it vp, and toke it vpō them and their sede, ād vpon all soch as ioyned them selues vnto them, that they wolde not misse but obserue these two dayes yerely, accordynge as they were wrytten and appoynted, how that these dayes are not to be forgotten, but to be kepte of childers childrē among all kynredes in all lādes and cyties. They are the dayes of Phurim, which are not to be ouerslipte among the Jewes, & the memorial of them ought not to perisshe frō their sede.

And quene Esther the daughter of Abihail and Mardocheus the Jew wrote w all auctorite (to confirme this seconde writting of Phurim) and sent the letters vnto all the Jewes in the hundreth & seuen and twentye landes of the empyre of Ahasuerus, w frēdly and faythfull wordes, to confirme these dayes of Phurim, in their tyme appoynted, accordynge as Mardocheus the Jew & Esther the quene had appoynted them. And they bound their soule and their sede to fasting, & prayer. And Esther stablisshed the wordes
G of these lottes, as it is written in the boke.

And the kynge Ahasuerus layed tribute vpon the lande, and vpon the Iles of the see. And all that he dyd by his power and auctorite, & the great worshippe of Mardocheus, which the kyng gaue him, be they not written in the Chronycles of the kynges of Media and Persia? For Mardocheus the Jewe was the seconde nere vnto kyng Ahasuerus and greate among the Jewes, and accepted among the multitude of his brethrē, as one þ seketh the welth of his people, and speaketh the best for all hys sede.

¶ The ende of the boke of Esther.

¶ The boke of Job.

¶ The fyrst Chapter:

¶ Job is plaged of God by the losse of hys goodes and chyldren.

IN the lande of * Hus there was a man whose name was Job: & the same was a perfect & iust mā, soch a one as feared God & eschued euell. And he had seuē sonnes, & thre daughters * his substaunce also was seuen M. shepe, & thre. M. camels, v. C. youck of oxen, & fyue. C. she asses, and a very greate housholde: so that he was one of the most principall mē amōg all them of the east coūtre. And his sonnes went and made banchettes one daye in one house, another daye in another, and sent for their thre systers, to eat & drincke with thē. And it fortuned, that when they had passed ouer the tyme of their banchetting roūdeaboute, Job sent for them, and ☞ sanctified them, and gat vp early, and offered for euery one a brēt offerynge. For Job sayde: lest peraduenture my sonnes haue done some offence, & ☞ haue bene vnthankfull to God in their hertes. Thus did Job euery daye. And vpon a daye * when ☞ the children of God cam & stode before the Lord, it fortuned that Sathan cā also among them. And the Lorde sayde vnto Sathā. From whence cōme ſt thou? Sathan answered the Lord, and sayde: * I haue gone about the lande, and walcked thorow it.

And the Lorde sayde vnto Sathā: hast þ not considered my seruaūt Job, how þ there is none lyke him in the land, a perfect & a iust man: soch a one as feareth God. ād eschueth euell? Sathan answered, and sayde vnto the Lord. Doth Job feare God for naught? hast thou not preserued him, & his house, and all þ he hath on euery syde? Thou hast blessed the

wordes

wozckes of hys handes, and hys posselsyon is encreased in the lãde. But laye thyne hãd now vpon hym (a lyde) and touch all that he hath, and he shal curse the to thy face. And the Lozde sayde vnto Satan: lo, all that he hath, be in thy power: onely vpon hym selfe se that thou laye not thyne hande. And Satan went forth frõ the presence of the Lozde.

And vpõ a certayn daye it fortuned, that his sonnes and daughters were eatyng and drincking wyne in their eldest brothers house, and there came a messenger vnto Job, ãd sayde: Whyle the oxen were a plowyng, and the asses goynge in the pasture besyde them, the Sabees came in vyolently, and toke thẽ awaye: yee, they haue slayne thy seruauntes with the edge of the sweard, and I onely rãne my waye, to tell the.

Whyle he was yet speakyng, there came another, and sayde: The fyre of God is fallẽ from heauen, and hath brent vp all thy shepe and seruantes, and consumed them: & I onely ranne my waye, to tell the. And whyle he was yet speakinge, there came another, and sayde: The Caldees made thre armyes, and fell in vpõ the camels, and haue caryed them awaye, yee, and slayne thy seruauntes with the sweard: and I onely am gotten awaye, to tell the. And whyle he was yet speakyng, there came another, and sayde: Thy sonnes and thy daughters were eatynge and drynckynge wyne in theyr eldest brothers house, and beholde, there came a mygbtye greate wynde out of the south, and smote the foure cozners of the house: which fell vpõ thy chyldren, and they are deed, and I am gotten a waye alone to tell the.

Then Job stode vp, and rent his clothes, and shaued hys heade, fell downe vpon the grounde, wozshipped, and sayd: * Naked came I out of my mothers wombe, and naked shall I turne thyther agayne. The Lozd gaue, and the Lozde hath taken awaye (euen as it hath pleased the Lorde, so is it come to passe): blessed be the name of the Lozd. * In all these thynges dyd Job not offende, ner murmured foolysshly agaynst God.

The.ij. Chapter.

Job ys plaged wyth sore byles, and afterward ys mocked of hys wyfe. Hys frendes bysyde hym, & haue compassyon of hym.

AND the children of God came and stode before the Lozde, and Satan came also amonge them, and stode before the Lozde. And the Lozd sayde vnto Satã: From whence commest thou? Satan answered the Lozde, and sayde: I haue gone about the lãd, and walcked thorow it.

And the Lozde sayde vnto Satan: hast þ not consydered my seruaunt Job? for there is none lyke him in the land. For he is a perfect and iust man, fooch a one as feareth God, and eschueth euell, & contynueth styll in hys godlynesse. And thou mouedest me agaynst him, þ I shulde punysh him for naught. And Satan answered the Lozd, & sayde: Skyn for skynne? yee, a man wyll geue all that euer he hath, for his lyfe. But laye thyne hãd now vpon him, and touch once his bone and flesh, and he shall curse the to thy face. And þ Lozde sayde vnto Satan: lo, there hast thou hym in thy power, but spare hys lyfe.

So went Satan forth from the presence of the Lozd, and smote Job with maruelous sore byles, from the sole of hys fote vnto hys crowne: so that he sat vpon the groũd in the asshes, and scraped of the fylth of hys sores with a potsherde.

Then sayde hys wyfe vnto hym: * Dost thou contynue yet in thy perfectnesse? curse God & dye. But Job sayde vnto her: Thou speakest lyke a folysh woman. Shal we receaue prosperite at the hand of God, and not receaue aduersite? * In all these thinges, did not Job synne with his lyppes. * Tob.ii.b Job.iiii.b * Job.i.b

Now when Jobs frendes hearde of all the trouble, that happened vnto hym, there came thre of them, euery one from hys awne place: namely, Eliphas the Themanite, Bildad the Suhite, & Zophad the Naamathite. And they were agreed together to come, to shewe their compassion vpon him, and to comforte hym. So when they lyfte vp theyr eyes a farre of, they knewe him not.

Then they cryed, and wepte: & euery one of them rente his clothes, and sprynckled dust vpon theyr heades in the ayre. They sat thẽ downe by hym also vpon the grounde seuen dayes and seuen nyghtes. Nether was there any of them that spake one worde vnto hym: for they sawe, that hys payne was very greate.

The.iij. Chapter.

The wordes of Job, wherin he declareth that thys present lyfe ys myserable, and that the death of the ryghtewes ys ioyouse and fortunable.

AFter this opened Job his mouth and curssed hys daye. And Job answered, and sayde: lost be that daye, wherin I was borne, and the nyght, in the which it was sayde: there is a man chylde conceaued. The same daye be turned to darckenes, and not regarded of God from aboue, nether lett hym shyne vpon it with lyght, but let it be stayned with darcknesse, and the shadowe of death. Let the dymme cloude fall vpon it, and lett it be lapped in with sorowe on the daye tyme. Let the darcke stormie ouercome that nyght, and lett it not be ioyned vnto

þ the

the dayes of the yeare, nor counted in the monethes. Desolate be that night, and without gladnesse, lett them that curse the daye, and that be ready to rayse vp mournyng, geue it also their curse. Let the starres of that night be dymme thorow darcknesse of it. Let it looke for lyght, but lett it se none, nether the ryssynge vp of the fayre morynge: because it shut not vp the wombe that bare me, for then shulde these sorowes haue bene hyd from myne eyes.

*Jere.20.b

Alas, *why dyed I not in the byrth? Why dyd not I perysh, as sone as I came oute of my mothers wombe? Why set they me vpō their knees? Why gaue they me suck with theyr brestes? Then shulde I now haue lyen styll, I shulde haue slepte, and bene at reste, lyke as the kynges and lordes of the earthe, which haue buylded them selues special places. Or as the prynces that haue had greate substaunce of golde, and theyr houses full of syluer. Or why was I not hyd, as a thynge borne out of tyme, ether as ponge chyldren, which neuer saw the light? There must the wycked ceasse from theyr tyrannye, and ther soch as are ouerlaboured be at rest: ther are those lett out fre, which haue bene in prison, so that they heare nomore the voyce of the oppressoure. There are small & great, and the seruaunt is fre from hys master.

Wher fore is the lyght geuen to hym that is in mysery? and lyfe vnto them, that haue heuy hertes? Whych longe for death (and though it come not) wolde dygg it oute of hyd places which also wolde be exceedyng glad and reioyce, yf they coulde fynde theyr graue any where. That shuld be ioye to that man whose waye is hyd, and God kepeth it backe from him. For my syghes come before I eate, and my roaringes fall out like the water. For the thynge that I feared, is come vpon me: and the thynge that I was afrayed of, is happened vnto me. Was I not happy? had I not quyetnesse? Was I not in rest? And now commeth soch mysery vpō me.

The.iiij.Chapter.

Job is reprehended of impacyence and vnlawfulnesse, and of the presumpcyon of hys owne righteousnes.

AND Eliphas the Themanyte answered, and sayde: yf we begynne to commen with the, wylt thou be discontent? but who can withhold him selfe from speakinge? Behold, thou hast bene a chastener of many, and hast comforted the weery handes.

Thy wordes haue set vp those that were fallen, thou hast refreshed the weake knees.

*Tob.4.b Job.4.c

But now that the plage is come vpon the, þ art greued: now yt hath touched thy selfe, thou art sayntharted.* Is not this thy feare, thy stedfastnesse, thy pacience, and the perfectnesse of thy wayes? Cōsyder (I praye the) whoeuer perysshed beynge an innocent? Or, whē were the godly destroyed? For (as I haue proued by experience) they þ plowe iniquyte, & sowe wretchednesse, reape the same. *Iob.4.b With the blast of God they perish, and with the breth of hys nastrels are they consumed awaye. The roaryng of the lyon, and the voyce of the lyon, & the teeth of the lyons whelpes are pulled out. The lyon perisheth for lacke of praye, and the lyōs whelpes are scatered abrode.

And vnto me came the worde secretly, & myne eare hath receaueth a lytell therof. In the thoughtes and visyōs of the night (whē slepe commeth on men) feare came vpon me, and drede, which made all my bones to shake. The wynde passed by, before my presence, and made the heares of my flesh to stande vp. He stode there, and I knew not hys face, an ymage ther was before myne eyes, and in the stylnesse heard I a voyce. * Shall man be more iust than God? Or shall a man be purer than hys maker? Behold, he founde no treuth in hys seruauntes, and * in hys aungels ther was folye. How moch more in them that dwell in houses of claye, and whose foundacyon is but dust: which shalbe consumed as it were with a moth? They shalbe smitten from the morynge vnto the euenyng: yee, they shall perysh for euer, whē no man thincketh theron. Is not their royaltye gone awaye with thē: they shal dye trulye, and not in wysdome.

*Job.15.b Psal.cxliij.d Rom.iij.c

*Psal.cxliij.c

The.v.Chapter.

The ende of a fole. The rychteousnes of God. The Lord chasteneth hys, and deliuereth them agayne.

CRye (I praye the) yf happilye there be any that wyll answere the, and loke thou vpon eny of the holy men. As for the foolysh man, displeasure kylleth hym, and anger slayeth the ignorant. *I haue sene my selfe, when the folysh was depe rooted, and sodenly I cursed hys habitacyon. Hys chyldren were without prosperite, and they were slayne in the gate, and there was no man to deliuer thē. *Hys harueste was eaten vp of the hungry, & the weapened man spoyled it, and the thurstye drōke vp theyr labour. Yet is not the earth that bryngeth forth iniquyte, nether cōmeth sorowe out of the ground: but man is borne vnto labour, lyke as the sparkes flye vp out of the hote coles.

*Psal.xxxvij.a

*Deu.xxviij.

But I wyll aske councell at the Lorde, & wyll talke with God: which doth thynges, that are vnsearcheable, and maruels without nombre. *He geueth rayne vpon þ erth, and poureth water vpon the stretes, to * set vp them that be of lowe degre, and that those which

*Deu.xxviij. * Ecclus. 1.Reg.ij.

which are in heynesse may come to prosperite. He destroyeth the deuyces of the sotyll, so that their handes are not able to performe
¶ Cor.iij.d any stedfast thing. * He compaseth the wyse in their awne craftynes, and ouerthroweth the councell of the wycked. In somoche that
¶ they runne into darcknes by fayre daye, and
gene.xix.d.d * grope aboute them at the none daye, lyke as in the nyght.

He shall delyuer the poore frō the sweard, and from the threatenynges of the vngodly, and from the violence of the myghty. He is the hope of the poore, and the mouth of the wicked shalbe stopped.

Beholde, * happye is the man, whom
* Prou.iij.d God punisheth: therfore, refuse not thou the
Hebr.xij.b chastenynge of the almyghtye. For though
¶ Osee.vi.a he make a wounde, he geueth a playster: though he smyte, hys hande maketh whole agayne.

☞ ☞ He shall delyuer the in syxe troubles,
D and in the seuenth there shall no euell come to the. In hōger he shall saue the from death: and when it is warre, from the power of the sweard.

Thou shalt be kept from the euell tonge, and when trouble commeth, thou shalt not nede to feare. In destruccion and derth thou
¶ Psal.xcj.a shalt be mery, and * shalt not be afrayed of
☞ beastes of the earth. For ☞ ꝑ stones of the lande shalbe confederate with the, ꝙ the beastes of the felde shall geue the peace.

And thou shalt knowe that thy dwellyng place shalbe in rest: and thou shalt go and beholde thy habytacyon, and shalt not synne. Thou shalt se also, ꝑ thy sede shall encrease, and that thy posteryte shalbe as the grasse vpon the earth. Thou shalt come also to thy graue in a fayre age, lyke as when they take vp a corne shefe in due season. Lo, thys we oure selues haue proued by experience, and euen thus it is. Herken thou to it also, that thou mayest take hede to thy selfe.

¶ The.vj. Chapter.

Job answereth, that hys payne is more greuous then hys saute, yet notwithstandynge he despeyreth therin.

IOb answered also, ꝙ sayde: ☞ O
☞ that the displeasure which I haue were truly weyed, and my punishment layed in the balaunces togeather: for now is it heuyer then the sande of the see. And thys is the cause, that my wordes are so sorowfull.

For the arowes of the almighty are rouȝd about me, whose indygnacyon hath droncke vp my spyrite, and the terrible feares of God are sett agaynst me. * Doth the wylde asse
¶ Ecclus.xiij.a roare whē he hath grasse? Or cryeth the oxe, when he hath foder ynough? That which is vnsauery, shalt it be eaten without salte, or is there any taste in the whyte of an egge?

The thynges that some tyme I myght not awaye withall, are now my meate for very sorowe. O that I myght haue my desyre: and that God wolde graunte me the thynge that I longe for. O that God wold begynne and smyte me: that he wolde let hys hande go, and take me cleane awaye. Then shulde B
I haue some comforte: yee, I wolde desyre hym in my payne, that he shulde not spare, for I wyll not be agaynst the wordes of the holy one.

For what power haue I to endure? And what is myne ende, that my soule myght be patient? Is my strength the strength of stones? Or, is my flesh made of brasse? Is it not so ꝑ there is in me no helpe: and that my substaunce is taken from me. He that is in tribulacyon ought to be comforted of hys C
neyghbour: but the feare of the Lord is cleane awaye. Myne awne brethren passe ouer by me as the water brooke, and as the ryuer of water, do hastely go awaye. But they that feare the hore frost, the snowe shall fall vpon them.

When theyr tyme commeth, they shalbe destroyed and perysshe: when they be sett on fyre, they shalbe remoued out of theyr place, for ꝑ pathes that they go in, are croked: they
¶ Baruc.iij.a haste after vayne thynges, and shall perysh. They turne them to the pathes of Theman, and to the wayes of Saba, wherin they ha- D
ue put their trust. Confounded are they that put eny confydence in them. For whan they come to obtayne the thynges that they loke for, they are brought to confusion.

Euen so are ye also come vnto me: but now that ye se my misery, ye are afrayed. Dyd I desyre you, to bryng vnto me, or to geue me eny of youre substaunce? To delyuer me from the enemyes hande, or to saue me from the hande of tyrauntes? Teache me, and I wyll holde my tonge: and whan I do erre, shewe me wherin. How stedfast are the wordes of treuth? And which of you can rebuke and reproue them? Do ye take deliberacyō to check mens sayinges, and iudge a sore worde spoken in payne? Ye fall vpon the fatherles and go about to ouerthrowe your awne frende. And therfore be content, and loke now vpon me, and I wyll not lye before youre face. Turne (I praye you) be indifferent iudges, turne agayne, and ye shall se myne vnryghtiousnesse: whether there be eny vnrighteousnesse in my tong, or payne wordes in my mouth.

¶ The.vij. Chapter.

Job shewed that hys lyfe is but a batayll or warfarre.

MAth man >> any certayn tyme vpō A
earthe? * Are not hys dayes also *Psal.xxxix.b
lyke ꝑ dayes of an hyred seruaūt? For lyke as a bonde seruaunt desyreth the shadowe, and as an

hyrelynge wolde fayne haue an ende of hys
wozcke. Such so haue I laboured whole mo-
nethes longe (but in vayne) and many a ca-
*Deu.xxviii.d refull nyght haue I tolde. *When I laye me
downe to slepe, I saye: O when shall I rise?
Agayne, I longed soze for the nyght. And in
the meane tyme am I full of sozowes vn-
B tyll the twylyght. My flesh is clothed with
wozmes and dust of the earth: my skynne is
*Job.xi.c and.xviii.d withered, and become horryble, *my dayes
passe ouer moze spedely, then a weuer can
weeue out his webbe: and are gone or I am
aware. O remembze, that my lyfe is but a
wynde, and that myne eye shall nomoze se
pleasures therof, yee, & that none other mens
eye shall se me eny moze. For yf thou fasten
thyne eye vpon me, I come to naught. The
cloude is consumed and vanysshed awaye,
euen so he that goeth downe to the graue,
☞ shall come nomoze vp, ner turne agayne
into hys house nether shall hys place knowe
hym eny moze.

C Therfore, I will not spare my mouth, but
wyll speake in the trouble of my spzete, and
muse in the bytternesse of my mynde. Am I
a see or a whalfysh, that thou kepest me so in
prison? When I saye: my bedd shall com-
fozte me. I shall haue some refresshynge by
*Dan.vi.a talcking to my selfe vpō my couche. *Then
troublest thou me with dzeames, ād makest
me so afrayed thozow visions, that my sou-
le wisheth rather to perish and dye, then my
bones to remayne.

D I can se no remedy, I shall lyue nomoze:
O spare me then, for my dayes are but vayne.
What is man, that thou hast hym in soch
reputacyon, & settest somoch by hym? Thou
visytest hym early, and euery daye, sodenly
*Gen.xxii.a Deu.viii.d doest thou *trye hym.

Why goest thou not fro me, ner letlest me
alone, ☞ so longe tyll I maye swalow do-
wne my spetle? I haue offended, and what
shall I do vnto the, O thou preseruer of me?
Why hast ꝑ made me to stande in thy waye,
and am so beuy a burden vnto my self? Why
doest thou not forgeue me my synne? Wher-
fore takest thou not awaye my wyckednes?
Beholde, now must I slepe in the dust, ād yf
thou seekest me to mozow in the mozning, I
shalbe gone.

C The.viij Chapter.

C Job is reprehended and noted to haue deserued
hys payne. A declaracion of ypocrysye.

I Then answered Baldad ꝑ Suhite,
and sayde: How longe wilt thou
talke of soch thynges? how longe
shall thy mouth speake so proude
wozdes? Doth God peruerte the
thynge that is laufull? Or doth the almygh-
tye destroye the thynge that is ryght? For
seyng that thy sonnes synned agaynst hym,
dyd not he punysh them for theyr wycked-
nesse? If thou woldest now resort vnto God
by tymes, and make thyne humble prayer
to the almyghty: yf thou woldest lyue a pu-
re and a godly lyfe: shulde he not awake vp
vnto the immediatly, and geue the, the be-
tyte of ryghtewesnesse agayne? In so moche,
that where in so euer thou haddest lytle afo-
re, thou shuldest now haue greate aboun-
daunce. Enquere (I prayе the) of them that
B haue bene before the, *and search diligently
*Deu.xxxii.a Job.viii.a amonge theyr fathers. For we are but of
*ꝑa.xxxix.b yesterdaye, and consydze not, ꝑ *oure dayes
vpon earth are but a very shadowe. Shall
not they shewe the, and tell the, yee, ād glad-
ly confesse the same?

Maye a rysshe be grene without moyst-
nesse? Or maye the grasse growe without
water? No: but (or euer it be shot forth, & or
euer it be gathered) it withered, before eny
other herbe. Euen so goeth it with all them,
that forget God: and euen thus also shall the
ypocrites hope come to naught. Hys confy-
dence shalbe destroyed, and hys trust shalbe
aspiders webbe. He shall leane vpō his hou-
C se, but it shall not stande: he shall holde hym
fast by it, yet shall it not endure. It is euē as
a grene tree before the sonne, & shoteth forth
the braunches in hys garden. It taketh ma-
ny rotes by a well syde, in so moch that it is
lyke an house of stones.

But yf it be taken out of hys place, euery
man denyeth it, sayenge: I knowe the not.
Lo, thus is it with him, that reioyseth in his
awne doynges: and as for other, they growe
D out of the earth.

Behold, God will not cast awaye a ver-
tuous man, ner ther wyll he helpe the vngod-
ly. Thy mouth shall be fyll with laughing,
and thy lyppes with gladnesse. They also ꝑ
hate the, shalbe confounded, and the dwel-
linge of the vngodly shall come to naught.

C The.ix. Chapter.

C Job declareth the dewtyes of God, and that
mannes ryghtewesnes is nothynge.

A Ob answered, & sayde: I know
it is so of a treuthe: For how
maye a man (compared vnto
God) *be iustifyed? If he will
*ꝑsal.cxliii.a Job.xxv.d.iii.a and.xvi.a Rom.iii.c
argue with him, he shall not be
able to answere hym vnto one
amonge a thousande. Concernynge soch as
be wyse of herte, or myghtye in strength,
who euer prospered, that toke part against
hym? He translateth the mountaynes, or
euer they be aware. It is he that ouerthzo-
weth them in hys wzath. He remoueth
the earthe oute of her place, that the py-
lers therof shake with all. He commaund-
eth the sonne, and it riseth not: he closeth vp
the

the starres, as it were vnder a sygnett. He him selfe alone spreadeth out the heauens, and goeth vpon the waues of the see. He maketh the waynes of heauen ☞ * the Orion * the seuen starres, and the secrete places of the south. He doth greate thynges, soche as are vnsearcheable, yee, and wonders withoute nombre.

B Lo, whan he goeth ouer by me, I shall not se hym. And whan he departeth, by me, I shall not loke vpon hym. I shall not perceaue hym. If he be hasty to take eny thynge awaye, who wyll make him restore it agayne? Or who wyll saye vnto hym * what doest thou? † He is God, whose wrath no man maye withstãde: but the proudest of all must stoupe vnder hym. How shulde I then answere hym? Or what wordes shulde I fynde oute agaynst hym? Yee, though I were ryghteous, yet myght I not geue hym one worde agayne, but meekely submytte my selfe to hym as my iudge. Yf I had called vpon hym, and he had answered me: ☞ yet wold I not beleue, that he herd my voyce: he troubleth me so with the tempest, and woundeth me out of measure without a cause. He wyll not lett my spyrete be in rest, but fylleth me wt bytternesse.

If men wyll speake of strength, lo, he is stronge: yf men wyll speake of ryghteousnes, who darre be my recorde. If I wyll iustifye my selfe, ☞ my awne mouth shall condempne me: yf I wyll put forth my selfe for a perfecte man, he shall proue me a wycked doer. For though I be an innocent, and C my conscience cleare, yet am I weery of my lyfe.

One thyng it is and therfore I sayed. He destroyeth both the righteous and vngodly. And though he slaye sodenly with the scourge, yet wyll he laugh at the punyshement of the innocent. As for the worlde, it is geuen ouer into the hand of the wicked, and he shal couer the faces of the iudges therof. Is it not so? where is there eny, but he is soch one?

* Job.ix.a * My dayes are more swyfte then a runner: they are gone & haue sene no good thing. They are passed awaye, as the shyppes that be good vnder sayle, and as the aegle ẏ flieth to the praye. When I am purposed to forget my complaynyng, to leaue of fro my wrath, and to comforte my selfe, then am I afrayed of all my sorowes, for I knowe, that thou wylt not iudge me innocent. If I be then a wicked doer, why laboure I in vayne? If I D wasche my selfe with snowe water, and make myne hãdes neuer so cleane, ↠ at the wel, yet shalt thou dyppe me in the myer: and ☞ myne awne clothes shall defyle me. For he that I must geue answere vnto, ād with whom I go to lawe, is not a man as I am. Nether is there eny dayesman to laye hys hande betwene vs. Lett hym take hys rod a waye fro me, yee, lett him make me nomore afrayed of him, and then shall I answere hi without eny feare. For as lõge as it is thus, I can make no answere.

C The.x. Chapter.

Job is weery of hys lyfe, and setteth out his tragedye before God. He defyeth the tyme to repent. A description of death.

I T greueth my soule to lyue. I wyl A make my complaynte, and wyll speake out of the very heynesse of my soule. I wyll saye vnto God: O do not condempne me, but shewe me the cause, wherfore thou contendest so with me? Thinckest thou it well done, to oppresse me, to cast me of (beynge the worckes of thy hãdes) and to maintayne the councel of the vngodly? Hast thou fleshly eyes: or doest thou loke as a man loketh? Or are thy dayes as ẏ dayes of man, and thy yeares as mans yeares? that thou makest soch inquisicyõ for my wickednes, & searchest out my synne? where as (notwithstandinge) thou knowest that I B am no wycked person, and that * there is no * Deut.xxxii.d man able to delyuer me out of thyne hande. ‡ Thy hãdes haue made me, and fashioned ‡ Gene.i.b me all together roũde about, wilt thou then destroye me sodenly? O remembre (I beseke the) how that thou madest me of the moulde of ẏ erth, & shalt bringe me into dust agayne.

Hast ẏ not turned me, as it were mylck, and turned me to cruddes lyke chese? Thou hast couered me with skynne and flesche, and ioyned me together with bones and synnowes. Thou hast graunted my life, and done me good: and the diligent hede that thou takest vpon me, hath preserued my spyrete.

Thou hast hyd these thynges in thyne C hert. I am sure, that thou remembrest thys thynge. Yf I dyd synne, thou haddest an eye vnto me, and shalt not declare me innocent because of myne offence. Yf I haue done wickedly, wo is me therfore. Yf I haue done righteously, yet darre I not lift vp my hede: so full am I of confusion, and se myne awne misery.

Thou hunteste me out (being in heynes) as it were a lyon, & troublest me out of measure. Thou bryngest fresh wytnesse agaynst me, and thy wrath increasest thou vpon me, very many are ẏ plages ẏ I am in. * Wherfore hast thou brought me oute of my mothers wombe? O that I had perished, and ẏ no eye had sene me. Yf they had caryed me D to my graue as sone as I was borne, then shuld I be now, as though I had neuer bene

Are not my dayes few? Lett hym then leaue of fro me and let me alone, that I may ease my selfe a lytle afore I go thyther, from whence I shall not turne agayne: euen to the

lande of darckneſſe and ſhadowe of death:
yee, into that darck clowdy land and deadly
ſhadowe, where as is no ordre, but terrible
feare as in the darckneſſe.

¶ The.xi. Chapter.

¶ Job ys vniuſtly reprehended of Sophar. God is
incomprehenſible. He ys mercyfull to the repen-
taunte.

THen anſwered Sophar the Naa-
matbite, and ſayde: Shulde not he
that maketh many wordes, be an-
ſwered? Shuld he ỹ bableth moch,
be commended therin? Shulde men geue eare
vnto the onely? Thou wilt laugh other men
to ſcorne, and ſhal no body mock the againe?
Wylt thou ſaye vnto God. The thyng that
I take in hande is perfecte, and I am cleane
in thy ſyght? O that God wolde ſpeake, and
open his lyppes againſt the, that he myght
ſhewe the (out of his ſecrete wyſdome) why
he rewardeth the double as he was appoyn-
ted to do: then ſhuldeſt thou knowe, ỹ God
had forgotten the because of thy ſynne.

Art thou able to fynde out the ſecretes of
God? Or wylt thou attayne to the perfect-
neſſe of the almyghtye? He is hyer then hea-
uen, what arte thou able to do? Deper then
the hell, how wilt thou then know him? his
length exceadeth the length of the earth, and
hys bredth the bredth of the ſee. Though he
turne all thinges vp ſyde downe, cloſe them
in, gather them togeather, who wyll turne
him from his purpoſe? (Or who maye ſaye vn-
to him, why doeſt thou ſo.)

*1. Reg. xxvi. Jere. xvii. b. Dan. xiii. c. Mcha. viii. c.

* For it is he that knoweth the vanite of
men: he ſeyth theyr wyckednelle alſo, ſhulde
he not then conſidre it? A vayne body exal-
teth him ſelfe, and man new borne is lyke a
wylde aſſes colte. If thou haddeſt nowe a
ryght hert, and lyfteſt vp thyne handes to-
warde him: yf thou woldeſt put awaye the
wickednes which thou haſt in hande, ſo that
no vngodlyneſſe dwell in thy houſe. Then
myghteſt thou lyft vp thy face without ſha-
me, and then ſhuldeſt thou be ſure, and haue
no nede to feare.

Then ſhuldeſt thou forget thy miſerye, ỹ
thincke no more vpon it then vpon the wa-
ters that runne by. Then ſhuld the reſidue of
thy lyfe be as cleare as the noone daye, and
ſpringe forth as the morning. Then migh-
teſt thou haue cõfort, in the hope that thou
haſt: and ſlepe quyetly, whẽ thou art buried.
Then ſhuldeſt thou take thy reſt, & no man
to make the afrayed, yee, many one ſhuld ſet
moch by the. As for the eyes of the vngodly,
they ſhalbe conſumed, and not eſcape: theyr
hope ſhalbe miſery and ſorow of mynde.

¶ The.xij. Chapter.

¶ Job ſhewyng hys patyence declareth the
myght and power of God.

SO Job anſwered, and ſayd: Then A
(no doute) ye are the men alone, & wyſdome ſhall perych with you.
But I haue vnderſtãdyng as wel as ye, and am no leſſe then ye. Yee, who knoweth not theſe thynges? Thus he that calleth vpon God, and whom God heareth, is mocked of hys neyghboure: the godly and innocent man is laughed to ſcorne. Godlyneſs is a lyght deſpyſed in ỹ hertes of the ryche, and is ſet for them to ſtomble vpon. The houſes of robers are in wealth & proſperite: and they that malycyouſly medle agaynſt God, dwell without care, in thoſe thynges that God hath geuen rychely with hys hande.

Aſke the catell, and they ſhall inſourme B
the: the foules of the ayre, and they ſhall tell the. Or the increace of the earth, and it ſhall
the we the. Or the fyſchers of the ſee, and they ſhall certifye ỹ. What is he, but he knoweth * Sap. xiii.
that the hande of the Lorde made all theſe?
* In whoſe hãde is the ſoule of euery liuyng ‡ Iob. xxvii.
thynge, and the breth of the fleſh of all men.
‡ haue not the eares pleaſure in hering, and * Iob. xxxiii.
and the mouth in taſtynge the thynge that
it eateth? * Amonge olde perſonnes there is
wiſdome, and in age is vnderſtandyng. Yee,
with God is wyſdome and ſtrength, it is he
that hath councell and forknowledge. Be- * Eccl. xxxvi. Apoc. iii. b. ‡ Eſa. l. a.
holde, If he breake downe a thyng, who can
ſet it vp agayne? * If he ſhut a thynge, who
will open it? Behold, yf he withholde ỹ wa-
ters, they drye vp. If he let them go, they de-
ſtroye the erth. With him is ſtrength & wyſ-
dome: he knoweth both the diſceauer & hym
that is diſceaued.

He carieth awaye the wyſemẽ, as it were a ſpoyle, and bryngeth the iudges oute of
theyr wittes. He taketh awaye the ſubiectiõ
of the people from their kinges, and gyrdeth D
theyr loynes with a bonde. He ledeth awaye ‡ 1. Sa. xxvii. Eſay. xxxiv.
the greate men into captiuyte, and turneth
the mightye vpſyde downe. * He taketh the
verye from out of the mouth, and diſapoin-
teth the aged of theyr reaſon. He poureth * Iudic. xi. Mat. xi.
the confuſion vpon prynces, and comforteth
them that haue bene oppreſſed. Loke * what
lyeth hyd in darckneſs, he declareth it open-
ly: and the very ſhadowe of death bryngeth
he to lyght. He both increaſeth the people, & deſtroyeth them. He maketh them to mul-
typlye, and bryngeth them awaye. He chaun-
geth the herte of them that rule the people of
the earthe, and diſapoynteth them: ſo that
they go wandryng out of the waye, and
grope in the darcke without lyght: he ma-
keth thẽ alſo to ſtacker to and fro lyke dron-
ken men.

¶ The.xiij. Chapter.

¶ Job reproueth hys frendes with theyr vayne
ſayenges, and condempneth ypocryſye.

A LO, all thys haue I sene with myne eye, heard with myne eare, and vnderstande it. Loke what ye knowe, that same do I knowe also, neyther am I inferiour vnto you.
Neuertheles, I talke with the almyghtye, and my desire is to comen with God. As for you, ye are worckmasters of lyes, and vnprofytable * Phisicyans all together. Wold * Pro.xvij.d
God ye hepte your tonge, for then myght ye be taken for wyse men. Now heare my chydyng, and ponder the sentence of my lyppes.
.B Do ye speake iniquite against God, and talke agaynst hym with disceate? Wyll ye not accepte the person of hym? Or wyll ye contende with God? Shall that helpe you, whē he calleth you to rekeninge. For as one man mocketh another, so do ye mocke hym. He shall punysh you, and reprooue you, yf ye do secretly accept any persone. Shal he not make you afrayed, when he sheweth hym selfe? Shall not hys terrible feare fall vpon you? youre remembraunce is lyke vnto a sparke, and youre bodyes lyke the claye. Holde your
C tōges for my sake, that I also maye speake, and my sorow shalbe the lesse. ☞ Wherfore
* Iudi.xiij.a do I beare my flesh in my teth, * and put my
Psal.cxv.b soule in myne handes? Lo, though he slaye
Wild.xxxij.b me, yet wyll I put my trust in hym. But † I
Luc.xv.b wil reprooue myne awne wayes in his sight, he shall make me whole: and there maye no ypocrite come before hym. Heare my wordes, and ponder my sayenges with youre eares. Beholde, now haue I prepared my iudgement, and knowe ỹ I shalbe founde ryghteous. What is he, that wil go to lawe with
D me? or (Let hym come) that I maye nowe holde my tonge, and dye. Neuertheles, graunt me two thynges, and then wyll I not hyde my selfe from the.
Withdraw thyne hande from me, and let not the fearfull dreade of ỹ, make me afrayed.
D And then call me, and I wil answere: or els, let me speake, ād geue me thou an answere. How many are my mysdedes & synnes? Lett me knowe my transgressyons and offences? Wherfore hydest thou thy face, & holdest me for thyne enemye? Wylt thou be so cruel and extreme vnto a flyeng leafe, ād folowe vpō dry stubble? for thou layest sharpely to my
† Wild.xvi.b charge, and punyshest me * for the synnes
Iob.xxxiij.b of my youth. † Thou puttest my fete also in the stockes: and lokest narowly vnto all my pathes, and marchest the steppes of my fete: where as I (not withstandynge) must consume lyke as a foule carion, & as a cloth that is motheaten.

¶ The.xiiij.Chapter.

¶ Iob declareth the lyfe of man, and prayseth of the resurrection. Hope susteyneth the godly, tyll they obteyne that they loke for.

MAn that is borne of woman, hath A
but a shorte tyme to lyue, and is full of miserye. He commeth vp and is cutt downe lyke a floure. He flyeth as it were a shadowe, and neuer contynueth in one state. Doest thou open thyne eyes vpō soche one, and bryngest me in thy iudgemēt? Who can make cleane, that commeth of an vncleane thynge? No body. * The dayes * Iob.vij.a
of man surely are determyned, the nombre and.xx.c
of his monethes are knowne onely vnto the. Thou hast appoynted hym hys boundes, whych he can not go beyonde. Goo from hym, that he maye rest (a lytle) vntyll hys B
daye come: which he loketh for, lyke as an hyrelynge doth.
If a tre be cut downe, there is some hope yet, that it wyll sproute, and shute forth the braunches agayne. For though the rote of it be waxen olde, and the stock therof be dead in the ground, yet when it getteth the sent of water, it wyll budde, and bryngeth forth bowes, lyke as a tre that is planted. But as for man, when he is dead, perisshed and consumed awaye, what becommeth of hym? The floudes when they be dryed vp, and the ryuers when they be empty, are filled agayne thorowe the flowynge waters of the see: but when mā slepeth, he ryseth not agayne, (of hys awne strength) * vntyll the heauen * Eccl.i.b
perysh: he shall not wake vp ner ryse out of ii.Bar.iij.b
hys slepe. O that thou woldest kepe me, and C
hyde me in the hell, vntyll thy wrath were stylled: and to appoynte me a tyme, wherin thou myghtest remembre me. Maye a dead man lyue agayne? * All the dayes of my lyfe wyll I waite styll, tyll my chaungynge * Ge.xlvij.b
shall come. Thou shalt call me, and I shall answere the: * despyse not thou the worke of † Ps.cxxxviij.b
thyne awne handes.
For now thou nombrest all my goinges. yet be not thou to extreme vpon my synnes. My iniquite is sealed vp, as it were in a bagg but be mercyfull vnto my wickednesse. The D
mountaynes fall awaye at the last, the rockes are remoued out of theyr place, the waters pearse thorowe the very stones by lytle and lytle, the floudes washe awaye ỹ grauell and earth. And destroyest thou the hope of man? Thou preuaylest styll agaynst him, so that he passeth awaye: thou chaūgest hys estate, and puttest hym from the. And whether hys chyldren come to worshyp or no, he cannot tell. And yf they be men of lowe degree, he knoweth not. Whyle he lyueth, hys flesh must haue trauayle, and while the soule is in hym, he must be in sorowe.

¶ The.xv.Chapter.

¶ Eliphas reprehendeth Iob because he asscribeth wysdome and puritie to hym selfe. He declareth the curse that falleth on the wycked, reckenyng Iob to be one of that nombre.

Then answered Eliphas the Themanite, and said: Shal a wyse mans answer be the sentence of the wynde, and fil any mans belly as it were with the wynde of the east? Shal he reprouue wt a word, that is nothyng worth: and speake the thinges, which can do no good? As for shame, thou hast lett it alyde, elles woldest thou not make so many wordes before God: but thy wyckednesse teacheth thy mouth, and so thou hast chosen the a craftye tonge. Thyne awne mouth condempneth the, and not I: yee, thyne awne lyppes shape an answer agaynst the. Art thou the fyrste man, that euer was borne? Or, wast thou made before the hylles? hast thou herde the secrete councell of God, that all wysdome is to lytle for the? What knowest thou, ỹ we knowe not? And what vnderstandest thou, but we can the same? With vs are both olde and aged men, yee, soch as haue lyued longer then thy father.

Thynckest thou it a small thynge of the consolacyons of God? with the is a lyenge word. Why doth thyne hert so bewytch the? And wherfore wynckest thou wyth thyne eyes, that thy mynde is so puft vp agaynst God, and lettest soch wordes go oute of thy mouth? What is man, ỹ he shulde be cleane? what hath he (which is borne of a woman) wherby he myght be righteous? * Behold, he doth not trust hys sayntes: yee, the very heauens are not cleane in hys syght. howe moch more then an abhominable and vyle man, which dryncketh wickednesse lyke water? I wyll tell the, heare me: and I wyll shewe the that I haue sene: which wyse men haue tolde, and hath not bene hyd from their fathers vnto whom onely the earthe was geuen, and no straunger went amonge them.

The * vngodly sorroweth all the dayes of hys lyfe as it were a woman with a childe, and the nombre of a tyrauntes yeares is vnknowne. A fearfull sounde is euer in hys eares, and when it is peace, yet feareth he destruccyon. He beleueth neuer to be delyuered oute of darckenes, for the swearde is alwaye before hys eyes. When he goeth forth to get his lyuyng, he seeth plainely, that the daye of darckenesse is at hande. Sorowe and carefulnesse wyll make hym afrayed, and compasse hym rounde about, lyke as it were a kynge with hys hoost ready to the batayll. For he hath stretched out hys hande agaynst God, and armed hym selfe agaynst the almyghtye, he runneth proudly vpon hym, and with a styff necke fyghteth he agaynst hym: where as he couereth hys face with fatnesse, and maketh hys body well lykynge. Therfore shall hys dwellynge be in desolate cyties, and in houses which no man inhabyteth, but are become heapes of stones.

He shall not be riche, nether shall hys substaunce contynue, ner encrease vpon earthe. He shall neuer come oute of darknesse, the flame shall dryye vp hys braunches: with the blast of the mouth of God shall he be taken awaye. He beleueth not that he is in vanyte, and yet he is out of the waye, and vanyte shalbe hys recompence.

He shall peryth, afore hys tyme be worne out, and hys braunche shall not be grene. He shalbe plucht of as an vntymely grape frō the vyne, & shall lett his floure fall, as the olyue doth. For the congregacyon of ypocrites shalbe desolate and vnfrutefull, and fyre shall consume ỹ houses of soch as are gredy to receaue giftes. He * conceaueth trauayle, and beareth vanyte, and the wombe bryngeth forth disceate.

The xvj. Chapter.

Job repetynge hys mysery, sayeth that he suffereth more then hys wyckednesse hath deserued.

Job answered, and sayde: I haue oft tymes herde soch thynges. Wylerable geuers of confort are ye, all the sorte of you. Shall not vayne wordes come yet to an ende? Or, hast thou yet eny more to saye? I coulde speake, as ye do also. But wold God, that youre soule were in my soules stede: then shuld I heape vp wordes agaynst you, and shake my heade at you. I shuld comforte you with my mouthe, and releasse youre payne with the talkyng of my lippes. (But what shall I do?) For all my wordes, my sorow wyll ceasse: and though I holde my tonge, yet wyll it not departe from me. But now that God hath sente me aduersytie, thou hast troubled all my congregacyon. And that thou hast fylled me wyth wrynckles, my flesshe is rotyde, and my leanesse rysseth vp agaynst me, and beareth wytnesse agaynst me. He is angrye at me, he hateth me and gnasheth vpon me wyth hys teth. Myne enemye shouleth vpon me wyth hys eyes.

They haue opened their mouthes wyde vpon me * & smytten me vpon ỹ cheke despitefully, they gather them selues together agaynst me. God hath put me in preasse with the vngodly, & delyuered me into the hādes of the wycked. I was in wealth, but he hath brought me to naught. He hath taken me by the neck, he hath rent me, and sett me as a marck for him selfe. His archers cōpasse me rounde

rounde aboute: he wounded my loynes, and doth not spare. My bowels hath he poured vpon the grou̅d. He hath geue̅ me one wou̅d vpon another, and is fallen vpon me lyke a giaunte. I haue sowed a sack cloth vpon my skynne, & lye with my heare in the dust.

My face is swollen with weppynge, and D in myne eyes is the shadow of death. Howbeit, there is no wyckednesse in my handes, but my prayer is cleane. O earth couer not thou my bloude, and let my crepenge synde no rowme. For lo, my witnesse is in heauen: & he that knoweth me, is aboue in the heygth. My frendes geue me many wordes, to scorne, and myne eye poureth out teares vnto God. O that a body might pleate with God, as one man doth with another, yet the nombre of my yeares is come, and the waye that I must go is at hande, from whence I shall not turne agayne.

¶ The.xvij.Chapter.

¶ Job sayth that he consumeth awaye, and yet doth patiently abyde yt.

MY breth stincketh, my dayes are shortened. I am harde at deathes dore. Frowarde men are w̄ me, and myne eye must continue in the bitternesse of them. O deliuer me, and loke out one to be my suertie in thy sight, what is he that knoweth who will promes for me? For thou hast with holden their hertes from vnderstandynge, therfore shalt thou not sett (them) vp on hye. He promiseth his frendes parte of his good, but his awne children spende it. He hath made me as it were a byworde of the people: where as afore, I was they rtiope. Myne eye is dymme, for very heupnesse, & all my strength is become like a shadow. Vertuous mē therfore shall well consyder this, and the innocēt shall take parte agaynst the ypocrite.

The righteous also will kepe hys waye, and he that hath cleane handes, wyll euer be stronger and stronger. As for you, turne you, and get you hence (I praye you) seynge I cannot synde one wyse man amonge you: My dayes are past, and my councels and thoughtes of my hart are vanysshed awaye chaungynge the night into daye, and ý light into darckenes. Though I tary neuer so D moch, yet the graue is my house, and I haue made my bed in the darcke. I call corruptyon my father, and the wormes call I my mother and my syster. What helpeth then my longe tarynge? Or, who hath considred the thynge, that I loke for? All that I haue, shall go downe into the pytt, and lye with me in the dust.

¶ The.xviij.Chapter.

¶ Baldad reherseth the paynes of the vnfaythfull and wycked.

THen answered Baldad the Suhite, and sayde: & when wyll ye A make an ende of youre wordes? Marcke well, and then we wyll speake. Wherfore are we counted as beastes, & reputed so vyle in youre sight? He destroied him selfe with his anger: Shal the earth be forsaken, or any stone remoued out of his place because of the? Yee, the light of the vngodly shall be put out: and the sparke of hys fyre shall not burne. The lyght shalbe darcke in his dwelling, and his candle shalbe put out with him. His presumpteous 13 goinges are kepte in, and his awne councell shall cast him downe. For his fete are taken as it were in the nett, and he is at his wittes ende. His fote shalbe holden in the snare, and it shall catch them that be thyrsty of bloude: The snare is layed for him in the grounde, ād a pytfall in the waye.

Fearfulnesse shall make him afrayed on C euery syde, that he shall not knowe, where to get out. Honger shalbe his strength: mysfortune shall hange vpon him. He shall eate the strength of his awne skynne, euē ý fyrst borne of death shall eate his strength. His hope shalbe roted out of his dwellynge, very ferfulnesse shall bringe him & to the kyng. D Other men shal dwell in his house (but shalbe none of his) and brymstone shalbe scatered vpon his habitacyon. His rotes shalbe dried vp beneth, and aboue shall his braunch be cutt downe. His remembraunce shall perysshe from ý earth, and he shall haue no name in the strete: they shall dryue him from ý light into darckenesse, and cast him cleane out of the worlde. He shall nether haue chyldrē nor kynskolckes amonge his people, no, ner eny posterite in his dwellinges. They that come after hym, shalbe astonied at his daye, and they that go before, shall be afrayed. Soch are now the dwellynges of the wycked, and this is the place of hym ý knoweth not God.

¶ The.xix.Chapter.

¶ Job reherseth hys mysteries and grenoule paynes. He prophesyeth of the generall relaū reteyen.

IOb answered, and sayde: how longe A will ye vexe my soule, and trouble me with wordes? Lo & ten tymes haue ye reproued me: and are not a shamed, for to laugh me so to scorne: yf I go wronge, I go wronge to my selfe. But yf ye will enhaunce your selues agaynst me, and accuse me to be a wycked personne because of the shame that is come vpon me: knowe this then, that it is God, which hath handled me so violētly and hath compased me aboute with his nette. Yf I * cōplayne of the violēce ý is done vnto me, * Habac.i.a. I cannot be herde. And yf I crye, there is no

P v sentence

sentence geuen with me. He hath hedged vp
B my waye, that I cannot passe, and he hath
*Job.i.g.a. set darcknesse in my pathes. * He hath spoyled me of myne honoure, and take ꝑ crowne awaye fro my head. He hath destroyed me on euery syde, and I am vndone: Wy hope hath he taken awaye fro me, as it were a tre pluckt vp by the rote. His wrath is kyndled agaynst me: he taketh me, as though I were hys enemy.

☞ ☞ Hys men of warre came together, which made their waye ouer me, ād besieged
*Wel.xxx. viii.c. my dwellynge roūde aboute. * He hath put my brethren farre awaye fro me, and soch as were of myne acquayntance, are become
*Wel.xxx. viii.c. straungers vnto me. * Wyne awne kynsfolkes haue forsakē me, and my frendes haue put me out of remēbraunce. The seruaūtes and maydens of myne awne house toke me for a straunger: and I am become as an alcaunt in theyr syght.

I called my seruaunt, and he gaue me no answere, no though I prayed him with my mouth. Wyne awne wyfe myght not abyde my breth, I was fayne to speake fayre for the chyldren of myne awne body. Yee, ꝑ children despysed me: And whē I was gone frō them, they spake euell vpon me. All soch as were my most familiers, abhorred me: and they whom I loued best, are turned agaynst me. Wy bone hangeth to my skynne, and my
D flesh is awaye, only there is left me ꝑ fayne about my teth. Haue pyte vpon me, haue pyte vpon me (Oye my frendes) for the hād of God hath touched me. Why do ye persecute me as God doth, and are not satisfyed of my flesshe?

O that my wordes were nowe written O that they were put in a boke: wolde God they were grauen with an yron penne in leade or in stone to cōtinue. For I am sure, that myne redemer lyueth, and that I shall ryse out of the earth in the latter daye: that I shall be clothed agayne with this skynne, ād se God in my flesh. Yee, I my selfe shall beholde him, not with other, but with these same eyes. Wy reynes are cōsumed within me: dyd not ye saye: why doth he soffer persecucion? Is theyr founde an occasion in me? But be warre of the swearde, for the swearde wylbe auēged of wyckednesse, and be sure, that there is a iudgement.

¶ The .xx. Chapter.

¶ Sophar sayeth, that the vnlayth shall, the couetous and the wycked shall haue a short ende.

Then answered Sophar the Naamathite, and sayde. For the same cause do my thoughtes compell me to answere. And why? my wynde is ready within me. I haue sufficiently herde thy checking and reproffe, therfore am I purposed to make answere after myne vnderstandynge. Knowest thou not this, namely: that from the begynnyng (euer sence ꝑ creacion of man vpon earth) ꝑ gladnes of the vngodly hath bene shorte, and that the ioye of ypocrites continued but the twynclynge of an eye? Though he be magnified vp to the heauē, so that his head reacheth vnto ꝑ cloudes: yet at a turne he perisheth for euer. In so moch that they which haue sene hym, shall B saye. Where is he? He shall vanysh as a dreame, so that he can no more be foūde, and shall passe awaye as a vision in ꝑ nyght. So that the eye which sawe hym before, shall haue no more syght of hym, and hys place shall knowe hym nomore. ☞ Hys children shall be D fayne to agree with the poore, and his handes shall restore them their goodes.

Frō his youth his bones are full of pleasures, but now shall it lye downe within him in ꝑ earth. When wyckednesse, was swete in his mouth, he hid it vnder hys tonge. That he fauoured, ꝑ wolde he not forsake, but kepte it close in his throte. The breade that he C dyd eate, is turned to the poyson of serpēts, within his body. The ryches that he deuoured, shall he perbrake agayne, for God shall drawe them out of his bely, he shal sucke the gall of serpentes, and the adders tonge shall slaye hym: so that he shall nomore se the ryuers and brokes of hony and butter. The thing that other men haue laboured for, shall he restore agayne, and shall not eate it vp. Greate trauayle shall he make for ryches, but he shall not enioye them. And why? he hath oppressed the poore, & not helped them: houses hath he spoyled, & not buylded them, his bely coulde neuer be fylled, therfore shall he perishe in hys couetousnesse. There shall none of hys meate be left behinde, therfore D shall no man loke for hys prosperite. Whan he had plentousnesse of euery thynge, yet was he poore, though he was helped on euery syde.

For though the wycked haue neuer so moch to fyll his bely, yet God shall sende his wrath vpon him, and cause his indignacyon to raygne ouer him: so that yf he flye the yron weapens, he shall be shott w̄ the stele bowe. The arowe is taken forth, and gone out of the quyuer, & a glysterīng sweard thorowe the gall of him, feare shall come vpon hym. There shall no darcknes be able to hyde him An vnkyndled fyre shall consume him, and loke what remayneth in hys house, it shall be destroyed. The heauen shall declare hys wyckednesse, and the earth shall take parte agaynst him. The substaunce that he hath in hys house, shalbe taken awaye and perysshe in the daye of the Lordes wrath. * This is *Job.xvii.c. the porcyon that the wycked man shall haue of God, and the herytage that he maye loke for of God. ☞ because of his wordes.

¶ The

¶ The.xrj.Chapter.

¶ Job reproveth the prosperyte of the wycked, & after declareth their sodayn ruyne and destrucyon.

1 IOb answered, and sayde: O heare my wordes, and that shalbe my cõfort of you. Suffre me a lytle, that I maye speake also, ād then laugh my wordes to scorne (yf it lyke you.) Is it for mans sake that I make thys disputacyon? Which yf it were so, shulde not my spryte be then in sore trouble? Marcke me well, and be abashed, and laye youre hand vpon youre mouth. For when I consyder my selfe, I am afrayed, and my flesshe is smytten with fea-
xxi.a. re. * Wherfore do wycked mẽ lyue in health
Jerem.xii.a. and prosperite, come to theyr olde age, and increase in ryches? Their chyldren lyue in theyr syght, and theyr generacyon before theyr eyes. Their houses are safe from all feare, and the rodd of God doth not smyte them. Their bullocke gendreth, and that not out of tyme: theyr cowe calueth, and is not vnfrutefull.

2 They sende forth their children by flocks, and their sonnes lede the dance. * They
xxi.by.d. heare with them tabrettes and harpes, and haue instrumentes of musycke at their pleasure. They spẽde their dayes in welthynesse: but sodenly they go downe to hell. They saye also vnto God: go from vs, we desyre
* Exo.v.a. not the knowledge of thy wayes. * Who is the Almyghtie, that we shulde serue hym? And what profyt shuld we haue to submyt our selues vnto him? Lo, there is vtterly no goodnesse in them, therfore will not I haue to do with the councell of the vngodly. How oft shall the cãdle of the wycked be put out? how oft cõmeth their destruccion vpon thẽ? O what sorowe shal God geue them for their parte in hys wrath? Yee, they shall be
* Psal.i.b. cuẽ as haye before the wynde, ād * as chaffe that the storme carryeth awaye.

3 ¶ And though God saue their children from soch sorowe, yet wyll he rewarde thẽ selues, ꝑ they shall knowe it. Their awne destruccion and misery shall they se with their eyes, ād drincke of the fearfull wrath of the Almyghty. For what careth he what become of his housholde after hys death, whan ꝑ nombre of his monethes is cut shorte? In as moch then as God hath the hyest power of all, who can teach him eny knowledge? One dyeth now when he is mightye and at hys best, ryche, and in prosperite: euen when his bowels are at the fattest, and hys bones full of mary. Another dyeth in sorowe ād heuinesse, and neuer had good dayes. They shall slepe both a lyke in the earth, & the wormes shall couer them. Beholde, I knowe what ye
4 thincke, yee, and the sotiltye that ye ymagyn ☞ agaynst me. For ye saye: ☞ where is the princes palace? and where is the dwellynge of the vngodly: haue ye not asked them ꝑ go by the waye? ☞ Doutlesse ye cannot denye ☞
their tokens, that * the wicked is kepte vn- * ii Pet. ii.b. Mat.xxii.d.
to the daye of destrucyon, and that the vngodly shalbe brought forth to the daye of wrath. Who darre reproue him for his waye to hys face? Who wyll rewarde him for the vngraciousnesse that he doth? Yet shall he be brought to his graue, and dwell among the heape of the deed. Then shall he be sayne to be buried amonge the stones of the playne: All men also must folowe him, and there are innumerable gone before him. How vayne then is the comforte that ye geue me? Doth not falshede remayne in all youre answers?

¶ The.xrij.Chapter.

¶ Eliphaz reprehendeth Job of vnmercyfulnesse.

1 SO Eliphas the Themanite gaue answerr, and sayde: Maye a man be profitable vnto God, as he that is wyse maye be profytable to hym selfe? Is it any vauntage to the Allmyghtye that thou art ryghteous? Or shall it profyte hym, that thou makest thy wayes perfect? Is he afrayed to reproue the, ād to steppe forth with the into iudgment? Is not thy wickednesse greate, and thyne vngracious dedes innumerable? For thou hast taken the pledge from thy brother for naught, ād robbed the naked of their clothinge: To soche as were weery, hast ꝑ geuen no water to drincke, & hast withdrawen
2 bred from the hungrye: Shulde soch one thẽ as vseth violence, wrong & oppressiõ (doing all thinge of partialite, and hauinge respecte of personnes) dwell in the lande? Thou hast sent wyddowes awaye emptie ād oppressed the poore fatherlesse.

3 Therfore art thou compassed aboute with snares on euery syde, ād sodenly vexed with feare. Shuldest thou then se no darckenesse? Shulde not the water floude runne ouer ꝑ? Now * because that God is hyer then ꝑ hea- * Eccl.xxiij.b Eccli.xl.b.
uens, and because thou seyst that the starres are so hye, wilt thou therfore saye: Tushe, how shulde God knowe? Doth his dominyõ reache beyonde the cloudes? Tush, the cloudes couer him that he maye not se, & he dwelleth aboue heauen. Wolt not thou kepe the olde waye, that vaynemẽ haue gone? Which were cut downe out of tyme, ād whose foũdacyon was as a runnynge water, which sayed vnto God: go from vs, and what dyd the Allmyghtye with them? He fylled theyr houses with good thinges. But the councell of the vngodly is farre fro me. The ryghtrous sawe it and were glad, and the innocent laughed thẽ to scorne. Is youre increase hewẽ downe? As for the remnaunt of them, the fyre hath consumed it.

4 Therfore reconcile the vnto God, and be contẽt, so shall all thinges prosper with the ryght

ryght well. Receaue the lawe at his mouth,
D and laye vp his wordes in thyne herte. For
* Deu.xxx.d. * yf thou wilt turne to the Almightye, thou
shalt stande fast, and put all vnrighteousnesse
from thy dwellynge: Thou shalt make gold
as plentifull as the dust, and the golde of
Ophir as the stynkes of the ryuers. Yee, Al-
mightye God hys awne selfe shalbe thy de-
fence, and thou shalt haue plentye of syluer.
Then shalt ꝓ haue thy delite in the Almigh-
tie, & lyft vp thy face vnto God. Then shalt
thou make thy prayer vnto him, and he shall
heare the, and thou shalt kepe thy promyses.
Then, loke what thou takest in hãd, he shall
make it to prospere with the, and the lyght
* Pro.xxii.c. shall shyne in the wayes. For * who so humb-
bleth hym selfe, him shall be set vp: & who so
loketh meekely, shalbe healed. If thou be in-
nocent, thou shalt deliuer the countre becau-
se of the vngyltynesse of thyne handes.

¶ The.xxiij. Chapter.

¶ Job affirmeth that he both knoweth and feareth the power and sentence of the iudge, and sayth th. t he hath walked in hys ryghteousnesse.

A IOb answered, and sayde: My sayn-
ge is yet this daye in bytternes, and
my hande heuy because of my gro-
nynge. O that I myght se him, and fynde
hym: O that I myght come before his seate,
to pleate my cause before him, and to fyll my
mouth with argumentes. That I myght
knowe, what answere he wolde geue me: & that I myght vnderstande, what he wolde
B saye vnto me. Wyll he pleate agaynst me
with his great power and strength? No, but
he wyll make me the stroger. He that is iust,
shall entre disputacion with hym, and my
iudge shall delyuer me for euer. Beholde,
though I go before, I fynde him: If I co-
me behynde, I can get no knowledge of him:
Yf I go on the left syde where he doth hys
worcke, I cannot atteyne vnto hym. I gayn-
ne, yf I go on the ryght syd, he hydeth hym
selfe, that I cannot se him. But as for my
* Sapi. vii. b. waye, he knoweth it: and * tryeth me as the
i. Petri. i. b. golde in the fyre.

☞ ☞ My fote doth kepe his path, his hye
C waye haue I holden, and will not go out of
it. I will not forsake the commaundemẽt of
his lippes, but loke what he charged me with
his mouth, that haue I shutt vp in my herte.

☞ ☞ He is styll at one poynt, and who wyll
turne him back? he doth as him listeth, and
bringeth to passe what he will. He perfour-
meth the thynge that is appoynted for me, &
many soch thynges doth he. This is ꝓ cause
D that I chrincke at his presence, so that when
I consydre hym, I am afrayed of him. For
in somoch as he is God, he maketh my her-
te soft: and seynge that he is Allmyghtie, he
putteth me in feare. Thus can not I gett
out of darcknesse, nether hath he couered
the cloude fro my face.

¶ The.xxiiij. Chapter.

¶ Job destrydeth the wyckednes of men, and sheweth wha t ruell belongeth to the wycked.

A Onsyderinge then that there is
no tyme hid from the Almygh-
tie, how happeneth it, that they
which knowe hym, do not re-
garde his dayes? For some men
there be, that * remoue other mens lande- * Deu.xix.d.
marches: that robbe them of their catell, and and.xxvii.c.
kepe the same for theyr awne: that * dryue * Gen.xxi.d
awaye the asse of the fatherlesse: that take
the wyddawes ore for a pledge: that thrust
the poore out of the waye, and oppresse the
symple of the worlde together. Beholde, eue
ns the wylde asses in ꝓ deserte goo they forth B
to their worke, and ryse by tymes to spoyle:
Yee ꝓ very wildernesse ministreth foode for
their chyldre. They reape the corne felde that
is not their awne: and ☞ ☞ let the vyne yarde ☞
of the vngodly alone. They are the cause
that so many men are naked and bare, ha-
uinge no clothes to couer them and to kepe
them from colde: So that whẽ the showers
in the mountaynes haue rayned vpon them,
& they be all wett, they haue none other suc-
coure, but to kepe them amonge the rockes.

They spoyle ꝓ suckinge fatherlesse childe,
and take the pledge frõ the poore. In somoch
that they let him go naked without clothing,
and haue taken awaye the sheafe of the hũ-
grie. The poore are fayne to laboure in their
oyle milles, yee, and to treade in theyr wyne
presses, and yet to suffre thyrst. The men of
the cytie crieth vnto the Lorde with sythyng,
* the soules of the slayne also make theyr * Apoc.vi.
complaynte: But God destroyeth them not i.Esdr.xii.
for all this, where as they (not withstandin- C
ge) are conuersaunt amonge them that ab-
horre the lyght: they knowe not hys waye,
ner contynue in his pathes. * Tymely in * Luce.xxiii
the mornynge do they aryse, to murthur the
symple and poore, and in the nyght they go
a stealynge.

The eye of the aduouterer wayteth for
the darcknesse, and sayeth thus in him selfe:
Tush, there shall no eye se me, and so he dis-
giseth his face. In ꝓ nyght season they search
the houses, and hyde them selues in the daye
tyme, but will not knowe the light. For as
soone as the daye breaketh, the shadowe of
death cõmeth vpon them, & they go in hor-
rible darcknesse. The vngodly is swyfter
then the water: their porcion shalbe cursed in
the earth, and he shall not beholde the waye
of the vineyardes. O that they (for the wic-
kednesse which they haue done) were drawẽ
to the hell, soner then snowe melteth at the
drouth and heate. O that all compassiõ vpõ D
thẽ were forgotte: that their dayntes were
wormes, that they were cleane put out of re-
membraũce,

membraūce, and vngodlynesse vtterly hewen downe lyke as a tre. He hath oppressed the baren, that he cannot beare, and vnto ꝑ wyddowe hath he done no good. He driue the mightie after hym with his power, and whē he was gotte vp, no man was without feare, as longe as he lyueth. And though they might be safe, yet they wyll not receaue it, for their eyes loke vpon their awne wayes. They are exalted for a lytle, but shortly are they gone, brought to extreme powerte, and taken out of the waye: ye ād vtterly pluckte of, as the eares of corne. Is it not so? Who wyll then reproue me as a lyar, and saye that my wordes are not hynge worth?

¶ The. xxvj. Chapter.

¶ Iob alday prouyth that no man is clene and with out synne before God.

Then answered Baldad the Suhite, and sayde. Is there power and feare with him aboue, that maketh peace, sytting in his hyghnesse, whose men of warre are innumerable, and whose light aryseth ouer all. But how maye a mā compared vnto God, * be iustifyed? Or how cā he be cleane, that is borne of a woman? Beholde, the Moone shyneth not hynge in comparison to him, ād the starres are vncleane in his sight. How moche more then man, that is but corruption: and the sonne of man, which is but a worme?

* Iob iiii. c. and xv. d. and xxv. a. Psal. cxliii. a. Rom. iii. c.

The. xxvj. Chapter.

¶ Iob shewyth that man cannot helpe God, and proueth it by hys miracles.

Iob answered, and sayde. Whom hast thou helped? him that is wout strength? what comforte geuest thou vnto hym that hath no strength? Where is the councell ꝑ thou shuldest geue him, which hath no wysdome? Hast thou shewed the waye of ryght lyuinge. To whom hast thou spoken those wordes? Who made the breth to come out of thy mouth? Are not deed thinges shapen vnder the waters: & thinges by the waters syde? Hell is naked before him, and the very destruccion it selfe cannot be hyd out of his syght. He stretcheth out the north ouer the emptie, and hangeth the earth vpon nothing. He byndeth the * waters in his cloudes, and the cloude is not broken vnder thē. He holdeth back his stole, that it cannot be sene, and spredeth his cloude before it.

* Gene. i. a.

* He hath compased the waters with certayne boundes vntill the daye & nyght come to an ende. The very pyllers of heauē tremble and quake at his reproke. * He stilleth ꝑ se with his power, ād thorow his wysdome smyteth he the strength therof. Hys spirite hath garnished the heauens, and hys hande hath made the rebellious serpent. Lo, this is nowe a shorte sume of his wayes. But who is able sufficiently to rehearse hys workes? Who can perceaue and vnderstande the thōder of hys power?

* Iob. xxvi. c. Psal. civ. d. Jerem. v. c.

¶ The. xxvij. Chapter.

¶ The constaunce and parfytenesse of Iob, and the part of the vnfaythfull with God.

And Iob proceaded & went forth in hys communecacyon, sayeng: As truly as God lyueth (which hath taken awaye my iudgemēt) and the Almightie, that hath vexed my mynde: My lyppes shal talke of no vanyte, and my tonge shall speake no dysceate, whyle my breth is in me, and as longe as the wynde (that God hath geuen me) is in my nostrels.

God forbid, that I shulde graunte youre cause to be ryght. As for me, vntyll myne ende come wyll I neuer goo fro myne innocency. My ryght wes dealynge kepe I fast, which I wyll not forsake: my hert shall not reproue me of my dayes. Therfore, myne enemy shalbe founde as the vngodly, and he that taketh parte agaynst me, as ꝑ vnryghteous. For what hope hath the ypocryte though he haue greate good, ād though God geue him riches after his hertes desyre? Doth God heare him the soner, when he crieth vnto him in hys necessite? hath he soch pleasure and delyte in ꝑ Almightye, that he darre alwaye call vpon God? I wyll teach you in the name of God, and the thinge that I haue of the Almyghtie, will I not kepe from you, Beholde, ye stande in youre awne conceate, as though ye knewe all thynges. Wherfore then do ye go aboute with soch vayne wordes, sayenge. * This is the porcion that the wycked shall haue of God, and the heretage that Tyrauntes shall receaue of ꝑ Almyghtie. If he get many childzen, they shall perish with the swerde, and his posterite shall haue scarcenesse of bred. Loke whom he leaueth behinde him, they shall dye and be buried, ād no man shall haue pitye of hys wyddowes. Though he haue as moch money as the dust of the earth, and rayment as redy as the claye, he maye well prepare it: but the godly shall put it vpon hym, and the innocent shall deale out the money. His house shall endure as the moth, and as a boothe that the watch mā maketh. * When the ryche man dyeth, he carieth nothynge with him: he is gone in the twynckinge of an eye and hath nothynge. Destruccion taketh holde vpō him as a water floude, & the tempest stealeth him awaye in the nyght season. A vehement east winde caryeth hym hence, and departeth, a storme plucketh hym oute of his place. It trusteth in vpon him, and spareth hym not, he maye not escape frō ꝑ power therof. Then clappe men their handes at him, yee, & iest of hym when,

* Iob. xx. d.

* Psal. xlix. b. Luce. xii. c.

when they loke vpon his place.

¶ The.xxviij. Chapter.

¶ Iob setteth out the vnsearchablenesse of God in vnsearchable.

THere is a place where syluer is brought out of, and where golde is tried
* Deu. viii. d * where yron is dygged out of the ground, and stones resolued to metall. The darcknes shall once come to an ende, he can serche out the grounde of all thinges: the stones, the darcke, ād the shadow of death. With the ryuer of water parteth he a sunder the straūge people, ꝑ knowe no good neyghbour head: soch as are rude, vnmanerly and bopustours. He bringeth foode out of the erth, and that which is vnder, consumeth he with fyre. There is founde a place, whose stones are cleane Saphirs, and where the clottes of the earth are golde. There is a waye also that the byrdes knowe not, that no vultures eye hath sene: wherin the lions whelpes walke not, and where no lion commeth. There putteth he his hande vpon the stony rockes, ād ouerthroweth the moūtaines. Riuers flowe out of the rockes, and loke what is pleasaunt, his eye seyth it. Out of droppes bringeth he greate floudes together, and the thinge that is hyd bringeth he to light. ¶ how commeth a man then by wysdome? * Where is the place that men fynde vnderstanding? Verely no man can tell how worthy a thige she is, nether she is founde in the lande of them that lyue. (as they) (that they) (what pleasure.) The depe saieth: she is not with me. The see saieth: she is not not with me * She can not be gotten for (the most pure) golde, nether maye the pryce of her be bought with eny syluer. No wedges of golde of Ophir, no precions Onix stones, no Saphirs maye be compared vnto her. No, nether golde ner Christall, nether swete odours ner golden plate. There is nothinge so worthy, or so excellēt, as once to be named vnto her: for perfecte wysdome gotth farre beyonde thē all. The Topas that cōmeth out of Inde, maye in no wyse be likened vnto her: yee, no maner of apparell howe pleasaunt and fayre soeuer it be.

* Wysdome ii. a * Sapi. viii. c. * Sapi. xiii. b. * Ecclesi. xxiiii. a. * Baruch iii. b. and iii. d.

¶ From whence then commeth wisdome? and where is the place of vnderstandinge? She is hid from the eyes of all men liuinge, yee, and from the foules of the ayre. Destruccion and death saye: we haue herde tell of her with oure eares. But God seeth her waye, and knoweth her place. For he beholdeth the endes of the worlde, and loketh vpon all that is vnder heauen. When he weyed the wyndes, and measured the waters: when he set the rayne in ordre, and gaue the myghtye floudes a lawe: Then dyd he se her, then declared he her, prepared her and knewe her. And vnto man he sayde: Behold, * to feare the Lorde, is wysdome: and to forsake euell, is vnderstandinge.

¶ The.xxix. Chapter.

¶ Iob remembreth of the prosperitye of the tyme past, whereby appeareth his frendes of iniury, because they iudge that Iob suffred aduersyte for his offences.

MOreouer Iob proceaded and went forth in his communicacyon, sayenge. A
O that I were as I was in ꝑ monethes by past, and in the dayes when God preserued me: when his light shyned vpon my head: when I wente after the same lyght and shynynge, euen thorowe the darcknesse. As it stode with me when I was yonge: when God prosperedmy house: when the Almyghtie was yet with me: when my chyldren stode aboute me: when my wayes ranne ouer with butter, and whē the stony rockes gaue me ryuers of oyle: when I wente thorowe the cytie vnto the gate, and when they set me a chayre in the strete: when the yonge men (as soone as they sawe me) hid them selues, and when the aged arose, and stode vp vnto me, when the Princes left of their talkinge, and layed their hande to their mouth: whē the myghtye kepte still their voyce, and when their tonge cleued to the rofe of their mouthe. When all they that herde me, called me happye: and when all they that sawe me, spake good of me. For I deliuered the poore when he cried, and so did I the fatherlesse and him that had none to holde him. He that shulde haue bene lost, gaue me a good worde, and the wydowes herte prayed me. And why? (for) I put vpon me ryghteousnes, which couered me as a garment, and equyte was my crowne. I was an eye vnto the blynde, and a fote to the lame, I was a father vnto the poore: and when I knewe not the cause, I sought it out diligently. I brake the chawes of the vnrighteous man, * and pluckte the spoyle out of his teth. * Genesis

Therfore, I thought verely that I shuld haue byed in my nest: and that my dayes shulde haue bene as many as the sondes of ꝑ see. For my roote was spred out by ꝑ water syde, and the dewe laye vpon my corne. Myne honour encreased more and more, and my bowe was euer the stronger in my hand. Vnto me men gaue eare, me they regarded, and with silence they taryed for my councell. If I had spoke, they wolde haue it none other wayes, my wordes were so well take amonge them. They wayted for me as for the rayne: and gaped vpon me, as ꝑ grounde doth to receaue the latter shower. (for) When I laughed, they knewe well it was not earnest: and the lyght of my countenaunce wolde they not put out. When I agreed vnto their waye, I was the chefe, and sat as a kynge with hys armye aboute hym. And whan

whan they were in heuynes, I was theyr comfortoure.

¶The.xxx.Chapter.

¶The greate disprysynge of men and curssse of God that Job sustereth.

BUt now they that are poorer then I, haue me in derysion: yee, euen they, whose fathers I wolde haue thought scorne to haue set with the dogges of my catell. The power & strength of their handes might do me no good: for the tyme is but lost among them. For very misery and honger, they fled into the wylderneſſe horrible & waist, pluckynge vp nettels amonge the bushes, and the Juniper rotes for their meate. And when they were dryuē forth, mē cryed after them, as it had bene after a thefe. Their dwelling was beſyde foule brokes, yee, in the caues and dennes of the earth. Amonge the bushes wente they aboute crying, and vnder the thornes they gathered them selues together. They were the chyldren of fooles and vylaines, which are vexed out of the worlde. * Now am I their songe, and am become their ieastinge stock: they abhorre me, and flye farre fro me, and stayne my face with spetle. For ỳ Lord hath loosed the strength of my body, and brought me lowe. The brydle haue they cast out of my syght. Upon my right hande ryse the ponge men agaynst me, they haue hurte my fete, treadinge vpon me, as vpon the wayes that they wolde destroye. My pathes haue they clene marred. It was so easy for them to do me harme, that they neded no man to helpe them. They fell vpon me, as it had bene the breakinge in of waters, and came in by heapes to destroye me. Fearfulneſſe is turned agaynst me.

Myne honoure vanished awaye more swyftly then the wynde, and my prosperite departeth hence, lyke as it were a cloude. Therfore is my mynde powred full of heuyneſſe, and the dayes of my trouble haue taken holde vpon me. My bones are pearsed thorow, in the night season, & my synewes take no rest. For the vehemencie of sorow is my garment chaunged and accordyng to the diuersite of heuynes am I gyrded with my coate. He hath cast me into the mire, and I am become like asshes and dust. Whē I crye vnto the, thou doest not heare me, & though I stāde before the, yet thou regardest me not. Thou art become myne enemye, and with thy violent hande thou takest part agaynst me. In tymes past thou didest set me vp on hie, as it were aboue the wynde, but now hast thou geuen me a very sore fall. Sure I am, that thou wilt deliuer me vnto death & vnto the lodginge that is due vnto all mē liuinge. Now vse not men to do violence vnto them, that are destroied all ready: but where hurte is done, there vse they to helpe. Did not I wepe with him that was in trouble? had not my soule compassion vpon the poore? Yet neuertheleſſe, where as I loked for good, euell happened vnto me: and where as I wayted for light, there came darkneſſe. My bowles sethe within me, & take no rest, for the dayes of my trouble are come vpon me. Mekely and lowly came I in, yee, and without any displeasure: I stode vp in the cōgregacion, and communed with them. But now, I am a companion of dragons, and a felowe of Estriches. My skynne vpon me is turned to black, and my bones are brēt with heate: my harpe is turned to sorowe, and my pype to weppynge.

¶The.xxxj.Chapter.

¶Job recyteth the innocency of hys lyuynge, and nombre of hys vertues.

I Made a couenaunt wt̄ myne eyes * ỳ I wolde not loke vpon a damsell. For how great a porcīō shall I haue of God? & what enheritaūce from the almightie on hie? As for the vngodly and he that toyneth him selfe to the company of wycked doers, shall not destruccion and misery come vpon him? * Doth not he se my wayes, and tell all my goinges? If I haue walked in vanite, or yf my fete haue runne to disceane: let me be weyed in an euē balaūce, that God may se my innocency. * If so be that I haue withdrawne my fote out of the right waye, and yf my hert hath folowed mine eye sight: If I haue stained or defiled my handes: then shal I sowe, and another eate, yee, my generacion ād posterite shall be cleane rotted out. If my hert hath lusted after my neghbours wyfe, or yf I haue layde wayte at his doore? O then let my wife grinde vnto another mā and let other mē lie with her. * For this is a wicked nesse and synne, that is worthy to be punished, yee, a fyre that vtterly shulde consume, and rote out all my substaūce. Did I euer thinke scorne to do right vnto my seruauntes and maydens, when they had eny mater agaynst me? But seinge that God will sytt in iudgment, what shall I do? And for so moch as he will nedes visett me, what answere shall I gene him? He that fashioned me in my mothers wombe, made he not him also? were we not both shapen a like in oure mothers bodies? When the poore desired any thinge at me, haue I denied it them? Haue I caused the widdowe to stande waytinge for me in vayne? haue I eatē my porcion alone, that the fatherleſſe hath had no parte with me? for mercy grewe vp with me fro my youth, and compassion fro my mothers wombe. Haue I sene any man perishe thorow nakednesse and want of clothinge? Or any poore mā for lack of raymēt, whose

sydes

lydes thäcked me not, because he was warmed with the wolle of my shepe?

Dyd I euer lyfte vp my hande to hurte the fatherlesse? yee, in the gate where I sawe my selfe to be in auctozite: then let myne arme fall fro my shulder, and myne arme holes be bzoken from the ioyntes. Foz I haue euer feared the vengeaunce and punyshement of God, and knewe very well, that I was not able to beare hys burthen. Haue I put my trust in golde? Oz haue I sayde to the fyneste golde of all: thou arte my confidence? Haue I reioyced because my power was great, ād because my hande gat so moche? * Dyd I euer greatly regarde the rychynge of ỹ sonne? oz had I the goinge downe of the moone in greate reputacyon? Hath my hert medled priuely with any disceate? Oz, dyd I euer kysse myne awne hande? that were a wyckednesse wozthy to be punished, foz thē shulde I haue denyed the God that is aboue.

* Deu. xiij.c. and. xvij.b. Sapien. xiij.a.

* Pro. xvij.a. * Haue I euer reioyced at the hurte of myne enemy? Oz was I euer glad, that any harme happened vnto him? Oh no. I neuer suffred my mouth to do soch a synne, as to wish him euell. Dyd not the men of myne awne houshold saye: who shall let vs to haue ouer belly full of his flesshe? I haue not suffred a straunger to lye without, but I opened my dozes vnto him, ỹ went by the waye. Haue I kepte secrete my synne and hyd myne iniquite, as Adā dyd? haue I feared any great multitude of people: oz yf I had bene dispysed of the symple, O then shulde I haue bene afrayed. Thus haue I quyetly spent my lyfe, ād not gone out at the doze. O that I had one which wolde heare me. Lo, this is my cause. In the which the almyghty shall answere foz me: though he that is my cōtrary party, hath wzitten a boke agaynst me.

Yet ☞ wyll I take him vpon my shulder, and as a garlande about my head. I wyll tell him, the nomber of my goinges, and go vnto him as to a Pzince. But yf case be that my ☞ lande crye agaynst me, oz that the fozowes therof make any complaynte: yf I haue eaten the frutes therof vnpayed foz, yee yf I haue greued any of the plowmen: then let thystles growe in steade of my wheate, & cockle foz my barleye.

D

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Here ende the wozdes of Job:

The.xxxij. Chapter.

¶ Elihu after the other had fynyshed theyr communicatyon, reproueth them of folysshnes. Age maketh not a man wyse, but the spzete of God.

SO these thze men wolde strywe no moze with Job, because he helde hym selfe a rygh teous mā. But Elihu the sonne of Barachell the Bussyte of the kynred of Ram, was very soze displeased at Job, because he called hym selfe iust before God. And with Jobs thze frendes he was angry also, because they had founde no reasonable answere to ouercome Job. Now taried Elihu, tyll they had ended theyr communicacion with Job, foz why, they were elder then he. So when Elihu the sonne of Barachel the Bussyte sawe, that these thze men were not able to make Job answere, he was myscontent: Elihu the sonne of Barachel the Bussite answered hym selfe, and sayde: * Consideringe, that I am younge, and ye be men of age, I was afrayed, and durst not shewe fozth my mynde, Foz I thought thus within my selfe, It becommeth olde men to speake, ād the aged to teach wysdome. Euery man (no doute) hath a mynde, but * it is the inspiracīō of the Almyghty that geueth vnderstandinge. Great men are not all waye wyse, nether doth euery aged man vnderstande the thynge that is lawfull. Therfoze will I speake also (heare me) and I wyll shewe you also myne vnderstandinge. Foz when I had wayted tyll ye made an ende of youre talkynge, and hearde youre wysdome, what argumentes ye made in youre communicacyon: yee, when I had diligently pondzed what ye sayde, I founde not one of you that made any good argument agaynst Job, that directly coulde make answere vnto his wozdes: lest ye shulde saye. We haue founde out wysdome: God shall cast hym downe, and no man. He hath not spoken vnto me, and I wyll not answere hym as ye haue done (foz they were so abasshed, that they coulde not make ānswere, noz speake one wozde) but in so moche as ye wyll not speake, standynge styll lyke domme men, and makynge no answere: I haue a good hope foz my parte to shape hym an answere, and to shewe him my meanynge: Foz I am full of wozdes, and the spzete that is within me, compelleth me.

* Gen. xx.

* Eccle. xxxij.a. and xxxiij.a. Sapien. vij.a. Dani. xij.a.

C

D

Beholde, my belly is as the wyne, which hath no vente, and bursteth the new vessels in sunder. Therfoze will I speake ỹ I may haue a vēte: I will open my lyppes, & make answere. I will regarde no maner of prsonne, no man will I spare. Foz * yf I wold go aboute to please men, I knowe not howe sone my maker wolde take me awaye:

* Elihu

The.xxxiij. Chapter.

¶ Elihu shewed wherin Job offended, with God may we not stryue, noz curiously searche out hys wozkes.

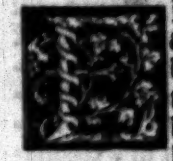
WHerfoze, heare my wozdes (O Job) and herken vnto me all that I will saye: Beholde, I haue now opened my mouth, my tonge hath spoken in my thzote. My hert doth ozdze my wozdes a rygh,

A

a ryght, and my lyppes talke of pure wysdome. The spryte of God hath made me, and * the breth of the Almyghtye hath geuen me my lyfe. If thou canst, then geue me answere: prepare thy selfe to stande before me face to face. Beholde, before God am I euē as thou, for I am fashyoned and made euen of the same mould. Therfore, thou nedest not to be afrayed of me, nether nedest thou to feare, that my auctoryte shalbe to heuy for the. Now hast thou spoken in myne eares, and I haue herde the voyce of thy wordes: I am cleane wythout any faute, I am innocent, and there is no wyckednes in me. But lo, he hath picked a quarell agaynst me, and taketh me for hys enemy: * he hath put my fote in the stockes, and loketh narowly vnto all my pathes. Beholde, in thys hast thou not done ryght. I wyll make answere vnto the, that God is more then man. And why doest thou then stryue agaynst him: for he shall not geue the accomptes of all hys wordes. For whē God doth once cōmaunde a thynge, there shulde no man be curyous, to searche whether it be ryght. * In dreames and vysyons of the nyght (when slombring commeth vpon men, that they fall a slepe in their beddes) he coundeth them in the eares, he informeth thē, and sheweth them playnely, that it is he, whych withdraweth man from cupll, delyuereth hym from pryde, keepeth hym from the graue, and hys lyfe from the swearde. He chasteneth hym wyth sycknesse, and bryngeth hym to his bed: he layeth sore punyshement vpon hys bones, so that hys lyfe maye awaye wyth no bred, and his soule abhorreth to eat any dayntie meat: In so moch that hys body is cleane consumed awaye, and his bones appeare no more. Hys lyfe draweth on to the graue, and hys lyfe to death. Now, yf there be a messenger (one amonge a thousande) sent for to speake vnto man, and to shewe him the ryght waye: then the Lorde is mercyfull vnto hym, and sayeth: he shalbe delyuered, that he fall not downe to the graue, for I am sufficiently reconcyled. Than shall hys flesh be as well lykyng as it was afore, and shalbe as it was in hys youth. For yf he submytte hym selfe vnto God, he shalbe gracious vnto him, and shewe him his countenaunce ioyfully, & rewardeth man for his ryghteousnes. Soch a respecte hath he vnto men. Therfore, let a man confesse (and saye) I haue offended: I dyd vnryghteously, and it hath done me no good. Yee, he hath delyuered my soule from destruccyon, and my lyfe shall se the lyght. Lo, thus worcketh God all waye with mā, that he keepeth hys soule from perishing, and letteth hym enioye the lyght of the lyuynge. Marcke well (O Job) and heare me: holde the stylle, and I will speake. But yf thou hast any thynge to saye, then answere me, and speake, for thy answere pleaseth me. If thou hast nothinge, then heare me, and holde thy tonge, so shall I teach the wisdome.

¶ The .xxxiij. Chapter.

¶ Eliu playnlyth the auctoryte of God, whych rulyth the worlde, and gouerneth all.



Eliu procedynge forth in hys answere, sayd: Heare my wordes (O ye wyse men) herke vnto me, ye that haue understandynge. For the eare proueth ād discerneth the wordes, * and ye mouth tasteth ye meates: Ask for iudgement, let vs seke it out amonge oure selues, that we may knowe what is good. And why? Job hath sayde: I am ryghteous, but God doth me wronge. I must neades be a lyer, though my cause me ryght, and violently I am plaged where as I made no faut: where is there soch a one as Job, that drincketh vp scornefulnes lyke water? whych goeth in the company of wycked doers, and walketh wyth vngodly men? For he hath sayed: Though a man be good, yet is he naught before God. Therfore herken vnto me, ye that haue understandynge.

Farre be it from God, that he shuld medle wyth wickednesse: and farre be it from the Almyghtye, that he shulde medle wyth vnryghteous dealynge: * For he shall reward the workes of man, and cause euery man to fynde accordynge to his wayes. For sure it is, that * God condemneth no man wrongfully, and the iudgement of the Almyghtye is not vnryghteous. Who ruleth ye earth in his steade? Or, whom hath he sett to gouerne the whole worlde? To whom hath he geuen hys herte, for to drawe hys spyrite and breth vnto hym? All flesh shall come together vnto naught, and all men shall turne agayne vnto * dust. If thou now haue vnderstandyng, heare what I saye, and herken to the voyce of my wordes.

Maye he be a ruler, that loueth no ryght? Or maye he that is a very innocent man, do vngodly? Is it reason, ye thou shuldest saye to the kynge: Thou art wicked, or, thou art vngodly, and that before the princes? * He hath no respecte vnto the personnes, of the lordly, and regardeth not the ryche more then the poore. For they be all the worcke of hys handes. In the twynclinge of an eye shall they dye: and at mydnight, when the people and the tyrauntes rage, then shall they perish, and be taken awaye without handes. And why? * his eyes loke vpō the wayes of mā, and he seyth all hys goynges. There is no darcknes nor shadowe of death, ye can hyde the wycked doers from hym, for no man

shalbe suffred to go into iudgement wt God.

Many one: yee innumerable doth he punysshe, & setteth other in their steades. Therfore shall he beware their worckes, he shall turne the nyght, and they shall be destroyed. They that were in ye steade of sears, dealt lyke vngodly men: and therfore he punyshed them, because they turned back from hym, and wolde not consyder all hys wayes. In so much that they haue caused the voyce of the poore to come vnto hym, and now he heareth the complaynte of soche as are in trouble. If he graunte pardon, who wyll condemne? And yf he hyde awaye hys countenaunce, who shalbe able to se it? whether it be to the people or to any man, thus wyll he do. For the vngodlynesse of the people, doth God make an ypocrite to reygne, ouer them. For so moch then as I haue begone to talke of God, I will not hynder ye. If I haue gone a mysse, enfourme thou me: yf I haue done wrõge, I will leaue of. Can he do nothinge without the? For thou hast reproued hys iudgemẽt. Thou also hast thyne awne mynde ād not I. But speake on what thou knowest. Let men of vnderstonding tell me, and let a wyse man herken vnto me. As for Job, he hath neyther spoken to the purpose nor wisely. O father, let Job be well tryed, because he hath answered for wycked mẽ: yee, aboue his synne he doth wyckedly: triumpheth amonge vs, and multiplieth hys wordes agaynst God.

The.xxxv. Chapter.

Whether doth godlynesse profit, or vngodlynesse hurt to God but to man.

ELihu spake moreouer, & sayde: Thynkest thou it ryght, that thou sayest: I am ryghtuous before God? For thou sayest: What aduauntage will it be vnto the, and what profyt shalt ye haue of my synne. Therfore will I geue answere vnto the and to thy companyõs wyth the: loke vnto the heauen, and beholde it: cõsyder the cloudes, whych are hyer then thou. If thou hast synned, what hast thou done against him? If thine offences be many, what hast thou done vnto hym? If thou be ryghtuous what geuest thou hym? Or what will he receaue of thy hand? Of soche an vngodly personne as thou, and of the sonne of man that is ryghtuous as thou pretendest to be: there is a greate cry and complaynte made by them that are oppressed wyth vyolence, yee, euery man cõplayneth vpõ the cruelnye of tyrauntes. For soche a one neuer sayeth: Where is God that made me? & that geueth vs occasion to prayse hym in ye nyght? Whych geueth vs more vnderstãdyng then he doth the beastes of the earth, & teacheth vs more then he doth the foules of heauen.

If any soch complayne, no man geueth answere, and that because of the wyckednesse of proude tyrauntes. But yf a man call vpon God, doth not he heare him? Doth not the almyghtye accepte his cryt? Whan thou speakest then, shulde not he pardon the, yf ye open thy selfe before hym, and put thy trust in hym? Then vseth he no vyolence in hys wrath, neyther hath he pleasure in curyous depe inquysycions. Therfore doth Job open hys mouth but in vayne, and folysshly doth he make so many wordes.

The.xxxvi. Chapter.

Elihu declareth wherfore God punysheth and correcteth.

ELihu proceaded forth in hys talkyng, and sayd: holde the styll a lytle, & I shall shewe ye, what I haue yet to speake on Goddes behalfe. I wyll open vnto the yet more of myne vnderstãdynge, & proue my mater ryghteous. And truly, my wordes shall not be vayne, seynge he is with the that is perfect in knowlege: behold, the greate God casteth awaye no mã, for he him selfe is myghty in power and wysdome.

As for the vngodly, he shall not preserue hym, but shall helpe the poore to their ryght. He shall turne hys eyes awaye frõ the ryghtous, but as kynges shall they be in theyr trone, he shall stablysh them for euer, & they shalbe exalted. But yf they be layed in presson and cheynes, or bounde with the bondes of trouble, then wyll he shewe them theyr worcke, and the synnes wher with they haue vsed cruell vyolence.

He wyth punysshynge and nurtringe of them, roundeth them in the eares, warneth them to leaue of from theyr wyckednesse, & to amende. * If they now wyll take hede ād serue him, they shall were out theyr dayes in prosperite, and theyr yeares in pleasure and ioye. But yf they wyll not herkẽ, they shall go thorow the swearde, and perysh or euer they be aware. As for soch as be fayned ypocrites, they shall heape vp wrath for them selues: for they call not vpon hym, though they be hys presoners. Thus shall theyr soule perysshe in folysshnesse, & theyr lyfe shalbe condẽned amõg the fornicatours. The poore shall he delyuer out of his affliction, & roũde them in the eare whã they be in trouble. Euẽ so shall he kepe the (yf thou wylt be content) from the bottomlesse pytte that is beneth: & yf thou wylt holde ye quyett, he shall fyll thy table wyth plenteousnesse.

Neuertheles, thou hast condemned the iudgement of the vngodly, yee, euen soche a iudgement and sentence shalt thou suffre.

For

For then shall not thy cause be stylled wyth
cruelte, nor pacyfyed wyth many gyftes.
Thynkest thou, that he wyll regarde thy ri-
ches? he shall not care for golde, ner for all
them that excell in strength. Prolonge not
thou ỹ tyme, tyll ther come a nyght for the,
to set other people in thy strade. But bewarre
that thou turne not a syde to wyckednesse ād
synne, which hither to thou hast chosen mo-
re thē mekenesse. Behold, God is of a myght-
ye hye power: Where is there soche a gyde
e lawe geuer as he? Who wyll reproue hym
of hys waye? who wyll saye vnto him: thou
hast done wrong?

D O consydre how greate and excellent hys
wozckes be, whom all men loue and prayse:
yet, wondre at hym, and yet they se hym but
a farre of. Beholde, so greate is God, that he
passeth oure knowledge, nether are we able
to come to the experience of hys yeares. * he
turneth the water to small droppes, he dry-
neth hys cloudes together for to rayne, so ỹ
they poure downe and droppe vpon men. He
can spreade out the cloudes (a couerynge of
hys tabernacle) and cause hys lyght to shyne
vpon them, and to couer the botome of ỹ see.
By these thinges gouerneth he hys people,
and geueth them aboundaunce of meate.
Wyth the cloudes he hydeth the lyght,
and at hys commaundement it
commeth agayne. The ry-
syng vp therof sheweth
he to hys frendes e
to the catell.

¶ The .xxxvij. Chapter.

¶ Elyhu proueth that the wysdome of God is vn-
searchable.

A T this, my hert is astonied,
and moued out of hys place.
Heare then the sounde of hys
voyce, ād the noyse that go-
eth out of his mouth. He go-
uerneth euery thyng vnder
the heauen, and his lyght rea
cheth vnto the ende of the worlde. A roaring
voyce foloweth hym: for his glorious maie-
sty geueth soche a thondre clappe, ỹ (though
a man heare it) yet maye he not perceaue it
after warde. It geueth an horryble sownde,
when God sendeth oute hys voyce: greate
thynges doth he, whych we can not compre
hende. * When he commaūdeth the showe, it
falleth vpon the erth: As soone as he geueth
the rayne a charge, immediatly the showers
haue theyr strength, and fall downe. He sen-
deth feare vpon euery man, that they myght
knowe their awne wozckes. The beestes cre
pe into theyr dennes, and take theyr rest.
Out of the south commeth the tempest, and
colde out of the north.

By the byeth of God, the frost commeth,
and the waters are shed abrode. He maketh
the cloudes to do theyr labour in geuynge
moystnesse, ỹ agayne wyth his lyght he dry-
neth awaye the cloude. He distributeth also
on euery syde, accordynge as it pleaseth hym
to deale out hys wozckes, that they maye
do whatsoeuer he commaundeth them tho-
row the whole worlde: whether it be to pu-
nysh any lande, or to doo good vnto them,
that seke hym.

Herken vnto thys (O Job) stande styll,
ỹ consydre the wondrous wozckes of God.
Art thou of counceil wyth God, when he
doth these thinges? When he causeth ỹ lyght
to come forth of hys cloudes? Art thou of
hys councell when he spredeth out the clou-
des? hast thou the perfecte knowledge of
hys wōders? ỹ how thy clothes are warme,
when the lande is styll thorow the South
wynde? hast thou helped hym to spreade
out the heauen, whych is to loke vpon, as it
were cast of cleare metall? Teache vs what
we shall saye vnto hym, for we are vnmete
because of darcknes. Shall it be tolde hym
what I saye? Should a mā speake, or shulde
he kepe it backe? For euery man seyth not
the light, that he kepeth cleare in the cloudes
whych he clenseth whan he maketh ỹ wynde
to blowe. Golde is brought out of ỹ North,
but the prayse and honoure of Gods feare
commeth from God hym selfe. It is
not we ỹ can fynde out the almigh-
tye: for in power, equite, and
ryghteousnesse, he is hyer
than can be expressed.
Let men therfore fe-
are hym, for there
shall no man se
hym that is
wise in his
awne cō-
ceate.

¶ The .xxxviij. Chapter.

¶ The wondres and marualles that the Lorde
hath done from the begynnynge.

T Hen answered the Lorde vn
to Job out of the stormе, ād
sayd: what is he that hydeth
his mynde with folyth woz
des? * Gyrde vp thy loynes
lyke a man, for I wyll que-
styon wyth the, se thou geue
me a directe answere. Where wast thou, whē
I layde the foundacyons of the earth? Tell
playnely, yf thou hast vnderstandyng. Who
hath measured it, knowest thou? Or, who
hath spreade the lyne vpon it? Where vpon
stande the pyllers of it? Or, who layed the
corner stone therof? Where wast thou, when
the morynyng starres praysed me together,

and all the chyldren of God reioyced triumphantly? * Who shut the see wyth dores, when it brake forth as a chylde out of hys mothers wombe? When I made the cloudes to be a coueryng for it, and swadled it with the darcke? when I gaue it my commaundement, makyng dores and barres for it, saying: hyther to shalt thou come, but no farther, & here shalt thou laye downe thy proud and hye waues. Hast thou geuen the morninge hys charge (as lone as thou wast borne) and shewed the daye spryng hys place, that it myght take holde of the corners of ỹ earth, and that the vngodly myght be shake out? Theyr tokens and weapens are turned lyke claye, and sett vp agayne as the chaungyng of a garment. The vngodly shalbe vtterly poynted of their lyght, and the arme of the proude shalbe broken. Camest thou euer into the grounde of the see: or walkedest in the lowe corners of the depe? Haue the gates of death bene opened vnto the, or hast thou sene the dores of the shadowe of death? Hast thou also perceaued how broade the earth is? Yf thou hast knowledge of all thys, then shewe me, where lyght dwelleth, and where darckenes is: that thou mayest bringe vs vnto theyr quarters, yf thou canst tell the waye to theyr houses.

Knowest thou (afore thou wast borne) how olde thou shuldest be? Wentest thou euer into ỹ treasurpes of the snowe, or hast thou sene the secrete places of the hayle, * whych I haue prepared agaynst the tyme of trouble, agaynst the tyme of batell and warre? By what waye is the lyght parted, and in to what lande breaketh ỹ east wynde: Who deuydeth the aboundaunce of waters into ryuers, or who maketh a waye for the lyghtenyng and thonder, that it watereth ỹ mo stureth the drye and barengrounde: to make the grasse growe in places where no body dwelleth, and in the wyldernes where no mã remayneth? Who is the father of rayne? Or who hath begotten ỹ droppes of dewe? Out of whose wombe came the yse? Who hath gendred the coldnes of the ayre? that the waters are as harde as stones, and lye congeled aboue the depe. Wylt thou bynde the swete influences of the. vij. starres? Or art thou able to breke the cercle of heauen? Canst thou bringe forth the morninge starre or ỹ euenynge starre at conuenient tyme, & conueye them home agayne? Knowest thou the course of heauen, that thou mayest set vp the ordinaunce therof vpõ the erth? Moreouer, canst thou lyft vp thy voyce to the cloudes, that they maye poure downe a greate rayne vpon the? Canst thou thonder also that they maye go theyr waye, and be obedient vnto the, sayẽg: Lo here are we? Who geueth sure wysdome or stedfast vnderstandynge? who nombreth ỹ cloudes in wysdome? who stylleth the vehement waters of the heauẽ? who turneth the clottes to dust, & then to be clottes agayne? Wylt thou hunt the praye from the lyon, or fede hys whelpes lying in theyr dennes, and lurkyng in theyr couches? who * prouideth meate for the rauen, when hys ponge ones crye vnto God, and sit aboute for lack of meate?

Job.xxvi.c. xxxviij.c. Psal.cxxxix.d.

* Gen.vi.d. Josu.x.d.

* Psal.cxlvij.

¶ The.xxxix.Chapter.

¶ God speaketh vnto Job brynging hym by the examples of hys workes, that hys ygnorauncs is vnsearchable.

Knowest thou the tyme when the wylde goates bringe forth theyr ponge, amonge the stony rockes? Or layest thou wayte when ỹ hyndes vse to fawne? reckenest thou the monethes after they engendre, that thou knowest the tyme of theyr bearinge? or whẽ they lye downe, when they cast theyr youge ones, and when they are delyuered of theyr trauayle and payne? how their youge ones growe vp, & waxe greate thorow good feedyng? whan they go forth, and returne not agayne vnto them? who letteth the wylde asse go free, or who loseth the bõdes of the mule? Euen I whych haue geuẽ the wyldernes to be theyr house, and the vntylled land to be theyr dwellyng place. That they may geue no force for the multitude of people in the cyties, neither regarde the crienge of the driuer: but seke they? pasture about the mountaynes, ād folowe the grene grasse. Wyll the vnycorne be so tame as to do the seruice, or to abyde styll by thy crybbe? Canst thou bynd the yock about the vnycorne in thy forowe, to make hym plowe after ỹ in the valleys? Wylt thou trust hym (because he is strong) or committe thy labour vnto hym? Wylt thou beleue hym, that he wyll bringe home thy corne, or to cary any thyng vnto thy barne? Gauest thou the layre wynges vnto the pecockes, or wynges & fethers vnto the storke? For he leaueth hys egges in the earth and layeth them in the dust. He remembreth not, that they myght be troden wyth fete, or broke wyth some wylde beast. So harde is he vnto hys ponge ones, as though they were not hys, and laboureth in vayne wythout any feare. And that because God hath taken wysdome from hym, & hath not geuen hym vnderstandynge. When hys tyme is that he styreth vp on hye, he careth neither for horse ner man.

Hast thou geuẽ the horse hys strength, or clothed him to bowe downe his neck w feare: that he letteth hym selfe be dryuen forth lyke a grashopper, where as the stoute neynge that he maketh, is fearfull? he breaketh the ground with the hoofes of his fete cheartfully in hys

in his strength, and runneth to mete the harnest men. He layeth alyde all feare, his stomack is not abated, neither starteth he a back for any swerde. Though the quyuers rattle vpon him, though the speare and shilde glystre: yet rusheth he in fearsely, and beateth vpon the grounde. He feareth not the noyse of the trompettes, but assoone as he heareth the shawmes blowe, tush (sayeth he) for he smelleth the battel a farre of, the noyse, the captaynes and the shoutinge.

Commeth it thorow thy wysdome, that the Goshauke flyeth towarde the South? Doth the Aegle mount vp, and make his nest on hye at thy commaundement? He abydeth in the stony rockes, and vpon the hye toppes of harde mountaynes, where no man can come. From thence seketh he his praye, & loketh farre about with his eyen. His younge ones are fed with blood: * & where any dede body lyeth, there is he immediatly.

¶ The.xl. Chapter.

¶ Job humbleth hym selfe vnto God, the discripcion of Behemoth and Leuiathan.

MOreouer, God spake vnto Job and sayde: Can he that stryueth wyth þ Almyghtye, be at rest? Shulde not he which disputeth wyth God, geue hym an answere? Job answered the Lorde, saying: Beholde, I am to vyle a personne, to answere the, therfore wyll I laye my hande vpon my mouth. Once or twise haue I spoken, but I wyll laye nomore.

Then answered the Lorde vnto Job out of the storme, and sayde: * Gyrde vp thy loynes now lyke a man, & tell me the thinges that I will aske the. Wylt thou disanul my iudgement? Or wylt thou condemne me, that thou thy selfe mayest be made ryghtwous? Is thy power then lyke the power of God? Maketh thy voyce such a sounde as hys doth? Then arme thy selfe wyth thyne awne power, vp, decke the in thy holy araye, powre out the indignacion of thy wrath: se þ thou cast downe all the proude, loke well, that thou makest all such as be stubburne, to obeye: treade downe all the vngodly in their place, cast them downe into the dust, and coner their faces with darcknesse: Then will I confesse vnto the also, that thyne awne right hande shall saue the.

Beholde, ☞ the beast Behemoth (whō I made wyth the) whych eateth haye as an oxe: lo, how stronge he is in his loynes, and what power he hath in the nauell of his body. He stretcheth out his taple lyke a Cedre tre, all his vaynes are knyt. His shynnes are lyke pypes of brasse, his rydge bones are lyke staues of yron. Fyrst, when God made him, he ordened the wildernesse for him, that the mountaynes shulde geue hym grasse, where all the beastes of the felde take their pastyme. He lyeth amonge the reedes in the Mosses, the fennes hyde him with their shadowe, and the wylowes of the broke couer him rounde about. Lo, without any labour myght he drincke out of the whoale floude, & suppe of Iordane without any trauayle. Who darre laye hande vpon hym openly, and vndertake to catch him? Or, who darre put a hooke thorow his nose, and lay a snare for hym?

Darrest thou drawe out * ☞ Leuiathā wyth an Angle, or bynde hys tonge wyth a snare? Canst thou put a ryng in the nose of hi, or bore hys chawe thorow with a naule? Wyll he make many fayre wordes wyth the (thynkest thou) or flatter the? Will he make a couenaunt with the? Or art thou able for to compell hym to do the continuall seruice? Wylt thou take thy pastyme wyth hym, as with a byrde, or geue him vnto thy maydēs, that thy companyons may make a refection of hym, or that he maye be parted amonge the marchaunt men? Canst thou fyll the basket wyth his skynne, or the fysh pannyer wt his heade? Darrest þ laye hande vpon hym? It is better for the to consyder what harme myght happen the there thorow, and not to touch him. For when thou thynkest to haue holde vpon him, he shall begyle the.

¶ The.xli. Chapter.

¶ Of the same Leuyathan wherof is mencioned in the Chapter afore.

NOman is so cruell, þ is able to stere hi vp. * Who is able to stāde before me? Or who hath geuen me any thyng afore hāde, þ I maye rewarde him agayne? All thynges vnder heauen are myne: I feare him not, whether he threaten or speake fayre. Who lyfteth him vp, and stripeth hym out of his clothes, or who taketh him by the bytt of his bridle? Who openeth þ doore of his face? for he hath horrible teth rounde about. His body is couered wyth scales as it were with shyldes, lockte in, kepte, and well compacte together: One is so ioyned to another, þ no ayre can come in: Yee, one hāgeth so vpō another, and stycketh so together, þ they cānot be sundered. His nesyng is lyke a glystering fyre, and his eyes lyke þ morowynge shyne. Out of his mouth go torches, and out of his nostrels ther goeth a smoke, lyke as out of an hote sething pot. His breth maketh the coales burne, and the flāme goeth out of hys mouth. In his necke remayneth strēgth, and nothing is to laborious for him. The membres of his body are ioyned so straytr one to another, and cleaue so fast together, that he

cannot be moued.

His hert is as herd as a stone, and as fast as the lytype that the smyth smyteth vpon. When he goeth the myghtye are afrayed, & feare troubleth them. If any man draw out a swearde at him, it shall not hurt him: there may neyther speare, haulinge ner brest plate, abyde hym. He setteth as moch by a strawe as by yron, and as moch by a rotten stocke as by stalle. He shaketh not awaye for hym D that bendeth the bowe: and as for slynge stones, he careth as moch for stubble as for the. He counteth the dartes no better then a strawe, he laugheth hym to scorne that shaketh the speare. He treadeth the gold in the myre lyke the sharpe potsherdes. He maketh the depe to boyle lyke a pot, and stereth the see together lyke an oyntment. He maketh a path to be sene after hym, the depe is his walkynge place. Upon erth is there no power lyke vnto hys, for he is so made that he feareth not. If a man wyll consyder all hye thynges, thys same is a kynge ouer all the chyldren of pryde.

¶ The.xlij. Chapter.

¶ The repentaunce of Job. He prayeth for his frendes, and his goodes are restored double vnto him.

Then Job answered the Lorde, and sayde. * I knowe that thou hast power ouer all thynges, and that there is nothoughte hyd vnto the. For whoman kepe hys awne councell so secrete, but it shalbe knowne? Therfore haue I spoken that I vnderstode not, the thynges that are so hye, & passe myne vnderstanding. O herken thou vnto me also, and let me speake: answere vnto the thyng that I wyll aske the. I haue geuen diligẽt eare vnto the, and now I se the wyth myne eyes. Wherfore, I geue myne awne selfe the blame, and take repentaunce in the dust and asshes.

Now when the Lorde had spoken these wordes vnto Job, it fortuned, that the Lord sayde vnto Eliphas the Themanite: I am displeased with the, and thy two frẽdes, for ye haue not spoken of me the thynge that is ryght, lyke as my seruaunt Job hath done. Therfore, take you nowe seuen oxen and seuen rammes, and go to my seruaunt Job, and * offre vp for youre selues a brent offringe: and my seruaunt Job shall praye for you. hym wyll I accepte, & not deale wyth you after youre folysshnesse: in that ye haue not spoken the thinge whych is ryght, lyke as my seruaunt Job hath done.

So Eliphas the Themanite, and Bildad the Suhite & Sophar the Naamathite went their waye, and dyd accordyng as the Lord commaunded them. * The Lord also accepted the persone of Job, and the Lorde turned the captiuite of Job, when he prayed for his frindes: Yee, the Lord gaue Job * twyse as moch as he had afore.

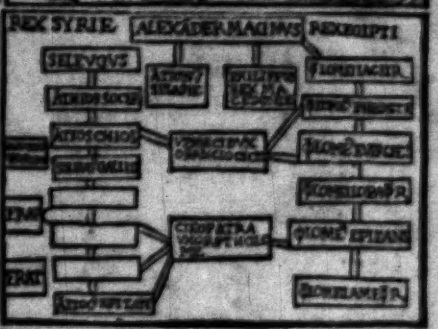
And then came there vnto hym all hys brethren, all hys systers, & all they that had bene of hys acquayntaunce afore, & dyd eat bread with him in his house, wondrynge at hym, and cõforteynge hym ouer all the trouble, that the Lorde had brought vpon hym. Euery man also gaue hym a certayne some of money and a Jewell of golde.

And the Lorde made Job rycher then he was before: for he had fourtene C. shepe. vj. C. cameis, a C. couch of oxen, and a C. asses. He had sene sonnes also & thre daughters. The fyrst daughter called he Jemima: the second Kezia, and the thirde Kerenhapuch. In all the land were no wemẽ fownd so fayre, as the daughters of Job, and their father gaue them enheritaunce amonge their brethren. After thys lyued Job an hundred and fourty yeares, so that he sawe * hys chyldren, & hys chyldrens chyldren into the fourth generacion.

And so Job dyed, beynge olde & of a perfect age.

✠

¶ The ende of the boke of Job.



The thirde parte of the Byble contaynyng these bookes.

The psalter. The proverbes. Ecclesiastes. Cãtica cãticoꝝ.

The prophetes.

Esay.	Jonas.
Jeremy.	Micheas.
Ezechiel.	Naum.
Daniel	Habac.
Oseas.	Sophony.
Joel.	Aggeus.
Amos.	Zachary.
Abdy.	Malachy.

¶ The psalmes of Dauid.

¶ The fyrst Psalme.

BEATVS VIR QVI NON ABIIT.

A

Lessed is ꝑ mā ꝑ hath not walked in ꝑ * counceil of ꝑ vngodly, ner stonde in ꝑ waye of sinners, & hath not sytt in the seate of the scornefull.

But hys delyte is in the lawe of the Lorde: and in his lawe will he exercise him selfe daye & nyght.

And * he shalbe lyke a tre planted by the waterside, ꝑ wyll bryngе forth hys frute in due season. His leafe also shall not wither: & loke whatsoeuer he doth, it shall prosper.

B

As for the vngodly, is it not so w̄ thē: but * they are lyke ꝑ chaffe which the wynde scattered awaye (from the face of the erth). Therfore, the vngodly shall nott be able to stande in the iudgment, nether the synners in ꝑ congregatiō of the ryghteows. But ꝑ Lorde knoweth the waye of the ryghteows, and ꝑ waye of the vngodly shall perysshe.

¶ The second psalme.

QVARE FREMVERVNT GENTES.

A

Why * do the heythen so furiously rage together / and why do ꝑ people ymagyne a vayne thynge?

The kynges of the erth stande vp, and the rulers take counsell together * agaynst the Lorde, and agaynst hys anoynted. Let vs breake theyr bondes asunder, and cast awaye theyr cordes from vs.

He that dwelleth in heauen * shall laugh them to scorne: the Lorde shall haue them in derisyon. Then shall he speake vnto them in hys wrath, and vexe them in hys sore displeasure. Yet haue I set my kynge vpon my holy hyll of Syon. I wyll preach the lawe, wherof the Lorde hath sayd vnto me: * thou arte my sonne, thys daye haue I begotten the. Desyre of me, and I shall geue the, ꝑ heythen for thyne enheritaunce, & the vtmost partes of the erthe for thy possessiō.

* Act.xiii.c. Hebr.i.b and.v.b

B

* Thou shalt bruse them with a rodd of yron, and breake them in peces ‡ lyke a potters vessell. Be wyse nowe therfore, O ye kinges, be warned, ye that are iudges of the earth. Serue the Lorde in feare, and reioyse (vnto hym) with reuerence. Kysse the sonne, lest he be angrye, & so ye perysshe fro the (ryght) waye, yf his wrath be kyndled (yee but a lytle) blessed are all they that put theyr trust in hym.

* Apoc.ii.g and.xix.c. ‡ Esay.xxx.

¶ The thyrde psalme.

DOMINE, QVID MVLTIPLICATI.

¶ A psalme of Dauid when he fledd from the face of Absalon hys sonne.

A

Lorde, howe are they increased, that trouble me / many are they, ꝑ ryse against me. Many one there be, ꝑ saye of my soule: there is no helpe for hym in (hys) God. Dela. But thou, O Lorde, arte my defender: ꝑ arte my worshyppe, and the lyfter vp of my heed. I did call vpon the Lorde with my voyce, and he hearde me out of hys holy hyll. Dela.

I layed me downe and slepte, and rose vp agayne, for the Lorde susteyned me.

B

I will not be afrayde for ten thousandes of the people, that haue set them selues agaynst me rounde about. Vp Lorde, & helpe me, O my God, for thou smyttest all myne enemyes vpon the cheke bone: thou hast broken the teeth of the vngodly. Saluacyon belōgeth vnto the Lorde, and thy blessynge is vpon thy people. Selah.

¶ The fourth psalme.

CVM INVOCAREM.

¶ To hym that excelleth in musick, a psalme of Dauid.

A

Heare me, when I call, O God, of my ryghteousnes: thou hast set me at lyberty, when I was in trouble: haue mercy vpon me, and herke vnto my prayer.

O ye sonnes of men, howe longe wyll ye blaspheme myne honoure, & haue loch pleasure in vanyte, and seke after lesyng? Dela.

Knowe thys also, that the Lorde hathe chosen to hym selfe the man that is godlye: when I call vpon the Lorde, he wyll heare me. Stonde in awe, and synne not: comen

with youre awne herte, and in youre chamber, and be stylle: Sela. Offer the sacrifyce of ryghtewelnesse, and put youre trust
25 in the Lorde. There be many that saye: who wyll shewe vs any good? Lorde lyfte þ vp the lyght of thy coũtenaunce vpon vs.
Thou hast putt gladnesse in myne herte,
28 sence the tyme that theyr corne & wyne (and oyle) increased. I wyll laye me downe in peace, and take my rest: for it is thou Lorde onely, that makest me dwell in saftye.

¶ The. v. psalme.

VERBA MEA AVRIBVS.

¶ To hym that excelleth in songes of Iehudith: a psalme of Dauid.

A POndre my wordes, O Lord, consydre my meditacyon. O herke thou vnto the voyce of my callynge, my kinge and my God. for vnto the wyll I make my prayer. Myn voyce shalt thou heare by tymes, O Lorde, early in þ morgnyng will I directe my prayer
* Psa.xcii.b vnto the, and wyll loke vp. * For þ arte the God that hath no pleasure in wyckednes, nether shall any euell dwell with the.
☞ Soch as be foolysh, shall not stande in thy syght, thou ☞ hatest all them that worke vanyte. Thou shalte destroye them that speake leasynge: þ Lorde wyll abhorre both the blondthyrstye, and disceatfull man.
But as for me, I will come into thy house, euen vpõ the multitude of thy mercy, and
*pſ.cxxxviii. a. in thy feare wyll * I worshyp towarde thy holy temple. Leade me, O Lorde, in thy ryghtewesnesse because of myne enemyes:
☞ ☞ make thy waye playne before my face.
☞ For there is no faythfulnesse ☞ in hys mouth: theyr inwarde partes are very wic-
*Roma.iii.c kednes. * Theyr throte is an open sepulchre: they flatter w̃ their tonge. Destroye
¶ thou them, O God, let thẽ perysshe thorowe theyr awne ymaginacyons, cast them out in the multitude of theyr vngodlynes: for they haue rebelled agaynst the. And let all thẽ that put theyr trust in the reioyce: they shall euer be geuinge of thankes, because thou defendest them: they that loue thy name shalbe ioyfull in the. For thou Lorde wylt geue thy blessynge vnto the ryghteous: and with thy fauorable kyndnesse wylt thou defende hym, as with a shylde.

¶ The. vi. psalme.

DOMINE NE.

¶ To hym that excelleth in musick, vpon the instrument of eyght strynges. A psalme of Dauid.

A O Lorde, *rebuke me not in thyne indig-
*pſ.xxxvii. nacion: nether chasten me in thy displeasure. Haue mercy vpon me, O
Jere.x.b Lorde: for I am weake: O Lorde heale me: for my bones are vexed. Myn soule also is sore troubled: but Lorde howe longe wylt thou punyshe me? Turne the, O Lorde, and delyuer my soule: Oh saue me for thy
*pſ.xxxvi. mercyes sake. For * in death no man re-
pſal.cxiii.b membreth the: & who will geue the thankes in the pytte? I am weery of my gronynge: every nyght washe I my bedd, & water my couche with my teares. Myn bewtye is gone for very trouble, and worne a waye because of all myne enemyes. * Awaye fro
* Mat.vii. and.xxv. Luk.xiii. me all ye þ worke vanyte: for þ Lorde hath heard the voyce of my weppynge. The Lorde hathe heard my peticyon, the Lorde wyll receaue my prayer. All myne enemyes shalbe confounded & sore vexed, they shalbe turned backe & put to shame sodenly.

¶ The. vii. Psalme.

DOMINE DEVS MEVS.

☞ Sigaion of Dauid, which he sang ☞
vnto þ Lord in þ busynes of ☞ Chus the sonne of Jemini.

A O Lorde my God, in þ haue I put my trust: saue me frõ all thẽ þ persecute me, & delyuer me: Lest he deuoure my soule lyke a lyon, and teare it in peces, whyle there is none to helpe. O
*Jer.xv.a Lorde my God, * yf I haue done any soche thynge, or yf there be any wyckednes in my handes. Yf I haue rewarded cuyll vnto him that dealt frendly with me, yee, I haue delyuered hym, that without any cause is myne enemye. Then lett myne enemye persecute my soule, and take me: ye let hym treade my lyfe downe vpõ the earth, & laye myne honoure in the dust. Sela. Stande vp, O Lorde, in thy wrath: and lyfte vp thy selfe, because of the indygnacyons of myne enemyes: aryse vp for me, in the ☞ iudge-
☞ ment that þ hast cõmaunded. And so shall
¶ the congregacyon of the people come aboute the, for theyr sakes therfore lyft vp thy selfe agayne. The Lorde shall iudge the people geue sentence with me, O Lorde, accordyng to my ryghtewesnes, and accordynge to the innocencye þ is in me. Oh let the wyckednes of þ vngodly come to an ende: but guyde thou the iust. For þ righteous God trieth the very hertes and the reynes. Myn helpe commeth of God, which preserueth thẽ that
*Deu.x are true of herte. *God is a ryghtewes iudge, & (strong, and patyent,) and God is prouoked euery daye. Yf a mã will not turne, he wyll whet his swerde: he hath bẽt his bowe and made it ready. He hath prepared hym the instrumentes of deeth: he ordeyneth hys arowes ☞ agaynst the persecutours. Be-
*Joh.viii. Esa.lvii. holde * he trauayleth with myschefe, he hath conceaued sorow, and brought forth vngodlynesse. *He hath graue̅n and dygged vp
*Deut.xxxii. Psa.lvii. and.lxxiii. Eccli.xl. and.xxvi. a pytte,

a pytte, & is fallen hym selfe into the destruccyon that he made (for other.) For his trauayll shall come vpon his awne head * & his wickednes shall fall vpon hys awne pate.

I wyll geue thankes vnto the Lorde accordynge to his ryghteousnes, & will prayse the name of the Lorde the most hyest.

¶ The. viij. Psalme.

DOMINE DOMINVS NOSTER.

To hym that excelleth ☞ in Githith, a Psalme of Dauid.

A O Lorde our gouernoure, howe excellēt is thy name in all the world, thou that hast sett thy glory aboue the heauēs!

* Out of the mouth of very babes and sucklynges hast thou ordeyned ☞ strength because of thyne enemyes, that thou myghtest styll the enemye and the auenger. For I wyll cōsyder thy heauēs, euen the worcke of thy fyngers: the moone & ỳ starres whych thou hast ordeyned. * What is man, that thou art myndfull of hym: and the sonne of man, that thou vysytest hym? Thou madest hym lower then the aungels, to crowne hym with glory & worshyppe. Thou makest him to haue domynion in the worckes of thy handes: and * thou hast put all thynges in subiection vnder his fete. All shepe and oxen, ye and the beastes of the felde. The foules of the ayre, and the fyshe of the see, & whatsoeuer walcketh thorow the pathes of the sees. O Lorde oure gouernoure, howe excellent is thy name in all the worlde.

¶ The. ix. Psalme.

CONFITEBOR TIBI DOMINE.

To hym that excelleth vpon ☞ Almuth Labben, a Psalme of Dauid.

A I wyll * geue thākes vnto ỳ, O Lorde wyth my whole herte, I wyll speake of all thy maruelous worckes. I wyll be glad, and reioyse in the, yee my songes will I make of thy name, O thou moost hyest. Whyle myne enemyes are dryuen backe, they shall fall, & perysh at thy presence. For thou hast mayntened my ryght & my cause: thou art sett in the throne that iudgest ryght. Thou hast rebuked ỳ heythen, & destroyed the vngodly, thou hast put out their name for euer & euer. O thou enemye: destruccyons are come to a perpetuall ende: euen as the cities which thou hast destroyed: their memoryall is perished with thē. But the Lorde shall endure for euer, he hath also prepared his seate for iudgemēt: For he shall iudge the world in ryghteousnes, and minister true iudgement vnto the people. The Lorde also wylbe a defence for the oppressed * euē a refuge in due tyme of trouble. And they ỳ knowe thy name, wyll put their trust in the: for thou (Lorde) hast neuer fayled thē, that seke the. O prayse the Lord, * which dwelleth in Syon, shewe the people of hys doinges. For when he maketh inquisycō for bloude, he remembreth them: & * forgetteth not the complaynte of the poore.

Haue mercy vpon me (O Lorde) consydre the trouble whych I suffre of them that hate me, thou that lyftest me vp from the gates of death. That I maye shewe all thy prayses wyth in the portes of the daughter of Syon, I wyll reioyse in thy saluacyon.

The heythen are suncken downe in the pytte that they made: in the same nett which they hydd pryuely, is their awne foote take.

The Lorde is knowen to execute iudgement: the vngodly is trapped in the worcke of his awne hādes: A consyderacyon Sela.

The wycked shall beturned vnto hell, & all people that forget God: For the poore shall not be all waye forgotten, the pacient abydynge of the meke shall not perysshe for euer. Vp Lorde, and let not man haue the vpper hande, let the heythen be iudged in thy syght. Put them in feare (O Lorde) that the heythen maye knowe them selues to be but men. Sela.

¶ The. x. Psalme.

VT QVID DOMINE.

A Why standest ỳ so farre of, (O Lord) & hydest thy face in that neadefull tyme of trouble? The vngodly for his owne lust, doth persecute ỳ poore: let them be taken in the craftye wylynesse that they haue ymagined. For the vngodly hath made boast of hys awne hertes desyre, & speaketh good of ỳ couetous, whō God abhorreth. The vngodly is so proude that he careth not for God, nether is God in all his thoughtes. ☞ His wayes are allway greuous, thy iudgementes are farre aboue out of his syght, & therfore defyeth he all his enemyes. For he hath sayed in his hert: Tush I shall neuer be cast downe, ther shall no harme happen vnto me. * His mouth is full of cursynge, and disceate and fraude: vnder his tōge is vngodlynesse & vanite. * He sytteth lurkinge in ỳ theuish corners of ỳ stretes, & priuely in his lurkynge dennes doth he murthur ỳ innocēt: his eyes are set agaynst ỳ poore. For he lyeth waytinge secretly (euē as a lyon, lurketh he in his denne) ỳ he maye rauish the poore. He doth rauish the poore, whē he getteth him into his nett. ☞ He falleth downe & hūbleth him selfe, that the congregacyō of the poore maye fall in to ỳ hāde of his captaynes. He hath sayed in his herte: Tush, God hath forgotte, he hydeth awaye his face, and he wyll neuer se it. Aryse (O Lorde God) and lyfte vp thyne hāde, forget not the poore. Wherfore shulde the wycked blaspheme God, whyle he doth saye in

his herte: tuſh, thou God careſt not for it/

D Surely thou haſt ſene it. For thou beholdeſt vngodlynesse and wronge. That thou mayeſt take the matter in to thy hãde: the poore committeth hym ſelfe vnto the, for thou art the helper of the frendleſſe. Breake thou the power of the vngodly and malycyous, take awaye hys vngodlyneſſe, and thou ſhalt fynde none. The Lorde is kynge for euer, and euer, and the hethen are perysshed out of the lande. Lorde, thou haſt hearde the deſyre of the poore: thou preparest theyr hert and thyne eare herkeneth therto. To helpe the fatherleſſe and poore vnto theyr right: that the man of the erthe be no more exalted agaynſt them.

¶ The.xi. Pſalme.

IN DOMINO CONFIDO.

To the chaunter, A Pſalme of Dauid.

A IN the Lorde put I my truſt: howe ſaye ye then to my ſoule: that ſhe ſhulde flee as a byrde vpon your hyll/ For lo, the vngodly bende theyr bowe, and make ready theyr arowes wyth in the bowe: that they maye prpuely ſhote at them, which are true of hert. For the foundacyons wilbe caſt downe, and what hath the ryghteous done/ *The Lorde is in hys holy tẏple * the Lordes ſeat is in heauen/ hys eyes conſydre (the poore) & hys eye lydes tryeth the chyldren of men.

*2 Mac.ii.b. & Eſa.lxvi.a

B The Lorde alloweth the ryghteous: but the vngodly, and hym that delyteth in wickednes, doth his ſoule abhorre. Vpon the vngodly he ſhall rayne ſnares, fyre, and brymſtone, ſtorme & tẏpeſt: thys ſhalbe theyr portyon to drynke. For the ryghteous Lorde loueth ryghteouſnes: hys countenaūce wyll beholde the thynge that is iuſt.

¶ The.xij. Pſalme.

SALVVM ME FAC DOMINE.

To him that excelleth vpon an inſtrumẽt of eyght ſtrynges a Pſalme of Dauid.

A HElpe (me) Lord, for there is not one godly man left. For the faythfull are mynyſhed from amõge the chyldren of men. They talke of vanyte, euery one wyth hys neyghboure, they do but flatter wyth theyr lyppes & dyſſemble in theyr double herte. The Lorde ſhall rote out all diſceatfull lyppes, and the tonge that ſpeaketh proude thynges. Wyth haue ſayde: wyth oure tõge wyll we preuayle: we are they ẏ ought to ſpeake, who is Lord B ouer vs. Nowe for the comfortles troubles *Pſal.xvij.a ſake of the neadye, * & becauſe of the deape ſyghthing of the poore, I will vp (ſayeth the Lorde) and wyll helpe euery one, from hym that ſwelleth agaynſt hym, and wyll ſet the at reſt. The wordes of the Lorde are pure wordes euẽ as the ſyluer, wheych from earth is tryed and purifyed ſeuẽ tymes in the fyre.

Thou ſhalt kepe them (O Lorde) thou ſhalt preſerue & hym from thys generacyõ for euer The vngodly walke on euery ſyde: whan they are exalted, the chyldren of men are put to rebuke.

¶ The.xiij. Pſalme.

VSQVEQVO DOMINE.

To the chaunter, a Pſalme of Dauid.

HOwe longe wylt thou forget me (O A Lorde) for euer/ howe lõge wylt thou hyde thy face fro me/ Howe longe ſhall I ſeke councell in my ſoule/ & be ſo vexed in myne hert/ howe lõge ſhall myne enemye triumphe ouer me/ Conſydre, and heare me (O Lorde my God) lyghten myne eyes, that I ſleape not in death. Leſt myne enemye ſaye: I haue preuayled agaynſt hym: for yf I be caſt downe, they ẏ trouble me wyll reioyſe at it. But my truſt is in thy mercy, and my hert is ioyfull in thy ſaluacyon. I wyll ſynge of the Lord becauſe he hath dealt ſo louyngly wyth me. (per I, ẏ is wyll prayſe the name of the Lorde the moſt hyeſt.)

¶ The.xiiij. Pſalme.

DIXIT INSIPIENS.

To the chaunter a Pſalme of Dauid.

THe * fole hath ſayed in hys hert, A there is no God. They are corrupt, * Pſal.lij.a and become abhompnable in theyr doynges * there is not one that doth good, *Pſal.lij.a & Roma.iij.c (no not one.) The Lorde loked downe from heauen vpon the chyldren of men, to ſe yf there were any that wolde vnderſtãde, and ſeke after God. But they are all gone out of the waye, they are all together become abhominable: there is none that doeth good, no not one. (Theyr throte is an open ſepulchre: wyth theyr tonges they haue diſceaued, the poyſon of aſpes is vnder theyr lyppes. Theyr mouth is full of curſynge and bytternes, theyr feet are ſwyft to ſhead bloude. Deſtruccyon and vnhappyneſſe is in theyr wayes, and the waye of peace haue they not knowē, there is no feare of God before their eyes.)

Haue they no knowledge, that all are ſoche worchers of myſchefe, eatynge vp my people as it were bread and call not vpõ the Lorde/ There were they brought in great feare (Where no feare was) for God is in the generacyon of the ryghteous. As for you, ye haue made a mocke at the councell of the poore, becauſe he putteth hys truſt in the Lorde. Oh that the ſaluacyon were geuen vnto Iſrael * out of Sion. *Eſa.lxij. Roma.xj.c

When the Lorde turneth the captyuite of hys people, then ſhall Jacob reioyſe, and Iſrael ſhall be glad.

¶ The.xv. Pſalme.

DOMINE QVIS HABITABIT.

Lorde

A LOrde, who shall dwell in thy tabernacle? who shall rest vpon thy holy hyll? *Euen he ꝑ ledeth an vncorrupt lyfe, & doth the thynge which is ryght, and that speaketh the trueth from hys hert.

He that hath vsed no disceat in his tōge, ner done euell to hys neyghboure, & hath not sclaundred his neyghbours. He that setteth not by hym selfe: but is lowly in hys awne eyes, & maketh moch of them ꝑ feare the Lorde: he ꝑ sweareth vnto his neyghbour, & disapoynteth hym nott, though it were hys awne hinderaūce. *He ꝑ hath not geuen hys money vpon vsury, ner taken reward agaynst the innocent. Who so doth these thynges, shall neuer fall.

¶The.xvi.psalme.

CONSERVA ME DOMINE.

The badge or armes of Dauid.

A PReserue me, O God, for in the haue I put my trust. O my soule thou hast sayd vnto the Lorde: ꝑ arte my God, my goodes are nothing vnto the. All my delyte is vpon the sayntes ꝑ are in the erth, & vpon soch as excell in vertue. But they ꝑ rūne after another God, shall haue greate trouble. Their drinckofferynges of bloude will not I offre, nether make mēcion of their names within my lyppes. *The Lorde hym selfe is the porcīō of myne enheritaunce: and of my cup: thou shalt mayntayne my lot.

The lot is fallē vnto me in a fayre groūd, yee, I haue a goodly heritage. I wyll thāke the Lorde for geuynge me warnynge: my reynes also chasten me in the nyght season.

I haue set God alwayes before me, for he is on my right hāde, therfore I shall not fall.

Wherfore my hert was glad, & my glory reioyced, my flesh also shall rest in hope.

For why? *thou shalt not leaue my soule in hell, nether shalt thou suffre thy holy one to se corrupcīō. Thou shalt shewe me the path of lyfe: in thy presence is the fulnesse of ioye, and at thy ryght hande ther is pleasure for euermore.

¶The.xvii.psalme.

EXAVDI DOMINE IVSTITIAM.

A prayer of Dauid.

A HEare the right, O Lorde, cōsydre my cōplaynte, & herken vnto my prayer, that goeth not out of fayned lyppes.

Let my sentence come forth from thy presence: and let thyne eyes loke vpon the thing that is equall. *Thou hast proued & visyted myne herte in the nyght season: ꝑ haste tryed me and shalt fynde no wyckednesse in me: for I am vtterly purposed, ꝑ my mouth shall not offende. Because of mens workes that are done agaynst the wordes of thy lyppes I haue kepte me from the wayes of the destroyer. O holde ꝑ vp my goynges in thy pathes, ꝑ my fote steppes slyppe not.

I haue called vpon the, O God, for thou shalt heare me: enclyne thyne eare to me, and herkē vnto my wordes. Shewe thy maruelous louynge kyndnesse, thou ꝑ art the sauyour of them which put theyr trust in the, from soch as resyst thy ryght hande. Kepe me *as the apple of an eye, hyde me ‡ vnder the shadowe of thy wynges. Fro the vngodly ꝑ trouble me: mine enemies cōpasse me rounde about, to take awaye my soule. They are enclosed in their awne fatt: & their mouth speaketh proude thinges. They lye waytynge in oure waye on euery syde, turnynge their eyes downe to the groūde. Lyke as a lyon that is gredy of hys praye, and as it were a lyons whelpe lurckyng in secrete places. Vp Lorde, disapoynte hym, and cast hym downe: delyuer my soule from the vngodly which is as a swearde of thyne.

From the men of thy hāde, O Lorde fro the men, I saye, and from the euyll worlde, which haue their porcion in thys lyfe, whose belyes ꝑ fyllest w̄ thy hyd treasure. They haue childzen at their desyre: & leaue the reste of theyr substaunce for theyr babes. But as for me, I wyll beholde thy presence in righteousnes: & when I awake vp after thy lykenes, I shalbe satisfyed with it.

¶The.xviii.psalme.

DILIGAM TE DOMINE.

To the chaunter of Dauid the seruaunt of the Lorde, which spake vnto the Lord the wordes of thys song, (in the daye that the Lorde delyuered hym from the hande of all hys enemyes, and from the hande of Saul) and he sayde:

I Will loue ꝑ, O Lorde, my strēgth. The Lorde is my stony rock, & my defence, my sauyour, my God, & my might, in whō I wyll trust: my buckler, ꝑ horne also of my saluacyō, and my refuge. *I will call vpō ꝑ Lord, which is worthy to be prayed, so shall I be safe fro myne enemyes. *The sorowes of deeth cōpassed me, & the ouerflowinges of vngodlynesse made me afrayed. The paynes of hell came about me, the snares of deeth ouertoke me. In my trouble wyll I call vpon the Lorde: & cōplayne vnto my God. So shall he heare my voyce out of his (holy) temple, & my cōplaynte shall come before him, it shall entre euen into hys eares. *The erth trembled & quaked, the very foūdacions also of the hylles shoke & were remoued, because he was wroth. There wēt a smoke out in his presence: & a consumynge fyre out of hys mouth, so ꝑ coales were kyndled at it. He bowed the heauens also, & came downe, and it was darcke vnder his fete. He rode vpō the cherubins, & dyd flye: he came flying vpō the wynges of the wynde. He made darcknes hys secrete place: hys pauylion rounde

aboute hym, with darcke water and thycke
cloudes to couer hym. At the bryghtneſſe
of hys preſence hys cloudes remoued, hayle
ſtones and coales of fyer. The Lorde alſo
thondred out of the heauen, & the hyeſt gaue
his thondre, hayle ſtones, and coales of fyer.
He ſent out his arowes and ſcattered the,
he caſt forth lyghtnynges, & deſtroyed them.
The ſprynges of waters were ſene, & the
foundacios of the round worlde were diſco-
uered at thy chydinge, O Lorde, at the bla-
ſtynge of the bzeth of thy diſpleaſure. He
C ſhall ſend downe frō the heygth to fetch me,
& ſhall take me out of many waters. He
ſhall deliuer me frō my ſtrongeſt enemye, &
frō the which hate me: for they are to mygh-
ty for me. They preuented me in ỹ daye of
my trouble: but ỹ Lorde was my vpholder.
He brought me forth alſo into a place of
liberty: he brought me forth, euen becauſe he
had a fauoure vnto me. The Lorde ſhall
rewarde me after my righteous dealing: ac-
cordinge to the clēnes of my handes ſhall he
recōpenſe me. Becauſe I haue kepte the
wayes of the Lorde: and haue not forſaken
wyckedlye my God. For I haue an eye
vnto all hys lawes: & wyll nott caſt out hys
commaundementes fro me. I was alſo
vncorrupte before him: and eſchued myne a-
wne wickednes. Therfore ſhall the Lorde
D rewarde me after my righteous dealing: and
accordinge vnto the clennes of my handes in
hys eye ſyght. With the holy thou ſhalt
be holy, and wt a perfecte man ỹ ſhalt be per-
fect. With the cleane thou ſhalt be cleane:
and with the frowarde thou ſhalt lerne fro-
wardnes. For ỹ ſhalt ſaue the people that
are in aduerſite, and ſhalt bringe downe the
hye lookes of the proude. Thou alſo ſhalt
lighte my candelle: the Lorde my God ſhall
make my darcknes to be light. For in the
I ſhall diſconfyte an hooſt of men: and wt the
helpe of my God I ſhall leape ouer the wall.
The waye of God is an vndefyled waye
* Pſal.cij.b. and.cxix.f * the worde of the Lorde alſo is tryed in the
fyre: he is the defender of all them that putt
* Deu.iiij.c their truſt in him. For * who is God but
the Lorde? or who hath any ſtrēgth except o
God? It is God ỹ gyrdeth me wt ſtrēgth
* 2Sam.xij.b. of warre, and maketh my waye parfecte.
E * He maketh my fete lyke hertes fete: and
2.ij.reg.xxij.c ſetteth me vp on hye. * He teacheth myne
Pſa.cxliiij.a handes to fyght, & myne armes ſhall breake
euen a bow of ſteele. Thou haſt geuen me
the defence of thy ſaluacion: thy right hande
alſo ſhall holde me vp, and thy louynge cor-
rection ſhall make me greate. Thou ſhalt
make rowme ynough vnder me for to go, ỹ
my fote ſteppes ſhall not ſlyde. I wyll fo-
lowe vpon myne enemies, & ouertake them:
neyther wyll I turne agayne, tyll I haue
deſtroyed them. I will smyte the, ỹ they
ſhall not be able to ſtande: but fall vnder my F
fete. Thou haſt gyrded me with ſtrength
vnto the battayll, thou ſhalt throwe downe
myne enemyes vnder me. Thou haſt made
myne enemyes alſo to turne their backes
vpon me, & I ſhall deſtroye the that hate me.
* They ſhall crye: but there ſhalbe none * Pſa.xlij.
to helpe them: yee, euen vnto the Lorde, ſhall
they crye: but he ſhall nott heare them. I
wyll beate them as ſmall as the duſt before
the wynde: I will caſt them out, as the claye
in the ſtretes. Thou ſhalt deliuer me frō
the ſtryuinges of the people: and thou ſhalte
make me the head of the heythen. A peo-
ple whom I haue not knowē ſhall ſerue me.
Aſſone as they heare of me, they ſhall obey
me: but the ſtraunge chyldren ſhall diſſem-
ble with me. The ſtraunge chyldren ſhall G
faple, and be afrayed out of their preſons.
The Lorde lyueth: & bleſſed be my ſtrong
helper, and prayſed be the God of my ſalua-
cyon. Euen the God which ſeeth that I
be auenged, and ſubdueth the people vnto
me. It is he that deliuereth me from my
(cruell) enemyes, and ſetteth me vp aboue
myne aduerſaryes: thou ſhalt rydd me from
the wycked man. * For this cauſe I will * Rom.xv.
geue thankes vnto the, O Lorde, amonge
the Gentyles, and ſynge prayſes vnto thy
name. * Greate proſperite geueth he vn- * ij.reg.vij.
to his kinge: and ſheweth louyng kyndneſſe
vnto Dauid hys anoynted, & vnto hys ſeede
for euermore.

¶ The.xix. pſalme.

COELI ENARRANT

To the chaunter, a pſalme of Dauid.

THe heauēs * declare the glory of
God, and the firmament ſheweth I
his handy worcke. ☞ One daye * Rom.i.
telleth another: & one nyght certi- D
fieth another. ☞ There is nether ſpeach D
ner lāguage, but their voices ar heard amōg
thē. * ☞ Their ſounde is gone out into D
all landes: & their wordes into the endes of ỹ * Rom.x.
worlde. In them hath he ſet a tabernacle
for the ſunne, which cōmeth forth as a bryd-
grome out of hys chambre, and reioyſeth as B
a giaūt to rūne his courſe. It goeth forth
from the vtmoſt parte of the heauen, and
runneth about vnto the ende of it agayne, &
there is nothynge hyd from the heate therof.
The lawe of ỹ Lorde is an vndefyled lawe
conuertīg the ſoule. The teſtimony of the
Lorde is ſure, and geueth wiſdome vnto the
ſymple. The ſtatutes of ỹ Lorde are right C
and reioyſe the hert, the commaundement of
the Lorde is pure, and geueth light vnto the
eyes. The feare of the Lorde is cleane, and
endureth for euer: the iudgementes of the
Lorde are true and ryghteous all together.
* More to be deſyred are they then golde, * Pſa.xix.

pre then moche fyne golde: sweter also then hony, and the hony combe. Moreouer, by
D the is thy seruaũt taught, & in kepynge of the there is greate reward. Who can tell, howe oft he offendeth? Oh clense thou me fro
pp (my) secrete faultes. Kepe thy seruaũt also from presumptuous synnes, lest they get the dominion ouer me: so shall I be vndefyled, & innocent from the greate offence. Let the wordes of my mouth, and the meditacion of
pp my herte be (alwaye) acceptable in thy syght O Lorde, my strength and my redemer.

¶The.xx. Psalme.

EXAVDIAT TE DOMINVS.

To the chaunter, a Psalme of Dauid.

A THe Lorde heare the in ỹ daye of trouble, the name of the God of Jacob defende the. Sende the helpe from the Sanctuary, and strength the out of Siõ.

Remembre all thy offrynges, and accepte thy brent sacrifyce Sela. Graunte the thy hertes desyre, & fulfyll all thy mynde.

We wyll reioyse in thy saluacyon, and triumphe in the name of the Lorde oure God the Lorde perfourme all thy peticions.

B Nowe knowe I, that the Lorde helpeth hys anoynted, and wyll heare hym from hys holy heauẽ: euen with the wholsome strẽgth of hys ryght hande. Some put their trust in charettes, and some in horses: but we wyll remembre the name of the Lorde oure God.

They are brought downe and fallen, but we are ryssen, and stande vp ryght.

Saue Lorde, and heare vs, O kynge
pp of heuen, when we call. (vpon the.)

¶The.xxi. Psalme.

DOMINE IN VIRTVTE TVA.

To the chaunter, a Psalme of Dauid.

THe kynge shall reioyce in thy strength, O Lorde, exceadynge glad shall he be of thy saluacion. Thou hast geuen hym his hertes desyre, and hast not denyed him the requeste of hys lyppes. Sela.

For thou shalt preuente him with ỹ blessynges of goodnes, and shalt set a crowne of pure golde vpon his head. He asked lyfe of the, and thou gauest him a longe lyfe, euẽ for euer and euer. Hys honoure is greate in thy saluaciõ: glory and greate worshyppe
B shalt thou laye vpon hym. For thou shalt geue hym euerlastynge felycite, & make hym glad with the ioye of thy countenaunce.

And why? because the kynge putteth hys trust in the Lorde, and in ỹ mercy of the most hyest he shall not mysearye. All thyne enemies shall fele thy hand: thy ryght hãd shall fynde out them that hate the. Thou shalt make them lyke a fyrye ouen in tyme of thy wrath: the Lorde shall destroye them in hys displeasure, and the fyre shall cõsume them.

Their frute shalt ỹ roote out of ỹ earth, and their sede from amonge the chyldren of men. For they intended myschefe agaynst the, and ymagined soch a deuyce, as they are not able to perfourme. Therfore shalt ỹ put them to flyght, and the strynges of thy bowe shalt thou make ready agaynst the faces of them. Be thou exalted, Lorde, in thyne awne strength: so wyll we synge and prayse thy power.

¶The. xxii. Psalme.

DEVS DEVS MEVS.

To the Chaunter vpon the hynde of the dawnynge a Psalme of Dauid.

MY * God, my God: (why vpõ me) why hast thou forsakẽ me: and art so farre fro my health, and fro the wordes of my complaynte? O my God, I crye in the daye tyme, but thou heareste not: and in the nyght season also I take no rest. And thou
C continueste holy, O thou worshyppe of Israel. Oure fathers hoped in the: they trusted in the, and thou dyddest delyuer them.

They called vpon the, and were helped: they put their trust in the, and were not confounded. But as for me, I am a worme & no mã: a very scorne of men & the outcast of the people. *All they ỹ se me, laugh me to scorne: they shote out their lyppes, & shake ỹ
B heade sayinge. * He trusted in God that he wolde delyuer him: let him delyuer him, yf he wyll haue him. ‡ But ỹ art he ỹ toke me out of my mothers wombe: thou wast my hope, when I hanged yet vpõ my mothers brestes.

I haue bene left vnto ỹ euer sence I was borne: thou art my God, euẽ fro my mothers wombe. O go not fro me, for trouble is
C harde at hande, and ther is none to helpe me.

Greate oxen are come aboute me, fatt bulles of Basan close me in on euery syde.

They gape vpon me with their mouthes as it were a rampynge and roarynge lyon.

* I am powred out lyke water, & all my bones are out of ioynt: my hert also in the myddest of my bodye is euen lyke meltynge ware. My strength is dryed vp lyke a pot-
D sherde, & my tonge cleueth to my gũmes: and thou shalt brynge me into the dust of death.

For pp (many) dogges are come aboute me, & the counsell of the wycked laye seage agaynst me. They pearsed my handes and my fete, I maye tell all my bones, they stonde starynge and lokynge vpon me.

* They parte my garmẽtes amonge thẽ, and cast lottes vpon my vesture. But be not ỹ farre fro me, O Lord: thou art my succoure, haste the to helpe me. Delyuer my soule from the swearde, my dearlynge fro the power of the dogge. Saue me from the lyons mouth: thou hast heard me also from
E amonge the hornes of the vnicornes. I wyll declare thy name vnto my * brethren: in the myddest of the cõgregaciõ wyll I prayse the.

F O prayſe the Lorde ye ꝑ feare hi: Magnifye hym all ye of the ſede of Jacob, & feare hi
* Pſal. 21.d. all ye ſede of Iſracl. * For he hath not deſpyſed ner abhorred the lowe eſtate of ꝑ poore
be ha[d] not hyd hys face frō hym, but whē he
called vnto him, he harde him. Myprayſe
is of the in the great cōgregacion, my vowes
wyll I perfourme in the ſyght of them that
feare hym. The poore ſhall eate, & be ſatiſ-
fyed: they that ſeke after ꝑ Lorde, ſhall prayſe hym. youre herte ſhall lyue for euer. All
the endes of the worlde ſhall remēbre thē ſelues, & be turned vnto the Lorde, & all ꝑ kynreds of the nacions, ſhall worſhyppe before
G him. For the kyngdom is the Lordes, and
he is the gouernoure amonge the people.
☞ All ſoche as be fat vpon earth ☞ haue
eaten & worſhypped. All they ꝑ go downe into
the duſt, ſhall knele before him & no man hath
quyckened hys awne ſoule. ✠ (my) Sede ſhall
ſerue him: they ſhalbe counted vnto ꝑ Lorde
for a generacyon. They ſhall come, and
✠✠ (the heauens) ſhall declare hys ryghteouſnes:
vnto a people that ſhall be borne, whom the
Lorde hath made.

¶ The.xxiii.Pſalme.

DOMINVS REGIT ME.

A pſalme of Dauid.

A The Lord is my ſhepherde, therfore
eā I lack nothing. He ſhall fede
me in a greene paſture, & leade me
forth beyde the waters of cōforte.
He ſhall conuerte my ſoule, & bringe me
forth in the pathes of ryghteouſnes for hys
names ſake. Yee though I walke thorowe
23 ꝑ valleye of ꝑ ſhadow of death, I wyll feare
no euell, for ꝑ art wt me thy rodde & thy ſtaffe
cōforte me. Thou ſhalt prepare a table be-
fore me agaynſt them ꝑ trouble me: ꝑ haſt a-
nopnted my heade wt oyle, & my cuppe ſhalbe
✠✠ full. But ✠✠ (thy) louynge kyndnes & mercy
ſhall folowe me all the dayes of my lyfe. & I
wyll dwell in the houſe of the Lord for euer.

¶ The.xxiiii.Pſalme.

DOMINI EST TERRA.

A Pſalme of Dauid. ✠✠ (in the fyrſt daye of the Sabath.)

A The * earth is the Lordes, and all that
* Leui.xxv.d therin is: the compaſſe of the worlde,
i. Cozin. x. f. and they that dwell therin. For he
hath founded it vpon the ſees, & prepared it
* Pſal. xcv.a. vpō the floudes. * Who ſhall aſcende into
Diap.xxxiii.c ꝑ hyll of the Lorde? Or, who ſhall ryſe vp in
Math. xxv. d. his holy place? Euē he that hath cleane hādes
& a pure hert: & ꝑ hath not lyfte vp his mynde
✠✠ vnto vanite, ner ſworne to diſceaue. ✠✠ (hys
neyghboure) He ſhall receaue the bleſſynge frō
the Lorde, and ryghteouſneſſe from the God
25 of hys ſaluacyon. Thys is the generacion
of them that ſeke him, euen of thē ꝑ ſeke thy
face, O Jacob. Sela. ✠✠ Lyfte vp youre
✠✠ heades O ye gates, & be ye lyfte vp, ye euer-
laſtynge dores, & the kynge of glory ſhall come in. Who is this kynge of glory? It is ꝑ
Lorde ſtrōge & myghtie, euen ꝑ Lord myghtye in battell. Lyfte vp youre heades (O
ye gates) & be ye lyfte vp ye euerlaſtyng dores, & the kyng of glory ſhall come in. Who
is thys kynge of glory? Euen the Lorde of
Hoſtes, he is the kynge of glory. Sela.

¶ The.xxv.pſalme.

AD TE DOMINE LEVAVI.

Of Dauid.

V Nto the (O Lorde) wyll I lyft vp A
my ſoule. Myy God, I haue put my
truſt in the: Oh lett me not be con-
founded, nether let myne enemyes
triūphe ouer me. * For all they that hope * Rom.
in the, ſhall not be aſhamed: but ſoch as trāſ- ano.x.
greſſe without a cauſe, ſhall be put to cōfuſiō
Shewe me thy wayes, O Lord, & teache
me thy pathes. Leade me forth in thy
trueth, & lerne me, for thou art ꝑ God of my
ſaluaciō: in the hath bene my hope all ꝑ daye
longe. Call to remembraunce (O Lorde) B
thy tender mercyes, and thy louynge kynd-
neſſes, which haue bene euer of olde.
Oh remembre not ꝑ * ſynnes & offences of * Jo.
my youth, but accordynge vnto thy mercy
thynke thou vpō me (O Lord) for thy good-
neſſe. Gracious & ryghteous is the Lorde,
therfore wyll he teache ſynners in the waye.
Them ꝑ be meke, ſhall he guyde in iudge- C
ment: & ſoch as be gentle, them ſhall he lerne
his waye. All the pathes of the Lorde are
mercye & truthe, vnto ſoch as kepe his cou-
enaunt & his teſtimonies. * For thy names * Exo.
ſake, O Lord, be mercyfull vnto my ſynne,
for it is great. What mā is he that feareth
the Lord, him ſhall he teache in the waye that
he ſhall chooſe. His ſoule ſhall dwell at ea-
ſe, and hys ſede ſhall inherit the lande.
The ſecrete of the Lorde is amonge them
that feare him * & he wyll ſhewe thē hys co- * ꝑ.
uenaunt. Myne eyes are euer lokynge vn- and.
to the Lord, for he ſhall plucke my fete out of
the net. Turne the vnto me, & haue mercy D
vpon me: for I am deſolate, and in miſery.
The ſorowes of my herte are enlarged: O
bringe thou me out of my troubles. Loke
vpon myne aduerſyte & miſery, and forgeue
me all my ſynne. Conſidre myne enemies
how many they ar, & they beare a tyrānous
hate agaynſt me. O kepe my ſoule, and
delyuer me. let me not be counfounded, for I
haue put my truſt in the. Let perfectneſſe
and ryghteous dealynge waye vpon me, for
my hope hath bene in the. Delyuer Iſrael
O God, out of all hys troubles.

¶ The.xxvi.Pſalme.

IVDICA ME DOMINE,

✠✠ (A pſalme) Of Dauid. (A ſore he was enbalmed.) g.

BE thou my *iudge, O Lorde, for I haue walked innocently: my truste hath bene also in the Lorde therfore shall I not fall. *Examen me, O Lord, & proue me: trye out my reynes and my hert. For thy louynge kindenesse is before mine eyes, & I will walke in thy trueth.

I haue not dweit with vayne persones, nether wyll I haue fellishipe with the disceatfull. I haue hated the congregacyon of the wicked, and will not syt amonge the vngodly. *I will washe my handes in innocētye, O Lorde, and so will I go to thyne auter. That I maye shewe the voyce of thankesgeuynge, and tell of all thy wonderous workes. Lorde, I haue loued the habitacion of thy house, & the place where thyne honoure dwelleth. O shutt not vp my soule with the synners, ner my lyfe with the bloudthurstye. In whose handes is wyckednesse, & their ryghthāde is full of gyftes.

But as for me I will walcke innocētly: O delyuer me, and be mercyfull vnto me.

My fote standeth ryght: I will prayse the Lorde in the congregacyons.

¶ The.xxvij. Psalme.

DOMINVS ILLVMINATIO.

Of Dauid.

THe Lorde is my *lyght and my saluacyon: whom then shall I feare? the Lorde is the strength of my lyfe: of whom then shall I be afrayed? When the wycked (euen myne enemyes and my foes) came vpāme, to eate vp my flesshe, they stōbled & fell. Though an hoost of men were layed agaynst me, yet shall not my hert be afrayed: and though there rose vp warre agaynst me, yet will I put my truste in this.

*One thynge haue I desyred of the Lorde, which I will requyre: euen that I maye dwell in the *house of the Lorde all the dayes of my lyfe: to beholde the fayre bewtie of the Lorde, and to vyset his temple. For in the tyme of trouble he shall hyde me in his *tabernacle, yee in the secrete place of his dwellynge shall he hyde me, and set me vp vpon a *rocke of stone. And nowe shall he lyft vp my head aboue myne enemyes rounde aboute me. Therfore will I offre in his dwellynge, an oblacyon with great gladnesse: I will synge and speake prayses vnto the Lorde.

Herken vnto my voyce, O Lorde, when I crye vnto the: haue mercye vpon me, and heare me. My hert hath talked of the: Seke ye my face: thy face Lorde will I seke. O hyde not thou thy face fro me, ner cast thy seruaunt awaye in displeasure. Thou hast bene my succoure, leaue me not, nether forsake me, O God of my saluacyon. When my father and my mother forsake me, then the Lorde taketh me vp. Teache me thy waye O Lorde, & leade me the ryght waye, because of myne enemyes. Delyuer me not ouer into the will of myne aduersaryes, for there are false wytnesses risen vp agaynst me, and such as speake wronge.

I shulde veterlye haue faynted: but that I beleue verely to se the goodnesse of the Lorde in the lande of the lyuinge. O tarye thou the Lordes leysure * be stronge, and he shall confortе thyne hert, and put thou thy truste in the Lorde.

¶ The.xxviij. Psalme.

AD TE DOMINE CLAMABO.

A Psalme of Dauid.

VNto the wyll I crye, O Lorde, my strength: thynche no scorne of me, lest, yf thou make as though thou heardest not, I become lyke them, that go downe into the pytte. Heare the voyce of my humble peticyons, when I crye vnto the, whan I holde vp my handes towarde the mercyseate of thy holy temple. O plucke me not awaye (or drawe me) with the vngodly and wicked doers * which speake frendly to their neyghbours, but ymagine mischefe in their hertes. *Rewarde them accordynge to their dedes, and accordynge to the wyckednesse of their awne inuencions. Recompense them after the worcke of their handes: paye them that they haue deserued. For they regarde not in their mynde the worckes of the Lorde, ner the operacion of his hādes: therfore shall he breake them downe, & not buylde them vp. Prayse be the Lorde, for he hath hearde the voyce of myne humble peticions. *The Lorde is my strength & my shylde: my hert hath trusted in him, & I am holpen: therfore my herte daunseth for ioye, and in my songe will I prayse him. The Lorde is their strength: and he is the wholsome defence of his anoynted. O Saue thy people, & gyue thy blessinge vnto *thyne enheritaunce: fede them, & set them vp for euer.

¶ The.xxix. Psalme.

AFFERTE DOMINO.

A Psalme of Dauid (at the perfournynge of the Tabernacle.)

BRynge vnto the Lorde (O ye myghtie) (bringe yonge rammes vnto the Lorde.) ascribe vnto the Lorde worshippe & strength.

Geue the Lorde the honoure due vnto his name: worshippe the Lorde with holy worshippe. *It is the Lorde that commaundeth the waters: It is the glorious God that maketh the thonder: * it is the Lorde that ruleth the see. The voyce of the Lorde is myghtie in operacion, the voyce of the Lorde is a glorious voyce. The voyce of the Lorde breaketh the. *Cedre trees: yee, the Lorde breaketh the Cedres of Libanus.

He made them also to shyppe lyke a Calfe: Libanus also, and Syrion lyke a yonge vnycorne. The voyce of the Lorde deuydeth the flames of fyre: the voyce of the

℣ of the Lorde, shaketh the wyldernesse, ye the Lorde shaketh the wilderneſſe of Cades.

The voyce of the Lorde maketh the hyndes to bringe forth younge & discouereth the thicke bushes: in his temple doth euery man speake of his honour. The Lorde syttyth aboue the water floude, & the Lorde remaynneth a kynge for euer. The Lorde shall geue strength vnto his people, the Lorde shall geue his people the blessynge of peace.

℣ The.xxx. Psalme.

EXALTABO TE DOMINE.

℣ A Psalme and songe of the dedicacyon of the house of Dauid.

I Wyll magnifye ꝙ, O Lorde, for thou hast set me vp, & not made my fooes to triumphe ouer me. O Lorde my God, I cryed vnto the, and thou hast healed me. Thou Lorde hast brought my soule out of hell: thou hast kepte my lyfe, frō them that go downe to the pytte. Synge prayses vnto the Lorde (ye saintes of his) and
℣ geue thankes vnto him for a remembraunce
*℣ Cor.iij.d of his holynesse. *For hys wrath endureth but the twinclinge of an eye, and in hys pleasure is lyfe: heynesse maye endure for a nyght, but ioye commeth in the morynge.

And in my prosperyte, I sayde: I shall neuer be remoued: thou Lorde of thy goodnesse
℣ hadest made my hill so stronge. Thou hyddest turne thy face *(from me) and I was troubled. Then cryed I vnto the, O Lorde, & gat me to my Lorde ryght humbly. What profyt is there in my bloude, whan I go downe to the pytte? Shall the dust geue thankes vnto the? Or shall it declare thy
℣ trueth? Heare, O Lorde, and haue mercy vpon me: Lorde be thou my helper. Thou hast turned my heynesse into ioye: thou hast put of my sacke cloth, and gyrded me with gladnesse. Therfore shall (euery good man) synge of thy prayse without ceassinge: O my God, I wyll geue thankes vnto the for euer.

℣ The.xxxj. Psalme.

IN TE, DOMINE SPERAVI.

℣ To the chaunter a Psalme of Dauid.

I N the, O Lord, haue I put my trust: let me neuer be put to confusyon: deliuer me in thy ryghteousnesse.

Bowe downe thine eare to me, make haste to deliuer me. And be thou my stronge rocke, and a house of defence, that thou mayest saue me. For ꝙ art my stronge rocke, & my castell: Be thou also my guyde, & leade me for thy names sake. Dra we me out of the nett that they haue layed priuely for me,
*℣ Ro.viij.f. Luce.xxiij.g. for thou art my strength. *Into thy handes I commende my spirite: for thou hast redemed me, O Lorde thou God of trueth.

I haue hated them that holde of superfluous vanityes, & my trust hath bene in ꝙ Lorde. I wyll be glad and reioyse in thy mercy: for thou hast consydred my trouble, & hast knowne my soule in aduersytees.

Thou hast not shut me vp into the hāde of the enemye, but hast set my fete in a large rowme. Haue mercy vpon me, O Lorde, for I am in trouble, & myne eye is consumed for very heynesse, yee my soule & my body. For my lyfe is waren olde with heynesse, & my yeares with mournynge. My strength fayleth me because of myne iniquite, and my bones are corrupte. I became a ℣
reproue amonge all myne enemyes, but specially amonge my neyghbours, and they of myne acquayntaunce were afrayed of me: & they that dyd se me without, conueyed them selues from me. I am cleane forgotten, as a deed man out of mynde: I am become lyke a broken vessell. For I haue herde ꝙ blasphemy of the multitude: and feare is on euerye syde whyle they consyre together agaynst me, & take ther counsell to take awaye my lyfe. But my hope hath bene in the, O Lorde, I sayde: thou art my God.

My tyme is in thy handes: delyuer me frō the hāde of myne enemyes, and frō them that persecute me. Shewe thy seruaunt the
℣ light of thy countenaūce, and saue me for thy mercyes sake. Let me not be confounded, O Lorde, for I haue called vpon the: let the vngodly be put to confusion, and be put to sylence in the graue. Let the lyenge lyppes be put to sylence, which cruelly, disdainfully, & despitefully, speake against the ryghteous.

O howe plenteyfull is thy goodnesse, which thou hast layed vp, for them ꝙ feare the, and that thou hast prepared for them, ꝙ put their trust in the, euen before the sonnes of men!

Thou shalt hyde them priuely by thine
℣ owne presence frō ꝙ prouokinges of all men: ꝙ shalt kepe them secretly in thy tabernacle, frō the stryfe of tonges. Thankes be to the Lorde, for he hath shewed me marueylous great kyndnesse in a stronge cytie. And when I made hast, I sayde: I am cast out of thy syght. Neuertheles, thou herdest the voyce of my prayer, when I cryed vnto the.

O loue the Lorde, all ye his saintes, for ꝙ Lorde preserueth the that are fayethfull, and plentyously rewardeth he the proude doer.

*Be stronge, & he shall stablyshe youre hart, all ye that put your trust in the Lorde. *Psa.xxvij. and.xxxj.

℣ The.xxxij. Psalme.

BEATI QVORVM.

℣ In instruccyon of Dauid.

BLessed is he, whose vnrygteousnesse is forgeuen, and whose synne is couered. *Blessed is the mā, vnto whō the Lorde imputeth no synne, and in whose spirite there is no gyle. For whyle I held my tonge, my bones consumed away thorowe my daylye complaynynge. For thy *Rom.iiij.

hande

B hande is heuy vpon me daye and nyght, and my moyſture is lyke the drouth in Sommer. Sela. I wyll knowledge my ſynne vnto the, and myne vnryghteouſnesse haue I not hyd. I ſayde: * I wyll confeſſe my ſynnes vnto the Lorde, & ſo thou forgaueſt the wyckednesse of my ſynne. Sela. For this ſhall euery one that is godly, make his prayer vnto the Lorde in a tyme when thou mayeſte be founde, but in the great water flouds they ſhall not come nye hym. Thou art a place to hyde me in, thou ſhalt preſerue me from trouble: thou ſhalt compaſſe me about with ſonges of delyueraunce. Sela. I wyll enfourme the, & teache the in the waye wherin thou ſhalt go: and I wyll guyde the with myne eye. Be not ye lyke horſe and mule, which haue no vnderſtandynge. Whoſe mouthes muſt be holden with byt & bridle, leſt they fall vpon the. Greate plages remayne for the vngodly, but who ſo putteth hys truſt in the Lorde, mercy embraceth him on euery ſyde. Be glad, O ye ryghteous and reioyſe in the Lorde: and be ioyfull all ye that are true of herte.

¶ The.xxxiii. Pſalme.

EXVLTATE IVSTI IN DOMINO.

A Reioyſe * in the Lorde, O ye ryghteous, for it becommeth well the iuſt to be thankfull. * Prayſe the Lorde with harpe: ſynge pſalmes vnto hym with the lute and inſtrumēt of ten ſtrynges. Synge vnto the Lorde a newe ſonge, ſynge prayſes luſtely (vnto hym) with a good corage.

B For the worde of the Lorde is true, and all hys worckes are faythfull. He loueth ryghteouſnes and iugement: the earth is full of the goodneſſe of the Lorde. * By the worde of the Lorde were the heauens made, and all the hooſtes of them by the breth of his mouth. He gathereth the waters of the ſee together as it were vpō a heape, & layeth vp the depe as in a treſure houſe. Let all the earth feare the Lorde: ſtande in awe of hym, all ye that dwell in the worlde. * For he ſpake, and it was done: he commaunded, and it ſtode faſt. The Lorde bringeth the * councell of the heithen to naught, and maketh the deuyces of the people, to be of none effecte. (and caſteth out the counceils of princes.)

The councell of the Lorde ſhall endure for euer, and the thoughtes of hys herte from generacyon to generacyon. Bleſſed are the people whoſe God is the Lorde Iehouah, & bleſſed are the folcke that haue choſen hym to be theyr inheritaunce. The Lorde loked downe from heauen, and behelde all the chyldren of men: from the habitacyon of his dwellynge, he conſydereth all them that dwell in the erth. He faſhyoneth all the hertes of them, and vnderſtandeth all theyr worckes. There is no kynge that can be ſaued by the multytude of an hoſt, nether is any myghtie man delyuered by moche ſtrength.

A horſe is counted but a vayne thynge to ſaue a man, neyther ſhall he delyuer any man by hys greate ſtrength. Behold, the eye of the Lorde is vpon them that feare hym, and vpon them that put theyr truſt in his mercy.

To delyuer theyr ſoules from death, & to fede them in the tyme of dearth. Oure ſoule hath pacyently tarryed for the Lorde for he is oure helpe and oure ſhylde. For oure herte ſhall reioyſe in hym, becauſe we haue hoped in hys holy name. Let thy mercyfull kyndneſſe, O Lorde be vpon vs, lyke as we haue put oure truſt in the.

¶ The.xxxiiii. Pſalme.

BENEDICAM DOMINVM.

Of Dauid, when he chaunged his ſpeche before Abimelech, which droue hym awaye and he departed.

A I wyll allwaye geue thanckes vnto the Lorde, hys prayſe ſhall euer be in my mouth. My ſoule ſhall make her boaſt in the Lord the humble ſhall heare therof, and be glad. O prayſe the Lorde with me, and let vs magnifye hys name together.

* I ſought the Lorde & he hearde me, yee he * 1.Reg.xvii.d. deliuered me out of all my feare. They had an eye vnto him, and were lyghtened, & their faces were not aſhamed. Lo, the poore cryeth, & the Lorde heareth hym, yee and ſaueth hym out of all hys troubles. * The B * Joſua.b.b iiii.Reg.xix.g. Angell of the Lorde tarryeth rounde about them that feare hym, and delyuereth them.

O taſte and ſe, howe gracious the Lord is, * bleſſed is the man that truſteth in hym. * Pſal.6.d

O * feare the Lorde, ye that be hys ſayntes for they that feare hym, lacke nothynge. * Pſal.cxxviii.a

The lyons do lacke, & ſuffre hunger * but * Matth.vi.b they which ſeke the Lorde: ſhall want no maner of thynge that is good. Come ye chyldren C & herke vnto me, I wyll teach you the feare of the Lorde. * What man is he that lyſteth to ly- * 1.Pet.iii.c. ue, & wold fayne ſe good dayes? Kepe thy tonge from euell, & thy lyppes, that they ſpeake no gile. Eſchue euell, & do good. ſeke peace and enſue it. The eyes of the Lorde are ouer the ryghteous, & his eares are open vnto their prayers. The countenaūce of the Lorde is agaynſt them that do euell, to rote out the remēbraunce of them from of the earth. The ryghteous crye, & the Lorde heareth them, & delyuereth them out of all theyr troubles. The D Lorde is nye vnto them that are of a contrite hert, & wyll ſaue ſuche as be of an humble ſpirite. *pro.xviii.b Actes.viii.b. ii.Tim.iii.c

* Greate are the troubles of the ryghteous but the Lorde delyuereth hym out of all.

He kepeth all hys bones, ſo that not one of them is broken. But myſchefe ſhall ſlaye the vngodly, and they that hate the ryghteous, ſhalbe deſolate. The Lorde

delyuereth

delyuereth the ſoules of hys ſeruauntes: and all they that put theyr truſt in hym ſhall not be deſtitute.

¶ The.xxxv.Pſalme:

IVDICA DOMINE NOCENTES.

Of Dauid.

1 PLeate thou my cauſe, O Lorde, with them that ſtryue with me: and fyght thou agaynſt the that fyght agaynſt me. Laye hande vpon the ſhilde & buckler, and ſtande vp to helpe me. Bryng forth the ſpeare, & ſtoppe the waye agaynſt them ỹ perſecute me: ſaye vnto my ſoule: I am thy ſaluacyon. Let them be confounded and put to ſhame, that ſeke after my ſoule: let the be turned backe, and brought to confuſyon, that ymagyne myſchefe for me.

*Pſ.xxxiiij.c * Let the be as the duſt before ỹ wynde, and the angell of the Lorde ſcatteryng the.

Let theyr waye be darcke and ſlyppery, and let the angell of the Lorde perſecute the.

For they haue pryuely layed theyr net to deſtroye me without a cauſe, yee euen without a cauſe haue they made a pytte for my

B ſoule. Let a ſodeu deſtruction come vpon him vnawares: & hys net that he hath layed pryuely, catch hym ſelfe, that he maye fall into hys awne myſchefe. And my ſoule be ioyfull in the Lorde: it ſhall reioyſe in his ſaluacyon. All my bones ſhall ſaye: Lorde, who is lyke vnto the: which delyuereſt the poore from hym that is to ſtronge for hym, yee the poore and hym that is in miſery, from hym that ſpoyleth hym. Falſe witneſſe dyd ryſe vp: they layed to my charge, thynges that I knowe not. They rewarded me euell for good, to the greate diſcomforte of my ſoule. Neuertheleſſe, when they were ſycke, I put on a ſacke clothe: and hum-bled my ſoule with faſtynge, and my prayer ſhall turne into myne awne boſome.

C I behaued my ſelfe as though it had bene my frende or my brother, I wente heuely, as one that mourneth for hys mother.

But in myne aduerſyte they reioyſed, and gathered them together: yee the very abiectes came together agaynſt me: vnawares, makynge mowes at me, and ceaſſed not.

With the flatrers were buſy mockers, which gnaſhed vpon me with theyr teeth.

Lorde, howe longe wylt thou loke vpon thys? O delyuer my ſoule from the calamityes which they bryng on me, and my dearlynge from the lyons. So wyll I gene the thankes in the greate congregacyo I wyll prayſe the amonge moche people.

O let not them that are myne enemyes triumphe ouer me vngodlye nether: let the

*Pſal.xxiv.a wynche with theyr eyes, ỹ * hate me with-Joh.xv.b. out a cauſe. And why? theyr comonyng is not for peace, but they ymagyne diſceatfull wordes agaynſt them that are quyet in the lande. They gaped vpon me with theyr mouthes, and ſayde: fye on the, fye on the: we dyd ſe it with oure eyes.

This thou haſt ſene, O Lorde: holde not D thy tonge then, go not farre from me, O Lord.

I wake and ſtande vp to iudge my quarell auenge thou my cauſe, my God, and my Lorde. Iudge me, O Lorde my God, accordynge to thy ryghteouſneſſe, and let them not triumphe ouer me. Let them not ſaye in their hertes: there, there, ſo wolde we haue it: nether lett them ſaye: we haue deuoured hym. Let them be put to confuſyon and ſhame together that reioyſe at my trouble: let them be clothed with rebuke and diſhonoure that boaſt them ſelues agaynſt me. Let them be glad and reioyſe, that fauoure my ryghteous dealynge: yee let the ſaye allwaye bleſſed be the Lorde, which hath pleaſure in the proſperitye of hys ſeruaunt.

And as for my tonge, it ſhalbe talkynge of thy ryghteouſnes and of thy prayſe, all the daye longe.

¶ The.xxxvi.Pſalme.

DIXIT INIVSTVS.

To the Chaunter, of Dauid the ſeruaunt of the Lorde.

MY hert ſheweth me the wyckednelle of A the vngodly, that * there is no feare *Rom.iij.d of God before hys eyes. For he flatreth hym ſelfe in hys owne ſyght, tyll hys abhominable ſynne be founde out. The wordes of hys mouth are vnryghteous, and full of diſceate: he hath left of to behaue hym ſelfe wyſely and to do good. He ymagyneth myſchefe vpon hys bedd, and hath ſet hym ſelfe in no good waye, nether doth he abhore any thyng that is euell. Thy mercy, O Lorde reacheth vnto the heauen, and thy faythfulneſſe vnto the cloudes.

Thy ryghteouſneſſe ſtandeth lyke the ſtrõge mõtaynes: thy iudgementes are lyke the greate depe. Thou Lorde ſhalt ſaue both man and beeſt. Howe excellent B is thy mercy, O God: and the chyldren of mẽ ſhall put theyr truſt vnder the ſhadowe of thy wynges. They ſhalbe ſatiſfyed with the plẽteouſneſſe of thy houſe, and thou ſhalt geue them drynck of thy pleaſures, as out of the ryuer. For with the is the well of lyfe, and in thy lyght, ſhall we ſe lyght.

O contynue forth thy louynge kyndneſſe vnto them that knowe the, and thy ryghteouſneſſe vnto them that are true of hert.

O let not the fote of pryde come agaynſt me: and let not the hande of the vngodly caſt me downe. ☞ There are they fallen Th (all) that worke wyckednelle: they are caſt a- downe, and ſhall not be able to ſtande.

¶ The

¶The.xxxvij.Pſalme.

NOLI EMVLARI.

A Pſalme of Dauid.

A FRet not thy ſelf becauſe of the vngodly: nether be ꝓ enuyous agaynſt ꝓ euell doers. For they ſhall ſoone be cut downe lyke ꝓ graſſe, & be wythered euen as ꝓ grene herbe. Put ꝓ thy truſt in the Lorde, & be doinge good: dwell in the lande, and verely thou ſhalt be fedd. Delyte thou in the Lorde, & he ſhall gene the thy hertes deſyre. Commytte thy waye vnto ꝓ Lorde, & put thy truſt in hym, & he ſhall bringe it to paſſe. He ſhall make thy rightuouſneſſe as cleare as ꝓ light, & thy iuſt dealing as ꝓ noone daye. Holde the ſtyll in ꝓ Lorde, & abyde pacyently vpon him: but greue not thy ſelfe at hym, whoſe waye doth proſpere agenſt ꝓ man ꝓ doth after euell councels. Leaue of frō wrath, B & let go diſpleaſure, frett not thy ſelf, els ſhalt thou be moued to do euell. Wycked doers ſhalbe roted out: & they ꝓ pacyently abyde ꝓ Lorde, thoſe ſhall enheret ꝓ lande.

Yet a lytle whyle, & the vngodly ſhalbe clene gone: thou ſhalt loke after hys place, & he ſhalbe awaye. But the meke ſpirited ſhall poſſeſſe the earth, & ſhalbe refreſſhed in the multitude of peace. The vngodly ſeketh councell agaynſt ꝓ iuſt, & gnaſſheth vpō hym with his tethe. The Lorde ſhall laughe hym to ſcorne, for he hath ſene, ꝓ his daye is cōmynge. The vngodly haue drawen out the ſwerde, and haue bended C their bowe, to caſt downe ꝓ poore and nedye, and to ſlaye ſoch as be of a ryght conuerſacion. Their ſwerde ſhall go thorow their awne herte, & their bowe ſhalbe broken. A ſmall thinge that the ryghtuous hath, is better then greate ryches of ꝓ vngodly. For the armes of the vngodly ſhalbe broken, and ꝓ Lorde vpholdeth the ryghtuous. The Lorde knoweth ꝓ dayes of the godly, & their inheritaūce ſhall endure for euer. They ſhall not be confounded in ꝓ perelous tyme, and in the dayes of derth they ſhall haue ynough. As for the D vngodly, they ſhall peryſhe: & the enemyes of the Lorde ſhall conſume, &c. as the fatt of lambes: yee, euen as ꝓ ſmoke ſhall they conſume awaye. The vngodly borroweth and payeth not agayne, but ꝓ rightuous is mercyfull & lyberall. Soch as be bleſſed of God, ſhall poſſeſſe the lande, & they that be curſſed of hym, ſhalbe roted out.

The Lorde ordreth a good mans gonge, & maketh his waye acceptable to him ſelf.

* Though he fall, he ſhal not be caſt awaye, for ꝓ Lorde vpholdeth him with his hande. I haue bene ponge, and nowe am olde: & yet ſawe I neuer ꝓ rightuous forſaken, nor his ſede begginge theyr bread.

* The ryghtuous is euer mercyfull, and lendeth, and his ſede is bleſſed. Ple from * Pſou.xl.c. E euell, and do the thynge that is good, and dwel for euer. For the Lorde loueth the thynge that is ryght, he forſaketh not hys ꝓ be godly, but they are preſerued for euermore: ⁊c. (The vnrighteous ſhalbe punished.) as for 40 the ſede of the vngodly, it ſhalbe roted out.

The ryghtuous ſhall inherett the lande, and dwell therin for euer. * The mouth * Pſou.xl.d. of the ryghtuous is exerciſed in wyſdome and his tonge wilbe talkyng of iudgemēt,

The lawe of his God is in his hert, and F his goynges ſhall not ſlyde. The vngodly ſeeth the ryghtuous, & ſeketh occaſyon to ſlaye hym. The Lorde wyll not leaue hym in hys hande, ner cōdēpne him when he is iudged. Hope thou in the Lord, and kepe his waye, & he ſhal promote the, that thou ſhalt poſſeſſe the lande: when the vngodly ſhal perиſhe, thou ſhalt ſe it. I my ſelfe haue ſene ꝓ vngodly in great power, & floriſhige lyke a grene baye tree: & he vaniſhed awaye, & lo, he was gone: I ſought hi, but ⁊c. (hys place.) coulde no where be foud. 40

Kepe innocency, and take hede vnto the G thynge that is ryght, for that ſhall bringe a man peace at the laſt. As for the trāſgreſſours, they ſhall peryſhe together, and the ende of the vngodly is, they ſhall be roted out at the laſt. But the ſaluaciō of the ryghtuous cōmeth of the Lorde, which is alſo their ſtrength in the tyme of trouble.

And the Lorde ſhall ſtande by them, and ſaue them: he ſhall delyuer them from the vngodly, and ſhall ſaue them, becauſe they put theyr truſt in hym.

¶The.xxxviij.Pſalme.

DOMINE NE IN FVRORE.

A Pſalme of Dauid for remembraunce.

PVt me not * to rebuke (O Lord) in thi A
ne anger: nether chaſten me in thy he- * Pſal.vi.a. Ierr.x.b.
up diſpleaſure. For thyne arowes ſtycke faſt in me, and thy hande preſſeth me ſore.

There is no health in my fleſh, becauſe of thy diſpleaſure: nether is there anye reſt in my bones, by reaſon of my ſynne. For my wyckednelles are gone ouer my heade, and are lyke a ſore burthen, to heuy for me to beare. My woundes ſtyncke and are corrupt, thorowe my folyſhneſſe. I am B
brought in to ſo greate trouble & miſery, that I go mournynge all the daye longe.

For my loynes are fylled with a ſore diſeaſe, & there is no whole parte in my body. I am feble & ſore ſmytten, I haue roared for the very diſquyetnes of my hert.

Lorde, ꝓ knoweſt all my deſyre, and my gronynge is not hyd frō ꝓ. My hert pāteth, my ſtrēgth hath fayled me, & ꝓ lyght C
of myne eyes is gone fro me. * My louers Pſal.xxxviij.b.
& my neyghbours dyd ſtāde lokynge vpon

my

myne trouble, & my kynſmen ſtode a farre of.
They alſo þ ſought after my life, layed ſnares for me: & they that went about to do me euell, talked of wickednesse, & ymagined diſceate all þ daye longe. As for me, I was lyke a deafe mā & herde not: & as one þ is dōme, which doth not opē his mouth.
I became eue as a man that heareth not: and in whoſe mouth are no reproofes. For in the, O Lorde, haue I put my truſt, thou
D shalt anſwere for me, O Lord my God. I
*a haue required, þ they *a (ſuch my enemyes) ſhuld not triūphe ouer me: for whē my fote ſlypte, they reioyſed greatly againſt me. And I truly am ſet in the plage, & my heuinesse is euer in my ſyght. For I will confeſſe my wickednesse, and be ſory for my ſynne.
But myne enemyes lyue, & are myghtie: & they that hate me wrongfully, are many in nōbre. They alſo þ rewarde euell for good are agaynſt me, becauſe I folowe the thynge that good is. Forſake me not (O Lorde my God.) Be not þ farre fro me.
*b haſte the to helpe me, O Lord *b (Sauior) my ſaluacyon.

¶ The.xxxix.Pſalme.

DIXI, CVSTODIAM VIAS.

*a To the chaunter Jeduthun, *a a Pſalme of Dauid.

I ſayde: I will take hede to my wayes þ I offend not in my tonge. I will kepe my mouth (as it were wt a brīle) while þ vngodly is in my ſight. I held my tōge, & ſpake nothige. I kepte ſylēce yee, euē frō good wordes, but it was payne & greſe to me. My hert was hote within me, & whyle I was thus muſyng, the fyre kyndled: and (at the laſt) I ſpake wyth my
* Pſal.xcv.c. tonge: * Lorde, let me knowe myne ende, and the nōbre of my dayes: that I maye be certyfied howe lōge I haue to lyue. * Beholde, thou haſt made my dayes as it were a ſpāne lōge, and myne age is euen as nothing in reſpecte of the: & verely euery man lyuig is all together vanite. Selah. For man walketh in a vayne ſhadowe, and diſquieteth him ſelf in vayne: he heapeth vp riches * & can not tell who ſhall gather the.
* Luce.xii.c. And now Lord, what is my hope? truelye my hope is euen in the. Deliuer me from all myne offences, & make me not a rebuke vnto the fooliſh. I became domme, & opened not my mouth, for it was thy doynge.
Take thy plage awaye fro me: I am eue
¶ cōſumed by the meanes of thy heuye hand.
When þ wyth rebukes doſt chaſten man for ſinne, þ makeſt his bewtye to conſume awaye, like as it were a mothe fretinge a garment. Euery man therfore is but vanite. Selah. Heare my prayer, O Lord, & wt thyne eares cōſyder my callynge: holde
* Pſal.xxxix.c. not thy peace at my teares. For * I am a ſtraunger wt þ, & a ſogeourner, as all my fathers were. Oh ſpare me a lytle, that I maye recouer my ſtrēgth, before I goo hēce, and be nomore ſene.

¶ The.xl.Pſalme.

EXPECTANS EXPECTAVI.

To the chaunter, a Pſalme of Dauid.

I wayted pacyently for the Lord, & he enclyned vnto me: and hearde my calling. He brought me alſo out of the horrible pitte, out of the myer and clape, and ſett my fete vpon the roche, and ordred my goynges.
And he hath put a newe ſōge in my mouth, euen a thanckeſgeuynge vnto oure God.
Many ſhall ſe it, and feare, and ſhall put * Jere.xvii.
their truſt in the Lorde. * Bleſſed is the man, þ hath ſette hys hope in the Lorde, and turned not vnto þ proude, and to ſoch as go about wyth lyes. O Lord my God, greate are thy wonderous worckes, which thou haſt done: like as be alſo thy thoughtes which are to vs ward: and yet there is no man that *b ordreth them vnto the. Yf *b
I wolde declare them, and ſpeake of them, B
they ſhulde be moo then I am able to expreſſe. * Sacrifice and meat offeryng *Deu.xxxii.
thou woldeſt not haue, but *b myne *b *c
eares haſt thou opened: burntofferynges and ſacrifice for ſynne haſt þ not required.
Then ſayd I: Lo, I come. In þ *b volume of þ boke it is written of me, þ I ſhulde fulfyll thy will, O my God: I am content to do it: yee, thy lawe is wythin my hert.
I haue declared thy ryghtuouſneſſe in þ great cōgregacion: Lo, I will not refrayne my lippes, O Lord, & þ þ knoweſt. I haue not hyd thy ryghtuouſnes within my hert my talkynge hath bene of thy truth and of thy ſaluacion. I haue not kept backe thy louig mercy & truth frō þ greate cōgregacion. Withdrawe not þ thy mercy fro me
O Lord, let thy louige kyndneſſe and thy ¶
truth alwaye preſerue me. For innumerable troubles are come aboute me: myne ſynnes haue taken ſoche holde vpon me, þ I am not able to loke vp: yee, they are mo in nōbre then þ heeres of my head, and my hert hath fayled me. O Lorde, let it be thy pleaſure to deliuer me, make haſte (O Lorde) to helpe me. Let thē be aſhamed & D
cōfoūded together, þ ſeke after my *b ſoule to deſtroye it: let thē be dryue backward & be put to rebuke, þ wiſh me euell. Let thē be deſolate & rewarded wt ſhame, þ ſaye vnto me: fye vpō þ, fye vpō þ. Let all thoſe that ſeke þ, be ioyfull and glad in the: & let ſoch as loue thy ſaluacīō, ſaye allwaye the Lorde be prayſed. As for me, I am poore & needye, but þ Lorde careth for me.
Thou art my helper and redemer: make
no longe

no longe taryinge (O my God.)

¶ The.xli. Plalme.

BEATVS QVI INTELLIGIT.

To the chaunter, a Plalme of Dauid.

A BLessed is he * ỹ cõlyderyth ỹ poore (and nedy) ỹ Lorde shall delyuer hym in the tyme of trouble. The Lorde preserue hym, & kepe him alyue: ỹ he maye be blessed vpon earth, & delyuer not thou hym in to the wyll of hys enemyes. The Lord comforte hym, when he lyeth sycke vpon hys bedd: make thou all his bedd in his sickenesse.

I sayde: Lord be mercyfull vnto me, heale my soule, for I haue synned agaynst the.

B Myne enemyes speake euell of me: when shall he dye, & hys name perish? And yf he come to se me, he speaketh vanite, & his hart conceaueth falshode within him selfe: & whã he commeth forth, he telleth it. All myne enemyes whisper together agaynst me: euen agaynst me do they ymagin this euell. Let the sentence of gilty nesse proceade agaynst him: & now that he lyeth, let him ryse vp no more. Yee, euen mine awne familier frend whõ I trusted * (whych dyd also eate of my bred) hath * layed greate wayte for me,

C But be thou mercyfull vnto me (O Lord) rayse ỹ me vp agayne, and I shall rewarde them. By this I know thou fauourest me, that my enemye doth not triumphe agaynst me. And whã I am in my health, ỹ vpholdest me, and shalt set me before thy face for euer. Blessed be the Lorde God of Israel, worlde wythout ende, Amen, and Amen.

¶ The.xlij. Plalme.

QVEMADMODVM.

To the chaunter, a monicyon of the sonnes of Corath.

A LIke as ỹ hert desyreth ỹ water brookes, so longeth my soule after the (O God.) Why soule is a thurste for God, yee, euen for the lyuyng God: whe shall I come, to appeare before ỹ presence of God?

* Why teares haue bene my meate daye & nighte, whyle they daylie saye vnto me: where is now thy God? Now when I thincke there vpõ * I powre out my hert by my self: for I went with ỹ multitude, & brought thẽ forth vnto the house of God, in the voyce of prayse and thanckesgeuyng, among soch as kepe holy daye. * Why art thou so full of heuynes (O my soule) and why art thou so vnquiete within me? Put thy trust i God, for I wyll yet geue hym thãkes, for the help of hys countenaunce. Why God, my soule is vexed wythin me: therfore will I remembre the cõcernyng the * land of Jordane, and the lytle hyll of Hermonim. One depe calleth another because of the noyse of thy water pipes * all thy wanes & stormes are gone ouer me. The Lord hath graũted his louig kindnesse on ỹ daye tyme, & in the night season dyd I syng of him, & made my prayer vnto the God of my lyfe. I wyll saye vnto ỹ God of my strẽgth why hast ỹ forgotten me: why go I thus heuely, whyle the enemye oppresseth me? Why bones are smytten asunder, whyle mine enemyes * (that trouble me) cast me in ỹ tethe, Namely, whyle they saye dayly vnto me: where is now thy God? Why art ỹ so vexed (O my soule) and why art ỹ so disquieted wythin me? O put thy trust in God, for I wyll yet thanke hym whych is ỹ helpe of my countenaunce, and my God.

¶ The.xliij. Plalme.

IVDICA ME DEVS, ET.

A GEue sentẽce wt me (O God) & defende my cause agaynst ỹ vngodly people: Oh delyuer me from the disceatfull & wycked man. For ỹ art the God of my strẽgth: why hast ỹ put me from the? And why go I so heuely, whyle ỹ enemye oppresseth me? Oh send out thy lyght & thy trueth ỹ they maye leade me & bryng me vnto thy holy hyll, & to thy dwellyng. And that I maye go vnto the auiter of God, euen vnto the God of my ioye & gladnesse, & vpõ the harpe wyll I geue thankes vnto the (O God) my God. * Why art ỹ so heuy (O my soule) & why art ỹ so disquyeted wythin me? O put thy trust in God, for I will yet geue hym thankes whych is the helpe of my countenaunce, and my God. * Psal.xlij.b

¶ The.xliiij. Plalme.

DEVS AVRIBVS NOSTRIS.

To the chaunter an instruccyon of the sonnes of Corah.

A WE haue herd wt oure eares (O God) * oure fathers haue tolde vs, what thou hast done in theyr tyme of old. How thou hast dryuen out ỹ heithen wt thy hande, & planted thẽ in: how thou hast destroyed the nacions, & cast them out. * Psal.lxxix.b

* For thy gat not the lande in possessyon thorowe theyr awne swearde, nether was it theyr awne arme ỹ helped them. But thy ryght hãd, and thyne arme, and the lyght of thy coũtenaunce, because thou haddest a fauoure vnto thẽ. * Thou art my kyng (O God) sende helpe vnto Jacob. Thorow the, wyll we ouerthrowe our enemyes, & in thy name wyll we tread thẽ vnder that ryse vp agaynst vs. For I wyll not trust in my bowe, it is not my swerde that shall help me. B But it is thou that sauest vs from oure enemye, and puttest them to confusyon that hate vs. We make oure boast of God all the daye lõge, and wyll prayse thy name for euer. Sela. But now thou art farre of, and puttest vs to confusyon, and * goest not forth wyth oure armyes. * Deu.vij.a. * Psal.xcviij.a * Psal.xl.c.

Thou makest vs to turne oure backes vpon oure enemy, so that they whych hate vs, spoyle oure goodes.

Thou letteſt vs be eaten vp lyke ſheepe, & haſt ſcatred vs among the heithen. Thou ſelleſt thy people for naught, & takeſt no money for the. Thou makeſt vs to be rebuked of oure neyghbours, to be laughed to ſcorne & had in derilyon, of them yͭ are rounde about vs. *Thou makeſt vs to be a by worde amõg the heithen, & that the people ſhake their heades at vs. My confuſion is dayly before me, & yͤ ſhame of my face hath couered me. For the voyce of the ſclaunderer & blaſphemer, for the enemye & auenger.

*pſal.lxxix.a

And though all this be come vpon vs, yet do we not forgette yͤ, ner behaue oure ſelues frowardly in thy couenaunt. Oure hert is not turned backe, nether oure ſteppes gone out of thy waye. No not whan thou haſt ſmytten vs in to the place of dragons, & couered vs wyth the ſhadow of death. If we haue forgotten the name of oure God, & holde vp our hãdes to eny ſtraũg God. Shall not God ſearch it out? for he knoweth yͤ very ſecretes of the hert. *For thy ſake alſo are we kylled all the daye longe, & are cõted as ſheepe apoynted to be ſlayne. Up Lorde why ſlepeſt yͤ? A wake, & be not ablent from vs for euer. Wherfore hydeſt thou thy face, & forgetteſt oure myſery & trouble? *For our ſoule is brought lowe euẽ vnto the duſt: oure bely cleueth vnto the ground. Ariſe & helpe vs, & deliuer vs for thy mercy ſake.

*Rom.viij.f

¶ The.xliv.Pſalme.

ERVCTAVIT COR MEVM.

To hym that excelleth amonge the lylies, an inſtruccion of the chyldẽ of Corah, a ſonge of loue.

A

MY hert is endyting of a good matter I ſpeake of the thynges, whych I haue made vnto the kyng: My tong is the penne of a ready wryter. Thou art fayrer then the chyldren of men, full of grace are thy lyppes, becauſe God hath bleſſed the for euer. Gyrde the vͭ thy ſwerde vpon thy thygh (O thou moſt myghtye) accordyng to thy worſhipe & renowne. Good lucke haue thou vͭ thine honour, ryde on becauſe of the worde of treuth, of mekenelle & righteouſnes: and thy ryght hande ſhall teach the terrible thynges. Thy arowes are very ſharpe, & the people ſhalbe ſubdued vnto the, euen in the myddeſt amonge the kynges enemyes.

*Heb.i.b.

*Thy ſeate (O God) endureth for euer: the ſcepter of thy kyngdome is a ryght ſcepter: Thou haſt loued ryghteouſnelle, and hated iniquite: wherfore God (euẽ thy God) hath anoynted the wyth the oyle of gladnes aboue thy felowes. All thy garmentes ſmell of myrre, Aloes and Caſſia, out of the yuorye palaces, wher by they haue made the glad. Kynges daughters were among thy honorable wemẽ: vpon thy ryght hande dyd ſtande yͤ quene in a veſture of gold wrought about wyth dyuerſe colours. Herke (O daughter) and conſyder: enclyne thyne eare: forget alſo thine awne people, & thy fathers houſe. So ſhall the kyng haue pleaſure in thy beawty, for he is thy Lorde & (God) & worſhyp the thou hym. And yͤ daughter of Tire ſhall be there wͭ gyfte, lyke as the ryche alſo amonge the people ſhall make theyr ſupplicacyon before the. The kynges daughter is all gloryous wythin, her clothyng is of wrought golde.

B

C

D

She ſhalbe brought vnto the kyng in rayment of nedle worke: the virgins yͤ be hyr felowes, ſhall beare hir company, and ſhalbe brought vnto the. Wyth ioye & gladneſſe ſhall they be brought, & ſhall entre into the kynges palace. In ſtede of thy fathers yͤ ſhalt haue chyldren, whom thou mayeſt make prynces in all landes. I wyll remembre thy name from one generacyon to another: therfore ſhall the people geue thankes vnto the, worlde wythout ende.

¶ The.xlvi.Pſalme.

DEVS NOSTER REFVGIVM.

To the chaunter, a ſonge for the chyldren of Corah vpon Alamoth.

Yͤ

A

GOd is our hope & ſtrength: a very preſent helpe in trouble. Therfore wyll we feare, though the erth be moued, & though the hylles be caryed in yͤ myddeſt of the ſee. *Though the waters therof rage & ſwell, & though the mountaynes ſhake at yͤ tempeſt of yͤ ſame. Sela.

*pſal.xcvi.

The ryuers of the floude therof ſhall make glad yͤ cytie of God, yͤ holy place of yͤ tabernacles of yͤ moſt hyeſt. God is in yͤ myddeſt of her, therfore ſhall ſhe not be remoued: God ſhall help her, & yͤ ryght early. The heathe make moch a doo, & the kyngdomes are moued: but God hath ſhewed hys voyce, & the earth ſhall melt awaye. The Lorde of hoſtes is vͭ vs, yͤ God of Jacob is oure refuge. Sela. O come hyther, & beholde the workes of the Lorde, what deſtruccyõs he hath brought vpõ the earth. *He maketh warres to ceaſſe in all yͤ worlde: he breaketh the bowe & knappeth the ſpeare in ſonder, & burneth the charettes in yͤ fyre. Be ſtyll then & knowe that I am God: I wil be exalted amõg the heithen, and I wyll be exalted in yͤ earth. The Lorde of hoſtes is wyth vs, yͤ God of Jacob is oure defence. Sela.

B

*pſal.xlvi.

¶ The.xlvij.Pſalme.

OMNES GENTES PLAVDITE.

To the chaunter, a Pſalme for the chyldren of Corah.

O Clappe youre handes together (all ye people) O ſyng vnto God wyth the voyce of melodye. For the Lorde is hye and *to be feared, he is the great kynge vpõ all yͤ earth. He ſhall ſubdue the people vnder vs, and the nacions vnder oure fete.

A

*pſal.xlvi.

He ſhall

he shall chose out an heritage for vs: euē the worshippe of Jacob whom he loued.
Sela. God is gone vp with a merye noyse, & the Lord with the sownde of the trōpe.
O synge prayses, synge prayses vnto (our)
God: O synge prayses, synge prayses vnto
our kyng. For God is kyng of all þ earth
synge ye prayses vnderstandyng. God
raygneth ouer the heithē, God sytteth vpō
hys holy seate. The princes of the people
are ioyned vnto þ people of þ God of Abra-
hā: for God (which is very hye exalted) doth
defende the earth, as it were with a shylde.

¶ The.xlviij. Psalme.

MAGNVS DOMINVS.

A songe of a psalme of the childrē of Corah
vpō (in the fourthe daye of ours Sabbath.)

GReate is the Lorde, & worthye to be
praysed, in the cytie of oure God,
euē vpon his holy hyll. The hyll
of Sion is a fayre place, & the ioye
of the whole earth: vpō the north syde lyeth
the cytie of the great kyng. God is well
knowne in her palaces, as a sure refuge.
For lo, the kynges (of the earth) are gathered,
& gone by together. They marueled, to se
such thinges: they were astonied, and sodēly
cast downe. Feare came there vpon them,
& sorowe, as vpon a woman in her trauay-
le. Thou shalt breake the shyppes of þ see,
thorow the east wynde. Lyke as we haue
herd, so haue we sene in the cytie of the Lord
of hostes, in the cytie of oure God. God vp-
holdeth þ same for euer. Sela. We wayte
for thy louyng kyndnesse (O God) in þ myd
dest of thy temple. (O God) accordyng vn-
to thy name, so is thy prayse vnto the worl-
des ende: thy ryght hād is full of ryghteous-
nes. Let the mount Sion reioyce, and the
daughters of Juda be glad because of thy
iudgementes. Walke about Sion, and go
round about her, and tell the towres therof.
Marcke well her bulwarkes, set vp her
houses, that ye maye tell them that come af-
ter. For thys God is oure God for euer &
euer, he shall be oure gyde vnto death.

¶ The.xlix. Psalme.

AVDITE HAEC GENTES.

To the chaunter, a Psalme for the
childzen of Corah.

HEare this, all ye people: ponder it
with your eares, all ye that dwell
in the worlde. Bye and lowe,
ryche and poore, one with ano-
ther: My mouth shall speake of
wysdome, and my hert shall muse of vnder-
standyng. I wyll enclyne myne eare to
the parable, and shew my darcke speach vpō
the harpe. Wherfore shulde I feare in the
dayes of wyckednesse, and whē the wycked-
nesse of my heles cōpaseth me round about?
*There be some that put theyr in trust *1.Cal.iij.d.
their goodes, & boast thē selues in the multi- Luc.xij.c.
tude of theyr ryches. But noman maye de-
lyuer hys brother, nor make agrement vnto
God for hym. *For it costeth more to re- *1.Pet.i.c.
deme theyr soules, so that he must let þ alone 1.Joh.ij.a
for euer. Yee, though he lyue longe, and se
nat the graue. *For he seeth, that wyse *Eccle.ij.c.
men also dye, and perysshe together, as well and.xj.
as the ignorannt & folysh, and *leaue theyr *Job.xxvij.d
ryches for other. And yet they thynke, that Luc.xij.c.
theyr houses shall cōtinue for euer, and that
theyr dwelling places shall endure from one
generacyon to another, & call the landes af-
ter theyr awne names. Neuertheles, man
wyll not abyde in honour, seyng he maye be
compared vnto the beastes that perysshe: this
is the waye of them. Thys is their folysh-
nesse, and their posterite prayse their sayeng.
Sela. They lye in þ hell lyke shepe, death
gnaweth vpō them, and the ryghteous shall
haue dominacyon of them in the morynge:
theyr bewtye shall consume in the sepulchre
out of theyr dwellynge. But God shall
delyuer my soule from the place of hell, for
he shall receaue me. Sela. Be not thou
afrayed though one be made ryche, or yf the
glory of hys house be increased.
*For he shall cary nothyng awaye with *Job.xxvij.d
hym when he dyeth, nether shall hys pompe
folowe hym: For whyle he lyued, he coun-
ted hymselfe an happye man: and (so lōge
as thou doest well vnto thy selfe, men wyll
speake good of the. He shall folowe the ge
neracyons of hys fathers, and shall neuer se
lyght. Man beynge in honoure hath no
vnderstandyng, but is cōpared vnto the bea
stes, that perysshe.

¶ The.l. Psalme.

DEVS DEORVM DOMINVS.

¶ A Psalme of Asaph.

THe Lorde euen the most myghtye
God hath spoken, and called the
worlde from the rysyng vp of the
sonne vnto the goyng downe the-
rof. *Out of Syon hath *Psa.xl.a.
God apeared in perfecte bewtye.
Oure God shall come, and shall not kee-
pe sylence: there shall go before hym a consu-
mynge fyre, and a myghtye tempest shalbe
stered vp rounde aboute hym.
He shall call the heauen from aboue, and
the earth, that he maye iudge hys people.
Gather my sayncte s together vnto me,
those that haue made a couenaunt with me,
with sacrifyce. And the heauens shall de-
clare hys ryghteousnesse, for God is iudge
hym selfe. Sela.
Heare, O my people: and I wyll speake, I

my ſelfe will teſtifye agaynſt the, O Iſrael, for I am God, euē thy God. I wyll not reproue the because of thy ſacrifyces, or for thy burnt offrynges, because they were not all waye before me. * I wyll take no bullock out of thy house, ner he goates out of thy foldes. For all the beastes of the forest are myne, & so are the cattell vpō a thousande hylles. I knowe all the fowles vpon the mountaynes, & the wylde beastes of the feld are in my syght. If I be hongrye I wyll not tell the: for * the whole worlde is myne, and all that therin is. Thinkest thou, that I wyll eat bulles flesh and drincke the blould of goates? Offre vnto God thankesgeuynge, and paye thy vowes vnto the most hyest. And * call vpō me in ỹ tyme of trouble, so wyll I heare the, and thou shalt prayse me. But vnto the vngodly sayed God: Why dorest thou preach my lawes, & takest my couenaunt in thy mouth? Where as ỹ hatest to be refourmed, & hast cast my wordes behynd the? Whan thou sawest a theefe, thou cōsentedest vnto hym, and hast bene partaker wyth ỹ aduouterers. Thou hast let thy mouth speake wickednesse, and with thy tong thou hast set forth disceat. Thou sattest and spakest agaynst thy brother, yee, & hast sclaūdred thine awne mothers sonne. These thynges hast thou done, & I held my tonge: & thou thoughtest * (wyckedly) that I am euē soch a one as thy selfe: but I wyll reproue the, and set before the, the thinges that thou hast done. O cōsyder this, ye that forget God: lest I pluche you awaye, and there be none to delyuer you. Who so offreth me thākes and prayse, he honoureth me: and to hym that ordreth hys conuersacyon ryght wyll I shewe the saluacyon of God.

¶ The.l. Pſalme.

MISERERE MEI DEVS.

To the chaunter, a Pſalme of Dauid, whē ỹ prophet Nathā came vnto hym, after he was gone in to Bethſabe.

HAue mercy vpon me (O God) after thy * (great) goodnes: accordyng vnto ỹ multitude of thy mercyes, do awaye myne offences. Wash me thorow wyly fro my wickednesse, & clense me frō my synne. For * I knowledge my fautes, & my synne is euer before me. Agaynst the onely haue I synned, and done this euell in thy syght: * ỹ thou myghtest be iustifyed in thy sayinge, & cleare when ỹ art iudged. Beholde, I was shapen in wyckednesse, & in synne hath my mother conceaued me. But lo, thou requirest treuth in the inward partes, and shalt make me to vnderstōde wysdome secretly. Thou shalt pourge me with * hyssope, and I shall be cleane: thou shalt wash me, & I shalbe whyter then snowe. Thou shalt make me heare of ioye and gladnesse, that the bones wyche thou hast broken, maye reioyce. Turne thy face frō my synnes, & put out all my mysdedes. * Make me a cleane hert (O God) and renue a ryght spyrte wythin me. Cast me not awaye from thy presence, & take not thy holy spyrte frō me. O geue me the comforte of thy helpe agayne, & stablyssh me wyth thy free spyrte. Then shall I teach thy wayes vnto the wicked, and synners shall be conuerted vnto the. Delyuer me from bloud gyltynesse (O God) thou that art ỹ God of my health, and my tonge shall syng of thy righteousnesse. Thou shalt open my lyppes (O Lord) & my mouth shal shewe thy prayse. For thou desyrest no sacrifyce, els wolde I geue it ỹ: * but thou delytest not in burnt offerynge. The sacrifyce of God is a troubled spyrte, a broken and a contrite hert (O God) shalt thou not dessyse. O be fauorable & gracyous vnto Syon, buylde thou the walles of Ieruſalem. Then shalt thou be pleased wyth ỹ * sacrifyce of ryghteousnesse, wyth the burnt offerynges & oblacions: then shall they offre yonge bullockes vpon thyne aulter.

¶ The.lij. Pſalme.

QVID GLORIARIS IN MALITIA.

To the chaunter, an instructyō of Dauid, when Doeg the Edomyte came to Saul, and shewed him, sayinge: Dauid is come to the house Ahymelech.

WHy boastest thou thy self, thou Tyraunt, that thou canst do myschefe? Where as ỹ goodnesse of God endureth yet daylie. Thy tōge ymagineth wyckednesse, & wyth lyes thou cuttest lyke a sharpe rasoure. Thou hast loued vngracyousnesse more then goodnes, & to talke of lyes more then ryghteousnesse. Sela. Thou hast loued to speake all wordes that maye do hurt, O thou false tonge. Therfore shall God destroye the for euer: he shall take ỹ & pluche ỹ out of thy dwellyng, & rote the out of the lād of the lyuing. Sela. The righteous also shall se this, & feare, & shall laugh him to scorne. Lo, this is ỹ mā, that toke not God for hys strēgth, but * trusted vnto the multitude of his ryches, & stregthed hym selfe in his wickednesse. As for me, I am lyke a grene olyue tre i the house of God: my trust is in the tender mercy of God for euer & euer. I wyll alwaye geue thankes vnto the, for ỹ ỹ hast done: & I wyll hope in thy name, for thy saynctes lyke it well.

¶ The.liij. Pſalme.

DIXIT INCIPIENS.

To the chaunter vpon Mahalath, an instructyon of Dauid.

THe * foolysh bodye hath sayed in hys hert: there is no God. Corrupte are they, & become abhominable in their wickednesse: * there is none that doth good.

God

God loked downe from heauen vpon the
childzen of men, to ſe yf there were eny that
wolde vnderſtande, and ſeke after God.

But they are all gone oute of the waye,
they are all togetther become abhomynable:
there is alſo none that doth good, no not one.
Are not they without vnderſtandynge that
wozche wickednes, eating vp my people as
yf they wolde eate bread? they haue not cal-
led vpō God. They were afraied, where
no feare was: foz God hath bzoke the bones
of hym that beſeged the: thou haſt put them
to confuſion, becauſe God hath deſpyſed the.

Oh that the ſaluacyon were geuen vnto
Iſrael out of Sion: Oh that the Lozde wold
delyuer hys people out of captiuyte.

Then ſhulde Jacob reioyſe, and Iſraell
ſhulde be ryght glad.

¶ The.liiij. Pſalme.

DEVS IN NOMINE TVO.

To the chaunter in melodyes, an inſtruc
cyon of Dauid, when the zephites came
and ſayde vnto Saull: hath not Dauid
hyd hym ſelfe amongeſt vs?

SAue me, O God, foz thy names ſa-
ke, and auēge me in thy ſtrēgth.
Heare my prayer, O God, & herken vnto ỹ wozdes of my mouth.

Foz ſtraungers are ryſen vp againſt me,
and tyzauntes (whych haue not God befoze
their eyes) ſeke after my ſoule. Sela.

Beholde, God is my helper, the Lozde is
with them that vpholde my ſoule.

He ſhall rewarde euell vnto myne ene-
myes: deſtroye thou them in thy treuth.

An offeryng of a fre hert will I geue the,
and prayſe thy name (O Lozd) becauſe it is
ſo cōfoztable. Foz he hath delyuered me
out of all my trouble, and myne eye hath ſene
his deſyze vpon myne enemyes.

¶ The.lv. Pſalme.

EXAVDI DEVS.

To the chaunter in melodyes, an in-
ſtruccyon of Dauid.

HEare my prayer (O God) and hide
not thy ſelfe fro my petition. Ta-
ke hede vnto me, & heare me, how
I mourne in my prayer, & am ve-
red. The enemy cryeth ſo, and the vngod-
ly cometh on ſo faſt: foz they are mynded to
do me ſome miſchefe, ſo maliciouſly are they
ſette agaynſt me. Wyth hert is dyſquyeted
within me, and the feare of death is fallen
vpon me. Fearfulnes and trembling are
come vpon me, and an hozryble dzede hath
ouerwhelmed me. And I ſayd: O that I
had winges like a doue, foz then wold I flie
awaye, and be at reſte. Lo, then wolde I
gett me awaye farre of, and remayne in the
wilderneſs. Sela. I wolde make haſt to
eſcape, becauſe of the ſtozmy wynd and tem-
peſte. Deſtroye they? tonges (O Lozde)
and * deuide them, foz I haue ſpyed vnrigh-
teouſnes and ſtryfe in the cyte. Daye and
night go they about within the walles ther-
of: myſchefe alſo, and ſozow are in the myd-
deſt of it. Wyckednes is therin, dyſceate,
and gyle go not out of her ſtretes. Foz it
is not an opē enempe that hath done me thys
diſhonoure: foz then I coulde haue bozne it:
nether was it myne aduerſary, that did ma-
gnifye hym ſelfe agaynſt me: foz then wold
(perauenture) I wolde haue hyd my ſelfe frō hym.

But it was euen thou my companion:
my gyde, and myne awne familyer frende.

We toke ſwete councell togetther, & wal-
ked in the houſe of God as frendes. Lett
death come haſtely vpon them, and let them
go downe quyck into hell, foz wyckednes is
in they? dwellynges, and amonge them.

As foz me, I will call vnto God, and the
Lozde ſhall ſaue me. In the euening, and
moznynge and at noone daye wyll I praye,
(and that inſtantlly) and he ſhall heare my
voyce. It is he ỹ hath delyuered my ſoule
in peace, from the batayll that was agaynſt
me: foz there were many with me. Yee,
euen God that endureth foz euer, ſhall heare
me, and bzyng them downe. Sela. Foz
they wyll not turne, ner feare God. He
layed hys handes vpon ſoch as be at peace w
hym, and he bzake hys couenaunt. The
wozdes of hys mouth were ſofter then but-
ter, hauynge warre in his hert: hys wozdes
were ſmother then oyle, and yet be they very
ſwearedes. * O caſt thy buerthen, vpon the
Lozde and he ſhall nozyſh the, and not ſuffre
the ryghteous to fall foz euer. And as foz
them, thou (O God) ſhalt bzynge them into
the pyt of deſtruccyon. The blonde thzu-
ſty and diſceatful mē ſhall not lyue out halfe
they? dayes. Neuertheleſſe, my truſt ſhal-
be in the (O Lozde.)

¶ The.lvj. Pſalme.

MISERERE MEI DEVS QVONIAM.

To the chaunter vpon the doue of him
that was domme in a farre countreye: the
badg (oz armes) of Dauid, when the Phi-
liſtines toke hym in Geth.

BE mercyfull vnto me (O God) foz A
man goeth about to deuoure me: he
is dayly fyghtynge and troublyng
me. Myne enemyes are dayly in
hande to ſwalowe me vp: foz they be many
that fyght agaynſt me, o thou moſt hyeſt.

Neuertheleſſe, though I am ſome tyme a
fraied yet put I my truſt in the. I wyll
prayſe God, becauſe of hys wozde, I haue
put my truſt in God, & wyll not feare, what
fleſh can do vnto me. They dayly miſtake
my wozdes: all that they ymagyne is to do
me euell. They holde all togetther, & kepe
the ſelues cloſe: & marche my ſteppes, whan
they laye wayte foz my ſoule.

Shall they escape for their wickednes? thou (O God) in thy displeasure shalt cast thē downe. Thou tellest my flyttynges, put my teares in thy botell: are not these thinges noted in thy booke? When soeuer I call vpon the, then shal myne enemies be put to flyght: thys I knowe, for God is on my syde. In Gods wordes wyll I reioyse, in the Lordes worde wyll I comforte me.

Yee, in God haue I put my trust, I wyll not be afrayed what man can do vnto me.

*Vnto the (O God) wyl I paye my vowes, vnto the wyll I geue thankes. For *thou hast deliuered my soule from death, and my fete from falling, that I maye walke before God in the lyght of the lyuynge.

¶The.lvij.Psalme.

MISERERE MEI DEVS MISERERE.

To the chaunter, destroye not: The badges or armes of Dauid, when he fled from Saul into the caue.

BE mercyfull vnto me (O God) be mercyfull vnto me, for my soule trusteth in the: And *vnder the shadowe of thy wynges shalbe my refuge vntyll this tyrannye be ouer past. I wil cal vnto the most hye God, euen to the God that shall perfourme the cause which I haue in hande. He shall sende from heauē, and saue me from the reproche of hym that wold eate me vp. Sela. God shall sende forth hys mercy & treuth. My soule is among lyons and I lye euen amonge the chyldren of men (that are sett on fyre) whose tethe are speares and arowes, and their tonge a sherp swearde. Sett vp thy self (O God, aboue the heauens, and thy glorye aboue all the earth. They haue layed a nett for my fete, and pressed downe my soule: they haue dygged a pytt before me, and are fallen into the *myddes of it themselues. Sela. *My herte is fyxed (O God) my herte is fyxed: I wyll synge and geue prayse. Awake, O my glory, awake lute and harpe, I my selfe wyll awake ryght early. I wyll geue thankes vnto the (O Lorde) amōg the people, and I wyll synge vnto the amonge the nacyons. *For the greatnes of thy mercy reacheth vnto the heauēs, and thy treuth vnto the cloudes. Sett vp thy selfe (O God) aboue the heauens, & thy glory aboue all the earth.

¶The.lviii.Psalme.

SI VERE VTIQVE IVSTICIAM.

To the chaunter Destroye not. The badge or armes of Dauid.

ARe your myndes sett vpon ryghteousnes, O ye congregacyon? And do ye iudge the thyng that is right O ye sonnes of men? Yee, ye ymagyn mischef in your hert vpō the earth, and youre handes deale with wickednesse.

The vngodly are frowarde, euen from their mothers wōbe: as soone as they be borne, they goa straye and speake lyes. They are as venymous as the poyson of a serpent, euen lyke the deaf Ader that *stoppeth her eares. Which refuseth to heare the voyce of the charmer, charme he neuer so wisely.

Breake they? teth (O God) in their mouthes, smyte the chawe bones of the lyons (O Lorde:) Let them fall awaye lyke water that runneth a pace: & when they shote they? arowes, lett them be roted out.

Let them consume awaye lyke a snayle, and be lyke the vntimely frute of a woman, and let them not se the sonne. Or euer your pottes be made whot with thornes: so let indygnacyon vexe hym, euen as a thynge that is rawe. *The ryghteous shall reioyse when he seyth the vengeaunce: he shal wash hys fote stepes in the bloude of the vngodly.

So that a man shall saye: verely there is a rewarde for the ryghteous: doutles, there is a God that iudgeth in the earth.

¶The.lix.Psalme.

ERIPE ME DE INIMICIS.

To the chaūter: destroye not. The badge or arme of Dauid, when Saul sent and they dyd watch the house to kyll hym.

DElyuer me from my enemyes (O God) defende me from them that ryse vp agaynst me. O delyuer me fro the wycked doers, and saue me from the bloudthursty men. For lo, they lye waytynge for my soule: the myghty men are gathered together against me without any offence or faute of me (O Lord.)

They runne and prepare thē selues without my faute: Aryse, thou therfore to helpe me, and beholde. Stande vp (O Lorde God of hoostes) thou God of Israel to vysett all heathen: and be not mercyful vnto thē that offende of malycyous wickednesse.

Sela. They go to and fro in the euenynge, they grenne lyke a dogg, and runne aboute, thorow the cytie. Behold, they speake with they? mouth, and swearde are in they? lyppes, for who doth heare?

But thou (O Lorde) *shalt haue them in derysion, and thou shalt laugh all heathen to scorne. My strength wyll I ascrybe vnto the, for thou art the God of my refuge.

God sheweth me his goodnesse plenteously, and God shall lett me se my desyre vpon myne enemyes. Slaye them not, lest my people forgett it: but scatre them abroade among thy people, and put them downe (O Lorde) our defence. For the synne of their mouth, and for the wordes of they? lyppes they shalbe taken in they? pryde, and why? they? preachynge is of curssynge and lyes.

Consume them in thy wrath, consume them that

them that they maye periſh, and knowe that it is God, which ruleth in Jacob and vnto ꝑ endes of the worlde. Sela. And in the euenynge they will returne: grenne lyke a dogg and wyll go aboute the cytie. They wyll runne here and there for meate, and grudge yf they be not ſatiſfyed. Is for me, I wil ſynge of thy power, and will prayſe thy mercy by tymes in the mornynge: for thou haſt bene my defence & refuge in the daye of my trouble. Vnto the, O my ſtrength, will I ſynge, for thou, O God, art my refuge and my mercyfull God.

¶The.lx.Pſalme.

DEVS REPVLISTI NOS.

To the chaunter, vpō the roſe of witnes, the badge or armes of Dauid, for to teache: when he fought agaynſt Meſopotamia, and Syria of Soba: and when Joab turned backe, and ſlue twelue thouſande Edomytes, in the ſalt valley.

A God, thou that haſt caſt vs out and ſcattered vs abroade: thou haſt alſo bene diſpleaſed, O turne the vnto vs agayne. Thou haſt moued the land and deuyded it, heale the ſores therof, for it ſhaketh. Thou haſt ſhewed thy people heuy thynges, * thou haſt geuē vs a dryncke of deedlye wyne. Thou haſt geuen a token for ſuch as feare the, that they maye triumphe becauſe of the treuth.

Sela Therfore were thy beloued deliuered, helpe me with thy ryght hande, and heare me. * God hath ſpoken in hys holyneſſe. I will reioyce and deuyde Sychem, and mete oute the valley of Suchoth.

Gilead is myne, and Manaſſes is myne: Ephraim alſo is the ſtrēgth of my head, Juda is my lawe geuer. Moab is my waſhpotte, ouer Edom wyll I caſt out my ſhoo. ¶ Philyſtea be thou glad of me. Who wyll leade me into the ſtronge cytie? Who wyll brynge me into Edom? Haſt thou not caſt vs out (O God) wylt not thou (o God) * go oute with oure hooſtes? O be thou oure helpe in trouble, for vayne is the helpe of man. Thorow God we ſhall do great actes, for it is he that ſhal treade downe our enemyes.

¶The.lxj.Pſalme.

EXAVDI DEVS DEPRECA.

To the chaunter in the melodies of Dauid.

A Eare my cryeng (O God) geue eare vnto my prayer. From the endes of the earth will I call vnto the, when my hert is in heuynes: Oh ſett me vp vpon the rocke ꝑ is hyer then I. For thou haſt bene my hope, and a ſtrong tower for me againſt the enemye. I wyll dwell in thy tabernacle for euer, & my truſt ſhalbe vnder ꝑ couering of thy wynges Sela. For ꝑ, O Lord, haſt herde my deſyres, and haſt geuen an heritage vnto thoſe that feare thy name.

Thou ſhalt graūt the kyng a longe lyfe, that hys yeares may endure thorow out all generacīōs. He ſhall dwell before God for euer: O prepare thy louynge mercy & faythfulnes ꝑ they may preſerue him. So will I all waye ſynge prayſe vnto thy name, * ꝑ I maye dayly perfourme my vowes. * Pſal.lxj.b

¶The.lxij.Pſalme.

NONNE DEO SVBIECTA.

To the chaunter, For Jeduthun: a pſalme of Dauid.

M Y ſoule truly wayteth ſtyll vpon God, for of him cometh my ſaluacion. He verely is my ſtrength, and my ſaluacion: he is my defence, ſo that I ſhall not greatly fall. A

How lōge will ye ymagin miſchefe againſt euery mā? ye ſhalbe ſlayne all ꝑ ſorte of you: yee, as a tottring wall ſhall ye be, and lyke a broken hedge. Their deuyce is onely how to put him out whom God wyll exalte. their delyte is in lyes: they gene good wordes wt their mouth, but curſe wt their hert. Sela.

Neuertheles, my ſoule wayte thou ſtyll vpon God, for my hope is in hym. He truly is my ſtrēgth, and my ſaluacion: he is my defence: ſo that I ſhall not fall. In God is my health & my glory, ꝑ rocke of my might, & in God is my truſt. O put your truſt in him all waye (ye people) * powre out youre hertes before him, for God is our hope. B * 1.Reg.i.c Pſal.xlvi.a

Sela As for the children of men, they are but vayne, the childrē of men are diſceatful: vpon ꝑ weyghtes they are all together lyghter than vanite it ſelf. O truſt not in wrōg and robbery, geue not your ſelues vnto vanyte: yf riches encreaſe, ſet not your hert vpō them. God ſpake once and twyſe: I haue alſo herde the ſame: that power belōgeth vnto God. And that thou Lorde art mercyfull: for * thou rewardeſt euery man accordynge to hys worcke. * pſal.xviii.c Math.xvj.d

¶The.lxiij.Pſalme.

DEVS DEVS MEVS.

A pſalme of Dauid, when he was in the wildernes of Juda.

O God, thou art my God, early wil I ſeke the. My ſoule thyrſteth for the: my fleſh alſo longeth after the i a baren and drye lande, where no water is. Thus haue I loked for the in holyneſſe that I myght beholde thy power and glory. For thy louing kindnes is better then thy lyfe it ſelfe: my lippes ſhal prayſe the. Is longe as I lyue will I magnyfye the on this maner, and lyft vp my hādes in thy name. My ſoule ſhalbe ſatiſfyed euen as it were with mary and fatneſſe, whē my mouth prayſeth the with ioyfull lyppes. B

Haue I not remembred the in my bedd, &

¶ thought vpon the, whan I was wakynge/
Because thou hast bene my helper, therfore vnder the shadowe of thy wynges will I reioyse. My soule hangeth vpō the, thy ryght hand hath vpholden me. These also that seke the hurt of my soule, they shal go vnder the earth. Lett them fall vpon the edge of the sweard, that they maye be a porcyon for foxes. But the kyng shall reioyse in God: * all they also that sweare by him shalbe commended, for the mouth of them ỹ speake lyes, shalbe stopped.

¶ The.lxiij. Psalme.

EXAVDI DEVS ORATIONEM.

To the chaunter, a psalme of Dauid.

HEare my voyce (O God) in my prayer preserue my lyfe frō feare of the enemye. Hyde me from the gathering together of the frowarde, & from the insurrection of wicked doers. Which haue whett their tonge lyke a sweard, & shote out their arowes, euen bytter wordes. That they maye preuely shote at him which is perfecte: sodenly do they hit him & feare not. They courage them selues in myschefe, ād cōmune amonge thē selues, how they maye laye snares: and saye, that no man shall se them.

They ymagin wickednes, & practyse it ỹ they hepe secrete amonge them selues, euery man in the depe of his hert. But God shal sodenly shote at them with a swift arowe, ỹ they shalbe woūded. Yee, their awne tōges shall make them fall, in so moch that who so seeth them, shall laugh them to scorne.

And all mē that se it, shall saye: this hath God done, for they shall perceaue that it is hys worcke. The righteous shall reioyse in the Lord, and put his trust in hym: and all they that are true of herte, shalbe glad.

¶ The.lxv. Psalme.

TE DECET HIMNVS.

To the chaūter, a Psalme & songe of Dauid.

THou (O God) art prayse'd in Sion, & vnto ỹ shal the vowe be performed. (Or, in Hierusalem.) Thou that heareste the prayer: vnto ỹ shall all flesh come. My mysdedes preuayle agaynst me: Oh be thou mercyfull vnto our sinnes. Blessed is the man whom thou chosest and receaueste vnto the: he shal dwell in thy court: and shalbe satisfyed with the pleasures of thy house, euen of thy holy temple. Thou shalt shewe vs wonderfull thynges in ryghteousnesse (O God) of our saluacion: thou that art the hope of al the endes of the earth, and of them that remayne in the broade see/ Which in hys strength setteth fast the mountaynes, and is gyrded about with power. Which stilleth the ragyng of the see, & the noyse of hys wanes, and the madnes of the people. They also that dwel in ỹ vttermooste partes (of the earth) shalbe afrayed at thy tokens, thou ỹ makest the & ỹ out goinges of the morynge and euenyng to prayse the. Thou visitest the earth, and blessest it: thou makest it very plenteous. The ryuer of God is full of watez, thou prepareste their cozne: foz so thou prouydest foz the earthe. Thou watereste her forowes, thou sendest rayne into the litle valleys therof: thou makest it soft with the droppes of rayne, and blessed the increase of it. Thou crownest the yeare w̄ thy goodnesse: & thy cloudes droppe fatnesse. They shall droppe vpon the dwellynges of ỹ wildernesse: and the lytle hylles shall reioyse on euery syde. The foldes shalbe full of shepe, the valleys also shall stande so thycke w̄ cozne, that they shall laugh and synge.

¶ The.lxvj. Psalme.

IVBILATE DEO.

To the chaunter, The songe of a Psalme.

* BE ioyfull in God, all ye landes, synge prayses vnto the honoure of hys name, make hys prayse to be glorious. Saye vnto God: O how wonderfull art thou in thy worckes: thorow the greatnes of thy power shal thyne enemies be fōde lyers vnto the. For all the worlde shall worshipe the, synge of the, & prayse thy name. Sela. O come hither & behold ỹ worckes of God, how wonderfull he is in his doynge toward the chyldren of men. * He turned the see into drye land, + so ỹ they wēte thorow the water on fote: there did we reioyse therof. He ruleth with hys power for euer, his eyes beholde the people: and soch as will not beleue, shall not be able to exalte thē selues. Sela. O prayse our God (ye people) and make the voyce of hys prayse to be heard. Which holdeth our soule in lyfe, & suffreth not our fete to slyp. For thou (O God) hast proued vs: ỹ also hast tryed vs like as siluer is tryed. Thou broughtest vs into the snare, and layed trouble vpon oure loynes. Thou suffredest men to ryde ouer our heades, * we went thorow fyre & water and thou broughtest vs out into a welthye place. I wyll go into thy house with brēt offrynges, and wyll * paye the my vowes, which I promysed with my lyppes, & spake with my mouth, when I was in trouble.

I will offre vnto the, fat brent sacrifyces with the incense of rammes, I wil offre bullockes and goates. Sela. O come hyther and herken, all ye that feare God: & I wyll tell you, what he hath done for my soule.

I called vnto him w̄ my mouth, and gaue him prayses w̄ my tōge. If I enclyne vnto wickednes with my hert, the Lorde wyll not heare me. But God hath hearde me, and consydred the voyce of my prayer.

Praysed be God which hath not cast out my prayer, ner turned his mercy fro me.

¶ The

¶The.lxvij.Psalme.

DEVS MISEREATVR NOSTRI.

To the chaunter, in melodyes: a Psalme and songe.

GOd * be mercyfull vnto vs, & bles vs, and shewe vs the lyght of hys countenaūce. Sela. (and be mercyfull vnto vs) That thy waye maye be knowne vpon earth, thy saluynge health amonge all nacions. Let the people prayse the, O God, yee, let all people prayse the.

O let the naciōs reioyse and be glad, For thou shalt iudge the folke ryghteously, and gouerne the nacions vpō earth. Sela. Let the people prayse the, O God, let all people prayse the. Then shal the erth bring forth hyr increase, and God, euen ourr awne God shall geue vs hys blessynge. God shall bless vs, and all the endes of the worlde shal feare hym.

¶The.lxviij.Psalme.

EXVRGAT DEVS.

To the chaunter, a Psalme and songe of Dauid.

ARet * God aryse, ād let his enemies be scattered: let them also that hate him, flye before him. Like as the smoke vanysheth, so shalt ꝑ driue thē awaye: and lyke as waxe melteth at the fyre: so let the vngodly perysh at the presence of God. But let the ryghteous be glad & reioyse before God: let thē also be mery and ioyfull. Oh synge vnto God, and synge prayses vnto his name: magnyfie him that rydeth vpō the heauēs as it were vpō a horse: prayse ye him & in his name Jas reioyse before him. * He is a father of ꝑ fatherlesse, and defendeth the cause of wyddowes: euen God in his holy habitacion. He is the God that maketh men to be of one mynde in a house, and bryngeth the presoners out of captiuyte, but letteth the rennagates contynue in scarcenesse. O God, when * thou wentest forth before the people, when thou wentest thorow the wyldernesse. Sela.

The earth shoke, and the heauens dropped at the presence of God, euen as Sinai also was moued at ꝑ presence of God, which is the God of Jsrael. Thou O God sendedst a gracyous rayne vpon thyne enheritaunce, and refreshedst it, whē it was weerye. Thy congregacyon shall dwell therin: For thou (O God) hast of thy goodnesse prepared for the poore. The Lorde gaue ꝑ worde: & greate was the company of the preachers. * Kynges with theyr armyes dyd flye, and were discomfited, and they of ꝑ houshold deuyded the spoyle. & Though ye haue lyen amonge ꝑ potters, yet shall ye be as ꝑ wynges of a doue that is couered with syluer wynges, and hir fethers lyke golde.

When the Almyghty scatred kynges for their sake, thē were they as white as snowe in zalmō. As ꝑ hyll of Basan so is Gods hyll: euen a hye hill as the hyll of Basan.

Why hoppe ye so & ye hye hylles? Thys is Gods hill, in the which it pleaseth him to dwell: yee, the Lorde will abyde in it for euer. The charettes of God are twētie thousande, euen thousandes of angels, ād the Lord is amonge them as in the holy place of Sinai. * Thou art gone vpan hye, thou hast led captiuitye captiue, and receaued gyftes for men. Yee, euen for thyne enemies, that the Lorde God myght dwell amonge thē. Praysed be the Lorde dayly, euen the God which helpeth vs, and poureth his benefytes vpon vs. Sela. He is oure God, euen the God of whō commeth saluacion: God is the Lorde by whom we escape death. God shall wounde the heade of his enemies, and the hearie scalpe of soch one as goeth on still in his wickednes. The Lord hath sayde: I will bringe my people agayne as I dyd from Basan: myne owne wyll I bringe agayne as I dyd somtyme from the depe of the see. That thy fote may be dipped in the bloude of thyne enemyes, ād that the tōg of thy dogges maye be redd thorow the same. It is well seue, O God, how thou goest, how ꝑ my God and kynge goest in the Sanctuary. The syngers go before, the mynstrels folow after: in ꝑ mydes are the damosels playeng with ꝑ tymbrels.

Geue thākes O Jsrael, vnto God ꝑ Lorde in the congregacions from the grounde of the hart. There is lytle Ben Jamin their ruler: and the Princes of Juda, their counsell: the Princes of zabulon, and the Prynces of Nephthali. Thy God hath sent forth strength for the, stablyshe the thing, O God, that thou hast wrought in vs. For thy temples sake at Jerusalem: so shall kynges bringe presentes vnto the. & Whan the company of the speare men and multytude of the mightye are scatred abroade amonge the beastes of the people (so that they humbly bring peces of syluer) and whā he hath scatred ꝑ people that delyte warre. Then shall the Princes come out of Egypte, the Morians land shall soone stretch out her hādes vnto God. Synge vnto God, O ye kyngdomes of ꝑ earth: O synge prayses vnto the Lord. Sela. Which sytteth in the heauens ouer all from the begynnynge: Lo, he doth sende out hys voyce, yee, and that a myghtie voyce. Ascribe ye ꝑ power vnto God, ouer Jsrael: his worshypp & strēgth is in the cloudes. O God, wonderfull art thou in thy holy places: euen the God of Jsrael, he will geue strength and power vnto his people. Blessed be God.

¶The.lxix.pſalme.

SALVVM ME FAC DEVS.

To the chaunter vpon ☞ Do-
ſamm of Dauid.

A
SAue me, O God, for the waters
are come in euen vnto my ſoule
I ſticke faſt in ꝑ depe myre, where
no grounde is: I am come to depe
waters, ſo that the floudes renne
ouer me. I am wery of crying, my throte
is dre, my ſight faileth me, for waytinge ſo
* pſa.xxxv.c. Ioh.xv.b. long vpō my God. They ꝑ *hate me with
out a cauſe, are mo then ꝑ heeres of my head:
they that are myne enemies & wolde deſtroie
☞ me giltleſſe are mighte: ☞ I payed them
the thinges that I neuer toke. God, thou
B knoweſt my ſimpleneſſe, and my faultes are
not hid from the. Let not the that truſt in
ꝑ, O Lord God of hooſtes be aſhamed for
my cauſe: let not thoſe that ſeke the, be con-
founded thorowe me, O God of Iſraeli.
And why? for thy ſake haue I ſuffred re-
proſe, ſhame hath couered my face. I am be-
come a ſtraūger vnto my brethre: euen an a-
* Iohn.ii.b. leaūt vnto my mothers childre. For *ꝑ
zele of thyne houſe hath euen eaten me, and
* Rom.xv.c. *the rebukes of the that rebuked the are fal-
C len vpon me. I wepte and chaſtened my
ſelfe with faſtynge, and that was turned to
my reproſe. I put on a ſacke cloth alſo, &
they ieſted vpon me. They that ſitte in ꝑ
gate, ſpeake agaynſt me, and the bronchar-
* Iob.xxx.b. Dan.xii.g. des *make ſonges vpon me. But Lorde
I make my prayer vnto the in acceptable
tyme. heare me, O God, in ꝑ multitude
of thy mercy, euen in the trueth of thy ſalua-
D cion. Take me out of the myre, ꝑ I ſincke
not. Oh let me be deliuered from them that
hate me, and out of the depe waters. Let
not the water floud drowne me: nether let ꝑ
depe ſwalowe me vp, and let not the pytte
ſhut her mouth vpon me. heare me, O
Lorde, for thy louyng kyndneſſe is cōfortable: turne the vnto me accordynge vnto the
multitude of thy mercies. And hyde not
thy face from thy ſeruaūt, for I am in trou-
ble: O haſte the, and here me. Drawe nye
E vnto my ſoule, and ſaue it: Oh delyuer me
becauſe of myne enemies. Thou haſt kno-
wen my reproſe, my ſhame and my dyſho-
nour: myne aduerſaries are all in thy ſyght.
The rebuke hath broken my herte, I am
full of heuynes: I loked for ſome to haue pi-
tye vpon me, but there was no man: nether
* mat.xxvii.d Ioh.xix.d. founde I anye to cōforte me. *They gaue
me gall to eate, & when I was thyrſty, they
† Rom.xi.b. gaue me vineger to drinke. †Let their ta-
ble be made a ſnare to take them ſelues with
all, and let the thinges (that ſhuld haue bene
for their welth) be vnto them an occaſion of
fallinge. Let their eyes be blinded, ꝑ they
ſe not: and euer bowe ꝑ downe their backes.
Powre out thyne indignacion vpon the,
and let thy wrathfull diſpleaſure take holde
of them. * Let their habitacion be voyde
and no man to dwell in their tentes. For
they perſecute hym whom thou haſt ſmytē,
& they talke how they maye vexe the whom
thou haſt wounded. Let them fall frō one
wyckednelle to another, and not come into
thy ryghteouſnelle. * Let them be wyped
out of the boke of the lyuyng, & not be wryt-
ten amōg the ryghteous. As for me, whā
I am poore and in heuyneſſe, thy helpe (O
God) ſhall lyfte me vp. I wyll prayſe the
name of God with a ſonge, and magnifye it
wt thankeſgeuing. This alſo ſhall pleaſe
the Lorde better then a bullocke, that hath
hornes and hooffes. The hūble ſhal conſyder this, and be glad: ſeke ye after God, & ꝑ
poure ſoule ſhall lyue. For the Lord hea-
reth the poore, and deſpyſeth not ☞ his pri-
ſoners. Let heauē and earth prayſe hym,
the ſee & all that moueth therin. For God
will ſaue Syon, and buylde the cyties of Iu
da, that men may dwell there, and haue it in
poſſeſſion. The poſterite alſo of his ſer-
uauntes ſhall inheret it: & they that loue hys
name, ſhall dwell therin.

¶The.lxx.Pſalme.

DEVS IN ADIVTORIVM.

To the chaunter of Dauid to bringe to re-
membraunce. (becauſe the Lorde ſaued me.)

H
HAſte ꝑ, O God, to delyuer me: ma-
ke haſte to helpe me, O Lorde.
* Let them be ſhamed and con-
founded that ſeke after my ſoule:
let them be turned backwarde, & put to con-
fuſion, that wyſhe me euyll. Let them (for
their rewarde) be ſoone brought to ſhame,
that crye ouer me: there, there. But let all
thoſe that ſeke the, be ioyfull and glad in the:
and let all ſuch as delyte in thy ſaluacyon,
ſaye alwaye: the Lorde be prayſed.
As for me, I am poore and in miſery, ha-
ſte the vnto me (O God.) Thou art my
helpe, and my redemer: O Lorde, make no
longe tarynge.

¶The.lxxi.Pſalme.

IN TE DOMINE SPERAVI.

I
IN the * O Lord, haue I put my truſt
let me neuer be put to confuſyon, but
ryddе me, and delyuer me in thy righ-
teouſnelle: enclyne thyne eare vnto me, and
ſaue me. Be thou my ſtrōg holde (where
vnto I maye all waye reſorte) thou haſt pro
myſed to helpe me: for thou art my houſe of
defence & my caſtell. Delyuer me, O my
God, out of the hand of the vngodly, out of
the hande of the vnrighteous and cruell mā.
For thou, O Lorde God, art the thynge
that

that I longe for, thou art my hope euen fro my youth. Therow the haue I bene holden vp euer ſence I was borne * thou art he that toke me out of my mothers wombe, my prayſe ſhalbe all waye of the. I am become as it were a monſter vnto many: but my ſure truſt is in the. Oh let my mouth be fylled with thy prayſe (that I maye ſynge of thy glory) and honour all the daye longe.

Caſt me not awaye in the tyme of age, forſake me not whē my ſtrength fayleth me.

For myne enemies ſpeake agaynſt me: & they that laye wayte for my ſoule, take their councell together, ſayenge: God hath forſaken hym, perſecute hym, and take hym, for there is none to deliuer him. Go not farre fro me, O God: my God, haſte the to helpe me. Let them be cōfounded and peryſhe, that are agaynſt my ſoule: let them be couered with ſhame and dyſhonoure, that ſeke to do me euell. As for me, I wyll pacyently abyde all waye, and will prayſe the more ād more. Myp mouth ſhall daylie ſpeake of thy righteouſneſſe & ſaluacion, for I knowe no ende therof. I will go forthi ſ̄ ſtrēgth of the Lord God, & will make mēcion of thy righteouſneſſe onely. Thou, O God, haſt taught me fro my youth vp vntill now, therfore will I tell of thy wondrous worckes.

Forſake me not, O God, in myne olde age, when I am gray headed: vntyll I haue ſhewed thy * ſtrength vnto this generacīō, and thy power to all them that are yet for to come. Thy righteouſnes (O God) is very hie, and great thynges are they ſ̄ thou haſt done: O God, who is lyke vnto the?

O what greate troubles and aduerſyties haſt thou ſhewed me, ād yet dideſt thou turne and refreſhe me: yee, and brought me from the depe of the earth (agayne) me. Thou haſt brought me * to great honour and comforted me on euery ſyde. Therfore will I prayſe the and thy faythfulneſſe, O God, playinge vpon an inſtrumēt of muſick, vnto the wyll I ſynge vpon the harpe, O thou holy one of Iſraell. Myp lyppes wyl be fayne, whan I ſynge vnto the: and ſo will my ſoule whom thou haſt deliuered.

Myp tonge alſo ſhall talke of thy rygh-teouſneſſe all the daye longe, for they are cōfounded and brought vnto ſhame, that ſeke to do me euell.

¶ The.lxxij.Pſalme.

DEVS IVDICIVM TVVM.

(A Pſalme) For Salomon.

GIue the kynge thy iudgementes (O God) and thy righteouſneſſe vnto the kynges ſonne. Then ſhall he iudge thy people * accordinge vnto right, and defende the poore. The mountaynes alſo ſhall bringe peace, and the lytle hilles righteouſneſſe vnto the people. He ſhall kepe the ſymple folke by their ryght, defende the chyldren of the poore, and punyſh the wrōge doer. They ſhall feare the as long * as ſ̄ ſonne and mone endureth, from one generacion to another. He ſhall come downe like the rayne into a fleſe of wolle, euen as the droppes that water ſ̄ earth. In his tyme ſhall the ryghteous florith, yee, and abundaunce of peace, ſo longe as the mone endureth, * his dominō ſhalbe alſo from the one ſee to the other, and from the floud vnto the worldes ende. They that dwell in the wildernes ſhall knele before hi, & his enemies ſhall licke the duſt. * The kynges of Tharſis and of the Iles ſhall geue preſentes, the kynges of Araby and Saba ſhall bring gyftes. All kinges ſhal fall downe before him: all nacions ſhall do him ſeruice.

For he ſhall delyuer the poore when he cryeth: the neady alſo and him that hath no helper. He ſhalbe fauorable to the ſimple and neady: and ſhall preſerue the ſoules of the poore. He ſhall delyuer their ſoules frō falſhede and wrōge, and deare ſhall their blond be in his ſyght. He ſhall lyue, & vnto him ſhalbe geuen of the golde of Arabia: Prayer ſhalbe made euer vnto hi, and dayly ſhall he be prayſed. There ſhalbe an heape of corne in the earth hye vpon the hylles, his frute ſhall ſhake lyke Libanus, and ſhalbe grene in ſ̄ cite, like graſſe vpō ſ̄ earth.

His name ſhall endure for euer, & his name ſhall remayne vnder the ſunne amonge the poſterites, which ſhalbe bleſſed thorow him, and all the Heathen ſhall prayſe him

Bleſſed be the Lorde God, euen the God of Iſraell * which onely doth wonderous thinges. And bleſſed be the name of hys maieſty for euer, ād all the erth ſhalbe fylled with his maieſty. Amen, Amen.

Here ende the prayers of Dauid the ſonne of Iſai.

¶ The.lxxiij.Pſalme.

QVAM BONVS ISRAEL.

A Pſalme of Aſaph.

TRuly God is louing vnto Iſrael: euē vnto ſoch as are of a cleane hert.

Neuertheleſſe, my fete were almoſt gone, my treadinges had well nye ſlypte.

And why * I was greued at ſ̄ wicked, I do ſe alſo the vngodly in ſoch proſperite.

For they are in no parell of death, but are luſty and ſtrong. They come in no miſfortune like other folke, nether are they plaged like other mē. And this is the cauſe ſ̄ they be ſo holden with pride, and ouerwhelmed with cruelte. Their eyes ſwell for fatneſſe, and they do euen what they lyſt.

They corrupte other, & ſpeake of wicked blaſphemye

23 blasphemye: theyr tallynge is agaynst the most hiest. For they stretch forth theyr mouth vnto the heauen, & theyr tonge goeth thorow the world. Therfore fall the people vnto them, and there out sucke they no
* Psa. xxxvij. b. small aduauntage. * Tush (saye they) how shuld God perceaue it? is there knowlege in the most hyest? Lo, these are the vngodly, these prosp̄ere in the worlde, and
ℵ (And saye,) these haue ryches in possessyon. Then haue I clensed my herte in vayne and washed my handes in innocency? All the daye long haue I bene punished, and chastened euery morninge. Yee, and I had almost sayde euen as they: but lo, then shuld I haue condemned the generacyon of thy children. Thē thought I to vnderstand this, but it was to harde for me. Vntill I went into the Sanctuary of God, then vnderstode I the ende of these mē. Namely, how thou dost sett them in slyppery places, and castest them downe and destroyest them.
* Psa. xxxvij. b. O how sodenly do they consume, perysh, and come to a fearfull ende? * Yee, euen like as a dreame when one awaketh, so shalt
☞ thou make ☞ theyr ymage to vanysh out
D of the cyte. Thus my hert was greued, ād it went euen thorow my reynes. So folysh was I and ignorannt, euen as it were a beast before the. Neuertheiesse, I am all waye by the, for thou hast holde me by my right hande. Thou shalt gyde me with thy councell, and afterwarde receaue me with glory. Whom haue I in heauen but the? And there is none vpon earth, that I desyre in cōparyson of the. Thy fleashe and my hert fayleth, but God is the strength of my hert,
* Psa. xxvij. c. * and my portyon for euer. For lo, they that forsake the shall perysh: thou hast destroyed all them that commytte fornicacyon agaynst the. But it is good for me, to holde me fast by God, to put my trust in the Lorde God, and to speake of all thy workes.
ℵ (in the gates of the daughter Syon)

¶ The. lxxiij. Psalme.

VT QVID DEVS REPVLISTI.

An instruccyon of Asaph.

A GOd, wherfore art thou absent from vs so long? why is thy wrath so hote agaynst the shepe of thy pasture?
O thynke vpon thy congregacyon, whō thou hast purchased and redemed of olde: Thinke vpon the tribe of thine enheritaūce and mount Sion wherin thou hast dwelt.
Lyft vp thy fete, that thou mayest vtterly destroye euery enemye which hath done euell in the Sanctuary. Thyne aduersaryes roare in the myddes of thy congregacions, and set vp their banners for tokens.
☞ ☞ He that hewed tymbre afore out of ꝑ thick trees, was knowne to bryng it to an excellent worke. But now they breake B
downe all ꝑ carued worcke therof w̄ axes & hammers. * They haue set fyre vpō thy * iij. Reg. xxvj. ij. Par. xxxvj. c. holy places, and haue defyled the dwellynge place of thy name, euen vnto the grounde.
Yee, they sayed in their hertes: let vs make hauoke of them altogether: thus haue they brent vp all the houses of God in the lande.
☞ We se not oure tokens, ther is not one T
Prophet more, no not one is ther among vs that vnderstandeth eny more. O God, how long shall the aduersary do this dishonoure: how longe shal the enemy blaspheme thy name? for euer? Why withdrawest C
thou ꝑ hand: why pluckest thou not thy right hande out of thy bosome, to consume ꝑ enemye? For God is my kynge of olde: the helpe that is done vpon earth, he doth it him selfe. * Thou dyddest deuyde the see thorowe thy power, thou brakest the heades * Gen. i. ☞ of the dragōs in the waters. Thou T
smotest the heades of * Leuiathan in peces, * Psa. civ. and gauest him to be meate for the people in the wylderneese. Thou brought est out fountaynes and waters out of ꝑ harde rockes: thou dryedst vp myghtye waters.
The daye is thine, & the nyght is thyne: thou hast prepared the lyght and the sonne.
Thou hast sett all the borders of ꝑ earth, thou hast made sommer ād wynter. Remembre this, O Lord, how the enemie hath D
rebuked, ād how the folysh people hath blasphemed thy name. O delyuer not ꝑ soule of thy turtle doue vnto the multitude of the enemies: and forget not the congregacyon of the poore for euer. Loke vpon the couenaunt, for all the earth is full of darknes, ād cruell habitaciōs. O let not the symple go awaye ashamed, but let the poore and nedy geue prayse vnto thy name. Aryse, O God, mayntayne thine awne cause: remēbre how the folyshe man blasphemeth the dayly.
Forget not the voyce of thine enemyes: the presumpcyō of them that hate the increaseth euer more and more.

¶ The. lxxv. Psalme.

CONFITEBIMVR TIBI DEVS.

To the chaunter, Destroye not. A Psalme and songe of Asaph.

VNto ꝑ (O God) do we geue thākes A
yee, vnto the do we geue thankes: thy name also is so nye, & that do thy wōderous workes declare. Whē I receaue the congregacion, I shall iudge accordynge vnto ryght. The earth is weake and all ꝑ inhabiters therof, I beare vp ꝑ pylers of it. I sayde vnto the foles: deale not so madly, and to the vngodly: set not vp your horne. Set not vp youre horne on hye, & speake not with a styfnecke. For promocion commeth neither from the East, ner frō
the

B the weſt, nor yet from ꝑ ſouth. And why? * God is the Judge: he putteth downe one, and ſetteth vp another. For in the hande of the Lord there is * a cuppe, & ꝑ wyne is redd, It is full mixte, & he poureth out of the ſame. As for the dregges therof, all ꝑ vngodly of the earth ſhall drincke them, and ſucke them out. But I wyll talke of the God of Jacob, and prayſe hym for euer.

All the hornes of the vngodly alſo wyll I breake, and the hornes of the rygh̄teous ſhalbe exalted.

¶ The.lxxvj. Pſalme.

NOTVS IN IVDEA.

To the chaunter, in melodyes, a Pſalme, & ſonge of Aſaph.

A IN Jewry is God knowne, his name is greate in Iſrael. At ☞ Salem is his tabernacle, and * his dwellyng in Sion. There ſhake he the arowes of the bowe, the ſhylde, the ſwerde, and ꝑ battayle. Sela. Thou art of more honour and myght then the hylles of robbers.

The proude are robbed: they haue ſlepte their ſlepe: and all the men (whoſe handes were myghtie) haue found nothinge. At B thy rebuke (O God of Jacob) both the charet and horſe is fallen. Thou, euen thou art to be feared: and who may ſtande in thy ſyght, when thou art angrye. Thou dyddeſt cauſe thy iudgement to be herde from heauen, the erth trembled and was ſtyll. * When God aroſe to iudgement, & to helpe all the mehe vpon earth. Sela. ☞ The fearcenelle of man ſhall turne to thy prayſe: and the fearcenelle of other ſhalt thou refrayne. Prompte vnto the Lorde youre God, & * hope it, all ye that be rounde about hym: bryng preſentes vnto hym that ought to be feared. He ſhall refrayne the ſpyrete of Princes, and is wonderfull amonge the kynges of the earth.

¶ The.lxxvij. Pſalme.

VOCE MEA AD DOMINVM.

To the Chaunter, for Jeduthun a Pſalme of Aſaph.

A I * wyll crye vnto God w̄ my voyce, euen vnto God wyll I crye wyth my voyce, and he ſhall herken vnto me.

In the tyme of my trouble I ſought the Lorde: my ſore ranne and ceaſſed not in the nyght ceaſon: my ſoule refuſed comforte.

When I am in heynneſſe, I wyll thynke vpon God: when my hert is vexed, I wyll complayne. Sela. Thou holdeſt myne eyes wakynge, I am ſo feble, that I cannot ſpeake. I haue cōſydred the dayes of olde, B and the yeares that are paſt. I call to remēbraunce my ſonge: and in the nyght I cōmune wyth myne awne hert, and ſearch out my ſpyrete. Wyll ꝑ Lord abſent hym ſelfe for euer? And will he be no more intreated? Is hys mercy clene gone for euer? And is hys promyſe come vtterly to an ende for euermore? hath God forgotten to be gracyous? And wyll he ſhutt vp hys louynge kyndneſſe in dyſpleaſure? Sela. And C I ſayde: It is myne awne infirmyte: But I wyll remembre the yeares of the ryght hāde of the moſt hyeſt. I wyll remembre the workes of the Lorde, and * call to mynde *Pſal.cxliij.b thy wonders of olde tyme. I will thynke alſo of all thy workes, and my talkynge ſhalbe of thy doynges. ☞ Thy waye, O God, is holy: who is ſo greate a God as (oure) God? Thou art the God that doth D wonders, & haſt declared thy power amōg people. Thou haſt myghtely delyuered thy people, euen the ſonnes of Jacob & Joſeph. Sela. The waters ſawe the, O God, the waters ſawe the, & were afrayed: ꝑ deapthes alſo were troubled. The clowdes poured out water, the ayer thondered, & thyne arowes went abroade. The voyce of thy thōder was heard rounde aboute, the lyghtenynges ſhone vpon the grounde, the earth was moued and ſhoke wythall

Thy waye is in the ſee, and thy pathes in the greate waters, and thy foteſteppes are not knowne. Thou leddeſt thy people lyke ſhepe, by the hande of Moſes and Aaron.

¶ The.lxxviij. Pſalme.

ATTENDITE POPVLE MEVS.

An inſtruccyon of Aſaph.

HEare my lawe, O my people, enclyne youre eares vnto the wordes of my mouth. * I wyll open my *Mat.xiij.c. mouth in a parable, I wyll declare hard ſentences of olde. Whych we haue herde and knowne, and * ſoche as oure fathers haue *Deu.vi.d vj.b.d.xi.c. Epho.vi.a. tolde vs. That we ſhulde not hyde them from the chyldren of the generacyons to come: but to ſhewe the honour of the Lorde, hys might, and wonderfull workes that he hath done. He made a couenaūt with Jacob, and gaue Iſrael a lawe * which he com- *Exo.xvi.d. Joſua.viij.b. maūded oure forefathers to teache their chil dren. That their poſterite myght knowe it, and the chyldren which were yet vnborne.

To thintent that whē they came vp, they myght ſhewe their chyldren the ſame.

That they myght put their truſt in God, and not to forget the workes of God, but to kepe his cōmaundementes. And not to be * as their forefathers a faythleſſe & ſtub- *Exod.xxxij burne generacyon, a generacyon that ſet not & Deu.xxxij their herte aryght, and whoſe ſpyrete cleued not ſtedfaſtly vnto God. Lyke as ☞ the B chyldren of Ephraim, which beyng harneſſed and carryeng bowes, turned them ſelues backe in the daye of batayll. They kepte

not

not the couenaunt of God, and wolde not walke in hys lawe. But forgat what he had done, and the wonderfull worckes that he had shewed for thē. Marueilous thynges dyd he in the syght of oure fathers in the lande of Egypte, euen in the feilde of Zoan.

* Exo.xiiii.b * He deuyded the see, and let thē gothorow: he made ꝑ waters to stāde on a heape.

* Exo.xiii.c. Nume.xx.b * In the daye tyme also he led them wyth a cloude, and all the nyght thorow ā light of fyre. * Exo.xvii.b. He cloue the * hard rockes in the wylderneſſe, and gaue them drincke therof, as it had bene out of the greate deapth.

*1.Cor.x.b He brought waters out of the * stony rocke, so that it gusshed out lyke the ryuers.

Yet for all this they synned moze agaynſt hym, and prouoked the moost hyest in the wylderneſſe. They tempted God in theyr hertes, and requyred meate for theyr lust.

They spake agaynſt God also sayenge: * Exo.xvi.b Nume.xi.b Shall God prepare a * table in the wildernesse? He smote the stony rocke in deede, that the water gushed out, and the streames flowed withall: but can he geue bred also, or prouyde flesh for his people? When ꝑ Lord hearde thys, he was wroth: so the fyre was kyndled in Jacob, & ther came vp heuy displeasure agaynſt Israel. Because they beleued not in God, and put not their truste in his helpe. So he commaunded the cloudes aboue, and opened the doores of heauen.

He rayned downe Manna also vpon thē, for to eate, and gaue them * foode frō heauē. * Exo.xvi.b Deut.viii.a Sapien.xvi.b John.vi.b. So man dyd eate ☞ angels fode, for he sent them meate ynough. He caused the East wynd to blowe vnder the heauen, and thorow his power he brought in ꝑ south west wynde. * Exo.xvi.b. Nume.xi.g. * He rayned flesh vpō them as thicke as dust, and fetthered foules lyke as the sande of the see. He let it fall amonge their tentes euen rounde aboute their habytacyon. So they dyd eate, and were well fylled, for he gaue them their awne desyre.

They were not disapoynted of their lust. * Nume.xi.g * But whyle the meate was yet in theyr mouthes: the heuy wrath of God came vpon them, & slewe the welthiest of them, yee, and smote downe, the chosen men that were in Israel. * Nu.xiii.a * But for all this they synned yet moze, & beleued not hys wonderous worckes. Therfore, their dayes dyd he consume in vanyte, and their yeares in trouble.

* Nume.xi.g. 1.Cor.x.a * When he slewe them, they sought hym, and turned them early and enquered after God. And they remembred that God was their strength, and that the hye God was their redemer. Neuertheleſſe, they dyd but flatter hym wyth their mouth, and dyssembled with him in their tōge. For their herte was not whole wyth hym, neither continued they stedfast in his couenaunt.

But he was so mercifull, that he forgaue theyr mysdedes, and destroyed them not.

Yee, many a tyme turned he hys wrath awaye, and wolde not suffre is whole displeasure to aryse. * For he cōsydered that they were but flesh: and that they were, euen a wynde that passeth awaye, and commeth not agayne. * Many a tyme dyd they prouoke him in the wyldernesse, and greued him in the deserte. They turned backe, & tempted God, & moued the holy one in Israel. * Psal.lxxv.

They thought not of hys hand, and of the daye when he delyuered them from the hāde of the enemye. How he had wrought hys myracles in Egypte, and his wondres in the feilde of Zoan. * He turned their waters into bloude, so that they myght not drynche of the ryuers. * He sent lyce amonge thē, and deuoured them vp * and frogges to destroye them. He gaue their frutes vnto the * catyr pyller, and their labour vnto the grethopper. * He destroyed their vynes wt hayle stones, and their mulbery trees wyth the frost. * He smote their catel also with hayle stones, & their flockes with hote thonder bolttes. He cast vpon thē the furyousnesse of hys wrath, anger, displeasure and trouble, and sent euell angels among them. * Exo.xvi.b * Exo.viii.b * Exo.viii.b * Exo.ix.b

* He made a waye to his indignacion, and spared not their soule from death, but gaue their lyfe ouer to the pestylence. * And smote all the fyrst borne in Egypte, the moost principall and myghtyest ☞ in ꝑ dwellynges of Ham. But as for hys awne people, he lead them forth lyke shepe, and caryed thē in the wyldernesse lyke a flocke. He brought thē out safely, that they shulde not feare, & ouer whelmed their enemyes with ꝑ see. And brought thē within the borders of hys Sanctuary: ☞ euen to this mountayne, whych he purchased with hys ryght hande. * He cast out ꝑ heathen also before thē, caused their lande to be deuyded amonge thē for an heritage, and made the tribes of Israell to dwell in their tentes. So they tēpted and displeased the most hye God, & kepte not hys testimonyes. But turned their backes, and fell awaye lyke their fathers, startynge asyde lyke a broke bowe. * Exo.xvi.b Psal.cv.b * Exo.xvi.b * Exo.xvi.b * Exo.xvi

to make lamētacion. ¶ So the Lorde awaked as one out of slepe, and lyke a gyaunte refreshed wyth wyne. * He smote his enemyes in the hynder partes, and put them to a perpetuall shame. ¶ He refused the tabernacle of Joseph, and chose not the trybe of Ephraim. * But chose the trybe of Juda, euen the hyll of Sion which he loued.

And there he buylded hys temple on hye, and layed the foūdacion of it lyke ỹ groūde, whych he hath made continually. * He chose Dauid also his seruaunt, and toke him awaye from the shepe foldes. As he was folowinge the ewes greate with yōge ones, he toke hym, that he myght fede Jacob hys people, and Israel his enheritaunce. So he fed them with a faythfull and true hert, & ruled them prudently withall his power.

¶ The.lxxix. Psalme.

DEVS VENERVNT GENTES.

A Psalme of Asaph.

O God * the heathen are come into thy inheritaunce: thy holy temple haue they defyled, and made Jerusalē an heape of stones. * The dead bodyes of thy seruauntes haue they geuen to be meate, vnto the foules of the ayre, and the flesh of thy sayntes vnto the beastes of the lande.

Their bloud haue they shed lyke water on euery syde of Jerusalem, and there was no man to burye them. * We are become an open shame vnto oure enemies, a very scorne and derysion vnto them that are rounde aboute vs. Lorde, how longe wylt thou be angrye? shall thy gelousy burne lyke fyre for euer? * Poure out thyne indignacion vpon the heathen that haue not knowne ỹ, and vpon the kyngdome that haue not called vpon thy name. For they haue deuoured Jacob, and layed waste his dwellinge place.

* Oremembre not oure olde synnes, but haue mercy vpon vs, and that soone, for we are come to greate misery. Helpe vs, O God of oure saluacion, for the glory of thy name: O delyuer vs, and be mercyfull vnto oure synnes for thy names sake.

* wherfore do the heathen saye: where is now their God? O let the vengeaunce of thy seruauntes bloude ỹ is shed, be openly shewed vpon the heathen in oure syght.

O let the sorowfull sygdyng of the presoners come before the: accordyng vnto the greatnesse of thy power, preserue thou those that are appoynted to dye. And for the blasphemy (wherwith oure neyghbours haue blasphemed the) rewarde thou them, O Lorde, seuen folde into their bosome. So we, that be thy people and shepe of thy pasture, shall geue the thanckes for euer, and wyl alwaye be shewynge forth thy prayse from generacion to generacion.

¶ The.lxxx. Psalme.

QVI REGIS ISRAEL.

To the chaunter ¶ vpon Sosanim, a testimonye and Psalme of Asaph.

HEare O thou shepherde of Israel, thou ỹ leadest Joseph lyke a shepe: be we thy selfe also thou that sytest vpon the Cherubyns.

Before Ephraim, Ben Jamin, and Manasses stere vp thy strēgth, and come helpe vs. Turne vs agayne, O God, shewe the lyght of thy countenaunce, and we shalbe whole. O Lorde God of hostes, how lōge wilt thou be angry wyth thy people that prayeth? * Thou fedest the with ỹ bred of teares and geuest them plētousnes of teares to dryncke. * Thou hast made vs a very stryfe vnto oure neyghbours, and oure enemyes laugh vs to scorne. Turne vs agayne, thou God of hostes, shewe the lyght of thy countenaunce, and we shalbe whole. Thou hast brought a vyne out of Egypte, thou hast cast out the heathen, and planted it. Thou madest rowme for it: and whan it had taken rote, it fylled the lande.

The hylles were couered with ỹ shadowe of it, & the bowes therof were lyke ỹ goodly Cedre trees. She stretched out her braunches vnto the see, and her bowes vnto the ryuer. Why hast thou then broken downe her hedge, that all they whych go by, plucke of her grapes? The wylde boze out of the wood doth rote it vp, and the wylde beastes of the felde deuoureth it. Turne ỹ agayne, thou God of hostes, loke downe from heauen, beholde, and vyset thys vyne. And the place of the vnyarde that thy ryght hande hath planted, and the braunch that thou madest so stronge for thy selfe. * It is brent wyth fyre, and cut downe: ¶ and they shall perysh at the rebuke of thy countenaunce. Let ¶ thy hand be vpon the man of thy ryght hande, & vpon the sonne of man whom thou madest so strong for thyne awne selfe. And so will not we go backe from the: Oh let vs lyue, & we shall call vpō thy name. Turne vs agayne, O Lorde God of hostes, shewe the lyght of thy countenaunce, & we shalbe whole.

¶ The.lxxxi. Psalme.

EXVLTATE DEO

To the chaunter ¶ vpon Githith (a Psalme) of Asaph (in the fifth wake of the Sabbaoth)

SInge we merely vnto God ỏ strēgth, make a chearfull noyse vnto the God of Jacob. Take the Psalme, bryng hyther the tabret, the mery harpe wỉ the lute.

Blowe vp the trompett in ỹ newe mone, euen in the tyme appoynted, and vpon oure

solempne

*Leui.23. ſolēpne feaſt daye. *For this was made a ſtatute for Iſrael, & a lawe of ☞ God of Jacob. This he ordeyned in Joſeph for a teſtymony, when he came out of the lande of Egypt, and had heard a ſtraūge language.

I eaſed hys ſhoulder from the burthen, & his handes were delyuered from (makyng) the potters. Thou calledſt vpō me in troubles, and *I delyuered the, and heardē the *Exo.19.b. *what tyme as the ſtorme fell vpon me. *I proued the alſo at ☞ waters of ſtrife. Sela. *Exo.17.c. *Num.20.b.

Heare, O my people, and I will aſſure the of Iſrael, yf thou wylt herken vnto me.

There ſhall no ſtraunge God be in the, neither ſhalt thou worſhippe any other God.

*I am ☞ Lorde thy God, whych brought *Exod.20.a. the out of the lande of Egypt, ope thy mouth wyde, and I ſhall fyll it. But my people wold not heare my voyce, and Iſrael wolde not obey me. *Do I gaue them vp vnto *Rom.1.d. their awne hertes luſt, and let them folowe their awne ymaginacyons. O that my people wolde haue herkened vnto me, for yf Iſrael had walked in my wayes.

I ſhulde ſoone haue put downe their enemyes, & turned myne hand agaynſt their aduerſaryes. The haters of ☞ Lorde ſhulde haue bene fownde lyars, but ☞ their tyme ſhulde haue endured for euer. He ſhuld haue fed them alſo with the fyneſt wheate *Deut.32.b. flour, and *with hony out of the ſtony roke ſhulde I haue ſatiſfyed the.

¶ The.lxxxij.Pſalme.

DEVS STETIT IN SINAGOGA.

A Pſalme of Aſaph.

*Exo.21.c. *Deut.1.b. *Iud.5.b. GOd ſtandeth in the congregacyon of prynces: he is Iudge amonge *Godes. & how longe will ye geue wrōg iudgement, and accept the perſonnes of the vngodly? Sela. Defende the poore and fatherleſſe, ſe that ſuch as be in nede and neceſſite haue ryght. Delyuer the out caſte & poore: ſaue them from the hande of the vngodly. They wyll not be lerned ner vnderſtande, but walcke on ſtyll in darckneſſe: all the foundacyons of the erth be out of courſe.

I haue ſayde, ☞ ye are Goddes, and ye all are chyldren of the moſt hyeſt. But ye ſhall dye lyke men, and fall lyke one of ☞ prynces. Aryſe, O God, and iudge thou ☞ earth, for thou ſhalt take all heathē to thine enheritaunce.

¶ The.lxxxij.Pſalme.

DEVS QVIS SIMILIS.

A ſonge and pſalme of Aſaph.

HOlde not thy tōge, O God, kepe not ſtyll ſylence, refrayne not thy ſelf O God. For lo *thyne enemyes make a murmuryng, and they that hate the haue lyft vp their heade. They haue ymagyned craftely agaynſt thy people, and taken counſell agaynſt thy ſecrete ones.

They haue ſayde: come, & let vs rote them out that they be nomore a people, & that the name of Iſrael maye be nomore in remembraunce. For they haue caſt their heades together with one conſent, and are confederate agaynſt the. The tabernacles of the Edomites and Iſmaelytes, the Moabytes and Hagarenes. Gebal, and Ammon, & Amalech: ☞ Philiſtynes with them ☞ dwell at Tyre. Aſſur alſo is ioyned vnto them, and haue holpen the chyldren of Loth. Sela.

But do thou to them * as vnto the Ma- *Iud.7.
dianites, vnto Siſera, and vnto Jabin & at the broke of Kyſon. Whych peryſhed at Endor, and became as the dounge of ☞ earth. *Iud.8.

Make them & their prynces lyke * Oreb and Zeb. Yee, make all their Prynces lyke as Zebea and Salmana. Whych ſaye: let vs take to oure ſelues the houſes of God in poſſeſſyon. O my God, make them lyke vnto a whele, & as * the ſtubble before ☞ wynde. *Iud.8.

Lyke as a fyre that burneth vp the wod, and as the flame that conſumeth the mountaynes. Perſecute them euen ſo with thy tempeſt, and make them afrayed with thy ſtorme. Make their faces aſhamed, O Lorde, that they maye ſeke thy name. Let them be cōfounded and vexed euer more and more: let them be put to ſhame and periſh.

And they ſhall know, that thou (whoſe name is Jehoua) art only the mooſt hyeſt ouer all the earth.

¶ The.lxxxiij.Pſalme.

QVAM DILECTA TABERNACVLA.

To the chaunter vpon Githith, a Pſalme of the ſonnes of Corah.

HOw amyable are thy dwellynges, thou Lorde of hoſtes? My ſoule hath a deſyre and longinge to entre into the courtes of the Lorde: my hert and my fleſh reioyſe in the lyuyng God. Yee, ☞ ſparow hath founde her an houſe, and the ſwalowe a neſt, where ſhe may laye her ponge: euen thy aulters O Lorde of hoſtes, my kynge and my God. Bleſſed are they that dwell in thy houſe, they wilbe all waye prayſyng the. Sela. Bleſſed is that mā whoſe ſtrength is in the, in whoſe herte are thy wayes. Whych goinge thorow the vale of miſery vſe it for a well, and the pooles are fylled with water. They wyll go from ſtrength, and vnto the God of Goddes appeareth euery one of them in Sion. O Lorde God of hoſtes, heare my prayer: herken O God of Jacob. Sela. Behold O God oure defender, and loke vpon the face of thyne anoynted. For one daye in thy courtes is better then a thouſande. I had rather be a doore keper in ☞ houſe of my God, then

then to dwell in the tentes of vngodlyneſſe.

For the Lorde God is a lyght and defence, the Lorde will gene grace and worſhype, and no good thynge ſhall he wythholde from them that lyue a godly lyfe. O Lorde God of hoſtes, bleſſed is the mã, that putteth his truſt in the.

¶ The.lxxxv.Pſalme.

BENEDIXISTI DOMINE.

To the chaunter, a Pſalme of the ſonnes of Corah.

LOrde, thou art become gracyous vnto thy lande, thou haſt turned awaye the captiuite of Jacob. Thou haſt forgeuen the offence of thy people, and * couered all theyr ſynnes. Selah. Thou haſt taken awaye all thy diſpleaſure, and turned thy ſelfe from thy wrathfull indignacyon.

Turne vs then, O God oure Sauyour, and let thyne anger ceaſſe from vs. Wylt thou be diſpleaſed at vs for euer? and wylt thou ſtretch out thy wrath from one generacyon to another? Wylt thou not turne agayne & quycken vs, that thy people maye reioyſe in the? Shewe vs thy mercy O Lorde and graunt vs thy ſaluacyon. I wyll herken what the Lorde God will ſaye: for (concerninge me) he ſhall ſpeake peace vnto his people and to hys ſayncten, that they turne not agayne. For his ſaluacyon is nye thẽ that feare him, that glory maye dwell in oure lãde. Mercy and truth are met together, ryghteouſneſſe and peace haue kyſſed eche other. Truth ſhall florith out of the earth, & ryghteouſneſſe hath lohed downe frõ heauen. Yee, the Lorde ſhall shewe louynge kyndneſſe, and oure lande ſhall gene her encreaſe. Ryghteouſneſſe ſhall go before hym, and he ſhall directe hys goynge in the waye.

¶ The.lxxxvj.Pſalme.

INCLINA DOMINE AVREM.

A prayer of Dauid.

BOwe downe thyne eare, O Lorde, & heare me, for I am poore & in miſery. Preſerue thou my ſoule, for I am holy: my God ſaue thy ſeruaunt, that putteth his truſt in the. Be mercyfull vnto me (O Lorde) for I wyll call daylye vpõ the. Comforte the ſoule of thy ſeruaunt, for vnto the (O Lorde) do I lyft vp my ſoule.

* For thou Lord art good and gracious, and of greate mercy vnto all them that call vpon the. Geue eare Lorde vnto my prayer, and ponder the voyce of my humble deſyres. In the tyme of my trouble I wyll call vpõ the, for thou heareſt me. * Amonge the Goddes there is none lyke vnto the (O Lorde) there is not one that can do as thou doeſt.

All nacyons whom thou haſt made, ſhall come and worſhyppe the (O Lorde) and ſhall glorifye thy name. For thou art great, and doeſt wõderous thynges, thou art God alone. Teach me thy waye, (O Lorde) and I will walke in thy trueth: O knyett my hert vnto the, that it maye feare thy name. I wyll thanke the, O Lorde my God with all my hart, and wyll prayſe thy name for euer.

For great is thy mercy towarde me and * thou haſt delyuered my ſoule from the nethermoſt hell. O God, the proude are ryſen agaynſt me, and the congregacyons of naughtye men haue ſought after my ſoule, and haue not ſet the before theyr eyes.

* But thou, O Lorde God, art full of compaſſyon, and mercy, lõge ſufferynge, plenteous in goodnes and trueth. O turne the then vnto me and haue mercy vpon me: gene thy ſtrength vnto thy ſeruaũt, and helpe the ſonne of thyne handmayde.

Shewe ſome token vpon me for good, that they whych hate me, maye ſe it, and be aſhamed, becauſe thou Lord haſt holped me, and comforted me.

¶ The.lxxxvij.Pſalme.

FVNDAMENTA EIVS

A Pſalme and ſonge of the ſonnes of Corah.

HEr foundacyõs are vpõ the holy hylles: the Lorde loueth the gates of Sion more then all the dwellynges of Jacob. Very excellent thynges are ſpoken of the, thou cyte of God. Selah. I wyll thynke vpon Rahab and Babylon, wyth them that knowe me. Beholde, yee the Philiſtynes alſo, and they of Tyre with the Morians. Lo, there was he borne. And of Sion it ſhalbe reported, that he was borne in her, and the moſt hyeſt ſhall ſtablish her. The Lorde ſhall rehearſe it, whan he wryteth vp the people, that he was borne there. Selah. The ſyngers alſo and trompetters ſhall be rehearſe, All my freſhe ſpryngs ſhalbe in the.

¶ The.lxxxviij.Pſalme.

DOMINE DEVS SALVTIS.

¶ A ſong and Pſalme of the ſonnes of Corah, to the chaũter vpon Mahelath, to gene thankes: an inſtructiõ of Heman the Ezrahyte.

O Lorde God of my ſaluacion, I haue cryed daye and nyght before the: Oh let my prayer entre into thy preſence, encline thyne eare vnto my callynge.

For my ſoule is full of trouble, and my lyfe draweth nye vnto hell. I am counted as one of the y go downe vnto the pytte, and I haue bene eue as a man y hath no ſtrẽgth.

Free amonge the dead, lyke vnto the that be wounded lye in the graue, whych be out of remembraũce, and are cut awaye frõ thy hande: Thou haſt layed me in the loweſt

pytt, in a place of darkneſſe and in the deps.

Thyne indignacyon lyeth harde vpō me, and thou haſt vexed me wyth all thy ſtormes. Selah. Thou haſt put awaye myne acquayntaunce farre fro me, and made me to be abhorred of the: I am ſo faſt in preſon, that I can not get forth. Myne eye lyeth for very trouble: Lorde I haue called dayly vpon the, I haue ſtretched out myne handes vnto the. * Doeſt thou ſhewe wonders amonge the dede? Or ſhall the dede ryſe vp agayne, and prayſe the?

* Pſal.lvi.a
Eſa.xxvi.b

Shall thy louynge kyndnes be ſhewed in the graue, or thy faythfulneſſe in deſtruccyō?

Shall thy wonderous workes be knowen in the darcke, and thy ryghteouſnes in the lande (where all thynges are forgotten)? Vnto the haue I cryed O Lorde, and early ſhall my prayer come before the.

D

Lorde, why abhorreſt thou my ſoule? and hydeſt thou thy face fro me? I am in myſery, & lyke vnto hym that is at the poynt to dye (euen from my youth vp) thy terrours haue I ſuffred with a troubled mynde.

Thy wrathfull diſpleaſure goeth ouer me, and the feare of the hath vndone me.

They came rounde about me dayly lyke water, and compaſſed me together on euery ſyde. Myne louers and frendes haſt thou put awaye fro me, and hyd myne acquayntaūce out of my ſyght.

The.lxxxix.pſalme.

MISERICORDIAS DOMINI.

An inſtruccyon of Ethan the Ezrahyte.

I

* Pſal.ci.a.

MY* ſonge ſhalbe all waye of the louynge kyndneſſe of the Lorde, wyth my mouth wyll I euer be ſhewynge thy trueth from one generacyon to another.

For I haue ſayde: mercy ſhalbe ſet vp for euer, thy trueth ſhalt thou ſtablyſh in the heauens. * I haue made a couenaunt wyth my choſen, I haue ſworne vnto Dauid my ſeruaunt. * Thy ſede wyll I ſtablyſh for euer, and ſet vp thy trone from one generacyon to another. Selah. O Lorde * the very heauens ſhall prayſe thy wonderous workes, & thy trueth in the congregacyon of the ſayntes. For who is he amōge the cloudes, that ſhall be compared vnto the Lorde? And * what is he amōge the goddes, that ſhalbe lyke vnto the Lorde?

* 2.Reg.vii.b.
2.Par.vi.b.
Pſal.cxxxii.b
* Pſal.xix.a.

* Pſal.lxxx.
and.lxxxvi.b.

God is very greatly to be feared in the counſell of the ſayntes, and to be had in reuerence of all them that are aboute hym.

O Lord God of hoſtes, who is lyke vnto the? thy trueth (moſt myghtie lord) is on euery ſyde. * Thou ruleſt the raginge of the ſee, thou ſtilleſt the wawes therof, when they ryſe. Thou haſt ſubdued Egypte and deſtroyed it, thou haſt ſcatred thyne enemyes

* Exo.xiiii.b
Pſal.lxxxix.b

abroad wyth thy myghtie arme. The heauens are thyne, the earth alſo is thyne: thou haſt layed the foundacyō of the rounde worlde, and all that therin is. Thou haſt made the north and the ſouth. Tabor and Hermō ſhall reioyce in thy name. Thou haſt a myghtie arme, ſtronge is thy hāde, and hye is thy ryght hande. Rygheouſnes and equite is the habitacyon of thy ſeate, mercy and trueth ſhall go before thy face. Bleſſed is the people (O Lorde) that can reioyce in the: they ſhall walke in the lyght of thy countenaunce. They ſhall be glad in thy name, & in thy rygheouſneſſe ſhall they make their boaſt. For thou art the glory of their ſtrength, & in thy louynge kyndneſſe ſhalt lyft vp oure hornes. For the * Lord is oure defence, The holy one of Iſrael is oure kynge. Thou ſpakeſt ſometyme in viſyōn vnto thy ſayntes, and ſayde: I haue layed helpe vpō one that is myghty, I haue exalted one choſen out of the people. * I haue founde Dauid my ſeruaunt: wyth my holy oyle haue I anoynted him. Myne hād ſhall holde hym faſt, and myne arme ſhall ſtrengthen hym: The enemye ſhall not be able to do hym violence, the ſonne of wickednes ſhall not hurte hym. I ſhall ſmyte downe hys foes before hys face, and plage the that hate hym. Myne trueth alſo and my mercy ſhalbe wyth hym, and in my name ſhall hys horne be exalted. * I wyll ſet hys dominion alſo in the ſee, and hys ryght hāde in the flouds. He ſhall call me: thou art my father, my God, & my ſtronge ſaluacyō. And I wyll make hym my fyrſt borne, hyer then the kynges of the earth. Myne mercy wyll I kepe for hym for euermore, & my couenaunt ſhall ſtande faſt wyth hym. Hys ſede alſo wyll I make to endure for euer, and hys trone as the dayes of heauen. But yf hys chyldren forſake my lawe, and walke not in my iudgementes. * If they breake my ſtatutes and kepe not my commaundementes.

C

* Pſal.lxxxix.a

D

* Act.xiii.b
1. Reg.xvi.a
ii.Reg.v.a.

* ii.Reg.vii.

E

* I wyll viſet their offences with the rod and their ſynne wyth ſcourges.

2 Ezro.iv.a

Neuertheleſſe, my louynge kyndneſſe will I not vtterly take from hym, ner ſuffre my trueth to fayle. Myne couenaunt wyll I not breake, nor alter the thinge that is gone out of my lippes. I haue ſworne once by my holyneſſe, that * I wyll not fayle Dauid.

* Act.xiii.

Hys ſede ſhall endure for euer, and hys

F

ſeate is lyke * as the ſunne before me.

* Pſal.lxxii.a

He ſhall ſtande faſt for euermore as the moone, and (as the faythfull wytneſſe in heauen. Selah: But) thou haſt abhorred & forſaken thyne anoynted, & art diſpleaſed at hi.

Thou haſt broken the couenaunt of thy ſeruaūt, and caſt his crowne to the grounde.

* Thou haſt ouerthrowne all hys hedges, and broken downe hys ſtronge holdes.

All

All they that go by, ſcoffe hym, and he is become a rebuke vnto hys neyghboures.

Thou haſt ſet vp the ryght hande of hys enemyes: & made all hys aduerſaryes to reioyce. Thou haſt taken a waie the edge of his ſwearde: & geuen hym not victory in the battayle. Thou haſt put out his glory, & caſt his trone downe to the grounde. The dayes of his youth haſt thou ſhortened: and couered him w dishonoure. Selah. Lorde, howe longe wilt thou hyd thy ſelfe for euer? and ſhall thy wrath burne lyke fyre?

Remembre, how ſhorte my tyme is, wherfore haſt ꝑ made all men for naught? * What man is he that lyueth, and ſhall not ſe death? and ſhall he deliuer his awne ſoule from the hande of hell? Selah. Lorde, where are thy olde louyng kyndneſſes, which thou ſworeſt vnto Dauid in thy treuth? Remember (Lorde) the rebuke ꝑ thy ſeruauntes haue & how I do beare in my bosome the rebukes of many people. Wher with thyne enemies haue blaſphemed the, & ſclaunder the fote-ſteppes of thyne anoynted. Prayſed be the Lorde for euermore: Amen: Amen.

The.xc. Pſalme.

DOMINE REFVGIVM.

A prayer of Moſes the man of God.

LOrde, thou haſt bene oure refuge from one generacyon to another. Before the mountaynes were brought forth, or euer the earth & the worlde were made, thou art God from euerlastyng and worlde without ende.

Thou turneſt man to deſtruccion. Agayne, thou ſayeſt: come agayne ye chyldren of men. * For a thouſande yeares in thy ſyght are but as yesterdaye, seynge that is paſt as a watch in the nyght. As ſone as thou ſcatreſt them, they are euen as a ſlepe, and fade awaye ſodenly lyke the graſſe,

In the morninge it is grene and groweth vp, but in the euenynge it is cut downe (dryed vp) and withered. For we conſume awaye in thy diſpleaſure, & are afrayed at thy wrathfull indignacyō. Thou haſt ſet oure mildedes before the, and oure ſecrete ſynnes in the lyght of thy countenaunce. For when thou art angrye, all oure dayes are gone: we bringe our yeares to an ende, as it were a tale that is tolde.

The dayes of oure age are thre ſcore yeares and ten: and though men be ſo stronge that they come to foure ſcore yeares, yet is their ſtrength then but labour & ſorowe: ſo ſoone paſſeth it awaye, and we are gone.

But who regardeth the power of thy wrath, for euen therafter as a man feareth, ſo is thy diſpleaſure. * O teach vs, to nombre oure dayes, that we maye applye oure hertes vnto wyſdome. Turne the agayne (O Lorde) at the laſte, and be gracious vnto thy ſeruauntes. O ſatisfye vs with thy mercy, and that ſoone: ſo ſhall we reioyce and be glad all the dayes of oure lyfe.

Comforte vs agayne, now after the tyme that thou haſt plaged vs, and for the yeares wherin we haue ſuffred aduerſyte.

Shewe thy ſeruauntes thy worke, and their chyldren thy glory. And the glorious maieſty of the Lorde oure God be vpon vs: proſpere thou the worke of oure hādes vpō vs, O proſpere thou oure handy worke.

The.xci. Pſalme.

QVI HABITAT.

WHo ſo dwelleth vnder the defence of the moſt hyeſt, ſhal abyde vnder the shadow of ꝑ Almightye. I wyll ſaye vnto the Lorde: Thou art my hope, and my ſtronge holde, my God, in hym will I truſt. For he ſhall deliuer the from the ſnare of the hunter, and frō the noyſome peſtylence. He ſhall defende the vnder hys wynges, and thou ſhalte be ſafe vnder hys fethers: hys faythfulneſſe and trueth ſhall be thy ſhylde and buckler. Thou ſhalte not be afrayed for any terrour by nyght, nether for the arow that flyeth by daye. For the peſtilence that walketh in the darckneſſe, nether for the ſickneſſe that deſtroyeth in the noone daye. A thouſande ſhall fall beſyde the & ten thouſande at thy ryght hand, but it ſhall not come nye the. Yee, with thyne eyes ſhalt thou beholde, and ſe the rewarde of the vngodly. For thou Lorde arte my hope, thou haſt ſet thyne houſe of defence very hye

There ſhall no euell happen vnto the, nether ſhall eny plage come nye thy dwellyng.

* For he ſhall geue his angels charge ouer the, to kepe the in all thy wayes. * Mat.iiii.a Luke.iiii.b.

They ſhall beare the in their handes, that thou hurt not thy fote agaynſte a ſtone.

Thou ſhalt go vpon the Lyon and Adder, the yonge Lyon and the Dragon ſhalte thou treade vnder thy fete. Becauſe he hath ſet hys loue vpō me, therfore ſhall I deliuer him: I ſhall ſet him vp, becauſe he hath knowne my name. * He ſhall call vpon me, & I will heare hym: yee I am with hym in trouble, I will deliuer hym, and bringe hym to honoure. With longe lyfe will I ſatisfye hym, and ſhewe hym my ſaluacion. * Pſal.xlix.a

The.xcij. Pſalme.

BONVM EST CONFITERI.

A Pſalme and longe for the Sabboth daye.

IT * is a good thing to geue thankes vnto the Lorde, and to ſynge prayſes vnto thy name, O moſte hyeſt. * Deu.xviii.a

To tell of thy louyng kyndneſſe early in the mo3nyng, and of thy treuth in the nyght ſeaſon. Upon an inſtrument of ten ſtrynges, & vpõ the lute: vpõ a lowde inſtrument & vpõ the harpe. For thou Lo3d haſt made me glad thoro3w thy wo3kes, and I wyll reioyce in geuyng prayſe for the operacions of thy handes. O Lo3d, how glo3ious are thy wo3kes: thy thoughtes are very depe.

25 An vnwyſe man doth not well cõſidre this, and a foole doth not vnderſtande it. Whan the vngodly are grene as the graſſe, & whan all the wo3kers of wyckednes do flo3iſh, then ſhall they be deſtroyed for euer. But ꝓ Lo3d art the moſt hyeſt for euermo3e. For lo, thyne enemyes, O Lo3d, lo thyne ennemies ſhall perithe, and all the wo3kers of wickednes ſhalbe deſtroyed. But my ho3ne ſhalbe exalted like the ho3ne of an Vnicorne, for

℣ I am anoynted with freſh oyle: Myne eye alſo ſhall ſe hys luſt of myne enemyes, and myne eare ſhall heare hys deſyre of the wycked that ryſe vp agaynſt me. The ryghtrous ſhal flo3iſh lyke a palme tree, and ſhal ſpre de abro3ade lyke a Cedre in Libanus.

Suche as be planted in the houſe of ꝓ Lo3de

℣ ſhall flo3iſhe in ꝓ courtes of (of the houſe) of our God. They ſhall alſo bryng fo3th mo3e frute in theyr age, & ſhalbe fat and well lykyng.

That they maye ſhewe, how true ꝓ Lo3d my ſtrength is, and that there is no vnryghtuouſneſſe in hym.

℣ The.xciij.Pſalme.

DOMINVS REGNAVIT.

A The Lo3d is kyng, and hath put on glo ryous apparell: the Lo3de hath put on his apparell, & gyrded hym ſelfe with

*Pſ.xcviij.a ſtrength: *he hath made the rou3de wo3lde ſo ſure, that it can not be moued. Euer ſens the

*Pſa.xcvi.a wo3ld begã̃e hath thy ſtate bene prepared, thou art from euerlaſtynge. *The floudes are ryſen (O Lo3d) the floudes haue lyft vp theyr noyſe, the floudes lyft vp the waues.

The waues of the ſee are myghtie, & rage fo3tribly: but yet the Lo3de that dwelleth on hye, is mightier. Thy teſtimonies, O Lo3de, are very ſure, holyneſſe becommeth thyne houſe for euer.

℣ The.xciij.Pſalme.

DEVS VLTIONVM.

A O Lo3d God * to whome vengeaũce be lõgeth: thou God to whome vẽgeaũce belongeth, ſhewe thy ſelfe. Aryſe

*Deu.xxxij.d Roma.xij.d. Hebr.x.f. thou iudge of the wo3lde, and rewarde the proude after theyr deſeruynge. Lo3d how longe ſhall the vngodly, how longe ſhall the vngodly triumphe? howe longe ſhall all wicked doers ſpeake ſo diſdaynfully, & make ſoch proude boaſting? They ſmyte down thy people, O Lo3de, and trouble thyne he-

23 ritage. They murthur the wyddow and the ſtraũger, and put ꝓ fatherleſſe to death.

And yet they ſaye. Tuſh * the Lo3de ſhal not ſe, nether ſhall ꝓ God of Jacob regard it. *Pſ.ix.xxxij.

Take hede, ye vnwyſe amonge the people, O ye fooles, whan will ye vnderſtande? He that planted the eare, ſhall he not heare? Or he that made the eye, ſhall not he ſe? Or he ꝓ nurtureth the heathen, it is he ꝓ teacheth man knowlege, ſhal not he punyſh? * The Lo3de knoweth the thoughtes of mã, ꝓ they are but vayne. Bleſſed is the man, whome thou chaſteneſt (O Lo3de) & teacheſt hym in thy lawe. That thou mayeſt geue hym pa- ℣ cience in tyme of aduerſitie, vntyll the pyt be dygged vp for the vngodly. For the Lo3de will not fayle hys people, nether will he forſake his inheritaunce. Untill righteouſnes turne agayne vnto iudgemẽt all ſoch as be true of hert ſhall folow it. Who will ryſe vp wt me agaynſt the wicked? Or who will take my part agaynſt the euell doers? If the Lo3d had not holpen me it had not failed, but my ſoule had bene put to ſylence. * But whe I ſayd: my fote hath ſlipped, thy mercy (O Lo3d) helde me vp. * In the multitude of the ſo3owes ꝓ I had in my herte thy com- fo3tes haue refreſhed my ſoule. Wilt thou haue any thynge to do with ꝓ ſtoole of wic- ℣ kednes, whiche ymagineth miſchefe as a lawe? They gather the togeither agaynſte the ſoule of the righteous, and condemne the innocẽt bloude. But the Lo3d is my refuge, & my God is the ſtrength of my cõfidẽce.

*Pſ.xxxiij. Iob.xxij. Luke.xvi. 1.Iohan.ij. 2.Cor.xi.

He ſhall recompence the their wickednes and deſtroye them in their owne malice, yee the Lo3de our God ſhall deſtroye them.

℣ The.xcv. Pſalme.

VENITE EXVLTEMVS.

O Come, let vs ſynge vnto ꝓ Lo3d, * let A vs hertely reioyce in the ſtrẽgth of our ſaluacion. Let vs come before his pre- *Ephe.iij. ſence wt thankeſgeuynge, & ſhewe oure ſelfe glad in hym wt pſalmes. For the Lo3de is a great God, & a great kynge aboue all godes. In his hande are all the cozners of the earth, & the ſtrẽgth of the hylles is his alſo.

The ſee is hys, and he made it, & his hãdes prepared the drye lande. O come, let vs wo3ſhyppe & fall downe, and knele before ꝓ Lo3d oure maker. For he is our (the Lo3d) oure *

God: and we are ꝓ people of his paſture, and ℣ ꝓ the ſhepe of his handes. * To daye yf ye will heare his voyce, harde not your hertes, as in ꝓ prouocacio & as i ꝓ daye of tẽptacion in the wildernes. Whe youre fathers tẽpted me, proued me, and ſawe my wo3kes. *Deut.vi. and.viij.

Fourty yeares long was I greued with ꝓ generacion, & ſayd: it is a people ꝓ do erre in theyr hertes: for they haue not knowen my wayes. * Unto whõ I ſware in my wrath that they ſhulde not enter in to my reſt. *Nu.xiiij. Hebr.iij.

℣ The.xcvi. Pſalme.

CANTATE DOMINO.

O ſynge

A Syngē vnto the Lorde a new ſonge, ſynge vnto the Lorde all the whole earth. Syngē vnto the Lorde, and prayſe his name, be tell ynge of his ſaluacīō from daye to daye. Declare hys honoure vnto the heathen, ād his wonders vnto all people. * For the Lord is great, and can not worthely be prayſed: he is more * to be feared then all goddes. As for all ꝑ goddes of the heathen, they be but Idols, but it is the Lorde that made the heauens.

Glorye and worſhyppe are before hym, power & honoure are in hys Sanctuary.

B Aſcrybe vnto the Lord, (O ye kynredes of the people) aſcrybe vnto the Lorde worſhipe and power. * Aſcrybe vnto ꝑ Lord the honoure due vnto his name, bryngē preſentes, & come into hys courtes. O worſhipe the Lord in the beutye of holynelle, lett the whole earth ſtande in awe of hym.

Tell it out amonge the heathen, that the Lorde is kynge: and that it is he which hath made the rounde worlde ſo faſt, that it can not be moued, and how that he ſhall iudge the people ryghteouſly. Let the heauens reioyſe, and let the earth be glad: let the ſee make a noyſe, and all that therin is.

C Let the felde be ioyfull and all that is in it, ſhall all the trees of the wodd reioyce.

before the Lorde, for he commeth: for he commeth to iudge the earth: and with righteouſnelle to iudge the worlde, and the people with his trueth.

¶ The.xcvii.Pſalme.

DOMINVS REGNAVIT.

A The Lorde is kynge, the earth maye be glad therof: yee the multytude of the Iles maye be glad therof. Cloudes and darckneſſe are rounde aboute hym, ryghteouſneſſe and iudgment are the habitacyon of his ſeate. There ſhall go a fyre before hym, and burne vp hys enemyes on euery ſyde. His lightenynges gaue ſhyne vnto the worlde, the earth ſawe it and was afrayed. * The hilles melted lyke waxe at the preſence of the Lorde, at the preſence of ꝑ Lord of the whole earth. ‡ The heauens haue declared his ryghteouſnes, & all the people haue ſene hys glory. * Confounded be all they ꝑ worſhipe carued ymages, and that delyte in vayne goddes: worſhipe hym all ye goddes. Sion heard of it and reioyſed: and the daughters of Iuda were glad becauſe of thy iudgementes, O Lorde. For thou Lorde art hyer then all that are in the earth, thou art exalted farre aboue all goddes. O ye that loue the Lorde, ſe that ye hate the thynge whych is euell: the Lorde preſerueth the ſoules of hys ſayntes, he ſhall delyuer them from the hande of the vngodly. There is ſprōge vp a lyght for the ryghteous, and a ioyfull gladneſſe for ſoch as be true herted.

* Reioyſe in the Lorde, ye ryghteous: and geue thanckes for a remembraunce of his holynelle.

¶ The.xcviii.Pſalme.

CANTATE DOMINO.

A Pſalme. (for Dauid).

A * Syngē vnto ꝑ Lord a new ſonge, for he hath done marueilous thynges. With hys awne ryght hande and wyth his holy arme hath he gotten hym ſelfe the victory. The Lord declared hys ſaluacyon, his ryghteouſnes hath he openly ſhewed in the ſyght of the heathen. He hath remembred hys mercy and trueth toward the houſe of Iſrael: * and all the endes of the worlde haue ſene the ſaluacyon of oure God. Shewe youre ſelues ioyfull vnto the Lorde all ye landes, ſynge, reioyſe, and geue thankes. * Prayſe ꝑ Lorde vpon the harpe, ſynge to the harpe wyth a pſalme of thanckelgeuyng. With trompettes alſo and ſhawmes: O ſhewe youre ſelues ioyfull before the Lorde the kynge.

Let the ſee make a noyſe and all ꝑ therin is, the rounde worlde, and they that dwell therin. Let the floudes clappe their handes, and let the hylles be ioyfull together.

Before the Lord, for he is come to iudge the earth. Wyth ryghteouſnes ſhall he iudge the worlde, & the people with equite.

¶ The.xcix.Pſalme. (of Dauid.)

DOMINVS REGNAVIT.

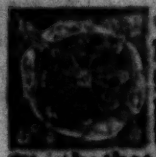
A The Lorde is kynge, be the people neuer ſo vnpacient: he ſytteth betwene the Cherubins, be the earth neuer ſo vnquiet. The Lorde is greate in Sion, and hye aboue all people. They ſhall geue thākes vnto thy name, which is great, wōderfull & holy. The kynges power loueth iudgemēt, ꝑ haſt prepared equyte, thou haſt executed iudgment ād ryghteouſnes in Iacob. O magnifye the Lorde oure God, and fall downe before his fote ſtole, for he is holy. Moſes and Aaron among his preaſtes, and Samuel amonge ſoche as call vpō B hys name: theſe called vpon the Lorde, and he hearde them. He ſpake vnto them * out of the cloudy pyller, for they kepte hys teſtimonyes, and the lawe that he gaue them.

Thou hearde ſt them (O Lord oure God) thou forgaueſt them O God, and punyſhedſt theyr awne inuencyons. O magnifye the Lorde oure God, and worſhippe him vpon his holy hyll, for the Lorde oure God is holy.

¶ The.c.Pſalme.

IVBILATE DEO.

A Pſalme for thankes geuynge.



* Be iopfull in the Lorde (all ye landes) ſerue the Lorde with gladnes, and come before hys preſence with a ſonge. Be ye ſure, that the Lorde he is God: He is he that hath made vs, and not we our ſelues: we are his people, and the ſheepe of his paſture. O go youre waye into hys gates with thanckeſgiuyng, ād into his courtes wyth prayſe: be thankfull vnto hym, and ſpeake good of hys name. For the Lorde is gracyous, * hys mercy is euerlaſtynge, and his treuth endureth from generacion to generacion.

* Pſal.xcvii.a

¶ The.ci. Pſalme.

MISERICORDIAM ET

A Pſalme of Dauid.

My * ſonge ſhalbe of mercy and iudgment: vnto ſ (O Lorde) will I ſynge. O let me haue vnderſtandynge in the waye of godlyneſſe: When wylt thou come vnto me? I wyll walcke in my houſe with a perfecte herte. I wyll take no wicked thinge in hand. I hate the ſynnes of vnfaythfulneſſe, there ſhall no ſoch cleue vnto me. A frowarde herte ſhall departe fro me, I wyll not knowe a wycked perſonne. Who ſo preuely ſlaundreth hys neyghboure, hym will I deſtroye: Who ſo hath alſo a proude loke and an hye ſtomack, I wyll not ſuffre hym. Myne eyes loke vnto ſoch as be faithfull in the lande, that they maye dwell with me: who ſo leadeth a godly lyfe, he ſhalbe my ſeruaunt. There ſhall no diſceatfull perſonne dwell in my houſe: he that telleth lyes, ſhall not tary in my ſyght. I ſhall ſoone deſtroye all the vngodly that are in the lande, that I maye rote out all wycked doers from the cytie of the Lorde.

A *pſal.xxxiii.a

¶ The.cii. Pſalme.

DOMINE EXAVDI ORATIONEM.

A prayer of the afflyct, when he hath an heuy hart, and powereth out hys complaynte before the Lorde.

Here * eare my prayer, O Lorde, ād lett my crienge come in vnto the. Hyde not thy face fro me in the tyme of my trouble: Bclyne thyne eares vnto me when I call, O heare me, and ſ ſyght ſoone. For my dayes are cōſumed awaye lyke ſmoke, ād my bones are brent vp, as it were a fyre brande. Myy hert is ſmytten downe and wytherd lyke graſſe, ſo that I forget to eate my bred. For the voyce of my gronynge, my bone wyll ſcarſe cleue to my fleſh. I am become lyke a Pellycane of ſ wildernes, ād lyke an owle ſ is in ſ deſerte. I haue watched, ā am eu̇ as it were a ſparow, that ſitteth alone vpon the houſe toppe. Myne enemyes reuyle me all the daye lōge: ā they that are madd vpō me, are ſwozne together agaynſt me. For I haue eaten aſhes as at were bred, and meged my drynck with weppynge. And that becauſe of thyne indignacyon ā wrath, for thou haſt taken me vp, ā caſt me downe. Myy dayes are gone lyke a ſhadowe, and I am wytherd lyke graſſe. But thou, O Lord, ſhalt endure for euer, and thy remembraunce thorow out all generacyons. Thou ſhalt aryſe, ā haue mercy vpō Sion, for it is tyme that thou haue mercy vpō her, yee the tyme is come. And why: * thy ſeruaūtes thinck vpon her ſtones, and it pitieth them to ſe her in the duſt. The heathē ſhall feare thy name, O Lord, ā all the kynges of the earth thy maieſty. When the Lord ſhall buylde vp Sion, and when his glory ſhal apeare:

A *pſal.xxxiii.a

C

* Eſay.i.a and.lvi.c

When he turneth him vnto the prayer of the poore deſtitute, ā deſpyſeth not theyr deſyre. This ſhalbe wrytten for thoſe that come after: * ā ſ people which ſhalbe borne, ſhall prayſe the Lord. For he hath loked downe from his Sāctuary, out of the heauen dyd the Lorde beholde ſ earth. That he might heare the mournynges of ſoch as be in captiuite, and delyuer the chyldren appoynted vnto death. That they maye declare the name of the Lorde in Sion, ād his worſhipe at Jeruſalem: Whē the people are gathered together, ā ſ kyngdomes alſo to ſerue the Lorde. He brought downe my ſtrength in my iourney, and ſhortened my dayes. But I ſayed: O my God, take me not awaye in the myddeſt of myne age: as for thy yeares, they endure thorow out all generacions. * Thou Lorde in the begynnyng haſt layed the foundacyon of the earth, and the heauens are the worcke of thy handes. They ſhall perithe, but thou ſhalt endure: they all ſhall were olde as doth a garment, and as a veſture ſhalt thou chaunge them, and they ſhalbe chaūged. But thou art ſ ſame, and thy yeares ſhall not fayle. The chyldrē of thy ſeruaūtes ſhall cōtynue, ā their ſede ſhall ſtonde faſt in thy ſyght.

* Gene.i.a iiii. Eſdr. b.i Heb.i.i

¶ The.ciii. Pſalme.

BENEDIC ANIMA MEA.

Of Dauid.

A † Pſal.ciii.i

Prayſe * the Lord, O my ſoule, and all that is wyth me prayſe his holy name. Prayſe the Lorde, O my ſoule, and forget not all hys benefytes. Whych forgeueth all thy ſynne, ā healeth all thyn infirmities. Which ſaueth thy lyfe from deſtruccyon, and crowneth the with mercy ād louynge kyndneſſe. Whych ſatiſfyeth thy mouth wyth good thynges, makyng the yonge and luſty as an Egle. The Lorde executeth ryghteouſneſſe and iudgment, for all them that are oppreſſed with wronge.

He ſhewed

he ſhewed hys wayes vnto Moſes, hys
woꝛckes vnto the chyldꝛen of Iſrael.
* The Lozd is full of cõpaſſyon & mercy,
longe ſufferyng, and of great goodneſſe.
He will not allwaye be chydynge, neyther
keepeth he his anger foꝛ euer. He hath not
deale with vs after oure ſynnes, nor rewar-
ded vs accoꝛding to oure wyckednelles.
* Foꝛ loke how hye the heauen is in com-
paꝛiſon of the earth, ſo greate is hys mercy
alſo towarde thẽ yͭ feare him. Loke how
wyde alſo the eaſt is from the weſt, ſo farre
hath he ſet oure ſynnes from vs. Yee like
as a father pitieth his awne chyldꝛen, euẽ ſo
is the Lozde mercyfull vnto thẽ yͭ feare him.
Foꝛ he knoweth wherof we be made, * he
remẽbꝛeth yͭ we are but duſt. The dayes
of man are but as graſſe, foꝛ he flouꝛiſheth as
a floure of the felde. Foꝛ as ſoone as the
wynde goeth ouer it, it is gone, and yͭ place
therof ſhall knowe it nomoꝛe. But the
mercyful goodneſſe of yͭ Lozde endureth foꝛ
euer & euer, vpon them that feare him, & hys
ryghteouſneſſe vpon chyldꝛens chyldꝛen.
Euẽ vpon ſuch as kepe his couenaunt, &
thincke vpon hys commaundementes to do
them. The Lozd hath prepared hys ſeate
in heauen, ād his kyngdome ruleth ouer all.
O prayſe the Lozde ye angels of his, ye yͭ
excell in ſtrength: ye that fulfyll his cõmaũ-
dement, & herken vnto the voyce of his woꝛ-
des. O prayſe the Lozd all ye his hoſtes,
ye ſeruauntes of his, that do his pleaſure.
O ſpeake good of yͭ Lozd all ye woꝛkes
of his, in all places of his dominion: prayſe
thou the Lozde, O my ſoule.

¶ The.ciiij. Pſalme. (Of Dauid.)

BENEDIC ANIMA.

A * Prayſe yͭ Lozd O my ſoule: O Lozd
my God, thou art become exceadynge
gloꝛious, thou art clothed with maie-
ſty and honoure: Thou decheſt thy ſelfe
with lyght, as it were with a garment, and
ſpꝛeadeſt out the heauens lyke a curtayne.
Which layeth the beames of his chãbers
in the waters, & maketh the cloudes his cha-
ret, & walketh vpõ the wynges of yͭ wynde.
* He maketh his angels ſpꝛetes, and his
mynyſters a flamynge fyre. He layed the
foundacyõ of the earth, that it neuer ſhulde
moue at eny tyme. Thou couꝛedſt it w
the depe lyke as wyth a garmẽt: the waters
ſtande in the hylles. * At thy rebuke they
flye, at the voyce of thy thonder they are a-
fꝛayed. They go vp as hye as the hylles,
and downe to the valleys beneth: euen vn-
to the place, which thou haſt appoynted foꝛ
them. * Thou haſt ſet them their boun-
des, which they ſhall not paſſe: neyther turne
agayne to couer the earth. He ſendeth the
ſpꝛynges into the ryuers, which rũne amõg
the hylles. All beaſtes of yͭ felde dꝛynche
therof: and the wylde aſſes quench theyr
thyrſte. Beſyde them ſhall the foules of yͭ
ayre haue theyr habitacyon, & ſynge amõge
the braſſches. He watreth the hylles from
aboue, the earth is fylled wyth the frute of
thy woꝛckes. He bꝛyngeth foꝛth graſſe
foꝛ the cattell, ād grene herbe foꝛ the ſeruice
of men: that he maye * bꝛynge fode out of
the earth: and wyne that maketh glad the
herte of man, and oyle to make him a cheaꝛ-
full countenaũce, and bꝛed to ſtrengthẽ mãs
herte. The trees of the Lozd alſo are full
of ſappe, euẽ the Cedꝛes of Libanus which
he hath planted. Wherin the bꝛydes make
their neſtes, and the fyꝛre trees are a dwel-
lyng foꝛ the ſtoꝛcke. The hye hilles are a
refuge foꝛ the wilde goates, and ſo are the
ſtony rockes foꝛ the conyes. He appoyn-
ted the Moone foꝛ certayne ſeaſons, and the
Sunne knoweth hys goynge downe.
Thou makeſt darcknelle, that it maye be
nyght, wherin all the beaſtes of the foꝛeſt do
moue. The lyõs roaring after their pꝛaye
to ſeke theyr meate at God. The ſunne
aryſeth, and they get them awaye together,
and lye thẽ downe in their dennes. * Man
goeth foꝛth to his woꝛcke, ād to hys labouꝛe
vntyll the euenyng. * O Lozde, how ma-
nifolde are thy woꝛckes in wyſdome haſt yͭ
made them all: the earth is full of thy ry-
ches. So is this greate ād wyde ſee alſo,
wherin are thynges creppynge innumerable,
both ſmall and greate beaſtes. There go
the ſhippes, and there is that * (or Leuia-
thã, whom thou haſt made, to take hys pa-
ſtyme therin. ‡ Theſe wayte all vpõ the,
that thou mayeſt geue them meate in due
ſeaſon. When thou geueſt it them, they
gather it: and when thou openeſt thyne hãd,
they are fylled with good. Wher thou hy-
deſt thy face, they are troubled: whan thou
takeſt awaye their bꝛeth, they dye, and are
turned agayne to their duſt. When thou
letteſt thy bꝛeth goo foꝛth, they ſhalbe mad,
and thou ſhalt renue the face of the earth.
The gloꝛious maieſty of the Lozd ſhall
endure foꝛ euer, the Lozde ſhall reioyſe in
hys woꝛckes. The earth ſhall tremble at
the loke of hym: yͭ he do but touch the hyl-
les, they ſhall ſmoke. I wyll ſynge vnto
the Lozde as longe as I lyue, I will prayſe
my God whyle I haue my beynge. And
ſo ſhall my woꝛdes pleaſe hi: my ioye ſhalbe
in the Lozde. As foꝛ ſynners, they ſhalbe
conſumed out of the earth, and the vngod-
ly ſhall come to an ende: * prayſe thou the
Lozde, O my ſoule. Prayſe the Lozde.

¶ The.cv. Pſalme.

(Prayſe the Lorde.)

CONFITEMINI DOMINO.

A

*1.par.xvi.b
*Esa.xii.a

*Geue thankes vnto the Lorde, & cal vpon hys name: tell the people, what thynges he hath done. O let your songes be of hym: and prayse hym, and let youre talkynge be of all hys wonderous workes. Reioyse in his holy name, let the hert of them reioyse, that seke ꝑ Lorde. Seke the Lord, and his strength, seke his face euermore. Remembre the marueilous workes that he hath done, his wõders and the iudgementes of his mouth. O ye sede of Abraham his seruaunt, ye chyldre of Jacob his chosen. He is the Lorde oure God: his iudgementes are in all the worlde.

He hath bene alwaye myndfull of hys couenaunt, and promyse that he made to a thousand generacions. *Euen the couenaunt that he made with Abraham, and ꝯ ooth that he sware vnto Isahac. *And apoynted the same vnto Jacob for a lawe, and to Israel for an euerlastynge testamẽt.

*Gene.xvii.b
ꝯGene.xxvi.a
*Ge.xxviij.c

Sayenge: vnto the wyll I geue ꝑ lande of Canaan, the lot of youre inherytaunce.

B

When there was yet but a fewe of them, and they straungers in the lande. What tyme as they went from one nacion to another, frõ one kyngdome to another people.

*Gene.xxiij.d
and.xx.a

*He suffred no man to do them wrong, but reproued euen kynges for their sakes. Touch not myne anoynted, & do my prophetes no harme. Moreouer, he called for a darth vpon the lande, and destroyed all the prouisyon of bread. *But he had sent a man before them, euen Joseph whych was solde to be a bonde seruaunt. Whose fete they hurt in the stockes *the yron entred in to his ☞ soule. Until the tyme came ꝑ his cause was knowne, the worde of ꝑ Lord tryed hym. *The kyng sent and delyuered hym: ꝑ prince of the people let him go free.

*Gene.xlv.b
*Luke.ii.c
*Gene.xli.b

He made him Lorde also ouer his house, & ruler of all his substaũce. That he might enfourme his princes after his will, & teach his Senatours wysdome. *Israel also came into Egypte, and Jacob was a straũger in the land of Ham. *And he increased his people exceadingly, and made them stronger then their enemies. Whose hert turned, so that they hated his people, & dealt vntruly with his seruãtes. *Then sent he Moses his seruaunt, and Aaron, whõ he had chosen. And these shewed his tokens amonge them, and wonders in the lande of Hã. *He sent darcknesse, & it was darcke, ☞ and they were not obedyent vnto hys worde. *He turned theyr waters into bloude, and slewe their fysshe. *Their lãd brought forth frogges, yee euẽ in their kynges chambers. *He spake the worde, and there came all maner of flyes, and lyce in all their quarters. *He gaue the hayle stones for rayne, and flammes of fyre in their lãde.

*Ge.xlv.c
*Gene.xlvi.c
*Exod.a
Actes.vij.c
*Gene.xli.b
Actes.vij.b
*Exod.iij.a
*Exo.vii.b
Psal.civ.viii.c
*Exod.viii.b
*Exod.viii.a
*Exo.ix.a

He smote theire vines also and fyge trees, & destroyed the trees that were in their coastes. *He spake the worde, & grethoppers came, & caterpyllers innumerable. And dyd eate vp all the grasse in their land, and deuoured the fruite of their grounde.

*He smote all the fyrst borne in their lande, euen the chefe of all theye strength. He brought them forth also with syluer & golde, there was not one feble persõe amõg their tribes. Egypte was glad at their departyng, for *they were afrayed of thẽ. *He spred out a cloude to be a couerynge, and fyre to geue lyght in ꝑ nyght season. *At their desyre, he brought quayles, and he fylled the with the bread of heauen. *He opened the rocke of stone, & the waters flowed out: so that ryuers ranne in the dry places. For why? he remembred hys holy promes, and Abraham his seruaunt. And he brought forth his people with ioye, and his chosen in gladnesse. And gaue them the landes of ꝑ heathen, and they toke the labours of the people in possessyon. That they myght kepe hys statutes, and obserue hys lawes. Prayse the Lorde.

*Exo.xii.a
*Exod.xiij.a
*Exo.xvi.a
*Num.xi.a
*Exod.xvij.b
Num.xx.b

D

¶ The.cvi.Psalme.

CONFITEMINI DOMINO.

Prayse the Lorde.

A

*1.par.xvi.b
Psal.cvij.a
1.Mach.xiij.c
Judith.xiij.
Esa.xii.a

*Geue *thancke vnto the Lorde, for he is gracyous, and his mercy endureth for euer. Who can expresse ꝑ noble actes of the Lorde or shewe forth all hys prayse? Blessed are they ꝑ allwaye kepe iudgement, and do ryghteousnes. Remembre me, O Lorde, accordynge to ꝑ fauoure that thou beareste vnto thy people: O vyset me wyth thy saluacyon. That I maye se the felicite of thy chosen, & reioyse in the gladnesse of thy people, & geue thankes wyth thyne enherytaunce. We haue synned wyth oure fathers, we haue done amysse, and dealt wyckedly. Oure fathers regarded not thy wonders in Egypte, neither kepte they thy greate goodnesse in remembraunce: but were dysobedient at the see, euen at the reed see. Neuertheles, he helped them for hys names sake, that he myght make hys power to be knowne.

B

*He rebuked the reed see also, & it was dryed vp: so he ledd them thorow the depe as thorow a wyldernesse. And he saued them from the aduersaries hande, and delyuered them from the hande of the enemye.

*Psal.cvij.a

*As for those that troubled them, ꝑ waters ouerwhelmed them, there was not one of them left. *Then beleued they hys wordes, and sange prayse vnto hym.

†Exo.xiij.a
*Exo.xiv.a

But wythin a whyle they forgat hys workes, & wolde not abyde hys counsell.

But

C But lust came vpon them in the wildernesse, and they tempted God in the deserte.
And he gaue them their desyre, and sent leanesse withall into their soule.
They angred Moses also in the tentes, and Aaron the sayncte of the Lorde. *So the earth opened, and swalowed vp Dathan, & couered the cõgregacion of Abiram. And the fyre was kyndled in their company, the flame brent vp the vngodly. *They made a calfe in Horeb, and worshipped ỹ molten ymage. *Thus they turned their glory into the similitude of a calfe, that eateth haye. And they forgat God their Sauioure, which had done so greate thynges in Egipte. Wonderous workes in the lande of Ham, and fearfull thinges by the reed see.
So he sayd he wolde haue destroyed thẽ, had not Moses his chosen stãde before hym in that gappe: to turne awaye his wrathful indignacion, lest he shulde destroye them.
*Yee they thought scorne of ỹ pleasaunt lande, and gaue no credence vnto his word.
But murmured in their tentes, and herkened not vnto the voyce of the Lorde.
Then lyft he vp his hand agaynst them, to ouerthrowe them in the wilderness. To
C cast out their sede amonge the nacions, ād to scater them in the landes. *They ioyned them selues vnto Baal Peor, ād eate the offeringes of the dead. Thus they prouoked him vnto anger with their awne inuencions and the plage was greate amonge them.
*Then stode vp Phinehes and prayed, & so the plage ceased. And that was counted vnto him for righteousnesse, amonge all posterites for euermore. *They angered him also at the waters of stryfe, so ỹ he punyshed Moses for their sakes. Because they prouoked his spyrte, so ỹ he spake vnadusedly with his lyppes. Nether destroyed they the heathen, *as the Lorde commaunded them. But were myngled among the heathẽ, and lerned their workes.
I In so moch ỹ they worshipped their ydoles, which turned to their awne decaye. *Yee they offred their sonnes and their daughters vnto deuels. *And shed innocent bloude, euen the bloude of their sonnes & of their daughters, whõ they offred vnto the ydoles of Canaan, ād the lande was defyled with bloud.
Thus were they stayned with their awne workes, and went a whorynge wyth their awne inuencions. Therfore was ỹ wrath of ỹ Lorde kyndled agaynst hys people, in so moch ỹ he abhorred hys awne enheritaunce.
And he gaue thẽ ouer into the hande of ỹ
G heathẽ, and they that hated them, were lordes ouer them. Their enemyes oppressed them, and had them in subiection. Many a tyme did he delyuer them, but they rebelled agaynst him with their awne inuencions, & were brought downe in their wyckednesse.
Neuertheles, when he sawe their aduersyte, he herde their cõplaynte. He thought vpõ his couenaũte, & *pytied thẽ, accordyng vnto ỹ multitude of his mercyes. Yee he made all those ỹ had ledd thẽ awaye captiue, to pytie them. Delyuer vs (O Lorde oure God) and gather vs from amonge the heathen: that we maye geue thãckes to thy holy name, & make oure boast of thy prayse.
*Blessed be the Lorde God of Israel frõ euerlastyng and worlde without ende, & let all people saye: Amẽ, Amen. Prayse ỹ Lorde

*Deu.xxx.b

*Luke.i.c

C The.cvii. Psalme.

CONFITEMINI DOMINO.

A *Geue thanckes vnto the Lorde, for he is gracyous, and his mercy endureth for euer. Let them geue thãckes whom the Lorde hath redemed, and delyuered from the hande of the enemye.
And gathered thẽ out of the landes, frõ ỹ East, and from the west, from the North ād frõ the South. They wẽt a straye in the wyldernesse out of ỹ waye, & founde no citie to dwell in. Hongrie & thirstye: their soule faynted in them. So they cryed vnto the Lorde in their trouble, ād he delyuered them from their distresse. He led them forth by the ryght waye, ỹ they myght go to the cytie where they dwelt. O that mẽ wolde ther
B fore prayse the Lorde, for his goodnes, ād declare the wonders ỹ he doth for the chyldren of men. *For he satisfyed ỹ empte soule, and filled the hongrye soule with goodnesse.
Soch as syt in darcknesse & in the shadow of death, beyng fast bound in mysery & yrõ.
Because they rebelled agaynst the wordes of the Lorde, and lyghtly regarded the counsell of ỹ most hyghest. He also brought downe their hart thorow heuinesse: they fell downe, & there was none to helpe thẽ. So whã they cried vnto ỹ Lorde in their trouble, he deliuered thẽ out of their distresse. For he brought thẽ out of darcknesse & out of ỹ shadow of death, & brake their bõdes in sonder.
O ỹ mẽ wold therfore prayse ỹ Lorde for hys goodnesse: & declare ỹ wõders ỹ he doth
C for the children of men. For he hath broken the gates of brasse, and smytte the barres of yron in sonder. Foolysh mẽ are plaged for their offence, & because of their wyckednesse.
Their soule abhorred all maner of meat, and they were euẽ hard at deathes dore.
So whã they cryed vnto ỹ Lorde in their trouble, he delyuered them out of their dystresse. *He sent his word, and healed thẽ, and they were saued from their destruccion.
O that men wold therfore prayse ỹ Lorde for hys goodnesse, and declare the wonders that he doth for the chyldren of men.
*That they wold offre vnto hym the sacrifyce of thanckesgeuyng, and tell out hys

*Exod.xvi.a Deute.viii.d

*Mark.viii.a

*Heb.xiii.b Gene.xxvi.d Acres.x.a Rom.xii.d Phil.iii.b

C ỹ workes

wozches vñ gladnes. They ꝑ go downe to the see in shyppes, and occupie their busynesse in great waters. These men se the wozches of the Lord, and his wõders in the deape. * Jonas.1.b. * Foz at his word, ꝑ stormy wynd ariseth, which lyfteth vp the waues therof.

They are carped vp to the heauen, and downe agayne to the deape, their soule melteth awaye because of the trouble. They reie to and fro, and stacker lyke a dronchen man, & are at their wittes ende. So whã they crye vnto ꝑ Lord in their trouble, he de- * Psal.106.c lyuereth thẽ out of their distresse. Foz * he maketh the storme to cease, so that ꝑ waues therof are styll. Then are they glad because they be at rest, ād so he bryngeth them vnto the hauen where they wolde be. O that D men wold therfoze prayse the Lorde foz hys goodnes, and declare the wondzes ꝑ he doth foz the children of men. That they wolde exalte him also in the congregacion of ꝑ people, and loaue him in the seat of the elders.

* Psal.106.c * Which turneth the flouds into a wildernesse: and dryeth vp the water sprynges. A frutefull lande maketh he barr, foz the wyckednesse of them that dwell therin.

Agayne, he maketh the wildernes a standynge water, and water sprynges of a drye ground. And there he setteth the hongrie, that they maye buylde them a cytie to dwell in That they maye sowe their londe, and plante vyneyardes, to yelde them frutes of increase. He bleseth thẽ, so that they multiplye exceadingly, and suffreth not their catell to decrease. And agayne: whẽ they are minished and brought lowe thozow oppression, thozow eny plag oz trouble. Though he suffre them to be euell intreated thozowe tyrannes, and lett them wandze out of the waye in the wildernesse. Yet helpeth he the pooze out of misery, & maketh him houshoIdes lyke a flocke of shepe. The ryghteous wyll consydze this, and reioyce, & the mouth of all wyckednesse shall be stopped. Who so is wyse, wyll pondze these thynges: and they shall vnderstãd the louyng kyndnesses of the Lozd.

¶ The.cviii. Psalme.

PARATVM COR MEVM.

A songe and a Psalme of Dauid.

A * Psal.108.b c d

GOd * my hert is redy (my hart is stedfast) I will synge, and geue prayse, w the best membre that I haue. Awake thou lute and harpe, I my selfe wyll awake ryght early. I will geue thankes vnto ꝑ (O Lozde) among the people, I wyll synge prayses vnto the among the nations.

Foz thy mercy is greater then the heauẽs and thy trueth reacheth vnto the cloudes.

25 * Psal.108.b * Set vp thy selfe (O God) aboue ꝑ heauens, and thy glozy aboue all the earth.

That thy beloued maye be delyuered: let thy ryght hande saue them, and heare ꝑ me.

* God hath spoken in his holynes, I wyll reioyce. therfoze, and deuyde Sichem, and meete out the valley of Suchoth. * Psal.lx.b

* Gilead is myne, and Manasses is myne, Ephraim also is ꝑ strẽgth of my head, Juda is my lawgeuer. Moab is my washpotte, ouer Edõ will I cast out my shoe: vpõ Philistea will I triumphe. Who wyll leade me in to the stronge cytie? And who wyll bryng me in to Edom? Hast not thou forsaken vs (O God)? And wilt not ꝑ God, go forth with oure hostes? O helpe vs agaynst ꝑ enemye: for vayne is the helpe of man. * Psal.lx.b C

Thozow God we shall do great actes: & it is he, ꝑ shall treade downe our enemyes.

DEVS LAVDEM MEAM.

To the chaunter, a Psalme of Dauid

HOlde not thy tonge (O God) of my prayse. Foz ꝑ mouth of ꝑ vngodly, yee and the mouth of the discreatfull is opened vpõ me, & they haue spoken against me with false tonges. They cõpased me about also with wozdes of hatred, & fought agaynst me without a cause. Foz the loue ꝑ I had vnto them, lo, they take now my cõtrary part, but I geue my selfe vnto prayer. A

Thus haue they rewarded me euell foz good, ād hatred foz my good wyll. * Set thou an vngodly man to be ruler ouer hym, * and let Satan stande at his ryght hande. * Deu.xvii.b * 1.Sa.xii.a

When sentence is geuen vpõ him, let him be condemned, ād let his prayer be turned in to synne. * Let his dayes be few, and let another take his office. Let his chyldre be fatherlesse, ād his wyfe a wydow. Let his children be vagabounders, & begg their bred: lett them seke it also out of desolate places. * Actes.i.a

Let the extorcioner consume all ꝑ he hath, and let straungers spoyle his labour. 25

Let there be no man to petye hym, ner to haue compassyon vpon his fatherlesse chyldren. Let his posterite be destroyed, and in the next generacyon let hys name be cleane put out. Let ꝑ wickednesse of hys fathers be had in remembraunce in the syght of the Lozde, and let not the synne of his mother be done awaye. Let them alwaye be befoze the Lozde, that he maye rote out the memoriall of them from of the earth. And that because hys mynde was not to do good, but persecuted the pooze helpelesse man, that he myght slaye him, that was vexed at the hert

his belyfe was in cursyng, & it shall happen vnto him: he loued not blessyng, therfoze shall it be farre from him. He clothed him selfe with cursyng lyke as with a rayment: & it shall come in to his bowels lyke water, ād lyke oyle in to hys bones. Lett it be vnto him as the cloke that he hath vpõ him, ād as the gyrdle that he is alwaye gyrded wt all. C

Let it thus happen from the Lozde vnto

myne

myne enemyes, ād to thole that speake euell agaynst my soule. But deale thou wt me (O Lorde God) accordyng vnto thy name, for swete is thy mercy. O delyuer me, for I am helpelesse and poore, & my hert is wounded within me. I go hence lyke ꝑ shadow that departeth, and am dryuē awaye as the grashopper. My knees are weake through fastyng, my flesh is dryed vp for wānt of fatnesse. I became also a rebuke vnto them: *they that loked vpon me, shaked their heades. Helpe me (O Lord my God) oh saue me accordynge to thy mercye. And they shall know, how that thys is thy hand, and that thou Lord hast done it. Though they curse, yet blesse thou: and let them be cōfounded, that ryse vp agaynst me, but let thy seruaunt reioyse. Lett myne aduersaryes be clothed with shame: and let them couer them selues wt their owne cōfusion, as wt a cloake.

As for me, I wyll geue great thanckes vnto the Lorde with my mouth, and prayse him among the multitude. For * he shall stand at the ryght hand of the poore, to saue his soule from vnrighteous iudges.

¶ The.cx. Psalme.

DIXIT DOMINVS DOMINO.

A Psalme of Dauid.

A *Matt.xxii.b *Mark.xii.b Luce.xx.d Heb.i.c 1.Cor.xv.b.

THe Lorde sayde vnto my Lorde: *Sytt thou on my ryght hand, vntill I make thine enemyes thy fotestole. The Lord shall sende the rodde of thy power out of Sion, be ꝑ ruler euen in the myddest among thyne enemyes. In the daye of thy power shall thy people offre the frewyll offrynges wt an holy worshippe, the dewe of thy byrth is of ꝑ wōbe of the morynyng. * The Lord sware, & wyll not repent: * Thou art a preest for euer after ꝑ order of Melchisedec. The Lorde vpon thy ryght hande, shall wounde euen kynges in the daye of his wrath. He shall be iudge among ꝑ heathen, he shall fyll the places with deed bodyes, & smyte a sonder the heades ouer diuerse countres. He shall dryncke of the broke in the waye, therfore shall he lyft vp his head.

*Heb.vii.c *Heb.viii.c and.x.i.c

¶ The.cxi. Psalme.

CONFITEBOR TIBI DOMINE.

Prayse the Lorde.

A *pl.cxxxvii.a

I * Wyll geue thanckes vnto the Lord with my whole hert: secretly among the faythfull, and in the congregacio. * The worckes of the Lorde are great, sought out of all thē ꝑ haue pleasure therin. His worcke is worthy to be praysed & had in honoure, and his righteousnesse endureth for euer. The mercyfull & gracious Lorde hath so done his maruelous workes, ꝑ they ought to be had in remembraunce.

*Pſal.cxxvii.b. *He hath geuen meat vnto them ꝑ feare hi, he thal euer be mindfull of hys couenaūt. ‡ Gene.xv.c

He hath shewed his people the power of his worckes, ꝑ he maye geue them thē herytage of the heathen. The worckes of his handes are verye & iudgement, all his commaundmentes are true. They stand fast for euer and euer, and are done in trueth and equite. He sent redempcyon vnto his people, he hath commaunded his couenaunt for euer, holy and reuerent is his name. * The feare of the Lorde is the begynning of wisdome, a good vnderstandyng haue all they that do therafter: ꝑ prayse of it endureth for euer. ** (Prayse the Lorde for the returnyng agayne of Lazarus and suthary the prophetes.)

‡ Job.xxviii.b Prouer.i.a and.ix.c Eccli.i.c

¶ The.cxii. Psalme.

BEATVS VIR.

Prayse the Lorde.

A *pl.cxxviii.a †pſa.xxxvij.c

BLessed is the man that feareth the Lord, he hath great delyte i hys commaundmentes. * His sede shall be myghtye vpon earth: the generacyon of the faythfull shalbe blessed: Ryches and plenteousnesse shalbe in hys house, and his righteousnes endureth for euer. Vnto the godly there aryseth vp * lyght in the darcknesse ꝑ he is mercyfull, louyng and ryghteous.

*pſal.cxlvii.a Prouerb.xi.c pſalm.cxxxvi.c

A good man is mercyfull, and lendeth: ād wyll gyde his wordes wt discreciō. For he shall neuer be moued: and the righteous shall be had in an euerlastyng remembraūce.

He will not be afrayed for eny euell tydinges, for his hert standeth fast, ād beleueth in in the Lord. His hert is stablished: & will not shrincke, vntill he se his desyre vpon his enemyes. * He hath sparsed abroad, and geue to the poore: and his righteousnes remayneth for euer, hys horne shalbe exalted wyth honoure. The vngodly shall se it, and it shall greue him: he shall gnash with his teeth, & cōsume awaye: the desyre of the vngodly shall perysh.

*ii.Cor.ix.b

The.cxiii. Psalme.

LAVDATE PVERI.

Prayse the Lorde.

A *pl.cxxxvii.a and.cxxxv.a

PRayse the Lord (ye seruauntes) O prayse the name of the Lorde. Blessed be the name of the Lorde, from thys tyme forth for euermore.

The Lordes name is praysed, from the rysyng vp of the Sunne vnto the goyng downe of the same. The Lord is hye aboue all heathen, and his glory aboue ꝑ heauens.

Who is lyke vnto the Lorde oure God, ꝑ hath hys dwellyng so hye, & yet hūbleth him self, to behold the thynges that are in heauen & earth? * he taketh vp the simple out of ꝑ dust, and lyfteth the poore out of the myre.

*i. Reg.ii.b

That he maye sett him with the princes, euē with the princes of his people.

He maketh the barē womā to kepe house, and to

and to be a ioyfull mother of children.
Prayse the Lorde.

¶ The.cxiii. Pſalme.

IN EXITV ISRAEL.

I When Iſrael came out of Egypt, & the houſe of Jacob from amonge ꝑ ſtraung people. * Juda was his ſanctuary, and Iſrael his dompcion. * The ſee ſawe that, and fled * Jordan was driuen backe. The mountaynes ſkypped lyke rammes, and the lytle hilles lyke yonge ſheepe. What ayleth the, O ꝑ ſee, that thou fleddeſt? & thou Jordan, that thou waſt driuen backe? Ye mountaynes, that ye ſkypped lyke rammes: & ye lytle hylles, lyke yong ſheepe? Tremble thou erth at the preſence of the Lorde, at the preſence of the God of Jacob. * Which turned ꝑ hard rocke in to a ſtandynge water, and the flynt ſtone into a ſpryngynge well.

¶ The.cxv. Pſalme.

NON NOBIS DOMINE.

I Not vnto vs (O Lorde) not vnto vs, but vnto thy name geue ꝑ prayſe, for thy louyng mercy, & for thy truethes ſake. * Wherfore ſhall ꝑ heathē ſaye: where is now their God? As for oure God, he is in heauen, he hath done whatſoeuer pleaſed him. * Their ydoles are ſyluer and gold, euen the worcke of mens handes. They haue mouth, and ſpeake not: eyes haue they, and ſe not. They haue eares, & heare not: noſes haue they, and ſmell not. They haue handes and handle not: fete haue they, & walke not, nether ſpeake they thorow their throte. They that make the, are lyke vnto them, and ſo are all ſuch as put their truſt in them. But * (houſe of) Iſrael truſt thou in the Lorde, he his * their ſuccoure & defence.

Ye houſe of Aaron put youre truſt in the Lorde: he is their helper and defender.

Ye that feare the Lorde, put youre truſt in the Lorde, he is their helper and defender.

The Lorde hath bene mynded of vs, & he ſhall bleſſe vs: euen he ſhall bleſſe the houſe of Iſrael, he ſhall bleſſe ꝑ houſe of Aaron.

He ſhall bleſſe them that feare the Lorde, both ſmall & great. The Lorde ſhall encreaſe you more and more: you, & youre children. Ye are the bleſſed of the Lorde, which made heauen & earth. All the whole heauens are the Lordes, the earth hath he geuē vnto ꝑ children of men. * The dead prayſe not ꝑ (O Lorde) nether all they ꝑ go downe in to the ſylence. But we wyll prayſe the Lorde, from thys tyme forth for euermore.

Prayſe the Lorde.

¶ The.cxvi. Pſalme.

DILEXI QVONIAM.

I Am well pleaſed, that the Lorde hath herd the voyce of my prayer. That he hath enclined his eare vnto me, therfore will I call vpō him as longe as I lyue.

* The ſnares of death cōpaſſed me rounde about, and the paynes of hell gat hold vpon me, I ſhall fynde trouble and heuynes, and I ſhall call vpon the name of the Lorde (O Lorde) I beſech the delyuer my ſoule.

Gracious is the Lorde, and ryghteous, yee oure God is mercyfull. The Lorde preſerueth the ſymple: I was in myſery, and he helped me. Turne agayne then vnto thy reſt, O my ſoule, for the Lorde hath rewarded the. And why * thou haſt delyuered my ſoule from death, mine eyes from teares, and my fete from fallyng. I will walcke before the Lorde, in the land of the lyuyng.

* I beleued, and therfore wyll I ſpeake, but I was ſore troubled. I ſayd in my haſt: * All men are lyers. What reward ſhall I geue vnto the Lorde, for all the benefytes ꝑ he hath done vnto me? I wyll receaue the cuppe of ſaluacion, and call vpon the name of the Lorde. I wyll paye my vowes now in the preſence of all his people, ryght deare in the ſyght of the Lorde is the death of hys ſayncts. Behold (O Lorde) how that I am thy ſeruaunt: I am thy ſeruaunt, and the ſonne of thy handmayde, thou haſt broken my bondes in ſonder. I wyll offre to the, the ſacrifyce of thanckeſgeuynge, and wyll call vpon the name of the Lorde. * I wyll paye my vowes vnto the Lorde in the ſyght of all his people, in the courtes of the Lordes houſe, euen in the myddeſt of the, O Jeruſalem.

Prayſe the Lorde.

¶ The.cxvii. Pſalme.

LAVDATE DOMINVM.

* Prayſe the Lorde all ye heathē, prayſe him all ye nacions. * For his mercyfull kyndnes is euermore and more toward vs, and the truth of the Lorde endureth for euer.

Prayſe the Lorde.

¶ The.cxviii. Pſalme.

CONFITEMINI DOMINO.

* Geue thanckes vnto the Lorde, for he hys gracious, becauſe hys mercy endureth for euer. Let Iſrael now confeſſe, * (that he is gracious, and) ꝑ his mercy endureth for euer. Let the houſe of Aaron now confeſſe, ꝑ his mercy endureth for euer.

Yee let them now that feare the Lorde cōfeſſe, that his mercy endureth for euer.

I called vpon the Lorde in trouble, and the Lorde herd me at large. * The Lorde is on my ſyde, I wyll not feare what man doeth vnto me. The Lorde taketh my parte with them that helpe me: therfore ſhall I ſe my deſyre vpon myne enemyes. It is better to truſt in the Lorde, then to put eny confydence in man. It is better to truſt in the Lorde, then to put eny confydence in prynces.

All nacions compaſſed me rounde about, but in ꝑ name of ꝑ Lorde will I deſtroy the.

They

They kept me in on euery syde, they kept me in (I saye) on euery syde, but in the name of the Lorde, I wyll destroye them. They came aboute me lyke bees, and are extincte, euen as the fyre amonge the thornes, for in the name of the Lorde I wyl destroye them.

☞ Thou hast thrust sore at me, that I myght fall, but the Lorde was my helpe.

* The Lorde is my strength, & my sõge, and is become my saluacion. The voyce of ioye and health is in ỹ dwellynges of the ryghteous: the ryght hande of the Lorde bryngeth myghtye thynges to passe. The ryght hande of the Lorde hath ỹ preemynence, the ryght hande of the Lorde bryngeth mightie thynges to passe. * I wyll not dye, but lyue, and declare the workes of the Lorde.

The Lorde hath chastened & correcte me, but he hath not geuen me ouer vnto death.

Open me the gates of rightousnes, that I may go into them, & gene thankes vnto ỹ Lorde. Thys is the gate of the Lorde, the ryghteous shal entre into it. I wyl thãke the, for thou hast herde me, and arte become my saluacion. * The same stone whyche the buylders refused, is become the heade stone in the corner. Thys was the Lordes doynge, and it is maruelous in oure eyes.

Thys is the daye, whych the Lorde hath made, we wyll reioyse and be glad in it.

helpe vs (me) now O Lorde, o Lorde, sende vs nowe prosperitie. * Blessed be he that commeth in the name of the Lorde, we haue wyshed you good lucke, ye that be of ỹ house of the Lorde. God is the Lorde, Whyche hath shewed vs lyght: bynde ỹ sacrifice with coardes, yee euen vnto the hornes of ỹ aulter

Thou arte my God, and I wyll thanke the: thou arte my God and I wyl prayse the.

O gene thankes vnto the Lorde, for he is gracious and hys mercye endureth for euer.

¶The. cxix. Psalme.

BEATI IMMACVLATI.

BLessed * are those that be vndefyled in the waye: and walke in the lawe of the Lorde. Blessed are they that kepe hys testimonies, and seke hym wyth theyr whole herte. For they whych do no wyckednes, walke in hys wayes. Thou hast charged that we shall diligently kepe thy cõmaundementes. O that my wayes were made so directe, that I myght kepe thy statutes.

So shall I not be confounded, whyle I haue respecte vnto al thy cõmaundementes: I wyl thanke ỹ wyth an vnfayned herte, whan I shall haue learned the iudgementes of thy ryghteousnesse. I wyll kepe thy ceremonies, O forsake me not vtterly.

Where wyth all shall a yonge man clense hys waye? Euen by rulynge hymselfe after thy worde. Wyth my whole herte haue I sought the, O let me not go wronge out of thy commaundementes. * Thy wordes haue I hyd wythin my herte, that I shulde not synne agaynst the. Blessed art thou O Lorde, O teach me thy statutes. Wyth my lyppes haue I bene tellynge of all the iudgementes of thy mouth. I haue hadde as great delyte in the waye of thy testimonies, as in all manner of ryches. I wyll talke of thy cõmaundemẽtes, and haue respect vnto thy wayes. My delyte shalbe in thy statutes, and I wyll not forget thy worde.

O do wel vnto thy seruaunt, that I may lyue and kepe thy worde. Open thou mine eyes, that I maye se the wonderous thinges of thy lawe. * I am a straunger vpõ earth, O hyde not thy commaũdementes from me.

My soule breaketh out, for the very fernent desyre that it hath al way vnto thy iudgementes. Thou hast rebuked the proude, and cursed are they that do erre from thy commaũdementes. O turne fro me shame and rebuke, for I haue kept thy testimonies.

Princes also dyd sytte & speake agaynst me, but thy seruaunt is occupied in thy statutes. For thy testimonies are my delyte, and my counceilers. ☞ * My soule cleaueth to the dust, O quycken thou me accordynge to thy worde. I haue knowledged my wayes, and thou herdest me, O teach me thy statutes. Make me to vnderstande the waye of thy commaundementes, and so shall I talke of thy wonderous workes.

My soule melteth awaye for very heuynesse, comforte thou me accordyng vnto thy worde. Take from me the way of lyeng, & cause thou me to make much of thy lawe.

I haue chosen the waye of truth, and thy iudgementes haue I layed before me.

I haue stycken vnto thy testimonies, O Lorde confounde me not. I wyll runne the waye of thy commaundementes, when thou hast set my herte at lybertie. Teach me O Lorde the waye of thy statutes, and I shal kepe it vnto the ende. Geue me vnderstandynge, and I shall kepe thy lawe, yee I shall kepe it wyth my whole herte. Make me to goin the path of thy commaũdementes, for therin is my delyte. Enclyne my herte vnto thy testimonies, and not to couetousnesse. O turne away myne eyes, lest they beholde vanitie: and quycken thou me in thy waye. O stablyshe thy worde in thy seruaunt that I maye feare the. Take awaye the rebuke that I am afrayed of, for thy iudgementes are good. Beholde, my delyte is in thy commaundementes, O quycken me in thy ryghteousnesse. Let thy louynge mercy come also vnto me, O Lorde, euen thy saluacion accordyng vnto thy word.

So shal I make answere vnto my blasphemers

* Deute. vi. b

* Ge. xlvii. c Job. xxxix. b.

* ps. cxix. b.

phemers, for my trust is in thy worde.

O take not the worde of treuth vtterly out of my mouth, for my hope is in thy iudgementes. So shall I alwaye kepe thy lawe, yee for euer & euer. And I will walke at liberty, for I seke thy commaundemēts. I will speake of thy testimonies also euen before kynges, & will not be ashamed. And my delite shalbe in thy cōmaundementes, which I haue loued. Myne handes also will I lyfte vp vnto thy commaundementes whyche I haue loued, and my studye shalbe in thy statutes. O, thincke vpō thy seruaūt as concernynge thy worde, wherin thou hast caused me to put my trust.

The same is my comforte in my trouble, for thy worde hath quyckened me. The proude haue had me exceadynglye in derision yet haue I not shrynked from thy lawe.

For I remembred thyne euerlastynge iudgementes, O Lorde, and receaued comforte: I am horrible afrayed for the vngodly, that forsake thy lawe. Thy statutes haue bene my songes, in the house of my pylgremage. I haue thought vpon thy name, O Lorde, in the night season, and haue kept thy lawe. Thys I hadde, because I kepte thy cōmaundementes. * Thou arte my portion, O Lorde, I haue promysed to kepe thy lawe. I made myne humble peticion in thy presence with my whole herte, O be mercyfull vnto me accordynge vnto thy worde. I call myne owne wayes to remembraūce, and tourne my fete into thy testimonies. I made haste, and prolonged not the tyme, to kepe thy commaundementes.

The congregacions of the vngodly haue robbed me, but I haue not forgotte thy law. At mydnyght will I ryse, to gyue thankes vnto the, bycause of thy ryghtuous iudgementes. I am a companion of all them that feare the and kepe thy commaundementes. * The earth, O Lorde, is full of thy mercy. O teache me thy statutes.

O Lord, thou hast dealt graciously with thy seruaunt, accordynge vnto thy worde. O learne me true vnderstandynge, and knowledge, for I haue beleued thy cōmaundementes. Before I was troubled, I went wronge, but nowe haue I kept thy worde: * Thou art good and gracious, O teach me thy statutes. The proude haue ymagined a lye agaynst me, but I will kepe thy commaundementes with my whole herte.

Their herte is as fat as brawne, but my delyte hath bene in thy lawe: It is good for me that I haue bene in trouble, that I maye learne thy statutes. The lawe of thy mouth is dearer vnto me, then thousandes of golde and syluer. * Thy hādes haue made me and fashioned me, O geue me vnderstandynge, that I maye learne thy commaundementes. They that feare the, will be glad whē they se me, because I haue put my trust in thy worde. I knowe, O Lorde, that thy iudgementes are ryghte, & that thou of very faythfulnesse haste caused me to be troubled. O Let thy mercyfull kyndnesse be my comforte, accordyng to thy worde vnto thy seruaunte. O let thy louynge mercyes come vnto me, that I may lyue, for thy lawe is my delyte. Let the proude be confounded, for they go wyckedly about to destroye me: but I will be occupyed in thy cōmaundementes. Let soch as feare the, and haue knowen thy testimonies, be turned vnto me. O let myne herte be sounde in thy statutes, that I be not ashamed. Myne soule hath longed for thy saluacion: and I haue a good hope because of thy worde.

Myne eyes longe sore for thy worde, sayenge. O whan wylte thou comforte me.

For I am become lyke a bottell in the smoke, yet do not I forget thy statutes.

How many are the dayes of thy seruaūt? when wylt thou be auēged of them that persecute me? The proude haue dygged pyttes for me, whych are not after thy lawe.

All thy commaūdementes are true, they persecute me falsly, O be thou my helpe.

They had almost made an ende of me vpō earth, but I forsoke not thy cōmaūdementes. O quycke me after thy louyng kyndnes, & so shall I kepe the testimonies of thy mouth.

O Lorde, thy worde endureth for euer in heauen. * Thy truth also remaynyth frō one generacion to another: thou haste layed the foundacion of the earth, and it abydeth.

They continue thys daye accordynge to thyne ordinaunce, for all thynges serue the.

If my delyte had not bene in thy lawe, I shulde haue perysshed in my trouble. I wyl neuer forget thy cōmaundementes, for with them thou hast quickened me. I am thyne, Oh saue me, for I haue sought thy cōmaundementes. The vngodly layed wayte for me to destroye me, but I will consyder thy testimonies. I se that al thynges come to an ende, but thy commaundement is exceadynge broade. ** (Lorde) What loue haue I vnto thy lawe! al the daye longe is my studye in it. Thou thorow thy commaundementes hast made me wyser than myne enemyes, for they are euer with me. I haue more vnderstandynge than my teachers, for thy testimonies are my studie. I am wyser then the aged, bycause I kepte thy cōmaūdementes. I haue refrayned my fete from euery euel way, that I may kepe thy worde. I haue not shrynked from thy iudgementes, for thou teachest me. O how swete are thy wordes vnto my throte! Yee sweter than hony vnto my mouth. Thorowe thy commaundementes I get vnder-

O vnderſtandynge, therfoze I hate all wycked
Pſal.xii.c. wayes. * Thy wozde is a lanterne vnto
my fete, and a lyght vnto my pathes. I
haue ſwozne and am ſtedfaſtly purpoſed, to
kepe thy righteous iudgementes. I am
troubled aboue meaſure: quycke me, O Loz-
de, accozdynge vnto thy wozde. Let the
free wyll offerynges of my mouth pleaſe the,
O Lozde, and teache me thy iudgementes.

כ * My ſoule is alwaye in my hande,
Pſal.xviii.a. xxxix.c. yet do not I forget thy lawe. The vngod-
ly haue layed a ſnare foz me, but yet I warued
not I from thy commaundementes. Thy
teſtymonies haue I clayned as myne herit-
tage foz euer: and why? they are the very ioye
of my hert. I haue applied myne herte to
fulfyll thy ſtatutes alwaye, euen vnto the
ende. I hate them ꝑ ymagin euell thyn-
ges, but thy lawe do I loue. Thou art my
defence and ſhylde, and my truſt is in thy
wozde. Awaye fro me ye wycked, I will
kepe the cõmaundementes of my God.

O ſtablyſhe me accozdinge vnto thy woz-
de, that I maye lyue, and let me not be diſa-
poynted of my hope. Holde thou me vp,
and I ſhall be ſafe: yee my delite ſhall euer be
in thy ſtatutes. Thou haſt troden downe
all them that departe from thy ſtatutes, foz
they ymagin, but diſceate. Thou putteſt
awaye all the vngodly of ꝑ earth lyke droſſe
therfoze I loue thy teſtimonyes. Ry fleſhe
tremblyth foz feare of the, and I am afrayed
ם of thy iudgementes. I deale with ꝑ thynge
that is lawfull & ryght, O gene me not ouer
vnto myne oppreſſours. Raſe thou thy
ſeruãt to delyte in that which is good, that
the proude do me no wzonge. Ryne eyes
are waſted awaye with lokynge foz thy he-
alth, and foz ꝑ wozde of thy ryghteouſnelle.

O deale wyth thy ſeruaunt accozdynge
vnto thy louynge mercy, and teache me thy
ſtatutes. I am thy ſeruaunt, O graunte
me vnderſtandinge, that I maye knowe thy
teſtimonyes. It is tyme foz the Lozde to
laye to thyne hande, foz they haue deſtroyed
thy lawe. For I loue thy cõmaundemẽ nt-
es aboue gold & ꝓcious ſtone. Therfoze
holde I ſtreyght all thy commaundementes
and all falſe wayes I vtterly abhoꝛre.

ר Thy teſtimonyes are wonderfull, ther-
foze doth my ſoule kepe them. When thy
wozde goeth fozth, it geueth lyght and vn-
derſtandynge euen vnto ꝑ ſymple. I opẽ-
ned my mouth and dzewe in my bzeath, foz
my delyte was in thy commaundementes.

O loke thou vpon me, & be mercyfull vn-
to me, as thou vſeſt to do vnto thoſe ꝑ loue
thy name. Oꝛder my ſteppes in thy woz-
de, and ſo ſhall no wyckednelle haue domi-
nion ouer me. O delyuer me fro the wzon-
gfous dealynges of men, and ſo ſhall I kepe
thy commaundemẽtes. Shewe the lyght
of thy countenaunce vpon thy ſeruaunt, and
teache me thy ſtatutes. Myne eyes guſhe
out wyth watee, becauſe men kepe not thy
lawe. Ryghteous art thou, O Lozde, and ש
true is thy iudgement. The teſtimonies
that thou haſt commaunded are exceadynge
ryghteous and true. * Ry zele hath euen *Pſ.cxix.b.
conſumed me, becauſe myne enemyes haue Iohn.ii.b.
fozgotte thy wozdes. * Thy wozde is tried ‡ Pſal. xc.b.
to the vttermoſt, and thy ſeruãte loueth it. and.xviij.c.

I am ſmall and of no reputacyon, yet do
not I fozget thy commaundementes. The
righteouſneſſe is an euerlaſtinge righteouſ-
nes, and thy lawe is the trueth. Trouble
and heuynelle haue taken holde vpon me, yet
is my delyte in thy cõmaundemẽtes. The
ryghteouſneſſe of thy teſtimonyes is euerla-
ſtynge, O graunte me vnderſtandynge, & I ת
ſhall lyue. I call wt my whole hert, heare
me, O Lozd, I will kepe thy ſtatutes. Yee
euen vpõ the do I call, helpe me, and I ſhall
kepe thy teſtimonies. Early in the moz-
nynge do I crye vnto the, foz in thy wozd is
my truſt. Ryne eyes preuente the nyght
watches, ꝑ I myght be occupied in thy woz-
des. Heare my voyce, O Lozd, accozdinge
vnto thy louynge kyndneſſe: quycken me ac-
cozdynge as thou art wont. They dzawe
nye that of malice perſecute me, and are farre
from thy lawe. Be thou nye at hande, O ו
Lozde, foz all thy cõmaundemẽtes are true.

As concernynge thy teſtimonyes, I haue
knowne longe lens, that thou haſt grounded
thẽ foz euer. O conſydze myne aduerſyte,
and delyuer me, foz I do not fozget thy lawe

Iudge thou my cauſe, and delyuer me,
quycken me accozdynge vnto thy wozde.

Healthis farre from the vngodly, foz they
regarde not thy ſtatutes. Greate is thy
mercy, O Lozde, quycken me as ꝑ art wont.

Many there are that trouble me, and per-
ſecute me, yet do not I ſwarue from thy te-
ſtimonyes. It greueth me, when I ſe the
tranſgreſſours: becauſe they kepe not thy
lawe. Conſydze, O Lozde, howe I loue
thy cõmaundementes, O quycken me accoz-
dynge to thy louynge kyndneſſe. Thy woz-
de is true frõ euerlaſtynge, all ꝑ iudgemẽtes
of thy ryghteouſneſſe endure foz euer more. ל

Pzynces haue perſecuted me wythout
cauſe, but my herte ſtandeth in awe of thy
wozdes. * I am as glad of thy wozde, as *Eſa.ix.a.
one that kyndeth greate ſpoyles. As foz
lyes, I hate and abhoꝛre them, but thy la we
do I loue. Seuē tymes a daye do I prayſe
the, becauſe of thy ryghteous iudgementes.

Greate is the peace that they haue wyth
loue thy lawe, and they are not offẽded at it.
Lozd, I haue loked foz thy ſauynge health,
and done after thy commaundementes.

Ry ſoule hath kept thy teſtimonyes, and
loued thẽ exceadyngly. I haue kept thy cõ-
maundmentes

maundementes and testimonyes, for all my wayes are before the. Let my complaynte come before ℣, O Lorde, geue me vnderstã-
℣ dynge, accordinge vnto thy worde. Oh let my supplicacyõ come before the, delyuer me accordynge to thy worde. Thy lippes shall speake of thy prayse, whan ℣ hast taught me thy statutes. Yee, my tonge shall synge of thy worde, for all thy cõmaundementes are ryghteous. Let thyne hande helpe me, for I haue chosen thy cõmaundemẽtes. I haue longed for thy saluynge health, O Lord, and in thy lawe is my delite. Oh let my soule lyue and it shall prayse ℣, and thy iudgemẽtes shall helpe me. I haue gone astraye, lyke a shepe that is lost: Oh seke thy seruaũt, for I do not forget thy commaundementes.

¶ The.cxx.Psalme.

AD DOMINVM CVM TRIBVLARER.

A songe of the steares.

A * Iohn. 6.a. WHen I was in trouble, * I called vpon the Lorde, and he harde me.

Delyuer my soule, O Lorde, frõ lyenge lyppes, and frõ a disceatfull tonge. What rewarde shall be geuen or done vnto ℣, ℣ false tonge? Euen mygh-
tie ℣ sharpe arowes, wt hote burnynge coales.

Woo is me, ℣ I am constrayned to dwell with ☞ Meiech, and to haue myne habita-
☞ cyon amõge the tentes of Cedar. My soule hath longe dwelt amonge them, that be enemyes vnto peace. I laboure for peace, but
℣ when I speake (vnto them) therof, they make them to battayle.

¶ The.cxxj.Psalme.

LEVAVI OCVLOS.

A songe of the steares.

A I Will lyft vp myne eyes vnto the hylles, from whence commeth my helpe?
* Vul.cxxiiij 2. * My helpe commeth euen from ℣ Lorde, which hath made heauen and earth.

He wyll not suffre thy fote to be moued, and he that kepeth the, wyll not slepe.

* Esa.5.g. * Beholde, he that kepeth Israel, shall neyther slombre nor slepe. The Lorde hym selfe is thy keper, ℣ Lorde is thy defence vpõ thy ryght hande. So that the sunne shall not burne the by daye, neyther the moone by nyght. The Lorde shall preserue the from all euell, yee it is euen he that shall kepe thy soule. The Lorde shall preserue thy go-
ynge out and thy commynge in, from thys tyme forth for euer more.

¶ The.cxxij.Psalme.

LETATVS SVM.

A songe of the steares of Dauid.

A I Was glad, when they sayde vnto me:
* Esa.2.a. Mich.iiij.a. * we will go into the house of ℣ Lord. Our fete shall stande in thy gates, O Ierusalem. Ierusalem is buylded as a cytie, ℣ is at vnite in it selfe. For thyther the trybes go vp, euen ℣ trybes of the Lorde: to testifye vnto Israel, to geue thãkes vnto the name of the Lorde. For there is ℣ seate of iudgement, euen the seate of the house of Dauid. O praye for the peace of Ierusalẽ: they shall prosper that loue the. Peace be within thy walles, and plẽtifulnes wythin thy palaces. For my brethren and com-
panions sakes, I wyll wyshe the prosperite. 15

Yee, because of the house of the Lorde oure God, I wyll seke to do the good.

¶ The.cxxiij.Psalme.

AD TE LEVAVI.

A songe of the steares.

A * Esa.37.a. Esa.38.c. Acto.vij. 6.Dan.ij. VNto the lyft I vp myne eyes, * thou that dwellest in the heauens.

Beholde, euen as the eyes of ser-
uauntes loke vnto the hãde of their maisters: and as the eyes of a mayden vnto the hande of her maistresse, euen so our eyes wayte vpõ the Lorde oure God, vntyll he haue mercy vpon vs. Haue mercy vpon vs, O Lorde, haue mercy vpon vs, for we are vtterly de-
spysed. Oure soule is fylled wyth the scor-
nefull reproffe of the welthy, and wyth the despitefulnesse of the proude.

¶ The.cxxiiij.Psalme.

NISI QVIA DOMINVS.

A songe of the steares of Dauid.

A * Psal.xxiij IF the Lorde hym selfe had not bene of our syde (nowe maye Israel saye) If the Lord hym selfe had not bene of our syde wh̃ me rose vp agaynst vs. * They had swalowed vs vp quycke, wh̃ they were so wrathfully displeased at vs. Yee, the waters had drowned vs, and ℣ streame had gone ouer oure soule. The depe waters of the proude had gone euen ouer our soule.

But praysed be ℣ Lorde, wh̃ych hath not geuen vs ouer for a praye vnto their teeth.

Our soule is escaped, euen as a byrde out of the snare of the fouler: the snare is broke, and we are holpened. * Our helpe stan-
* Psal.xxiij dethin the name of the Lorde, wh̃ych hath made heauen and earth.

¶ The.cxxv.Psalme.

QVI CONFIDVNT.

A songe of the steares.

A * Psal.xiij THey that * put their trust in ℣ Lorde, shalbe euen as ℣ mount Syon, which maye not be remoued, but standeth fast for euer. The hylles stande about Ie-
rusalem, euen so standeth the Lorde rounde about hys people, from thys tyme forth for
☞ euermore. For ☞ the rod of the vngodly cometh not into the lot of the ryghteous, lest the ryghteous put their hãde vnto wycked-
nesse. Do well, O Lorde, vnto those that be good and true of herte. As for soche as turne backe vnto their awne wyckednesse, ℣ Lorde, shall leade them forth wyth the euyll doers, but * peace shall be vpon Israel. * Gala.vi.

¶ The

¶ The.cxxvj. Pſalme.

IN CONVERTENDO.

A ſonge of the ſtayres.

A When the Lord turned agayne the captiuyte of Sion, then were we lyke vnto them that dreame. Then was oure mouth fylled with laughter, and oure tonge with iope. Then ſayd they amonge the heathē: the Lorde hath done greate thynges for thē. Yee, the Lorde hath done greate thynges for vs all ready, wherof we reioyce. Turne oure captyuite, O Lorde, as the ryuers in the ſouth.

They that ſowe in teares, ſhall reape in iope. He that nowe goeth in his waye weepynge and beareth forth good ſede, ſhall doubtles come agayne with iope, and bringe his ſheaues with him.

NISI DOMINVS.

A A ſonge of Salomon of the ſtayres.

Except the Lorde buylde the houſe, their laboure is but loſt that buylde it. Except the Lorde kepe the cytie the watchman waketh but in vayne. * It is but loſt labonre that ye haſte to ryſe vp early, and ſo late take reſt, and eate the breade of carefulneſſe: for ſo he gyueth his beloued ſleape. Lo, chyldren and the frute of the wombe are an herytage and gyfte, that commeth of the Lorde. Lyke as the arowes in the hande of the gyaunt, euen ſo are the yonge chyldren. Happy is the man, that hath his quyuer full of them, they ſhall not be aſhamed, when they ſpeake with theyr enemyes in the gate.

* Pſal.lxxvij.c.

¶ The.cxxviij. Pſalme.

BEATI OMNES.

A ſonge of the ſtayres.

A Bleſſed are all they that * feare ꝑ Lord, and walke in his wayes. For thou ſhalt eate the laboures of thyne hādes O well is the, and happy ſhalt thou be.

* Deut.viii.b

Thy wyfe ſhalbe as the frutefull vyne vpon the walles of thy houſe. Thy chyldren lyke the Oliue braſiches roūde aboute thy table. Lo, thus ſhall the man be bleſſed, ꝑ feareth the Lorde. The Lorde frome out of yon ſhall ſo bleſſe the, ꝑ thou ſhalt ſe Jeruſalem in proſperyte all thy lyfe lōge.

Yee that thou ſhalt ſe * thy chylders chyldren, and peace vpon Iſrael.

* Gene.l.b. Exo.xiii.b. Deu.viii.a.

¶ The.cxxix. Pſalme.

SEPE EXPVGNAVERVNT.

A ſonge of the ſtayres.

A Many a tyme haue they fought agaynſt me fro my youth vp (maye Iſrael nowe ſaye.) Yee, many a tyme haue they vexed me fro my youth vp, but they haue not preuayled agaynſt me. The plowers plowed vpō my backe, & made longe forowes. But the ryghteous Lorde hath hewen the ſnares of the vngodly in peces. Let them be confounded and turned backwarde, as many as haue euyll will at Sion. Let them be euen as the graſſe growynge vpon the houſe toppes, whych wythereth afore it be plucked vp. Wherof the mower fylleth not his hande, nether he that byndeth vp the ſheaues, his boſome.

So that they whych go by, ſaye not ſo moche: as the Lorde proſpere you, we wyſh you good lucke in the name of the Lorde.

¶ The.cxxx. Pſalme.

DE PROFVNDIS.

A ſonge of the ſtayres.

A Out of the depe haue I called vnto the O Lorde, Lorde heare my voyce. Oh let thyne eares conſyder well the voyce of my complaynte. * If thou Lorde wylt be extreme to marche what is done amyſſe, Oh Lorde who maye abyde it?

* Job.ix.a. * Pſal.cxliii.a.

For there is mercy with the, therfore ſhalt thou be feared. I loke for the Lord, my ſoule doth wayte for him, in his worde is my truſt. My ſoule fleythe vnto the Lorde, before the morynge watche (I ſaye) before the morynge watche: O Iſrael truſt in the Lorde, for with the Lorde there is mercy, and with him is plenteous redempcyon. And he ſhall redeme Iſrael, from all his ſynnes.

¶ The.cxxxi. Pſalme.

DOMINE NON EST EXALTATVM.

Dauids ſonge of the ſtayres.

A Lorde, I am not hye mynded, I haue no proude lookes. * I do not exercyſe my ſelfe in greate matters, which are to hye for me. But I refrayne my ſoule and kepe it lowe, lyke as a chylde that is weaned frō his mother: yee, my ſoule is euen as a weaned chylde. O Iſrael truſt in the Lorde, from thys tyme forth for euermore.

* Eccl.iii.c.

¶ The.cxxxii. Pſalme.

MEMENTO DOMINE DAVID.

A ſonge of the ſtayres.

A Lorde, remembre Dauid, and all his trouble. * howe he ſwore vnto the Lorde, and vowed a vowe vnto the almyghtye God of Jacob: I wyll not come wythin the tabernacle of my houſe, nor clyme vp in to my bedd. I wyll not ſuffre myne eyes to ſlepe, nor myne eye lyddes to ſlōber or (nether the temples of my heade to take anye reſt.) Vntill I fynde out a place for ꝑ tēple of ꝑ Lorde, an habitaciō for the myghtye God of Jacob. Lo, we harde of the ſame at Ephrata, and founde it in the wood. We wyll go in to his tabernacle, and fall lowe on oure knees before his fote ſtole. * Aryſe, O Lord, into thy reſtynge place, thou and the arcke of thy ſtrength.

* ii.reg. xxv. iiii.d. i.para. xvii.b

Let thy Prieſtes be clothed wyth ryghteouſneſſe, & let thy ſayncters ſynge with ioyfulneſſe. For thy ſeruaunt Dauids ſake, turne not awaye ꝑ preſence of thyne anoynted. * The Lorde hath made a faythfull othe vnto Dauid, & he ſhall not ſhrynke from it: * Of the frute of thy body ſhall I ſet vpon thy ſeate. If thy chyldren wyll kepe my couenaunt, and my teſtimonyes that I ſhall lerne them: theyr chyldren alſo ſhall ſyt vpon thy ſeate for euermore. For the Lord hath choſen Sion, to hyr an habitacio for him ſelfe hath he lōged for her. ☞ This ſhalbe my reſt for euer, here wyll I dwell, for I haue a delyte therin. I wyll bleſſe her vytayles wyth increaſſe, & will ſatiſfye her poore wyth bread. ☞ I will decke her Prieſtes wyth health, and her ſayncters ſhall reioyſe and ſynge. There ſhall I make * ☞ the horne of Dauid to flouryſh. I haue ordened a lāterne for myne anoynted. As for hys enemyes, I ſhall clothe them wyth ſhame, but vpon hym ſelfe ſhall hys crowne flouryſhe.

¶ The.cxxxiij. Pſalme.

ECCE QVAM BONVM

A ſonge of the ſtayres of Dauid.

BEholde, howe good and ioyfull a thing it is, * brethren to dwell together in vnitye. It is lyke the precyous oyntment vpō ꝑ heade, that ranne downe vnto the beerd: euen vnto Aarons beerd, and wēte downe to the skyrtes of hys clothynge. Lyke the dewe of Hermon, which fell vpon the hyll of Sion.

For there ꝑ Lord promiſed hys bleſſynge, and lyfe for euermore.

¶ The.cxxxiiij. Pſalme.

ECCE NVNC BENEDICITE.

A ſonge of the ſtayres.

BEholde, (awake) * prayſe the Lorde, all yee ſeruauntes of the Lorde, yee ꝑ by nyght ſtande in the houſe of the Lorde, * (euen in the courtes of the houſe of our God.)

* Lyft vp youre handes in the Sanctuary, & prayſe the Lorde. * The Lorde that made heauen and earth, gyue the bleſſynge out of Sion.

¶ The.cxxxv. Pſalme.

LAVDATE NOMEN DOMINI.

O * prayſe the Lorde laude ye the name of the Lorde, prayſe it Ye ſeruauntes of the Lorde. Ye that ſtande in the houſe of the Lorde, in the courtes of the houſe of oure God. O prayſe the Lorde, for ꝑ Lord is gracious: O ſynge prayſes vnto his name, for it is louely. * For why? ꝑ Lorde hath choſen Jacob vnto hym ſelfe, & Iſrael for hys awne poſſeſſyon. For I knowe ꝑ the Lorde is greate, and that oure Lorde is aboue all goddes. Whatſoeuer the Lorde pleaſed, that dyd he in heauen and in earth, in the ſee, & in all deape places: * He bringeth forth the cloudes from the endes of the worlde, & ſendithe forth the lyghteninges with the rayne, bryngynge the wyndes out of hys treaſuryes. He * ſmote the fyrſt borne of Egypte, both of man & of beaſt: * He hath ſent tokens and wonders into the myddeſt of the, O thou lande of Egypte, vpon Pharao and all hys ſeruauntes. * He ſmote diuerſe nacyons, and ſlewe myghtye kynges: * Sehon kynge of ꝑ Amorytes, and Og the kinge of Basan, & all ꝑ kingdomes of Canaan. * And gaue theyr lande to be an heritage, euē an heritage vnto Iſrael his people. Thy name, O Lorde, endureth for euer, ſo doth thy memoryall, O Lorde, from one generacyō to another. * For the Lord wyll auenge hys people, & be gracyous vnto his ſeruauntes. * As for the ymages of the heathen, they are but ſyluer and golde, the worcke of mens handes. They haue mouthes, & ſpeake not: eyes haue they, but they ſe not. They haue eares, and yet they heare not, nether is there any breth in theyr mouthes. They that make them, are lyke vnto them, and ſo are all they that put theyr truſt in them. Prayſe the Lorde ye houſe of Iſrael, prayſe the Lorde ye houſe of Aarō.

Prayſe the Lorde ye houſe of Leui, ye that feare the Lorde, prayſe the Lorde.

Prayſed be ꝑ Lord out of Sion, which dwelleth at Jeruſalem. Halleluiah.

¶ The.cxxxvj. Pſalme.

CONFITEMINI DOMINO.

O * geue thankes vnto the Lorde, for he is gracyous, and hys mercy endureth for euer. O geue thankes vnto the God of all goddes, for hys mercy endureth for euer. O thāke the Lord of all Lordes, for hys mercy endureth for euer. * Wyrch only doth greate wonders, for his mercy endureth for euer. Which by his excellent wyſdome made the heauēs, for hys mercy endureth for euer. Wyrch layed out the earth aboue the waters, for hys mercy endureth for euer. * Wyrch hath made greate lyghtes, for hys mercy endureth for euer. The ſunne to rule the daye, for hys mercy endureth for euer. The moone and the ſtarres to gouerne the nyght, for his mercy endureth for euer. * Wyrch ſmote Egypt wyth theyr fyrſt borne, for hys mercy endureth for euer. And brought out Iſrael from amonge them, for hys mercy endureth for euer. Wyth a myghtye hande and ſtretched out arme, for hys mercy endureth for euer. Wyrch deuyded the reed ſee into partes, for hys mercy endureth for euer.

* And made Iſrael to go thorowe the myddeſt of it, for hys mercy endureth for euer. But as for Pharao and hys hooſt, he ouerthrewe them in the reed ſee, for hys mercy endureth for euer.

* Wyrch

* Which led his people thorowe the wil-
derneſſe, for hys mercy endureth for euer.
* Which ſmote great kynges: for his mer-
cy endureth for euer. Yee, & ſlue myghtye
kynges: for his mercy endureth for euer.
* Sehon kynge of the Amorites: for hys
mercy endureth for euer. And Og ꝑ kyng
of Basan: for hys mercy endureth for euer.
And gaue away theyr lande for an heri-
tage: for his mercy endureth for euer. Euen
for an heritage vnto Israel hys ſeruaũt: for
hys mercy endureth for euer. Which remẽ
bred vs, whẽ we were in trouble: for his mer-
cy endureth for euer. And hath delyuered
vs frõ oure enemyes: for his mercy endureth
for euer. * Which geueth fode vnto all
fleſhe: for hys mercy endureth for euer.
O geue thanckes vnto the God of heauẽ,
for hys mercy endureth for euer. ℣ (O geue
thankes to the Lorde of Lordes, for hys mercye endureth
for euer.

¶ The.cxxxvij.Pſalme. ℣ (Of Jeremy.)

SVPER FLVMINA.

BY the waters of * Babilon we ſat
downe and weapte, when we re-
mẽbred ℣ (the o) Syon. As for
oure harpes, we hãged thẽ vp vpõ
the trees, ꝑ are therin. For they
that led vs away captyue, requyred of vs
then a ſonge & melody in our heuynes: ſynge
vs one of the ſonges of Sion. Howe ſhall
we ſynge the Lordes ſonge in a ſtraũge lan-
de. If I forget the, O Jeruſalem, let my
ryght hande forget her cõnynge. If I do
not remẽbre the, let my tong cleue to the rofe
of my mouth: yee, yt I preferre not Jeruſalẽ
in my myrth. Remembre the chyldren of
* Edom, O Lorde, in the daye of Jeruſalẽ,
how they layde: downe w̃ it, downe with it:
euen to the grounde. O ☞ daughter of
Babylon, waſted with miſerye: yee, happy
ſhall he be, that rewardeth the, as thou
haſt ſerued vs. * Bleſſed ſhall he be, that
taketh thy chyldren, and throweth thẽ aga-
ynſt the ſtones.

¶ The.cxxxviij.pſalme:

CONFITEBOR TIBI,

Of Dauid.

I * Will geue thãkes vnto ꝑ, O Lord,
with my whole hert, euen ☞ before
the goddes, wyll I ſynge prayſe vnto
the. * I wyll worſhippe towarde thy ho-
lye tẽple, and prayſe thy name, becauſe of thy
louynge kyndneſſe and trueth: for thou haſt
magnifyed thy name and thy worde aboue
all thynges. When I called vpõ the, thou
hardeſt me, and endewdeſt my ſoule w̃ moch
ſtrength. ☞ All the kynges of the earth
ſhall prayſe ꝑ, O Lorde, for they haue heard
the wordes of thy mouthe. Yee, they ſhall
ſynge in the wayes of the Lorde, that great
is the glory of the Lorde. * For though ꝑ
Lorde be hye, yet hath he reſpecte vnto the
lowly: as for the proude, he beholdeth him a
farre of. Though I walke in the myddeſt
of trouble: yet ſhalt ꝑ refreſſh me: thou ſhalt
ſtretch forth thyne hand vpõ the furiouſnes
of myne enemyes, & thy ryght hãd ſhall ſaue
me. The Lord ſhall make good his louyng
kyndneſſe towarde me: yee, thy mercy, O
Lorde, endureth for euer, * deſpyſe not then
the worckes of thyne awne handes.

¶ The.cxxxix.pſalme.

DOMINE PROBASTI.

To the chaunter, a pſalme of Dauid.

O Lorde, thou haſt ſearched me out, and
knowen me. Thou knoweſt my
downe ſyttinge and myne vpryſing:
thou vnderſtandeſt my thoughtes longe be-
fore. Thou art about my path, and about
my bedd: & ſpyeſt out all my wayes. For
lo, there is not a worde in my tõge, but ꝑ, O
Lorde knoweſt it all together. Thou haſt
faſhyoned me behynde and before, and layed
thyne hande vpon me. Soch knowledge
is to wonderfull & excellent for me: I can not
attayne vnto it. * Whyther ſhall I go then
frõ thy ſpirite? or whither ſhall I go then frõ
thy preſence? If I clyme vp into heauen,
thou art ther: yf I go downe to hell thou, art
there alſo. If I take the wynges of the mor-
nynge, & remayne in the vttermoſt partes of
the ſee. Euen ther alſo ſhall thy hãde lead
me: and thy ryght hande ſhall holde me If
I ſaye: paraduenture the darckneſſe ſhall co-
uer me, then ſhall my nyght be turned to da-
ye. Yee, the darckenes is no darckenes with
the: but the night is all cleare as the daye, the
darckenes & lyght (to the) are both a lyke.
For my reynes are thyne, thou haſt coue-
red me in my mothers wõbe. I will geue
thankes vnto the: for I am fearfully & won-
derouſly made: maruelous are thy worckes,
& ꝑ my ſoule knoweth right well. Why bones
are not hyd frõ ꝑ, though I be made ſecretly
and faſhioned beneth in the earth. Thyne
eyes dyd ſe my ſubſtaunce, yet being vnper-
fect: & in thy boke were all my mẽbres writ-
ten. Which daye by daye were faſhyoned,
when as yet there was none of thẽ. Howe
deare are * thy cõſeils vnto me, O God? O
howe great is the ſumme of thẽ? If I tell
thẽ, they are mo in nõbre then the ſande: whẽ
I wake vp, I am preſent w̃ the. Wylt ꝑ
not ſlaye the wicked, O God: departe from
me ye bloude thirſty men. For they ſpeake
vnrighteouſly agaynſt the: & thyne enemies
take thy name in vayne. Do not I hate
the, O Lorde, ꝑ hate the? & am not I grieued
with thoſe that ryſe vp agaynſt the? Yee,
I hate them ryght ſore, euen as though they
were myne enemyes. * Try me, O God,
and ſeke the grounde of myne hert: proue me
and examen my thoughtes. Loke well yf

there be any waye of wyckednes in me, and leade me in the waye euerlastynge.

¶The.cxl.psalme.

ERIPE ME.

To the chaunter, a psalme of Dauid.

1 DEliuer me, O Lorde, from the euell man, and preserue me from the wycked mā. Which ymagin myschefe in their hertes: and stere vp strife all the daye lōge. They haue sharpened their tōges like
*Roma.iij.c a serpēt: *adders poyson is vnder their lyppes. Sela. Kepe me, O Lorde, from the handes of the vngodly: preserue me from the wycked men, which are purposed to ouerthrowe my goynges. The proude haue layed a snare for me: and spred a net abroad with coardes: yee, & set trappes in my waye
Sela. I sayde vnto the Lorde: thou art
25 my God, heare the voyce of my prayers, O Lorde. O Lorde God, thou strēgth of my health, thou hast couered my heed in the day of battayll. Let not the vngodly haue his desyre, O Lorde, let not hys mischeuous ymaginacyon prosper: lest they be to proude.
* Psal.xcj.b Sela. * Let the mischefe of their awne lippes fall vpon the heed of them, that compasse me about. Let hote burninge coales fall vpon them: let them be cast into the fyer and into ꝑ pyt: ꝑ they neuer ryse vp againe.

A mā full of wordes shal not prosper vpō the erth: euell shall hunte the wycked person, to ouerthrowe hym. Sure I am, that the Lorde will auenge the poore, and maintayne the cause of ꝑ helpeles. The righteous also shall geue thankes vnto thy name, and the iust shall contynue in thy syght.

¶The.cxlj.psalme.

DOMINE CLAMAVI.

A psalme of Dauid.

1 LOrde, I call vpon the: haste the vnto me, & consider my voyce, when I crye vnto the. Let my prayer be set forth
* Gro.xxx.b. in thy sight * as the incense: & let the lyftyng vp of my handes be an eueninge sacrifyce.
* Eccl.xxxii.f * Set a watch, O Lord, before my mouth & kepe the doze of my lippes. O let not myne herte be inclyned to any euell thynge: let me not be occupyed in vngodly workes, with ꝑ men ꝑ worke wickednesse, & lest I eate of
☞ soch thynges as please the. Let the righteous rather smyte me frendly & reproue me.

But let not ther precious balmes breake myne heed: yee, I will praye yet agaynste theyr wickednesse. Lett theyr iudges be
25 ouerthrowen in stony places: that they may heare my wordes: for they are swete. Our bones lye scatered before the pit, lyke as whē one breaketh and heweth wood vpō ꝑ erth.

But myne eyes looke vnto the, O Lorde God: in the is my trust, Oh cast not out my soule. Kepe me frō ꝑ snare which they haue layed for me: & frō the trappes of ꝑ wicked doers. Let ꝑ vngodly fall into their awne nettes together: and whyle me euer escape them.

¶The.cxlij.psalme.

VOCE MEA AD DOMINVM.

The instruccyon of Dauid, a prayer whan he was in the caue.

I *Cryed vnto the Lorde w̄ my voyce: *pſ.xxxvi.a
yee, euen vnto the Lorde dyd I make my supplicacyō. I powred out my complaynte before hym, and shewed hym of my trouble. Whē my spyrite was in heuynesse, thou knewest my path: in the waye wherin I walked haue they preuely layed a snare for me. I loked also vpon my right hande, and se, there was no man that wolde knowe me. I had no place to flee vnto, and no man cared for my soule. I cryed vnto the, O Lorde, and sayde: thou arte my hope, and my porcyon in the lande of the lyuynge.

Consydre my cōplaynte: for I am broughte very lowe. O deliuer me frō my persecutours: for they are to stroge for me. Bringe my soule out of prison, ꝑ I maye geue thankes vnto thy name: which thynge yͤ thou wylt graunte me, then shall the ryghteous resorte vnto my company.

¶The.cxliij.psalme.

DOMINE EXAVDI.

A psalme of Dauid. (when hys awne soune persecuted hym.)

HEare my prayer, O Lorde, and consydre my desyre: herkē vnto me for thy I
treuth and righteousnes sake. And entre not into iudgement with thy seruaunt: for * in thy sight shall no man lyuinge be iustifyed. For the enemy hath persecuted my soule: he hath smytē my lyfe downe to ꝑ grounde: he hath layed me in the darckenes, as ꝑ men that haue bene longe deed. Therfore is my spyrite vexed within me: and my herte within me is desolate. *Yet do I remembre the tyme past, I muse vpon all thy workes: yee, I exercyse my selfe in the worckes of thy handes. I streach forth myne hādes vnto the: my soule gaspeth vnto ꝑ as a thyrsty lāde. Selah. * Heare me, O Lorde, & ꝑ soone: for my spyrite waxeth faynte, hide not thy face frō me, lest I be lyke vnto them that go downe into the pyt. O let me *heare * er.xxxviii.a pſal.lxxxviii.a Jere.xxxii.b Joel.ii.c
thy louing kindnes by tymes in ꝑ morninge for in the is my trust: shewe ꝑ me the waye ꝑ I should walke in, for I lyft vp my soule vnto the. Deliuer me, O Lorde, from myne enemyes: for I flye vnto the to hyde me.

Teach me to do the thynge ꝑ pleaseth the, for ꝑ art my God, let thy louinge spyrite leade me forthe vnto the lande of ryghteousnes. Quycken me, O Lord, for thy names sake, & for thy ryghteousnes sake bringe my soule out of trouble. And of thy goodnes slaye myne enemyes, and destroye all them that vexe my soule, for I am thy seruaunt.

¶The

¶ The.cxliiij. Pſalme.

BENEDICTVS DOMINVS.

Of Dauid.

A BLeſſed be the Lord my ſtrēgthe, which
teacheth * my handes to warre, & my
fyngers to fyght. ℣ My hope and my
foȝtreſſe, my caſtell, and delyuerer, my defen
der in whō I truſt, whych ſubdueth my peo
ple that is vnder me. * Lorde, what is mā,
that thou haſt ſoch reſpect vnto him? Oȝ the
ſonne of man, that thou ſo regardeſt hym?

* ℣ Man is lyke a thynge of naught, his ty
me paſſeth away lyke a ſhadowe. B Bowe
thy heauens, O Lorde, & come downe, tou
che the mountaynes, & they ſhall ſmoke.

Caſte foȝth the lyghtynynge, & teare thē,
ſhote out thyne arowes, and conſume thē.

Sende downe thyne hande frō aboue, dely
uer me, & take me out of the great waters,
from the hande of ſtraunge chyldȝen,

Whoſe mouth talketh of vanyte, & theyr
ryght hande is a ryght hande of wyckednes.

I wyll ſynge a newe ſonge vnto the, O
God, & ſynge prayſes vnto the vpon a ten
ſtrynged lute. Thou that geueſt victoȝy
vnto kynges, and haſt delyuered Dauid thy
ſeruaunt from the parell of the ſwerde.

Haue me, and delyuer me from the hāde
of ſtraunge chyldȝen, whoſe mouth talketh
of vanite, and theyr ryght hande is a ryght
hande of iniquite. That oure ſonnes maye
growe vp as the ponge plantes, & that oure
daughters maye be as the polyſhed cozners
of the temple. * That oure garners may
be full and plenteous with all maner of ſto
are: that oure ſhepe maye bryngе foȝth thou
ſandes, and ten thouſandes in oure ſtretes.

That oure oxen maye be ſtronge to la
boure, that there be no decaye, no leȝynge in
to cape yuitie, & no complaynynge in our ſtre
tes. Happye are the people that be in ſoche
a caſe: yee bleſſed are the people, whych haue
the Lorde foȝ theyr God.

¶ The.cxlv. Pſalme.

EXALTABO TE DEVS.

A thankeſgeuynge of Dauid.

I * Wyll magnifye the, O God my
kynge, and I wyll prayſe thy name
foȝ euer and euer. Euery daye
wyll I geue thāckes vnto the, and
prayſe thy name foȝ euer & euer. Greate is
the Lorde, & marueloꝰ woȝthy to be pray
ſed, there is no ende of hys greatneſſe. One
generacyon ſhall prayſe thy woȝkes vnto
another, and declare thy power. As foȝ
me I wyll be talkyng of thy woȝſhip, thy glo
ry, thy prayſe, & wōderous woȝches. So
B that me ſhall ſpeake of the myght of thy mar
uelous actes, and I wyll alſo tell of thy gre
atnes. The memoȝy of all of thyne aboun
dant kyndnes ſhalbe ſhewed, and men ſhall
ſynge of thy ryghteouſneſſe. * Thy Lorde
is gracyous and mercyfull, long ſuffeꝛynge,
and of greate goodneſſe. The Lord is lo
uyng vnto euery mā, and hys mercy is ouer
all hys woȝkes. All thy woȝckes prayſe
the, O Lord, and thy ſayncte ſ geue thāckes
vnto the. They ſhewe ſ glory of thy kyng
dome, and talke of thy power. That thy ¶
power, thy glory & mightineſſe of thy kyng *Deu.iii.f.
dome, myght be knowne vnto mē. * Thy and.vii.d.
kyngdome is an euerlaſtynge kyngdome, & Luke.i.f.
thy dominiō endureth thoȝowe out all ages.

The Lorde vpholdeth all ſoche as fall, & †Pſal.cxliii.b
lyfteth vp all thoſe that be downe. * The &.c.
eyes of all wayte vpon the, (O Lorde) & thou
geueſt them theyr meate in due ſeaſon.

Thou openeſt thyne hāde, and fylleſt all D
thynges lyuynge wyth plenteouſneſſe.

The Lorde is ryghteous in all his wayes,
and holy in all hys woȝckes. The Lorde
is nye vnto all them that * call vpon hym, *Deu.iiii.
yee all ſoche as call vpon hym faythfully.

He wyll fulfyll the delyre of thē that feare
hym, he alſo wyll heare theyr cryе, & will
helpe them. The Lorde ꝓſerueth all thē
that loue hym, but ſcatereth abroade all the
vngodly. ℣ My mouth ſhall ſpeake ſ prayſe
of the Lorde, and let all fleſh geue thankes
vnto hys holy name foȝ euer and euer.

¶ The.cxlvj. Pſalme.

LAVDA ANIMA MEA.

(A pſalme of Aggeus and zachary.)

Halleluiah.

PRayſe ſ Lorde, O my ſoule: whyle A
I lyue will I prayſe the Lorde:
yee as long as * I haue any beyng
e, I will ſynge prayſes vnto my * pſal.cxliii.a
God. * O put not youre truſt in Princes, *pſal.cxlvii.a
noȝ in any chylde of man, foȝ there is no hel
pe in them. Foȝ when the breth of mā go
eth foȝth * he ſhall turne againe to his earth, * Gene.iii.b.
and then all his thoughtes peryſhe: Bleſ Iob.xxxiiii.c
ſed is he that hath the God of Jacob foȝ hys
helpe, * and whoſe hope is in the Lorde hys * Pſal.xliii.c
God. Which made heauen and earth, the
ſee, and all that therin is, whych kepeth hys
promyſe foȝ euer. Whych helpeth them to
ryght that ſuffre wrōge, whych fedeth the B
hongrye. The Lorde loſeth mē out of pri
ſon, the Lorde geueth ſyght to the blynde.

The Lorde helpeth them vp that are fallē,
the Lorde careth foȝ the ryghteous. The
Lorde careth foȝ the ſtraūgers, he defendeth
the fatherleſſe & wyddowe: as foȝ the waye
of the vngodly, he turneth it vpſide downe,

The Lorde thy God, O Sion: ſhall be
kynge foȝ euermoȝe, and thoȝowe out all ge
neracyons. Halleluiah.

¶ The.cxlvij. Pſalme.

LAVDATE DOMINVM.

O Prayſe the Lord, foȝ it is a good thing A
to ſynge prayſe vnto oure God: yee &
ioyfull and pleaſaūt thynge is it to be

thankfull. The Lorde doth buylde vp Ieruſalem, and ſhall gather to gether the outcaſtes of Iſrael. He healeth thoſe that are broken in harte & gyueth medycyne to heale their ſores. * He telleth the nombre of the ſtarres, and calleth them all by their names.

Greate is oure Lorde, and greate is hys power: yee hys wyſdome is infynite. The Lorde ſetteth vp the meke, and caſteth the vngodly downe to the grounde. * O ſynge vnto the Lorde with thankeſgeuynge, ſynge prayſe vpon the harpe vnto oure God.

Whych couereth the heauen with cloudes, and * prepareth rayne for the earth, and maketh the graſſe to growe vpon the mountaynes. (and herbe for the vſe of men) Whych geueth foode vnto the catell, & * feedeth the yonge rauens that call vpō hym. He hath not pleaſure in the ſtrength of an horſe, neither delyteth he in any mans legges. But the Lordes delyte is in them that feare hym, and put their truſt in hys mercy. Prayſe the Lorde, O Ieruſalē: prayſe thy God, O Sion. For he hath made faſt the barres of thy gates, & hath bleſſed thy children wythin the. He maketh peace in thy borders, and fylleth the with ſ fleure of wheate. He ſendeth forth hys commaundement vpon earth, and hys worde runneth very ſwyftly. He geueth ſnowe lyke wolle, & ſcatereth the horefroſt lyke aſhes. He caſteth forth hys yce lyke morſels. who is able to abyde hys froſt?

He ſendeth out his worde & mealteth the, he bloweth with his wynd, and the waters flowe. He ſheweth hys worde vnto Jacob, hys ſtatutes & ordinaūces vnto Iſrael. He hath not dealte ſo wt anye nacyō, neither haue the heathen knowledge of hys lawes.

Halelujah.

¶ The.cxlviij. Pſalme.

LAVDATE DOMINVM DE CE.

Halelujah.

Prayſe the euerlaſtynge.

PRayſe the Lorde of heauen, prayſe hym in the heygth. Prayſe hym all ye angels of hys, prayſe hym all hys hoſt. Prayſe hym Sunne and Moone, prayſe hym all ye ſtarres and lyght.

Prayſe hym all ye heauens, & ye waters that be (ſ) above the heauens. Let them prayſe ſ name of the Lorde, for (he ſpake the worde, and they were made) * he commaunded, and they were created. He hath made them faſt for euer and euer, he hath geuen them a lawe, whych ſhall not be broken. Prayſe the Lorde vpon earth, ye dragōs, and all deepes. Fyre and hayle, ſnowe and vapours, wynde and ſtorme, fulfyllynge hys worde.

Mountaynes & all hylles, frutefull trees and all Cedres. Beaſtes and all catell, wormes and feathered foules. Kynges of ſ earth and all people, Princes and all iudges of the worlde. Yonge men and maydens, olde men and chyldren: prayſe the name of ſ Lorde, for his name only is excellent, & hys prayſe aboue heauen and earth. He ſhall exalte the horne of hys people, all hys ſayntes ſhall prayſe hym, euen the chyldren of Iſrael, euen the people that ſerueth hym.

Halelujah.

¶ The.cxlix. Pſalme.

CANTATE DOMINO.

Halelujah.

Prayſe the euerlaſtynge.

SYnge vnto the Lorde a newe ſonge, let the congregacyon of ſayntes prayſe hym. Let Iſrael reioyce in him that made hym, and let the chyldren of Sion be ioyfull in their king.

Let thē prayſe his name in ſ dannce, let thē ſynge prayſes vnto hym with tabrette & harpe. For the Lorde hath pleaſure in hys people, and helpeth the meke harted. Let ſ ſayntes be ioyfull with glory, let thē reioyſe in their beddes. Let the prayſes of God be in their mouth, and * a two edged ſwerde in their handes. To be auēged of the heathen, and to rebuke the people. To bynde their kynges in cheynes, and their nobles wt lynkes of yron. * That they maye be auēged of them, as it is wrytten: ſoche honoure haue all hys ſayntes.

Halelujah.

¶ The.cl. Pſalme.

LAVDATE DOMINVM IN.

Halelujah.

PRayſe God (ſ) in his holynes, prayſe hym in the fyrmamēt of his power.

Prayſe hym in hys noble actes, prayſe hym accordynge vnto hys excellent greatneſſe. Prayſe hym in the ſounde of the trompet, prayſe hym vpon the lute & harpe.

Prayſe him in the cymbales and daunſe, prayſe him vpon the ſtrynges and pype.

Prayſe hym vpon the welltuned cymbales, prayſe hym vpon the loude cymbales.

Let euery thynge that hath breth, prayſe the Lorde.

Halelujah.

Prayſe the euerlaſtynge.

¶ The ende of the Pſalter.

¶ The prouerbes of Salomon.

¶ The first Chapter.

¶ The profyte of wysdome. We may not herken vnto the bolsterous pronuncacyon and intycemēt of synners. Wysdome complayneth her to be despysed of all men, and prophecyeth destruccyon vnto her despysers.

THe prouerbes of Salomon, the sonne of Dauid kynge of Israel: to learne wisdome, & to perceaue the instruccyon, and to perceaue the wordes of vnderstondynge: & therby to receaue prudence, rygh-teousnes, iudgement and equite. That the very symple myght haue wyt, and ỹ the ponge me̅ myght haue knowledge and true vnder-stādyng. By hearing the wise mā shall come by more wysdome: and he ỹ is endewed vñ vnderstādyng shal optayn wit to perceaue a parable, & the interpretacyon therof, ỹ wor-des of the wyse, & the darcke speaches of the same. * The feare of the Lorde is the begyn-nyng of wysdome. But fooles despyse wys-dome & instruccion. ¶ My sonne, heare thy fa-thers doctrine: & forsake not the lawe of thy mother: for that shall bringe grace vnto thy heed, and shalbe as a cheyne about thy neck. ¶ My sonne, cōsente not vnto synners, yf they entise the, & saye: come with vs, we will laye wayte for blonde, & lurcke preuely for the in-nocent without a cause: we shall * swalowe them vp lyke the hell, & deuoure them quycke and hole, as those ỹ go downe into the pyt. So shall we fynde all maner of costelye ry-ches, & fill our houses vñ spoyles. Cast in thy lot amōg vs: & let vs haue all one purse. ¶ My sonne, walke not thou with thē: refrayne thy fote frō their waye. For * their fete runne to euell: & are hasty to shed blond. But in vayn is ỹ net laied forth before ỹ byrdes eyes: yee they thē selues laye wayte one for anothers blond & one of thē wold slepe another. These are ỹ wayes of all such as be couetous, ỹ one wold raupsh anothers lyfe. * Wisdome cry-eth wout, & putteth forth her voyce in ỹ stre-tes. She calleth before the cōgregacyon in the open gates, & sheweth her wordes thorow ỹ citye, saying: O ye childre, how lōge wyll ye loue childishnes? how lōge wyll ỹ scorners delyte in scorning, & the vnwyse be enemyes vnto knowledge? O turne you vnto my cor-rection: lo, I wyll expresse my mynde vnto you, & make you vnderstande my wordes. * I haue called, & ye refused it: I haue stret-ched out my hande: & no mā regarded it: but all my cōsels haue ye despised: & set my cor-rection at nought. Therfore shall I also laugh in youre destruccion, & mocke you, when that thinge that ye feare cōmeth vpon you: euen when the thynge that ye be afrayed of, fal-leth in sodenly lyke a storme, & your misery lyke a tempest: yee, when trouble & beanes cō-meth vpon you. Then shal they call vpō me, but I wyll not heare: they shall seke me ear-ly, but they shall not fynde me. And that be-cause they hated knowledge, & receaued not the feare of the Lorde: but abhorred my cōn-cell, and despysed all my correccion. Therfo-re shall they eate the frutes of their awne waye, & be filled with their awne inuencions: for the turnynge away of the vnwyse shall slaye thē, and the prosperytie of fooles shalbe their awne destruccyon. * But whoso harke-neth vnto me, shall dwell safely, and be sure from any feare of euyll.

¶ The ij. Chapter.

¶ Wysdome is to be embraced and set by. And an aduouterous woman is to be eschued.

MY sonne, yf thou wilt receaue my wor-des, and kepe my commaundemētes by the, that thou wylt enclyne thyne eare vnto wysdome, applye thyne hert then to vnderstandynge. For yf thou cryest after wisdome, and callest for knowledge: yf thou seekest after her as after money, and dyggest for her as for treasure, then shalt thou vnder-stande the feare of the Lorde, and fynde the knowledge of God. * For it is the Lorde ỹ geueth wisdome, out of his mouth commeth knowledge and vnderstandynge. He hydeth vp healthe for the rygheous. He preserueth the welfare of the ryghteous, and defendeth them that walke synceirly: he kepeth them in the ryght pathe, and preserueth the waye of soche as serue hym with godlynesse. Then shalt thou vnderstande ryghteousnesse, iud-ment, and equyte: yee, and euery good path. Yf wysdome entre into thyne herte, and thy soule delyte in knowledge: then shall coun-cell preserue the, and vnderstandynge shall kepe the. That thou mayest be delyuered frō the euell waye, and from the man that spea-keth frowarde thinges. From soche as leaue the bye strete, & walke in the wayes of dar-cheneesse: which reioyse in doynge euell: and delyte in wycked thynges: whose wayes are croked, and they frowarde in their pathes. That thou mayest be delyuered also * frō the straūge womā, and frō her that is not thyne awne: which geueth swete wordes, forsa-keth the husbande of her youth, & forgetteth the conuenaunt of her God. For her house is enclyned vnto death, & her pathes vnto hell. All they ỹ go vnto her come not agayn, ne-ther take they holde of ỹ waye of lyfe. Ther-fore, walke ỹ in the waye of soch as be ver-tuous, and kepe the pathes of the ryghtuous. For the iust shall dwell in the lāde: and they that be perfecte shall remayne in it: but the vngodly shalbe rotted out of the lande: and ỹ wycked doers shalbe rotted out of it.

¶ The.iij. Chapter.

¶ The commaundementes of god must be diligently regarded and obserued.

A * Deute.vi.a

MY sonne, * forget not thou my lawe, but let ꝙ thyne hert kepe my commaundementes. For they shall prolonge the dayes & yeres of thy lyfe, and bringe ꝙ peace. Let mercy and faythfulnes neuer go frō the: bynde them about thy necke, and wryte thē in the tables of thyne herte. So shalt ꝙ fynde fauour & good vnderstādyng, in the syght of God and men. Put thy trust in God with all thyne herte: and leane not vnto thyne awne witte. In all thy wayes haue respecte vnto hym: & he shall ordre thy goynges. * Be not wyse in thyne awne conceate: but feare the Lorde, and departe from euell: so shall thy

B * Ecc.v.c Rom.xij.c

(☞ ☞ nauell be whole, and thy bones stronge.

(☞ ☞ * Honoure the Lord wt thy substaunce: and with thy firstlinges of all thyne encrease ✠ (geue vnto the poore:) so shall thy barnes be fylled with plenteousnesse: and thy presses shall rowe ouer with swete wyne. ¶ My sonne, despyse not the chastenynge of the Lorde, nether faynte whē thou art rebuked of hym.

‡ Deb.xii.b Deute.xxvi.a Mala.ij.b Ecc.xxix.c. and.xxxiij.c

* Hebr. xij.b. Apoc.iii.b

* For whom the Lorde loueth, hym he chasteneth, and yet delyteth in him, euen as a father in his awne sonne. Well is him that findeth wysdome, and optayneth vnderstandinge: for the getting of it is better then any marchaundise of syluer, and the profet of it is better then golde. * Wysdome is more worth then precious stones: and all the thinges that thou canst desire are not to be compared vnto her. ¶ Upon her ryght hande is longe lyfe, and vpon her left hande is riches and honour. Her wayes are pleasaut wayes and all her pathes are peaceable. She is a

C * Pro. viij.a

* Gene.ij.b

*tree of lyfe to them that laye hold vpō her, and blessed is he that kepeth her fast.

With wysdome hath the Lorde layed the foundacion of the erth: and thorowe vnderstandinge hath he stablysshed the heauens. Thorowe his wisdome the deapthes breake vp, and the cloudes dropp downe the dew.

¶ My sonne, let not these thynges departe from thyne eyes: but kepe my lawe and my councell, that thou mayest haue the pleasure of longe lyfe and vnderstandynge: for they shalbe lyfe vnto my soule, & grace vnto my mouth. Then shalt thou walke safely in thy waye: and thy fote shall not stomble. * If ꝙ slepest, thou shalt nott be afrayed: but shalt take thy rest, and slepe swetely. Thou nedest

* Pro.vi.b

D not to be afrayed of any soden feare, nether for the vyolent ruthynge in of the vngodly when it commeth. For the Lorde shall stode by thy syde, and kepe thy fote, that thou be not taken. Withdrawe no good thinge from them that haue nede, so longe as thyne hand is able to do it. Saye not vnto thy neyghboure: go thy waye, & come agayne, to morowe wyll I geue the: where as thou haste nowe to geue hym. Intende no harme vnto thy neyghboure, seynge he dothe dwell in rest by the. Stryue not lyghtely with anye man without cause, where as he hathe done the no harme. * Folowe not a wicked mā, * Pro.i.a and chose none of hys wayes: for the Lorde abhorreth the frowarde: but hys councell is amonge ꝙ ryghteous. The curse of the Lorde is in the house of the vngodly: but he blesseth the dwellynges of the ryghteous. As for the scornefull dothe he laugh them to scorne: but he geueth grace vnto the lowly. The wise shall haue honour in possession: but shame is the promocion that fooles shall haue.

¶ The.iiij. Chapter.

¶ Wysdome and her frutes ought to be searched.

HEare, O ye chyldren, the fatherly exhortacyon, and take good heade, that ye maye lerne wysdome. For I haue geuen you a good doctryne, forsake nott ye my lawe. For when I my selfe was my fathers deare sonne, and tenderly beloued of my mother: he taught me also, and sayde vnto me: * Lett thyne herte receaue my wordes, * Deu.vi. vi.c.xxxij.d kepe my commaundementes, and thou shalt lyue. Get the wysdome: and get the vnderstanding: forget not ꝙ wordes of my mouth, and chrynke not from them. Forsake her not and she shall preserue the: loue her, and she shall kepe the. The chefe poynte of wysdome is, that thou be wyllynge to optayne wysdome: and before all thy goodes to gett the vnderstandynge. * Make moche of her and she shall promote the: yee, yf thou embrace her, she shall bringe the vnto honoure.

A

B * Deu.xvi

She shall make the a graceous herd, and garnysshe the with a crowne of glory. Heare my sonne, and receaue my wordes and the yeares of thy lyfe shall be many. I haue shewed the, the waye of wysdome, and ledd the into the ryght pathes. So that yf thou goest therin, there shall no straytenes hynder the: and when thou runnest, thou shalte not fall. Take fast golde of doctryne, and let her nott go: kepe her, for she is thy lyfe. * Come nott in the pathe of the vngodly: and walke nott in the waye of the wycked. Abhorre it, and go not therin: departe aside, and passe ouer by it. For they cannot slepe, excepte they haue fyrst done some myschefe: nether take they anye reste, excepte they haue fyrst done some harme. For they eate the breade of wyckednesse, and drynche the wyne of robberye.

C * Pfal.j and.xxxvij.i

The pathe of the ryghtewes shyneth as the lyght, that is euer brighter and brighter vnto the perfect daye. But the waye of the vngodly is as the darcknesse: they knowe nott where they fall. * My sonne, marche my wordes, and enclyne thyne eare vnto my sayinges. Let the not departe from thyne eyes: but kepe them euen in the myddest of thyne herte.

D * Deu.xi and.xl.i

herte. For they are lyke vnto all thoſe that fynde the, and health vnto all theyr bodyes.

Kepe thyne herte with all diligẽce, for there vpon hangeth lyfe. Put awaye from the a frowarde mouth, & let the lyppes of ſclaunder be farre from the. Let thyne eyes beholde the thyng yͭ is ryght, and let thyne eye lydes loke ſtrayght before the. Poyſe the path of thy fete, and let all thy wayes be ordred a ryght. * Turne not aſyde, neither to yͤ ryght hande nor to the lefte, but withholde thy fote from euell. (For the Lorde knoweth the wayes that are on the ryght hande. As for the wayes that be on the lefte hande, they be frowarde. For he ſhall directe thy goynges, and thy wayes ſhall be guyde in peace.

¶ The. v. Chapter.

¶ He warneth to eſchue and flee whordome. He forbyddeth prodigalitie and waſteull ſpending. He wylleth ne to lyue of oure awne laboures, ayen muſt loue theyr wyues.

MY ſonne, geue hede vnto my wyſdome, and bowe thyne eare vnto my prudence: that thou mayeſt regarde good councel, and that thy lippes maye kepe knowledge. (Applye not thou thy ſelfe to the diſcretfulneſſe of a woman) * For yͤ lyppes of an harlot are a droppyng honycombe and her throte is more glatterynge then oyle. But at the laſt ſhe is as bytter as wormwod, and (her tonge) as ſharpe as a twoedged ſwerde. Her fete go downe vnto death and her ſteppes pearſe thorowe vnto hell. Parchaũce thou dwellynge with her wylt ponder the path of lyfe: ſo vnſtedfaſt are her wayes, yͭ thou canſt not knowe the. Heare me nowe therfore (O my ſonnes) & departe not frõ the wordes of my mouth. Kepe thy waye farre from her, and come not nye the dores of her houſe. That thou gene not thy ſtrength vnto other, & thy yeares to yͤ cruell. That other men be not fylled with thy goodes, and that thy labours come not in a ſtraunge houſe. Yee that thou mourne not at the laſt (when thou haſt ſpent thy body and luſty greane youth) and the ſaye: Alas, why hated I nourtoure: why bid my herte deſpiſe correction? Wherfore was not I obedient vnto the voyce of my teachers, and herkened not vnto them that inſourmed me? I am come almoſt into all miſfortune, in the myddeſt of the multitude and cõgregacion. Drinche of the water, of thyne awne well and of yͤ ryuers that runne out of thyne awne ſpringes. Let thy welles flowe out abroade, that there may be ryuers of water in the ſtretes: but let the be onely thyne awne, and not ſtraungers with the. Let thy well be bleſſed and be glad with the wyfe of thy youth. Louynge is the hynde, and frendly is the Roe: let her breſtes alwaye ſatisfye the, and holde the euer conteñ with her loue. Why ſonne, why wylt thou haue pleaſure in an harlot, & embrace the boſome of another woman? * For euery mans wayes are open in the ſyght of the Lorde, and he poyſeth all theyr goynges. The wycked dneſſe of the vngodly ſhall catch hym ſelfe, and with the ſnares of hys awne ſynnes ſhall he be trapped. He ſhall dye without amendement, and for hys greate folyſhneſſe he ſhall go aſtraye.

¶ The. vi. Chapter.

¶ The ſlouthfull and lougyſh is pricked and ſtyrred to worche. The ſlaunderer is reproued. Aduoutrye ought to be earneſtly auoyded.

MY ſonne * yf yͭ be ſuertye for thy neyghboure, and haſt faſtened thyne hãd for another man, thou art bounde wͭ thyne awne wordes, and taken with thine awne ſpeache. Therfore, my ſonne, do thys & thou ſhalt be diſcharged: whẽ thou art come into thy neighbours daũger. Goo thy wayes then ſoone, bable thy ſelfe, and with thy frendes intreate thy creditour: let not thyne eyes ſlepe, ner thyne eye lydes ſlomber. Haue thy ſelfe as a doo from the hande of the huntre, & as a byrde from the hande of the fouler. Go to the Emmet (thou ſlougard) conſyder her wayes & lerne to be wyſe. She hath no guyde, no ouerſear nor ruler: yet in yͤ Sõmer ſhe prouideth her meate, and gathereth her fode to gether in the harueſt. * Howe longe wylt thou ſlepe, thou ſlougyſh man? When wylt thou aryſe out of thy ſlepe? Yee ſlepe on ſtyll a lytle, ſlõber a lytle, foulde thyne handes together yet a lytle, that yͭ mayeſt ſlepe: ſo ſhall powerty come vnto the as one that trauayleth by the waye, & neceſſyte like a weapened man. (But yͤ thou benot ſlougyſhfull, thy harueſt ſhall comen as a ſpringynge well, & powerty ſhall fare farre from the.) An vngodly perſon, a wycked mã goeth with a frowarde mouth he wynckeyth with his eyes, he tokeneth with hys fete, he poynteth with hys fyngers, he is euer ymagenynge myſchefe, and frowardneſſe in hys herte, & cauſeth diſcorde. Therfore ſhall hys deſtruccyon come haſtily vpon him, ſodenly ſhall he be all to broken, and not be healed. * Theſe ſyxe thynges doth the Lorde hate, and the ſeuenth he veterly abhorreth: A proude looke a lyinge tõge, handes yͭ ſhed innocent bloude, an hecte that goeth aboute wyth wycked ymaginacyons * fete that be ſwyfte in rennynge to do myſchefe, a falſe wytneſſe that bringeth vp lyes, and ſoche one as ſoweth diſcorde amonge brethren.

¶ My ſonne, kepe thy fathers commaundemẽt, and forſake not the lawe of thy mother. Put the vp together in thyne herte, and bynde the aboute thy neck. That they may leade the where thou goeſt, preſerue the whẽ thou art a ſlepe, and that when yͭ awakeſt, thou mayeſt talke of them. For * the commaundement is a lanterne, and the lawe a lyght: yee chaſtenyng and nourtoure is the waye of lyfe that they may kepe the from * the euell woman, and from the flatteryng tonge of yͤ harlot:

* Pro.i.a.
* Pro.v.b. vi.d. vii.b.
* Pro.vi.a.
* Pro.vii.b.
* Pro.vii.d.
* Pro.xv.b.
* Pro.vi.a.
* Pro.vii.a.

harlote: that thou lust not after her beutye in thyne herte, and lest thou be taken with her fayre lookes. An harlot wyll make a man to begge his bread, and a woman wyll hunt for the precyous lyfe. Maye a man take fyre in hys bosome, and hys clothes not be brent?

D Or can one go vpon hote coales, and hys fete not be burnt? Euen so, whosoeuer goeth into his neyghbours wyfe, and toucheth her, cannot be vngylty. * Men do not vtterly dyspyse a theefe that stealeth to satisfye hys soule, when he is hungry: but yf he maye be gotten, he restoreth agayne seuen tymes as moche, or els he maketh recompense with all the good of hys house. But whoso committeth aduoutry with a woman, he is a foole and bringeth his lyfe to destruction. He getteth hym selfe also shame and dishonour, so the as shall neuer be put out. For the gelousy and wrath of the man wyll not be intreated, no though thou woldest offre him great gyftes to make amendes, he will not receaue the.

¶ The. vii. Chapter.

¶ God ought to feared and honoured. Into cōmaundementes ought to be kepte, wanton appetytes and desyres ought to be shonned.

A
* Deute. vi. b and. xi. a.

Y sonne, * kepe my wordes, & laye vp my commaundementes by the. Kepe my commaundementes and my lawe, euē as the apple of thyne eye, & thou shalt lyue. Bynde them vpon thy fyngers, and wryte them in the table of thyne hert. Saye vnto wysdome: thou art my syster, and call vnderstandynge thy kynswomā: * that they maye kepe the from the straunge woman, and frō the harlot which geueth swete wordes. For out of the wyndowe of my house I loked thorowe the latyse, & beheld the symple people: and amonge other yonge folkes I spyed one yonge foole, goinge ouer ye stretes, by the corner in the waye towarde ye harlotes house, in the twylight of the euenynge, when it beganne nowe to be nyght & darcke.

* Prou. vi. b and. xi. a.

B And beholde, there mett hym a woman * wt open tokēs of an harlot, onely her herte was hyde, she was full of loude wordes, & redy to daly: whose fete coulde not abyde in the house, nowe is she without, now in the stretes, and layeth a bayte in euery corner, she caught the yongeman, kyssed hym, and was not ashamed, sayinge: I had a vowe of peace offerynges to paye, & and thys daye I performe it. Therfore came I forth to mete ye, that I myght seke thy face, and so I haue founde the. I haue decked my bed with couerynges and clothes of Egypte. My bed haue I made to smell of Wirre, Aloes, and Cynamon. Come lett vs ly together, and take our pleasure tyll it be daye lyght: and we wyll enioye the pleasures of loue. For the good man is not at home, he is gone farre of.

* Ecclesi. xx. a.

He hath taken the bagge of money with hym: And will retourne home at ye appoynted solempne feste. Thus with many swete wordes she ouercame him, and with her flatterynge lyppes she entysed hym sodenlye to folowe her: as it were an ore led to the slaughter, & lyke as it were a foole that laugheth whē he goeth to the stockes, to be punished, so longe tyll she had wounded hys lyuer with her dart: lyke as yf a byrde hasted to the snare, not knowynge that the parell of hys lyfe lyeth ther vpon. Heare me nowe therfore, O my children, and marcke the wordes of my mouth. Let not thyne herte wandre in her wayes, and be not thou disceaued in her pathes. For many one hath she wounded and cast downe, yee many a stroge man hath bene slayne by the meanes of her. Her houses are the waye vnto hell, and bringe men downe into the chambers of death.

D

¶ The. viii. Chapter.

¶ The prayse of the wysdome of God.

A
* Prou. i. c.

Doth not * wysdome crye, doth not vnderstandynge put forth her voyce: Standeth she not in the hye places in the stretes and wayes? doth she not crye before the whole cytie, and in the gates where men go out and in? It is you, O ye men (sayeth she) whom I call: Vnto (the children of men) do I lyft vp my voyce. Take hede vnto knowledge O ye ignorāt be wyse in herte, O ye foles. Geue eare, for I wyll speake of greate matters, and open my lyppes to tell thynges that be ryght. For my throte shalbe talkynge of the trueth and my lyppes abhorre vngodlynesse. All the wordes of my mouth are righteous, there is no frowardnesse nor falshede therin. They are all playne to soche as wyll vnderstande, and ryght to them that fynde knowledge. Receaue my doctryne, and not syluer: and my knowledge, more then fyne golde. For * wysdome is more worth then precious stones, yee all thynges that thou canst desyre, maye not be cōpared vnto it. I wysB dome haue my dwellynge with knowledge, and prudent councell is myne awne. The feare of the Lorde abhorreth wyckednesse, pryde, dysdayne, and the euell waye: and a mouth that speaketh wycked thynges, I vtterly abhorre. I can geue councell, and I cōferre thynges: I haue vnderstanding, I haue strength. * Thorowe me, Kynges regne: thorowe me counselars make iust lawes. Thorowe me, do prynces beare rule, and all iudges of the earth execute iudgement. I am louynge vnto those that loue me: and * they that seke me early, shall fynde me. Ryches and honoure are with me, ye excellent goodes and ryghteousnes. My frute is better then golde and precious stone, and myne encrease more worth then fyne syluer. I wyll

* Prou. iii. b

* Dan. vii. b Sapien. vi. b

* Luke. xi. b

guyde

guyde the in the waye of ryghteousnes, and in the stretes of iudgement. That I maye sende prosperite to those that loue me, and to encrease their treasure. ☞ * The Lorde him selfe had me in possessyon ☞ in the begynnynge of his wayes, or euer he beganne his worckes a fore tyme. * I haue bene ordened from euerlastynge, and frō the begynnynge or euer the earth was made. When I was borne, there were neither depthes nor sprynges of watre. Before the foundacyons of the mountaynes were layed, yee before all hylles was I borne. The earth and all that is vpon the earth was not yet made, no not the grounde it selfe. * For when he made the heauens, I was present: when he sett vp the depthes in order, whē he hanged the cloudes aboue: whē he fastened ẏ sprynges of the depe: When he shut the see within * certayne bownder, that the waters shulde not go ouer their marches ẏ he cōmaunded.

When he layed the foundacyōs of ẏ earth I was with him, ordrynge all thynges: delytinge dayly, and reioysynge all waye before him. As for the rounde cōpase of thys worlde, I make it ioyfull: for my delyte is to be amonge the chyldren of men. Therfore herken vnto me, O ye chyldren, blessed are they that kepe my wayes. O geue eare vnto nurtoure, be wyse, and refuse it not. Blessed is the man that heareth me, watchynge dayly at my gates, and geuynge attendaūce at ẏ postes of my dores. For who so fyndeth me, fyndeth lyfe, and shall obtayne fauour of the Lorde. But who so offendeth agaynst me, hurteth his awne soule. All they that hate me, are the louers of death.

¶ The.ix. Chapter.

¶ Wysdome moueth all men to embrace her. The propertye of a whore.

WYsdome hath buylded her selfe an house, & hewen out seuen pyllers: she hath kylled her vitayles, powred out her wyne, & prepared her table. She hath sent forth her maydens to crye vpon ẏ hyest place of the cytie: Who so is ignorannt, let hym come hyther. And to the vnwyse she sayde: O come on your waye, eate my bread, and drincke my wyne, which I haue poured out for you. Forsake ignorannce, and ye shall lyue: and se that ye go in the waye of vnderstandynge. Who so reproueth a scornefull personne, getteth him selfe dishonour: and he that rebuketh the vngodly, stayneth him selfe. Reproue not ☞ a scorner lest he owe the euell wyll: but rebuke a wyse man, and he wyll loue the. Geue a discrete man but an occasyon, and he wyl be ẏ wyser: teache a ryghteous mā, and he wyll increase in knowledge. * The feare of the Lorde is ẏ beginnynge of wysdome, & the knowledge of holy thynges is vnderstandynge. For thorowe me thy dayes shalbe prolōged, and the yeares of thy lyfe shalbe many. If thou be wyse, thy wisdome shall do thy selfe good but yf thou skornest scorne therof, it shalbe thyne awne harme. A folysshe restlesse woman, full of wordes, and soch a one as hath no knowledge, sytteth at ẏ dore of her house, and in the hye places of the cyte, to call soch as go by, and that walke streyght in their wayes. Who so is ignorannt (sayth she) let hym come hyther, and to the vnwyse she sayeth: stollen waters are swete, and ẏ bread that is preuely eaten, hath a good taste.

And he doth not consydre, that they are but dead which be there, and that her gestes are in the depe of hell. ☞ (For he that wyll be ioyned vnto her, shall go downe to hell: but he that auoydeth from her, shalbe saued.

¶ The.x. Chapter.

¶ In thys chapter and in all that folowe vnto the ende, the wyse mān exhorteth by diuers sentences which he calleth Parables, to folowe vertues and lie from vyces: And sheweth also what profet cometh of wysdome, and what hyndrannce procureth of folysshenesse.

¶ Proverbes of Salomon.

A ☞ wyse * sōne maketh a glad father, but an vndiscrete sonne is an heuynesse vnto hys mother. ‡ Treasures ẏ are wyckedly gotten, profyte no thynge: but ryghteousnesse deliuereth frō death. * The Lorde wyll not let the soule of the righteous suffre hōger, but he taketh away the ryches of ẏ vngodlye: An ydle hande maketh poore, but a quycke labouringe hāde maketh ryche. ☞ (Who so regarded lesynges, feedeth ẏ wynde, and doth but folowe byrdes that haue taken their flyght.) ‡ Who so gathereth in Sommer, is wyse: but he that is slouthfull in haruest, bringeth him selfe to confusyon. Blessynges are vpon the heade of the righteous, and the mouth of the vngodly kepeth myschefe in secrete. * The memoryall of the iust shall haue a good reporte, but the name of the vngodly shall stinche. A wyse mā will receaue warnynge, but a prattinge fole shall be punyshed. ‡ He that leadeth an innocent lyfe, walketh surely: but who so goeth a wronge waye shalbe knowne. * He ẏ wynketh with his eye, will do some harme: but he that hath a foolysshe mouth, shalbe beaten. The mouth of a ryghteous man is a well of lyfe, but ẏ mouth of the vngodly kepeth mischefe in secrete. Euyll wyll stereth vp stryfe, * but ☞ loue couereth ẏ multitude of synnes. In ẏ lyppes of him ẏ hath vnderstandynge, a man shall fynde wisdome, but ẏ rod belongeth to ẏ backe of the folysshe. Wyse mē laye vp knowledge, but ẏ mouth of ẏ folysshe is nye destructiō. The riche mās goodes are his stronge holde, but sheere awne pouertye feareth ẏ poore. The ryghteous labou-

reth to

A
*prou.xb.c.
‡ prou.xi.a.
Eccle.b.b:
*pl. rrriiij.b
B
*pfal.cxij.a.
‡pfal.rrriij.a.
*Ecc.rxbii.b
*i.pet.iiij b.
i.Cor.riij.b.
C

reth to be good, but the vngodly vseth hys encreasse vnto synne. To take heede vnto ꝑ chastenynge of nurtoure, is the waye of lyfe: but he that refuseth to be reformed deceaueth hym selfe. * Dissemblynge lyppes kepe hatred secretely, and he that speaketh any slaūder, is a foole. Where moch babblynge is, there must nedes be offence: and he that refrayneth his lyppes, is wyse. An innocent tonge is a noble treasure, but the herte of the vngodly is nothynge worth. The lyppes of the ryghteous feede a whole multitude, but fooles shall dye in their awne folye.

The blessynge of the Lorde maketh ryche men * as for carefull trauayle, it doth nothynge therto. A fole doth wickedly and maketh but a sporte of it, but wysdome euleth the man that hath vnderstandynge.

The thynge that the vngodly are afrayed of, shall come vpon them, but the ryghteous shall haue their desyre. The vngodly passeth when the tempest commeth: but the ryghtwyse remayneth sure for euer. As vyneger D is to the teth, and as smoke is vnto the eyes, euen so is a slouthfull personne to them that sende hym forth. The feare of the Lorde maketh a longe lyfe, but the yeares of the vngodly shalbe shortened. The pacient abydinge of ꝑ ryghteous shalbe turned to gladnesse, but the hope of the vngodly shall perisshe. The waye of ꝑ Lorde geueth a courage vnto the godly, but it is a feare for wyched doers. * The ryghteous shall neuer be ouerthrowne, but the vngodly, shall not remayne in the lande. * The mouth of the iust wyshe talkynge of wysdome, but ꝑ the tonge of the frowarde shall perysshe.

The lyppes of ꝑ ryghteous are occupyed in acceptable thynges, but the mouth of the vngodly taketh them to the worst.

¶ The.xj. Chapter.

A * Falce balaūce is an abhominacyō vnto ꝑ Lorde, but a true weight pleaseth hem: Where pryde is, there is shame also and confusyon: but where as is lowlynes, there is wysdome. The innocent dealynge of the iust shall leade them, but the wyckednes of such as dissemble, shalbe their awne destruccyon. * Riches helpe not in the daye of vengeaūce, but ryghteousnesse delyuereth frō death. The ryghteousnes of the innocēt ordreth his waye, but the vngodly shall fall in his awne wyckednesse.

The ryghteousnesse of the iust shall delyuer the, but the wycked shalbe taken in theyr awne vngodlynesse. * When an vngodly man dyeth, his hope is gone, the confydence of riches shall perisshe. The ryghteous shalbe delyuered out of trouble, and the vngodly shall come in his stede. Thorowe ꝑ mouth of ꝑ dissembler is his neyghboure destroyed, but thorowe knowledge shall the iust be delyuered. * When it goeth well with the ryghteous, the cyte is merye: and when ꝑ vngodly perysshe, there is gladnesse. Wher the iust are in wealth, the cyte prospereth: but when the vngodly haue the rule, it decayeth. A foole bringeth vp a slaūder of his neyghbour, but a wyse man wyll kepe it secrete. * A dyssemblynge person wyll discouer preuy thynges, but he that is of a faythfull herte, wyll kepe counsell. * Where no good counsell is, there the people decaye: ¶ but where as many are that can geue counsell, there is wealth. * He that is suretye for a straūger, hurteth him selfe: and he that medleth not wt surtieshyppe, is sure. A gracious woman maynteyneth honestye, as for the wycked, they mayntayne ryches. * He that is mercyfull doth hym selfe a benefyte, but who so hurteth his neyghboure, is a tyraunt. The labour of the vngodly prospereth not, but he that soweth ryghteousnes, shall receaue a sure rewarde. Lyke as ryghteousnes bringeth lyfe: euen so to cleue vnto euell, bringeth death. The Lorde abhorreth the that be of a layned herte, but he hath pleasure in them that are of an vndefyled conuersacyon. The wycked amendeth not for plage vpon plage, but the sede of the ryghteous shalbe preserued. A fayre woman without discrete maners, is lyke a rynge of gold in a swynes snoute. The desyre of the ryghteous is acceptable, but the hope of the vngodly is indignacyon. * Some mā geueth out his goodes, and is the rycher, but the nygard (haupnge nought) wyll departe from nothynge, and yet is euer in powertye.

* He that is liberall in geuynge, shall haue plenty, and he that watereth, shall be watered also him selfe. Who so hoordeth vp his corne, shalbe cursed amonge the people: but blessynge shall lyght vpon his head that geueth foode. He that laboureth for honesty, fyndeth his desyre: but who so seketh after myschefe, it shall happen vnto hym.

He that trusteth in his ryches, shall haue a fall, but * the ryghteous shall florysshe as the grene leafe. Who so maketh disquyetnes in his awne house, he shall haue wynde for his heritage, and the foole shalbe seruaunt to the wyse. The frute of the ryghteous is a tree of lyfe: and he that endeuoureth him selfe to wynne mens soules is wyse. * If ꝑ ryghteous be recōpensed vpon earth, howe moch more then the vngodly and the synner?

¶ The.xij. Chapter.

Who so loueth wysdome, wyll be ch- A tē to be reformed: but he ꝑ hateth to be reproued, is a foole. * A good man is acceptable vnto the Lorde, but the wycked ymaginer will he condempne. A man cannot endure in vngodlynesse, but the rote

the rote of the ryghteous shall not be moued.
☞ A vertuous womā is ☞ a crowne vnto her
husbande: but she that behaueth her selfe vn-
honestly, is a corrupcio in hys bones. The
thoughtes of the ryghteous are ryght, but
the ymagination of the vngodly are disceat-
full. The talkynge of the vngodly is howe
they maye lape waste for bloud, but ỹ mouth
of the ryghteous wyll deliuer them. * God
ouerturneth the estate of the wycked, ỹ they
stande not: but the house of ỹ ryghteous shall
stande steadfaste. A man shalbe commē-
ded for hys wysdome, but a fole shalbe des-
pysed. * A symple man which laboureth
and worketh, is better then one that is gor-
gyous and lacketh bread. A ryghteous mā
regardeth the lyfe of hys catell, but the vn-
godly haue cruel hertes. * He that tylleth
his lande, shall haue plenteousnesse of bread:
but he ỹ followeth ydylnes: is a very foole.
¶ (who so hath pleasure to estimate at the wyne, leaueth dis-
honeste in hys awne dwellynge.) The desyre of ỹ vn-
godly hunteth after myschefe, but the rote of
the ryghteous bringeth forth frute. The
wycked falleth into the snare thorow ỹ ma-
lyce of hys awne mouth, but the iust shall es-
chape out of parell. Euery mā shall enioye
good accordynge to the frute of hys mouth,
and after the workes of hys handes shall he
be rewarded. Loke what a foole taketh in
hande, he thynketh it well done: but he that
is wyse, wyll be counceled. A foole vttereth
hys wrath in all the haste, but a discrete
man couerith wronge. A iust man wyll
tell the trueth, and therwe the thynge that is
ryght: but a false witnesse disceaueth. A
sclaunderous person prycketh lyke a swerde
but a wyse mans tonge is wholsome.
A trewe mouth is euer cōstant, but a dissem-
blynge tonge is soone chaūged. They that
ymagyn euell in theyr mynde, wyll disceaue:
but the coūcelers of peace, shall haue ioye fo-
lowynge them. There shall no myschefe
happē vnto the iust, but the vngodly shal-
be fylled with misery. * The Lorde abhor-
reth lyinge lyppes, but they that labour for
trueth please hym. He that hath vnderstan-
dynge, ☞ doth hyde wysdome: but an vn-
discrete herte telleth out hys folysshnesse.
A diligent hande shall beare rule, but the
ydle shalbe vnder tribute. * Heuynesse dis-
corageth the herte of man, but a good worde
maketh it glad agayne. The ryghteous
excelleth hys neygboure, but the waye of the
vngodly wyll disceaue them selues.
The disceptfull man shall not roste, that
he toke in būtynge, * but the riches of the in-
ste man is of great valewe. In the waye
of ryghteousnesse there is lyfe, and in the sa-
me waye there is no death.

¶ The.xiii. Chapter.

A wyse sonne wyll herken to hys
fathers warnynge, but he that
is scornefull, will not heare whē
he is reproued. A good man
shall enioye ỹ frute of his mouth
but he that hath a frowarde mynde, shalbe
spoyled. He that kepeth hys mouth kepeth
hys lyfe: but who so openeth hys lyppes to
euell, destroyeth hym selfe. The slogarde
wolde fayne haue, & cannot get hys desyre:
but the soule of the diligent shall haue plēty.
A ryghteous man abhorreth lyes, but the
vngodly shameth both other and hym selfe.
Ryghteousnesse kepeth the innocent in the
waye, but vngodlynesse doth ouerthrowe
the synner. * Some men are ryche, though
they haue nothynge, agayne some men are
poore, hauing greate ryches. With goodes
euery man delyuereth his lyfe, and the poore
wyll not be reproued: The lyght of the ry-
ghteous maketh ioyfull, but * the candle of
the vngodly shalbe put out. Amonge the
proude there is euer stryfe, but amonge tho-
se that do all thynges with aduisement, there
is wysdome. Hastynesse gotten goodes are
soone spent: but they that be gathered to ge-
ther with the hande, shall increase. Longe
tarynge for a thynge that is differred, gre-
ueth the herte: but whē the desyre commeth:
it is a tree of lyfe. ☞ Whoso despyseth anye
thinge, shalbe hurt for the same: but he ỹ fea-
reth the commaundement, shall haue the re-
warde. ¶ (A disceatfull sonne shall haue no good: but a
discrete seruaunt shall do full well, and hys waye shall pros-
pere.) The lawe is a well of lyfe vnto ỹ wyse,
that it maye kepe hym from the snares of
death: Good vnderstandinge geueth fauour,
but harde is ỹ waye of the despysers. A wyse
man doth all thynges with discrecion, but a
foole wyll declare hys folysshnesse. An vngodly
messaūger falleth into myschefe, but a fayth-
full ambassadour is wholsome. He ỹ think-
eth scorne to be reformed, commeth to po-
uerte & shame: but whoso regardeth correctiō
shall come to honoure. When a desyre is
brought to passe, it delyteth ỹ soule: but fo-
oles counteit abhominacyon to departe from
euell. He that goeth in the cōpany of wyse
men, shalbe wyse: but whoso is a companyō
of fooles, shalbe hurte. Myschefe followeth
vpon synners, but the ryghteous shall haue
a good rewarde. He that is vertuous, lea-
ueth an enheritaunce vnto hys childers chil-
dren * and ỹ ryches of the synner is layed vp
for the iust. There is plenteousnesse of fode
in the feldes of the poore, but ỹ felde not well
ordred is without frute. ‡ He ỹ spareth the
☞ rodde, hateth hys sonne: but whoso lo-
ueth hym, chastiseth hym by tymes.
* The ryghteous eateth, and is satisfyed,
but ỹ bely of ỹ vngodly hath neuer ynough,

¶ The.xiiii. Chapter.

Wyse

A Wyse women vpholde theyr house, but a folysh wyfe plucketh it downe. He ꝑ walketh in the ryght path of the Lorde feareth him: but he ꝑ turneth him selfe awaye frō his wayes, dispyseth hym.

In the mouth of the foolysh is the rodd of pryde, but the lyppes of the wyse wyll preserue them. Where no oxe are, there ꝑ crybbe is empteye: but where the ox laboure ther is moche frute. A faythfull wytnesse wyll not dissemble, but a false recorde wyll make a lye. A scornefull body seketh wysdome, and fyndeth it not: but * knowledge is redy to come by, vnto hym that wyll vnderstande. Go that thou medle not with a foole, in whō thou perceaueste to be no knowledge. The wysdome of hym that hath vnderstādyng is, to take hede vnto his waye but the folysshnesse of the vnwyse disceaueth.

* Pro. viii.a

Fooles make but a sporte of synne, but there is fauorable loue amōge the ryghteous.

The herte feleth hys owne lyues bytternesse: nether shall straūger be partaker of his ioye. The house of the vngodly shalbe ouerthrowne, but the tabernacle of the ryghteous shall florysshe. * There is ☞ a waye which some men thynke to be ryght, but the ende therof leadeth vnto death. ☞ The herte is sorowefull euen in laughter, and the ende of myrthis heuynes. A backslydynge hert shalbe fylled wᵗ his awne wayes, but a good mā shall lyue of his frutes. An ignorāt body beleueth all thinges: but who so hath vnderstādinge, loketh well to his goinges. (A discreatfull sonne shall haue no good, but a discrete seruaūt shall do fullwell, & hys waye shall prosper.) A wyse man feareth, and departeth frō euell, but a furiouse foole goeth on presūptuously:

* Pro. xvi.b Deute. xv. d. Ecclesi. xix.b

An vnpacyent man dealeth folyshly: but he that is well aduysed, is hated of the fole.

The ignorāunt haue folysshnes in possessyon, but the wyse are crowned with knowledge. The euell shall bowe them selues before the good, and ꝑ vngodly shall wayte at the dores of the ryghteous. The poore is hated euen of hys awne neyghboures, but the ryche hath many frendes. Who so despyseth his neyghboure doth a mysse: but * blessed is he ꝑ hath pyte of ꝑ poore. (He that putteth hys trust in the Lorde, loueth to be mercyfull.) Without doute they erre that ymagyne wyckednes, but they that muse vpon good thynges, vnto soche shall happen mercy and faythfulnesse. In euery labour there is some profecte. But only lippe labour, bryngeth forth penurye. ☞ Ryches are as a crowne vnto the wyse, but the ignorāunce of fooles is very folysshnesse. A faythfull witnesse delyuereth soules, but a disceytfull wytnesse bryngeth forth lyes. The feare of ꝑ Lorde is a stronge holde, and hys chyldren are vnder a sure defence. The feare of the Lorde is a well of lyfe, to auoyde the snares of death. The increase and prosperite of the comens is the kynges honoure, but the decaye of the people is the confusyon of the Prynce. He that is pacient, hath muche vnderstandyng: but he that is soone displeased, prouoketh folysshnesse. A merry herte is the lyfe of the body, but rancoure consumeth awaye the bones. * He that doth a poore mā wrōg, blaspemeth his maker: but who so hath pyte of the poore, doth honoure vnto God. The vngodly is cast awaye for hys iniquitye, but the ryghteous hath a good hope euen in death. Wysdome resteth in the herte of hym that hath vnderstandyng and it shalbe knowen amonge them that are vnlerned. * Ryghteousnesse setteth vp the people, but the sacrifyce of the hethen is synfull. A discrete seruaunt is a pleasure vnto the kynge, but one that is not honest prouoketh hym vnto wrath.

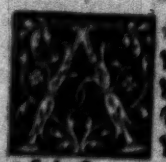
* Pro. xiii.b

* Pro. xiii.a

* Pro. xv.a

* Pro. xiii.a

¶ The.xv. Chapter.



* Softe answere putteth downe displeasure, but frowarde wordes prouoke vnto anger. The tonge of suche as be wyse, vseth knowledge a right, as for a folysh mouth it blabbeth out nothyng, but folysshnesse. The eyes of the Lord loke on euery place, beholdyng both the good & badd. A wholsome tonge is a tree of lyfe, but he that abuseth it, hath a broken mynde. A foole despyseth hys fathers correccyon, but he that taketh hede whan he is reproued shall haue the more vnderstandinge. (where ryghteousnes is plenteyfull, there is very greate power: but the ymagynacyons of the vngodly shall be voted out.) The house of the ryghteous is full of ryches, but the increase of ꝑ vngodly are nye destrucciō. A wyse mouth poureth oute knowledge but the herte of the folysh doth not so. * The Lord abhorreth the sacrifyce of the vngodly, but the prayer of the ryghteous is acceptable vnto hym. The waye of the vngodly is an abhominacyō vnto the Lord: but who so foloweth ryghteousnesse, hym he loueth.

A * Pro.xiii.a

* Pro.viii.a

* prou.xxi. Eccl.xxxiii. Esay.lxvi.c

He that forsaketh the ryght strete, shalbe sore punyshed: and who so hateth correccyon, shall dye. The hell with her payne is knowen vnto the Lorde, howe moche more then the hertes of men? * A scornefull body loueth not one that rebuketh hym nether will he come vnto the wyse. ‡ A merry herte maketh a chearefull countenaunce, but an heuy herte compelleth a man to sygth. The hert of hym that hath vnderstandyng, doth seke after knowledge, but the mouth of fooles is fedd with foolysshnesse. All the dayes of ꝑ poore are myserable, but a quyete herte is

* Esayi.lvi.

‡ Pro. xiii. and. xvii. Eccl. xxx.

hert is as a cõtinual feast. * Better is a lytle with the feare of the Lorde, then greate treasure with sorowe. Better is a measse of potage with loue, thē a fat oxe with euell will.

* An angrye man stereth vp stryfe, but he that is pacient, stylleth discorde. The waye of a slouthfull mā, is as it were hedged with thornes, but the strete of ỹ ryghteous is well clensed. * A wyse sonne maketh a glad father, but an vndiscrete body shameth his mother. A foole reioyseth in foolyshe thinges, but a wyse man loketh well to his awne goynges. Vnadvysed thoughtes shall come to naught, but where as mē are ỹ canne geue councell, there is stedfastnesse. A ioyfull thynge is it, to a man whē his counsell is followed: and very pleasunt is a worde spoken in due season. The waye of lyfe leadeth vnto heauen, that a man shulde beware of hell beneth. The Lorde will breake downe the house of ỹ proude, but he shall make fast the borders of ỹ widdowe. The Lorde abhorreth the ymaginacyons of the wycked, but pure wordes of innocētes are pleasaunt vnto hym. The couetous man roteth vp hys awne house, but who so hateth rewardes, shall lyue. (Thorowe mercy and fayth are synnes pourged, and thorowe ỹ feare of the Lorde doth euery one eschue euell.) The herte of ỹ ryghteous studieth his answere afore. but ỹ wycked mās mouthe spueth out myschefe. The Lorde is farre frō ỹ vngodly, but he heareth ỹ prayer of ỹ ryghteous. Lyke as the clearnesse of the eyes reioyseth the herte, so doth a good name fede the bones. The eare that harkeneth to the refourmacyon of lyfe, shall dwell amonge the wyse. He that refuseth to be refourmed, despyseth hys awne soule: but he that submytteth hym selfe to correccyon, is wyse. The feare of the Lorde is the ryght science of wysdome, and lowlynes goeth before honoure.

¶ The .xvj. Chapter.

MAn maye well ☞ purpose a thynge in hys herte, but the answere of the tonge commeth of the Lorde. * A man thynketh all hys wayes to be cleane, but it is the Lorde that iudgeth the myndes.

* Commytte thy workes vnto the Lorde and loke what thou deuysest, it shall prosper. The Lorde doth all thynges for hys awne sake, yee and when he kepeth the vngodly for the daye of wrath. The Lorde abhorreth all such as be of a proude herte, his hāde is against ther hande and they shall not escape as innocētes. The beggynnynge of a good lyfe is to do ryghtwysnesse for that is more accepted vnto God, then to offer vp sacrifyces.) With louinge mercy & faythfulnesse, synnes be forgeuen, & who so feareth ỹ Lord eschueth euell. Whē a mans wayes please the Lorde, he maketh his very enemyes to be his frendes. Better is it to haue a lytle thynge with ryghteousnes, then greate rentes wrōgeously gotten. * A man deuiseth a waye in his herte, but it is ỹ Lorde that ordreth hys goynges.

☞ When the prophecy is in the lyppes of the kynge, his mouth shall not go wronge in iudgmēt. * A trewe measure & a trewe balaunce are the Lordes iudgment, he maketh all weyghtes. It is a greate abhominacyon when kynges are wycked, for a kynges seate shulde be holden vp with ryghteousnesse. Ryghteous lyppes are pleasaūt vnto kynges: and he that speaketh the trueth shalbe beloued. The kynges displeasure is a messaunger of death, but a wyse man will pacifye him. The cherefull countenaunce of the kynge is lyfe, and his louynge fauoure is as the euenynge dewe. * To haue wysdome in possessyon is better then to haue golde: and to get vnderstandynge, is rather to be chosen them to haue syluer. The path of ỹ ryghteous is to eschue euell: & who so loketh well to his wayes, kepeth his awne soule.

Presumptuousnes goeth before destruccyon, and after a proude stomahe there followeth a fall. Better is it to be of humble mynde with the lowly, then to deuyde the spoyles with the proude. He that handleth a matter wysely, optayneth good: & * blessed is he, that putteth hys trust in the Lorde.

Who so hath a wyse vnderstandynge, shalbe called to councell: and he ỹ can speake fayre, shall haue the more lernynge. Vnderstandinge is a well of lyfe vnto him that hath it: as for the chastenynge of fooles, it is but foolyshnesse. A wyse hart ordreth hys mouth wysely, and amēdeth the doctryne in his lyppes. Fayre wordes are an hony cōbe, a refreshynge of the mynde, & health of ỹ bones. * There is a waye that mē thynche to be ryght, but the ende therof leadeth vnto death. A troublous soule disquyeteth her selfe, for her awne mouth hath brought her therto. An vngodly personne stereth vp euell, and in his lippes he is as an whote burnynge fyre. A frowarde body causeth stryfe, and he that is a blabbe of hys tonge, maketh deuysyon amonge prynces. A wycked man begyleth hys neyghbour, and leadeth him in to the waye that is not good.

The vngodly ỹ winketh gastely wt hys eyes ymagineth myschefe, & whē he mouueth his lyppes, he wyll do some harme. Age is a crowne of worshippe, yf it be foūde in the waye of ryghteousnes. A pacient man is better then one stroge: and he that can rule him selfe, is more worth then he that wynneth a cytye. The lotte is cast in to the lappe, but the ordrynge ther of standeth all in ỹ Lorde.

¶ The .xvij. Chapter.

Better

BEtter is a drye morsell wyth quyetnesse, then a house full of fatt offrings wyth stryfe. * A discrete seruaunt shall haue more rule the the sonnes that haue no wysdome, and shall haue lyke heritage wyth the brethern. * Lyke as syluer is tryed in the fyre, and golde in the fornace, euē so doth the Lorde proue the hertes. A wycked body gyueth audience to false lyppes, and a frowarde persoune geueth eare to a dissemptfull tonge.

* Eccle.27.b. * Deu.27.b. Iob.31.c.

Who so laugheth the poore to scorne, blaspheemeth his maker: and he that is glad of anothers mans hurte, shall not be vnpunyshed.

Childres childrē are a worshyppe vnto the eldres, and the fathers are the honoure of the children. Spleach of auctoryte becōmeth not a foole, moche lesse a lyinge mouth then besemeth a prince. A rewarde is as a precious stone vnto him that hath it: but vnto whōsoeuer it turneth it maketh him vnwise.

B

Who so couereth another mās offence, seketh loue: but he that discloseth the faute, setteth the prynce agaynst him selfe. One reproue onely doth more good to hym that hath vnderstandynge, then an C. stroppes vnto a foole.

* 1. Esdr. 16.c.

* A spytious persoune seketh mischefe, and therfore is a cruell messanger sent agaynst him. It were better to come agaynst a she Beare robbed of her whelpes, then agaynst a foole (in his folishnes). * Who so rewardeth euell for good, the plage shall not departe from his house. The begynnynge of stryfe is as when a man maketh an Issue for water, therfore or the metynge be leaue of cōtencyon. The Lorde hateth as well him that iustifieth the vngodly, as him that condempneth the innocent. What helpeth it to geue a foole treasure in his hande, where as he hath no mynde to lye wysdome?

v.9 * Prou.28.b. v.10 (who so buyldeth his house to hye, seketh destruccyon: and he that refuseth to learne, shall fall into mischefe.) he is a frende that all waye loueth, and in aduersyte a man shall knowe who is his brother.

C

* Prou.18.a. * Prou.17.a.

* Who so promyseth by the hande, and is suertye for his neyghboure, he is a foole.

He that delyteth in synne loueth stryfe: and who so setteth his dore to hye, seketh after a fall. Who so hath a frowarde herte, optayneth no good: and he that hath an ouerthwarte tonge, shall fall into mischefe. He that begetteth a fole begetteth his sorowe, and the father of a foole can haue no ioye. * A merye herte maketh a lusty age, but a sorowfull mynde dryeth vp the bones. The vngodly taketh gyftes out of the bosome, to wreste the wayes of iudgement. * Wysdome shyneth in the face of him that hath vnderstandynge, but the eyes of fooles wandre thorowe out all landes. * An vndiscrete sonne is a grefe vnto his father, and an heuynesse vnto his mother. To punysshe the innocent, and to smyte the prynces that geue true iudgement, are both euell. * A wyse man, vseth fewe wordes, and he is a man of vnderstandynge: that maketh moch of his spyrite. * Yee a very foole (when he holdeth his tonge) is counted wyse, and to haue vnderstandynge, when he shutteth his lyppes.

D

* Prou.18.b and 19.b. Eccl.27.c. * Eccle.11.c. and.b.11.a. * Prou.27.b.

The.xviij. Chapter.

HE accompanieth hym selfe with all stedfastnesse that holdeth some doctryne, that hath a feruēt delyte to it and is separate from companye. A foole hath no delyte in vnderstandynge, but only in those thinges wherin his herte reioyseth. When the vngodly cometh, then cōmeth also dyspayre, and with the dishonest persoune commeth shame and dishonour. The wordes of a wyse mans mouth are lyke depe waters, and the well of wysdome is lyke a full streame. * It is not good to regarde the persoune of the vngodly, or to put backe the ryghteous in iudgement. A fooles lyppes are euer bye a welpynge, and his mouth prouoketh vnto battayll.

A

* Prou.24.a.

B

A fooles mouth is his owne destrucyon, and his lyppes are the snare for his owne soule. The wordes of a sclaunderer are very wodnes, and go thorowe vnto the vnmost partes of the body. v.8 (Feare taketh hym that is slouthfull: and the soules of such as true in wyckednesse shall hunger.) Who so is slouthfull and slacke in his labour, is the brother of him that is a waster. The name of the Lorde is a stronge castell, the ryghteous flyeth vnto it, and is in sauegarde. But the ryche mans goodes are his stronge holde, ye he taketh the for an hye wall rounde about him.

C

* Prou.15.b

After pryde commeth destrucyon, and honour after lowlynes. * He that geueth sentence in a matter before he heare it, is a foole, and worthy to be cōfounded. A good stomacke dryueth away a mans disease, but whē the spyrite is vexed, who maye byde it? A wyse herte laboureth for knowledge and a prudent eare seketh vnderstandynge. Lyberalite bryngeth a mā to honoure and worshyppe, and setteth him amonge great men.

D

The ryghteous declareth his owne cause first ynne selfe, yf his neyghboure come, he shall finde hi. The lott pacifyeth the variaūce, and parteth myghtye a sunder. A brother though he be greued w offence, yet is he more worth then a very strōge castell: and they that holde together are lyke the barre of a palace. A mās belye shalbe satisfyed w the frute of his owne mouth, and with the increase of his lyppes shall he be fylled. Death and lyfe are in the instrument of the tonge: and they that loue it, shall enioye the frute therof. * Who so fyndeth a (good) wyfe fyndeth a good thynge, and receaueth an wholsome benefyte of the Lorde.

* Prou.19.a.

(he that putteth away a good woman, putteth away a good thyng: but he that kepeth an harlot, is a foole and vnwyse.) The poore maketh supplicacyon and prayeth

prayeth mekely: but the riche geueth a rough answere. A mā that loueth his frendes wyll be compynable with them: and some frende sticketh faster to a man then his brother.

¶ The.xix. Chapter.

Better * is the poore that ipueth godly, then ꝑ blasphemer that is but a fole. Where no discretyon is, there ꝑ soule is inclined to the thyng that is not good, and is swyft on foote, and offendeth. Rolysheues maketh a man to go out of hys waye, & then is hys herte vnpacient against the Lorde. Ryches make many frendes: but the poore is forsaken of hys neyghboure. * A false witnes shall not remayne vnpunyshed: and he ꝑ speaketh lyes shall not escape. The multitude hangeth vpon great men: and euery man fauoureth hym that geueth rewardes. As for the poore, he is hated amonge all his brethren: yee, hys awne frendes withdraw them frō him: and yf he aske them the cause, they dysdayne to answere hym. He that is wyse, loueth hys awne soule: and kepeth vnderstandinge, that he maye prospere. A false witnes shall not remayne vnpunyshed: and he that speaketh lyes shall perysshe. Pleasure becommeth not a foole, moch more vnsemely is it, a bonde man to haue the rule of prynces.

A wyse man can put of displeasure: and it is hys honoure to lete some fautes passe.

* The kynges displeasure is lyke the roarynge of a lyon, but * hys frendshippis lyke the dewe vpon the grasse. * An vndyscrete sonne is the heuynes of his father: & a braulyng wyfe is lyke the top of an house, where thorowe it is euer droppynge. House and rychesse maye a man haue by the herytage of hys elders: but * a discrete womā is the gyft of the Lorde. Slouthfulnes bryngeth slepe: and a soule accustomed with craftes shall suffre honger. Whoso kepeth the cōmaundmēt, kepeth his awne soule: but he that regardeth not hys waye, shall dye. He that hath pitye vpon the poore, lendeth vnto the Lorde: and lohe what he layeth out, it shalbe payed hym agayne. Chasten thy sonne whyle there is hope: but let not thy soule be moued to slaye hym. A mā of great wrath beareth a payne: and though thou once deliuer hym, thou must agayne do a moch for hym. Geue eare vnto good councell, and be content to be reformed, that thou mayest be wyse in thy latter dayes. * There are many deuyses in a mans herte: neuertheles, the councell of the Lorde shall stande (for euer.) It is a mans worshipp to do good & better it is to be a poore mā then a dissembler. The feare of the Lord bringeth a man to lyfe: and he shall rest the hole nyght in plentyousnes, without visitacyon of anye plage. * A slouthfull man shuteth his handes into his bosom, as into the pot: and wyll not take payne to put it to hys mouth. * If thou smytest a scornefull persone, the ignorant shall take better herd: and yf thou reprouest one that hath vnderstondynge, he wyrke the wyser. He that hurteth his father or shuteth out hys mother, is a shamefull and an vnworthy sonne. Myy sonne, heare nomore the doctrine that leadeth the vnto errours from the wordes of vnderstondinge. A false witnes laugheth iudgement to scorne: and the mouth of the vngodly eateth wickednesse. Punysshementes are ordeyned for the scornefull: and stryppes for fooles backes.

¶ The.xx. Chapter.

Wyne maketh a mā to be scornefull: and stronge drynke causeth a mā to be vnquyete: who so delyteth therin, shall neuer be wyse. * The kynge ought to be feared as the roaryng of a lion: who so prouoketh him vnto anger offendeth agenst his awne soule. It is a mans honour to kepe him selfe frō strife: but they that haue pleasure in braulynge are fooles euery one. A slouthfull body wyll not go to plowe for colde of the wynter: therfore shall he go a beggyng in sommer, & haue nothynge. Wyse councell in the herte of man is lyke a water in the depe of the earth: and a man that hath vnderstondynge bryngethe it forth. Many there be that wolde be called good doers: but where shall one fynde a true faythfull man. * Whoso leadeth a godly and an innocēt life: is righteous & happy shall hys chyldre be whom he leaueth behynde him. A kyng that sitteth in the throne of iudgment, and loketh well about hym, dryueth away all euell. * Who can saye, my herte is cleane, I am innocent from synne? To vse two maner of weyghtes, or two maner of measures, both these are abhominable vnto the Lorde. A childe is knowne by his ouerlacion, whether his workes be pure & ryght. The eare to heare, the eye to se: the Lorde hath made the both. Delyte not thou in slepe, lest thou come vnto pouertye: but open thyne eyes, ꝑ thou mayst haue bred ynough. It is naught it is naught (sayeth he that byeth any thynge:) but when he cōmeth to his awne house, then he boasteth of hys peny worth. A man that hath a mouth of vnderstondynge hathe many precyous stones and costly Jewels. * Take hys garment that is suretye for a straunger: and take a pledge of hym for the vnknowne mās sake. Euery man ipeth the bred that is gotten with disceate: but at the last hys mouth shalbe fylled with grauell. Thorowe councell, the thynges that men deuyse go forwarde: and wt discrecion oughe warres to be taken in hande. The crafty discreatfull bewrayeth secret councell: and to him that custometh flatterynge lyppes ioyne not thy selfe. * Whoso curseth hys father & mother: his lyght shalbe put out in the myddest

of darkines. * The heritage that commeth to hastely at the first, shall not be prayed at the ende. * Saye not thou: I will recōpense euell: but put thy trust in the Lorde, and he shall defende the. * The Lorde abhorreth two maner of weyghtes, and a false balaūce is an euell thinge. * The Lorde ordreth surely mans goinges: howe maye a mā then vnderstande hys awne waye? It is a snare for a mā to deuoure that which is holy: and after the bowe to turne to thyne awne vse, the thynge thou hast vowed. * A wyse king destroyethe the vngodly, and bryngeth the whele ouer them. The lanterne of the Lorde is the brethe of mā: and goth thorowe all the inwarde partes of the body. * Mercye and fayethfulnes preserue the kinge: and with louynge kyndnes hys seate is holden vp. The strength of yonge men is theyr worthynesse, and a gray heed is an honour vnto the aged. Wounded bryng awaye euell, & so do stryppes the inwarde partes of the body.

¶ The. xxj. Chapter.

The * kynges herte is in the hande of the Lorde, lyke as are the ryuers of water: he maye turne it whitherso-euer he wyll. Euery man thynketh hys awne waye to be ryght: but the Lorde iudgeth the hertes. * To do ryghteousnesse and iudgement is more acceptable to the Lorde then sacrifyce. A presūptuous loke, a proude stomache: and the plowynge of the vngodly is synne. The deuyces of one that is diligent bringe plenteousnes: but he that is vnaduisedly cōmeth vnto pouertye. Whoso hoordeth vp ryches with the dyscreatfulnesse of hys tonge, he is vayne and a foole, and lyke vnto the that seke theyr awne deeth. The robberyes of the vngodly shalbe theyr awne destruccyon: for they wyll not do the thynge that is ryght. The wayes of the frowarde are straunge: but * the worckes of hym that is cleane are ryght. * It is better to dwell in a corner vnder the house toppe, then with a braulynge woman in a wyde house. The soule of the vngodly wysheth euell: and hath no pitye vpon hys neyghboure. * When the scornefull is punyshed, the ignorannt take the better heade: and when he seyeth the wyse men prosperr, he wyll receaue the more vnderstandynge. The ryghteous man wysely consydereth the house of the wicked: and for theyr wickednes God ouerthroweth the vngodly. * Whoso stoppeth hys eares at the crienge of the poore: he shall crye hym selfe, and not be heard. A preuy rewarde pacyfyeth displeasure, and a gyfte in the bosome, stylleth furiousnesse. The iuste delyteth in doynge the thyng that is ryght: but ouer the worckers of wickednesse bageth destruccyō. The mā that wandreth out of the waye of wysdome, shall remayne in the congregacyō of the deed. * He that hath pleasure in banckettes, shalbe a poore man. Whoso delyteth in wyne and delycates, shall neuer be ryche. The vngodly shalbe geuen for the ryghteous: and the wycked for the iuste.

* It is better to dwell in a wilderne then with a chydynge & angrye woman. In a wyde mannes house, there is greate treasure and oyle: but a foolysh body spendeth vp all. Whoso followeth ryghteousnesse and mercy, fyndeth bothe lyfe, ryghteousnesse, and honoure. A wyse man wynneth the cytye of the myghtye: and ouerthrowe the strength that they trust in, he bryngeth it downe. * Whoso kepeth his mouth and hys tonge: the same kepeth hys soule from troubles. He that is proude and presumptuous, is called a scornefull man, which in wrath darre worche malicyousnye. The voluptuousnesse of the slouthfull is hys awne death: for his handes wyll not labour. He couetethand desyreth all the dayes longe: but the ryghteous is allwaye geuynge, and kepeth nothynge backe. The sacrifyce of the vngodly is abhominacyon: howe moche more when they offre the thynge that is gotten with wyckednesse?

* A false wytnes shall perysshe: but he that is a true man boldely speaketh that he hathe heard. An vngodly man goeth forth rashly: but the iuste reformeth hys awne waye.

* There is no wisdome, there is no vnderstandynge, there is no councell agaynst the Lorde. * The horse is prepared agaynst the daye of battayll: but the Lorde geueth the victorye.

¶ The. xxij. Chapter.

* Good name is more worth then greate rychesse, and louynge fauoure is better then syluer and golde. The ryche and poore are together: the Lorde is the maker of them all. A wyse man seeth the plage, and hydeth hym selfe: but the foolysh go on styll and are punyshed. The ende of lowlynes and the feare of God is ryches, honoure, prosperite, and health. Thornes and snares are in the waye of the frowarde: but he that doeth kepe hys soule, wyll flye from soche. Teache a chylde in hys youth what waye he shulde go: for he shall not leaue it, when he is olde. The ryche ruleth ouer the poore: & the borower is seruaunt to the lender. He that soweth wyckednesse shall reape sorowe: and the rodde of hys crueltye shall perysshe. * He that hath a louynge eye shalbe blessed: for he geueth of his breed vnto the poore. * Whoso geueth rewardes, shall optayne honoure & honour: but he taketh awaye the soule of suche as receaue them.) Cast out the scornefull man, and so shall stryfe go out with hym: yee, variaūce & slaunder shall ceasse. Whoso delyteth to be of a cleane herte and of gracyous lyppes, the kynge

kynge shall be his frende. The eyes of the Lorde preserue knowledge, but as for ꝑ wordes of ꝑ despytefull, he bringeth the to naught. The slouthfull body sayeth: there is a lyon without, I mygbt be slayn in the strete. *The mouth of an harlot is a depe pyt, wherin he falleth that the Lorde is angrie wyth all. Folysbnes stycketh in the herte of the lad, ꝑ the rodd of correccio shall dryue it awaye. ¶ Who so doth a poore man wronge to increase his awne riches, ꝑ geueth vnto ꝑ riche to please hi, at ꝑ last cometh to pouerte him selfe. ¶ My sonne, bowe downe thyne eare, and herken vnto the wordes of wysedome, applye thy mynde vnto my doctryne: for thou shalt be excellent yf ꝑ kepe it in thine herte, ꝑ practise it in thy mouth: that thou mayest put thy trust i the Lorde. I haue shewed the this daye the thynge ꝑ thou knowest. Haue not I warned ꝑ very ofte with counsel ꝑ learnyng? ꝑ I might shew the the truth, and that thou with the verite mygbtest answere the that sende vnto the? ¶ Se that thou robbe not ꝑ poore, because he is weake, ꝑ oppresse not the simple in iudgment: for ꝑ Lord him selfe will defende their cause, ꝑ do violence vnto them ꝑ haue vsed violence. ¶ Make no frendshyppe wt an angrye wilfull man, ꝑ kepe no compony wt ꝑ furious: lest ꝑ learne his wayes, ꝑ receaue hurte in thy soule. *Be not ꝑ one of the that bynde theyr handes vpō promyse, ꝑ are suertie for wayghty causes: for yf ꝑ hast nothyng to paye, they shall take awaye thy bed frō vnder the. *Thou shalt not remoue the lande marche, which thy fore elders haue sett. ¶ Seest ꝑ not, ꝑ they which be diligēt i theyr busynes, stande before kynges and not amonge the symple people?

¶ The. xxiii. Chapter.

¶ When ꝑ sytteste at the table to eate wt a Lorde, ordre thy selfe manerly wt the thynges ꝑ are set before the. ¶ Measure thyne appetite: ꝑ yf ꝑ wylt rule thyne awne selfe, be not ouer greedy of bys meate, for meate begyleth ꝑ deceaueth. *Take not ouer greate trauayle ꝑ labour to be riche, beware of such a purpose. *Why wilt ꝑ set thyne eye vpō the thynge, which sodēly vanisheth awaye? For riches make the selues wynges, ꝑ take theyr flyght lyke an Aegle in to ꝑ ayre. Eate not ꝑ with the envyous, ꝑ desyre not his meat, for he doth as a mā ꝑ prescribeth a measure to ꝑ i his herte. ¶ He sayth vnto the: eate ꝑ drynche, where as his herte is not wt the. Yee, the morsels ꝑ thou hast eaten shalt ꝑ perdyake ꝑ lese those swete wordes. Tell not thige i to yeares of a foole, for he will despyse the wysdome of thy wordes. *Remoue not the olde lāde marche, ꝑ come not within the felde of ꝑ fatherlesse: For he ꝑ defendeth the, is mighty, and he shall defende theyr cause against the. Applye thyne herte vnto correccion, ꝑ thyne eare to the wordes of knowledge.

*Withholde not correctiō frō the childe, for yf ꝑ beatest hi wt the rodd, he shall not dye therof. Yf ꝑ smyte hi wt the rodde, ꝑ shalt deliuer his soule frō hell. ¶ My sonne, yf thy herte receaue wysdome, my herte also shall reioyce: yee, my reynes shalbe very glad: yf thy lippes speke the thige ꝑ is ryght. *Let not thyne herte be gelous to folowe synners, but kepe the stylle i the feare of ꝑ Lord all the daye lōge: for the ende is not yet come, ꝑ thy paciēt abydynge shall not be in vayne. ¶ My sonne, geue eare ꝑ be wyse, and set strayte thyne herte i the waye of ꝑ Lord.

*Kepe no compony wt wyne bybbers ꝑ ryotous eaters of flesh: for soch as be dronkardes ꝑ ryotous shall come to pouerte, ꝑ he ꝑ is geuen to moch slepe, shall go wt a ragged coate. Geue eare vnto thy father ꝑ begat the, ꝑ despyse not thy mother wbē she is olde. Labour for to get the trueth: sell yt not awaye, ꝑ so do by wysdome, nourtour ꝑ vnderstādyng: for a ryghteous father is marueilous glad of a wyse sonne, and he ꝑ begetteth a wyse chylde shall haue grete pleasure of hi. Do so ꝑ thy father ꝑ mother may be glad of the, ꝑ ꝑ she ꝑ bare the may reioyse. ¶ My sonne, geue me thyne herte, ꝑ lett thyne eyes haue pleasure in my wayes. *For an whore is a depe graue, and an harlot is a narow pytt. She lurketh lyke a theefe, and bringeth vnto her such mē as be full of vyce. ¶ Who hath wo? who hath sorow? who hath stryfe? who hath braulig? ꝑ who hath wōdes without cause? Or who hath red eyes? Euen they ꝑ be euer at ꝑ wyne, ꝑ seke excesse. Loke not ꝑ vpō ꝑ wyne, how redd it is, ꝑ what a colour it geueth in the glasse. It goeth downe softly, but at ꝑ last it byteth lyke a serpēt, ꝑ stingeth as an Adder. Yo shall thine eyes loke vnto straūge wemē, ꝑ thyne herte shall muse vpō frowarde thynges. Yee, ꝑ shalt be as though ꝑ layest i the myddest of ꝑ see, or slepeste vpon ꝑ toppe of ꝑ mast of a shippe. They wounded me (shalt ꝑ saye) but it hath not hurte me: they haue all to bȳsshē me, but I felt it not. Whā I am well wakened, I will go to ꝑ dricke againe.

¶ The. xxiiii. Chapter.

*Be not thou gelous ouer wycked men, and desyre not to be amonge the. For ther herte ymagyneth to do hurte, and theyr lyppes talke of myschefe. Through wysdome is an house buyled, and wyth vnderstandynge is it sett vp. Through discrecion shalt the chābers be fylled with all costly and pleasaunt ryches. A wyse mā is euer stroge, yee, a mā of vnderstanding encreaseth of strength.

For with discrecyon must warres be ta-

hem in hāde, & where as are many that can geue coūcell, there is the victory. Wysdom is to hye a thinge for a fole, for he darre not open his mouth in the gate. He that ymagyneth myschefe, maye welbe called an vngracious perſonne. The thought of the foolyſh is ſynne, & the ſcornefull is an abhominacion vnto men. If thou be ouerſene and negligent in tyme of nede, then is thy ☞ ſtrēgth but ſmal. ☞ Deliuer thē þ go vnto 25 death, & are led awaye to be ſlayne, & be not negligēt therin yf þ be able to do thē good. If þ wilt ſaye: I knewe not of it. Thinkeſt thou þ he which made the hertes, doth not cōſidre it? & he whichregarded thy ſoule, ſeeth it not? Shall not he recōpence euery man accordīg to his workes? Eate thy honye, my ſonne, for it is good, & ſwete in thy mouth. Euē ſo ſhall þ knawledge of wyſdome be vnto thy ſoule, allone as þ haſt gotten it. And thow ſhalt haue longe dayes, yet, thy hope ſhall not be in vayne. Laye no priuy wayte (o wicked mā) vpō the house of the ryghteous, & diſquiete not his reſtyng place. * For a iuſt man falleth ſeuē tymes, & ryſeth vp agayne, but þ vngodly fall into wyckednes. ‡ Reioyce not þ at þ fall of thyne enemye, & lett not thyne herte be glad whē he ſtombleth. Leſt the Lord (when ſeith it) be angrye, and turne hys wrath from hym vnto the. * Let not thy wrath & gelouſy moue the, to folowe the wycked & vngodly. And why? the wicked ſhall haue no poſterite, ād * the cādle of the vngodly ſhall be put out. ‡ Myn ſonne, feare þ the Lord & the kynge, & hepe no company wt thē þ flyde backe from his feare: for theyr deſtrucciō ſhall come ſodenly, & who knoweth þ aduerſyte þ maye come? ☞ from them both? Theſe are alſo þ ſayenges of þ wyſe. * It is not good, to haue reſpecte of any perſone in iudgemēt. He þ ſayeth to the vngodly: þ arte ryghteous hym ſhall the people curſe, yee, the cōmētie ſhall abhorre him. But they þ rebuke the vngodly, In thē doth God delite, & a ryche bleſſyng ſhall come vpō thē. ☞ Euery mā ſhall kyſſe his lyppes, þ geueth a good anſwere. Fyll make vp thy worck yis without, & loke well vnto þ which þ haſt in the felde & then buylde thyne house. Be no falſe witneſſe againſt thy neyghbour & ſpeake no falſhode wt thy lyppes. Saye not: I will hādle hī, euē as he hath dealte wt me, & wyll rewarde euery mā accordīge to his dedes. I wēt by þ felde of þ ſlouthfull, & by þ vyneārde of the foolyſh man. And lo, it was all couered wt nettels, & ſtode full of thyſtles, & the ſtone wall was broken downe. Thys I ſawe, & conſidered it well: I loked vpon it, & toke it for a warnyng. * Yee, ſlepe on ſtyll, ☞ a lytle, ſlōbre a lytle, folde thy handes together yet a lytle: ſo ſhall pouerte come vnto the as one that trauayleth by the waye, & neceſſite lyke a weapened man.

¶ The .xxv. Chapter.

¶ Theſe alſo are the parables of Salomō, which the men of Ezechiah kynge of Juda copied out.

IT is þ honour of God to hepe a thinge ſecrete, but þ kynges honour is to ſearch out a thyng. The heauen is hye, the earth is depe, & the kynges herte is vnſearcheable. Take þ droſſe frō þ ſyluer, & there ſhalbe a cleane veſſell therof. Take awaye vngodlyneſſe frō þ kinge, & his ſeate ſhalbe ſtabliſhed wt ryghteouſnes. Put not forth thy ſelfe in the preſēce of þ kīg, & preace not into þ place of greate mē. * Better is it that it be ſayde vnto þ: come vp hyther, then þ to be put lower in the preſence of the prince whō þ ſeyſt wt thyne eyes. ‡ Be not haſtie to go to the lawe, leſt happlye þ do ſome offēce after þ ſtrife be ēded wherby thy neyghbour put the to ſhame. Handle thy matter wt thy neyghbour him ſelfe, ād diſcouer not another mās ſecrete: leſt when mē heare therof, it turne to thy diſhonoure, and leaſt thyne euell name do not ceaſſe. (Grace and frendſhyppe doth deſyre: wherfore that thou kepe for thy ſelfe, leſt thou be reproued.) A worde ſpoken in due ſeaſō, is lyke apples of golde in a graued worke of ſyluer. The cōtrecciō of þ wyſe is to an obedīēt eare, a goldē cheine & a Jewell of golde. Lyke as the witter coole i the harueſt, ſo is a faythfull meſſāger to thē þ ſend hī: for he refreſheth his maſters mynde. Whoſo maketh greate boaſtes & geueth nothyng, is lyke cloudes & wynde without rayne. With pacīēce is a prīce pacified, & * wt a ſoft tōg is rygorouſnes broken. If þ ſideſt hony, eate ſo moch as is ſufficiēt for þ: leſt þ be ouerfull, & perbrake it out agayne. Withdraw thy foote from thy neyghbours houſe leaſt he be wery of þ, & ſo abhorre þ. Who ſo beareth falſe wytneſſe againſt his neyghbour, he is a very clubb, a ſwearde, & a ſharpe arowe. The hope þ is put in a falſe mā i tyme of neade, is lyke a rottē toth & a ſlypperi foote. Who ſo taketh awaye a mās garmēt i the colde wether, is lyke vyneger vpō chalck, or lyke hi þ ſyngeth ſōges to an heuie hart. * (Lyke as the moth hurteth a garment, and a worme the tree, ſo doth the heuines of a man hurt the hart.) * If thyne enemye hōger, feade him: yf he thyrſt, geue him drinke: for ſo ſhalt thou heape coales of fyre vpon hys head, and the Lorde ſhall rewarde the. The North wide driueth awaye the rayne, euē ſo doth an earneſt ſober countenaūce a backbyters tonge. * It is better to ſyt in a corner vnder the rofe, then with a braulig woman in a wyde houſe: A good repor-

te out

te out of a farre cõtre, is lyke coulde water to a thyrstie soule. ☞ A rygh-teous man ☞ fallynge downe before the vngodly, is lyke a troubled well & a sprynge that is destroyed. Lyke as it is not good to eate to *Eccle.iii.c. moch hony, * euē so he that will search out hye thynges, it shall be to heuy for hym.

He ỳ cannot rule hym selfe, is lyke a cyte which is broken downe, & hath no walles.

¶ The.xxvi. Chapter.

AS Ihe as snowe is not mete in sõmer, ner rayne in haruest, euen so is worshipe vnsemely for a foole. Lyke as the byrde & the swalowe take theyr flyght & flie here & there, so the curse ỳ is geuen in *Pr.xxvii.b. vayne, shall not lyght vpõ a mã.* Vnto the horse belõgeth a whyppe, to the Asse a brydle, & a rodde to the fooles bache. Geue not the foole an answere after his foolyshnesse, lest ỳ become lyke vnto hi: but make the foole an ãswere to his foolyshnesse, lest he be wyse in his awne cõceate. He is lame of his fete, yer dryncken is he ỳ vanyte, ỳ B cõmitteth eny message to a foole. Lyke as in a lame mã his legges ar not equall, euen so is a parable i the fooles mouth. He that setteth a foole i hie dignite, ỳ is euē as yf a mã put a stone in a slynge. A parable in a fooles mouth is lyke a thorne ỳ prycketh a dr. dryncken mã in the hãde. dr (Geue is he ỳ hath forgeuen all thynge: he rewardeth ỳ fole & recompenceth ỳ traunsgressore.) A mã of experiẽce discerneth all thinges wel: but he ỳ putteth ỳ fole to sufferce endeth the stryfe. * Lyke as the dogg turneth *ii.Petri.ii.d. agayne to his vomyte, euē so a foole begineth hys folyshnesse agayne a fresh. If ỳ seest a man ỳ is wyse in his awne conceate, there is more hope in a foole then in hym. *Pro.xxvi.b. ¶ The slouthfull sayeth: there is a lyon in the waye, & a lyon in the myddest of ỳ stretes. Lyke as the doze turneth aboute vpõ the hinges, euen so doth the slouthfull welter him selfe in his bedd. *Pro.xix.c * The slouthfull body thrusteth his hãde into hys bosome, and it greueth hym to put it agayne to his mouth. The slogarde thinketh hi selfe wyser, then ☞ seuē men ỳ sytt & teach. Who so goeth by & medleth wt other mens stryfe he is lyke one ỳ taketh a dogge by ỳ eares. Lyke as a madd mã that caryeth fyre brandes, and shooteth deadly arowes and dartes euē so doth a dissembler wt his neyghboure. dr And then sayth he: dr (when he is taken) I dyd it but in sporte. Where no wodd is, there the fyre goeth out: Euen so where the tale betrayer is take awaye, there ỳ stryfe ceaseth. *Ec.xxviii.b * Coles kyndle heate, & wodd the fyre: euē so doth a brauling felowe stere vp variaũce. A talebearers wordes are lyke men ỳ stryke with hãmers, but they pearse the inwarde partes of the body. Clenymous lyppes and a wyched herte, are lyke a potsher- D de couered with syluer drosse. An enemye shalbe knowē by his talkyng, & i the meane season he ymagyneth mischefe, but whē he speaketh fayre, beleue him not, for there are seuē abhominacions in his herte. Who so hideth euell will, secretly to do hurte, his malyce shalbe shewed before the whole cõgregacyon. * Who so dygged vp a pytt, *Eccle.x.b shall fall therin: & he that weltreth a stone, Eccli.xxviii shall stomble vpon it him selfe. A dyssemblinge tõge hateth one ỳ rebuketh hym, ād a flatterynge mouth worcketh myschefe.

¶ The.xxvii. Chapter.

A MAke not thy boost of to morowe * for ỳ knowest not what maye happē to daye. Let another mã *Luke.xii.c praise the, and not thyne awne mouth: yet other folckes lyppes, and not thyne. The stone is heuy and the sande weyghtye: but a fooles wrath is heuyer then them both. Wrath is a cruell thinge and furiousnesse is a very tẽpest: but who is able to abyde enuye? An open rebuke is better then a secrete loue. Faythfull are the woundes of a louer, but the kysses of an enemye are cruell. He that is full, abhoreth an hony combe: but vnto him that is hongrye, euery sowre thinge is swete. He B that ofte tymes flytteth, is lyke a byrde ỳ forsaketh her nest. Walme and swete encense make the hert mery: so is the swete counsell of a mans frende that agreeth to his purpose. Thyne awne frende and thy fathers frende se thou forsake not: but go not into thy brothers house in tyme of thy trouble. For better is a frende at hand then a brother farre of. Wy sonne, be wyse, and thou shalt make me a glad herte so that I shall make answere vnto my rebukers. A wyse man seynge the plage, hydeth hym selfe, as for fooles they go on styll, and suffer harme. *Take hys *Proue.x.c garment ỳ is suertye for a straunger, and take a pledge of hi for the vnknowen mãs sake. He that is to hastye to prayse hys neyghboure aboue measure, shalbe taken as one that geueth hym an euell reporte. ¶ * A braulynge woman and the rofe of the house droppynge in a raynye daye, maye *Pro.xix.b well be compared together. He that refrayneth her, refrayneth the wynde, & holdeth oyle fast in hys hande. Lyke as one yron whetteth another, so doth one mã cõforte another. Who so kepeth hys figge tre, shall eniope the frutes therof: euen so, he that wayteth vpon his master, shall come to honoure. Lyke as in one water there apeare dyuerse faces, euen so diuerse mẽ haue diuerse hertes. Lyke as ☞ hell and ☞ destruccyõ are neuer full, euen so * the eyes *Eccle.i.a of men can neuer be satisfyed. Syluer is Eccle.xliii.a Ecclus.xxxi.a

tryed in the moulde, and golde in the fornace, and so is a man, when he is openly prayssed to hys face. (The hart of a wycked man seketh after vnryghtewesnesse, but a true hart seketh for knowlege.)

D Though þ thuldest bray a foole wt a pestell in a morter lyke frumentye corne, yet will not hys foolysshnesse go from hym. Se þ þ knowe the nombre of thy catell thy selfe, & loke well to thy flockes. For ryches abyde not alwaye, & ☞ the crowne endureth not for euer. The heye groweth, the grasse cõmeth vp, & herbes are gathered in the mountaynes. The lambes shall clothe the and for þ goates thou shalt haue money to thy husbãdry. Thou shalt haue goates mylck ynough to fede the, to vpholde thy houshold, and to sustayne thy maydens.

¶ The .xxviii. Chapter.

A The vngodly flyeth whã no man chaseth hym, but the ryghteous standeth styf as a lyon. * Because of synne, þ lande doth oft chaũge her prince: but thorow men of vnderstãdynge and wysdome a realme endureth longe. One poore man oppressynge another by violence, is lyke a continuall rayne that destroyeth the frute.

They that forsake the lawe, prayse the vngodly: but soch as kepe þ lawe, abhorre the. * Wycked men discerne not the thynge that is ryght, but they that seke after þ Lorde, discusse all thynges. * A poore man leadynge a godly lyfe, is better then the ryche that goeth in frowarde wayes.

Who so kepeth the lawe, is a chylde of vnderstandynge: but he that is a cõpanyõ of ryotous men, shameth his father. He that by vsurye and vnsuffe gaynes gatherith ryches: he shall laye them in store for a man that will pytye the poore. * He that turneth awaye hys eare from hearing the lawe, hys prayer shalbe abhominable.

Who so leadeth the ryghteous into an euell waye, shall fall into hys awne pyt, but the iust shall haue the good þ possessiõ. The ryche mã thynketh him self to be wyse, but the poore þ hath vnderstandynge, can perceaue him well ynough. * When ryghteous men are in prosperite, then both honoure flourysh but when þ vngodly come vp, þ state of men chaungeth. He that hydeth his synnes, shall not prospere: but * whoso knowledgeth the and forsaketh them, shall haue mercy. Well is him that standeth alwaye in awe: as for him that hardeneth his herte, he shall fall i to myschefe. Lyke as a roarynge lyon and an hongrye beare, euẽ so is an vngodly prynce ouer the poore people. Where the prince is without vnderstãdynge, there is greate oppressyon and wronge: but yf he be soch one as hateth couetousnesse, he shall longe raygne. * He that by violence shedeth eny mans bloude, shall be a rennagate vnto hys graue, and no man shall be able to succourre hym. * Who so leadeth a godly & an innocent lyfe, shalbe saued: but he that goeth froward wayes, shall once haue a fall.

* He that tylleth his land, shall haue plenteousnesse of bread: but he þ followeth vayne folysshnesse, shall haue powerte ynough. A man þ dealeth faythfully, shalbe fylled with blessynges: & * he that maketh to moch haste for to be ryche, shall not be vngylty. To haue respecte of persones in iudgemẽt is not good: And why? A mã will do wronge, yee, euen for a pece of bread. He þ wyll be ryche all to soone, hath an euell eye, and consyderith not, þ powerte shall come vpon hym.

D He that folowynge my precepts rebuketh a man: shall fynde more fauoure at the last, then he that flatterth hym. * Who so robbeth his father and mother, and sayeth it is no synne: the same is lyke vnto a destroyer.

He that is of a proude stomache & without feare, stereth vp stryfe: but he that putteth hys trust in the Lorde, shalbe well fedd.

He that trusteth in hys awne herte, is a foole: but he þ dealeth wysely, shalbe safe.

* He that geueth vnto the poore, shall not lacke: but he that turneth awaye hys eyes frõ soch as be in necessyte, shall suffre greate powerte hym selfe. * When the vngodly are come vp, men are fayne to hyde them selues: but when they perysh, the ryghteous increase.

¶ The .xxix. Chapter.

H E that is stynecked, & wyll not be refourmed, shall sodenly be destroyed without eny help. * When the ryghteous haue the ouerhande, the people are in prosperite: but when the vngodly beareth rule, there the people mourne. Who so loueth wysdome maketh his father a glad mã: * but he that kepeth company with harlottes, spendeth awaye that he hath. With true iudgemẽt the kynge setteth vp the lande, but yf he be a man þ oppresseth the people with gatheringes, he turneth it vp syde downe. Who so flatreth hys neyghboure, layeth a nette for his fete. * The synne of þ wicked is his awne snare, but the ryghteous both syng & reioyse. The ryghteous considereth þ cause of þ poore: but the vngodly regarded no vnderstãdynge. Wycked people bylde a cyte in deceyte, but wyse mẽ set it vp agayne. If a wyse man go to lawe wt a foole (whether he deale wt him frendly or roughly) he getteth no rest. The bloude thyrstie hate the ryghteous: but þ iust ☞ seke his soule. A foole powreth out hys spyrte altogether but a wyse mã kepeth it in tyll afterwarde. If a prince delyte i lyes, all his seruãtes are vngodly. The poore and the lender mete

together,

C together, & the Lord lyghteneth both theyr eyes. * The seate of the kynge that faithfully iudgeth the poore, shall continue sure for euermore. The rodde and correccyon minister wysdome, but yf a chylde be not loked vnto, he bryngeth his mother to shame. When the vngodly come vp, wyckednes increaseth: but the ryghteous shall se theyr fall. Nurtoure thy sonne wt correccion, and thou shalt be at rest, yee, he shall do the good at thyne herte. When the worde of god is not preached, the people perysshe, but well is hym that keepeth ỹ lawe. A seruaunt wyll not be the better for wordes, for though he vnderstande, yet wyll he not regarde them. Yf thou seest a man ỹ is hastye to speake vnaduysed, thou mayest trust a foole more then hym. He that delycately bryngeth vp his seruaunt from a chylde, shall make hi hys master at length.

An angry man stereth vp stryfe, and he that beareth euell wyll in his mynde, doth moch euell. After pryde commeth a fall, * but a lowely spryte bringeth greate worshyp. Who so kepeth company wyth a thefe, hateth his awne soule: he heareth blasphempes, and telleth it not forth. He that feareth mẽ, shal haue a fall: but who so putteth hys trust i the Lorde is with out daũger. Many there be that seke the Princes fauoure, but euery mans iudgement cõmeth from the Lorde. The ryghteous abhorreth the vngodly: but as for those that be in the ryght waye, the wycked hate thẽ.

(A chylde ỹ keepeth ỹ worde, shalbe with out destruccion).

C The.xxx. Chapter.

C The parenes of the worde of God: and what we ought to require of God, with certen wonderfull thinges that are in hys worde.

A THe wordes of Agur the sonne of Jakei, and the prophecie that the same man spake vnto Ithiel, euen vnto Ithiel, and Uchal: I am more foolysh then any man, ād haue no mans vnderstandyng I neuer lerned wysdome, ner had knowledge of holy thynges. Who hath clymed vp into heauen? Who hath come doune from thence? Who hath holden the wynd fast in his hande? Who hath comprehended the waters in a garment? Who hath sett all the endes of the worlde? What is hys name, or his sonnes name? Canst thou tell * all the wordes of God are pure and cleane, for he is a shylde vnto all thẽ, that put theyr trust in hym. ‡ Put thou nothyng vnto hys wordes, lest he reproue the, and thou be founde a lyar. Two thynges haue I requyred of the, that thou wylt not denye me before I dye. Remoue fro me vanite and lyes: geue me nether powerte nor ryches, onely graunte me a necessary lyuynge. Lest yf I be to full, I denye the, and saye: * Who is the Lorde? And lest I beinge constrayned thorow powerte, fall vnto stealynge, and take the name of my God in vayne. Accuse not a seruaunt vnto hys master, lest he speake euell of the, and thou be hurte. There is a generacyon that curseth theyr father, and doth not blesse theyr mother. There is a generacion that thynke them selues cleane, and yet is not clẽsed from theyr fylthynesse. There is a generacyon that hath a proude loke, & doth cast vp theyr eye lydes. There is a generacion whose teth are swerdes, & with theyr chaw bones they cõsume & deuoure ỹ symple of the earth, and the poore from amõge men. The horsleche hath two daughters cryeng: bryng hyther, bryng hyther.

There be thre thynges that are neuer satysfyed, yee, fowre thynges sayeth neuer hoo. The graue: a womans wombe closed: and the earth that hath neuer water ynough. As for fyre, it sayeth neuer hoo. C

* Who so laugheth hys father to scorne, and setteth hys mothers commaundement at naught: the rauens pycke out hys eyes i the valleye, and deuoured be he of the yonge Aegles. There be thre thynges to hye for me, yea foure that passeth my knowledge. The waye af an Aegle in ỹ ayre, ỹ waye of a serpẽt ouer a stone, the waye of a shyp in the see, and the waye of a man wyth a ponge woman. Soch is the waye also of a wyfe that breaketh wedlocke, which wypeth her mouth lyke as when she hath eatẽ and sayeth: As for me, I haue done no harme. Thorow thre thynges the earth is vnquieted, & the fourth may it not beare: Thorow a seruaunt ỹ beareth rule. Thorow a foole ỹ hath to moche breed, thorow a wife worthy hatered whẽ she is maryed, and thorow an hand mayden that is heyre to her maistres. These be foure thynges i the earth, the which are very lytle: but in wysdome they exceade the wyse. The emmettes are but weake people * yet gather they theyr meate together in the haruest. D

The Conyes are but a feble folke, yet make they theyr couches amonge the rockes. The grashoppers haue not a gyde, yet go they forth together by heapes. The spyder laboureth with her handes, & is in kynges places. There be thre thynges that go stykly, yea fowre are comlye in goinge. A Lyon, which is strongest amõg beastes, ād geueth place to noma: A greyhoũde stroge i the hynder partes: A rãme also & a kyng, agaynst whom no mã aryseth vp. Yf thou hast done foolyshly whan thou wast in hye estate, or yf thou hast taken euell councell: then laye thyne hande vpon thy mouth.

Who so chyrmeth mylcke, maketh butter: and he that rubbeth hys nose, maketh it blede: Euē so he that causeth wrath bryngeth forth stryfe.

¶ The .xxxi. Chapter.

¶ Kynges ought to fudge iustly. The propertye of an honest maryed wyfe.

¶ The wordes of

Kyng Lamuel, & the lesson that hys mother taught hym.

1 MY sōne (why do ye so) ꝑ sōne of my body: O my deare beloued sōne, geue not ouer thi strēgth & waies vnto wemē, which are ꝑ destrucciō eue of kynges. O Lamuel, yt is not for kynges, it is not (I saye) for kinges to drinke wyne, nor Princes stronge drynche: (for ther is no secret where dronckennesse reigneth) lest they bryngе drōcken forgett the lawe, and peruerte the iudgement of all poore mēs childerne. Geue stronge drinche vnto soch as are condempned to death, and wyne vnto those that mourne: that they maye drincke it, and forgett theyr mysery & aduersytie.

8 Be thou an aduocate, for the dombe and stande in iudgement thy selfe, to speake for all soch as be socourles in this transitorye worlde. Opē thy mouth, defende the thynge that is lawfull and ryght, and the cause of the poore and helpelesse.

10 Who so fyndeth an honest faythfull woman, she is moch more worth then perles.
11 The hert of her husband maye safely trust in her, so that he shall fall in no pouertye.

12 She will do hym good and not euell, all the dayes of her lyfe. She occupyeth woll and flaxe, & laboureth gladly with her hādes. She is lyke a marchauntes shyppe, that bryngeth her vytayles from a farre.

15 She is vp in the nyght season, to prouyde meate for her housholde, and fode for her maydens. She consydreth lande, & byeth it, and with the frute of her hādes she planteth a vyneyarde. She gyrdeth her loynes with strength, & courageth her armes. And yf she perceaue that her houswyferye doth good, her candle goeth not out by nyght. She layeth her fyngers to the spyndell: and her hande taketh holde of ꝑ distaffe. She openeth her hande to the poore, yee C
20 she stretcheth forth her handes to soche as haue nede. She feareth not that the colde of wynter shall hurte her house, for all her housholde folkes are clothed with skarlett. She maketh her selfe fayre ornamētes, her clothynge is whyte sylke & purple.

23 Her husband is moch set by in the gates, when he sytteth amonge the rulers of the land. She maketh cloth of sylke and selleth it, & delyuereth gyrdles vnto the marchaunt. Strength and honoure is her clothynge, & in the latter daye she shall reioyse. She openeth her mouth with wysdome, and in her tonge is the lawe of grace.
25 She loketh well to the wayes of her housholde: & eateth not her bred with ydylnes.
26 Her childzen shall aryse, and call her blessed: & her husband shall make moch of her.
28 Many daughters there be that gather riches together, but thou goest aboue them all. As for fauoure, it is disceatfull, and beutie is a vayne thynge: but a womā that feareth ꝑ Lorde, she is worthy to be praysed. Geue her of ꝑ frute of her hādes and let her awne workes prayse her in the gates.

¶ The ende of the Prouerbes of Salomon.

¶ The booke of the preacher, otherwyse called ecclesiastes.

¶ The fyrst Chapter.

¶ That is in thys worlde is vanytie.

A THese are the wordes of the Preacher, ꝑ sonne of Dauid, kynge of Ieruſalē. * All is but moste vayne vanite (sayeth ꝑ Preacher) & all is moste vayne (I say) & but plaine vanite. For what els hath a mā, of all ꝑ labour ꝑ he taketh vnder ꝑ Sunne? One generacyon passeth awaye, another cōmeth, but ꝑ earth abydeth styll. The Sunne aryseth, ꝑ sunne goeth downe, & returneth to hys place, ꝑ he maye there rise vp againe. The wynde goeth toward ꝑ South, & turneth vnto the northe, fetcheth his cōpasse, whirleth aboute, & goth forth, & his circuite returneth B agayne to him selfe. * All floudes rūne into the see, & yet ꝑ see yt selfe is not fylled: for loke vnto what place ꝑ waters rūne, thence they come to flowe agayne. All thiges are so harde to be knowen, ꝑ no mā can expresse thē. * The eye is not satisfyed wt syght, the eare is not fylled wt hearinge. * The thing ꝑ hath bene, cōmeth to passe agayne: & ꝑ thinge ꝑ hath bene done, shall be done agayne, there is no new thig vnder ꝑ sunne. Is there eny thig wherof it maye be sayde: lo, this is new? For it was longe agoo in ꝑ tymes ꝑ haue bene before vs. The thing ꝑ is past, is C out of remēbraunce: Euen so the thinges ꝑ are for to come, shal no more be thought vpon amōge them ꝑ come after. I my selfe ꝑ Preacher, was kyng of Israel at Ieruſalē, & dyd applie my mynde to seke out & search for ꝑ knowledge of all thinges that are done vnder heauē. Soch trauayle and labour hath God geuē vnto ☞ ꝑ children of men, to exercyse them selues therin.

D Thus I haue consydred all the thinges ꝑ come to passe vnder the Sunne, and lo, they are all but vanite, & veracīō of minde. The croked cānot be made straight, nor ꝑ thige ꝑ is vnperfecte, cānot be acōpted wt thinges ꝑ are perfecte. I cōmoned wt mine awne herte, sayinge: lo, I am come to a great estate, & haue gotte more wysdome, thē all they ꝑ haue bene before me in Ieruſalē. Yee my herte had greate experience of wisdome & knowledge, for there vnto I applied my mynde: ꝑ I myght knowe what were wisdome & vnderstādyng, what were errour & folishnes: & I perceaued, ꝑ this also was but a veracyō of minde: for where moch wisdome is, there is also greate trauaile & disquietnes: & ꝑ more knowledge a man hath, ꝑ more is hys care.

¶ Aboundaunce of ryches, or pleasure & of bugildinge are vayne thynges.

¶ The.ii. Chapter.

THē sayd I thus in my herte: Now go to, I wil take mine ease & haue good dayes. But lo, ꝑ is vanite: also in soch ꝑ I sayd vnto ꝑ mā gyue to laughter: ꝑ arte madd, & to myrth: what doest thou? So I thought I my herte, to gyue my flesh vnto wyne and agayne to applie my mynde vnto wysdome, and to comprehēde folyshnes vntyll the tyme ꝑ (amōge all ꝑ thinges whych are vnder the Sunne) I myght se what were best for men to do, so longe as they lyue vnder heauen.

* I made gorgious fayre workes. I buylded me houses, and planted vyneyardes. I made me orchardes and gardēs of pleasure, and planted trees in them of al maner frutes. I made poles of water, to water ꝑ greene and fruteful trees withall. I bought seruauntes and maydens, and had a greate housholde. As for catell and shepe, I had more substaunce of them, then all they that were before me in Ieruſalē. I gathered syluer & golde together, euē a treasure of kynges and landes.

I prouyded me syngers & women, which coulde playe of instrumentes, to make men myrth and passtime. I gat me psalteries & songes of musicke. And I was greater and in more worshipe, thē all my predecessours in Ieruſalem. For wisdome remained with me: & loke whatsoeuer myne eyes desyred, I let thē haue it: and wherin soeuer my herte delyted, or had eny pleasure, I with helde it not frō it. Thus my herte reioyced in all that I dyd, and this was my porcion of all my trauayle. But when I cōsydred all the workes that my handes had wrought, and all ꝑ labour that I had take therin: lo, all was but vanite and veracion of mynd, and nothing of eny value vnder ꝑ Sunne. Thē turned I me to considre wysdome, errour, and folyshnesse (for what is he among men that myght be compared to me the kyng in soch workes?) and I sawe: that wysdome excelleth foolishnesse, as farre as light doth darcknesse. For a wyse man hath his eyes C in his head, but the foole goeth in the darknesse: I perceaued also, ꝑ they both had one ende. Thē thought I i my mynde, If it happen vnto the foole as it doth vnto me, what nedeth me then to labour eny more for wisdome? So I confessed within my herte, that this also was but vanite. For the wyse are euer as lytle in remembraūce as the folish, for ꝑ dayes shal come whē all shal be forgotten, yee ꝑ wise man dieth as well as ꝑ foole. Thus beganne I to be weery of my lyfe, in so moch that I coulde awaye with nothing that is done vnder the Sunne, for all was but vanite & veracion of minde: Yee I was

werye

weery of all my labour, whych I had taken vnder the Sunne, because I shulde be fayne to leaue them vnto another man that cometh after me: And who knoweth, whether he shalbe a wyse mā or a fole? And yet shall he be lord of all my labours, which I with soch wysdome haue taken vnder the Sūne Thys is also a vayne thyng.

So I turned me to refrayne my mynde from all soch trauayle, as I toke vnder the Sunne: for so moch as a man shulde weery hym selfe with wysdome, with vnderstanding and opportunite, & yet be fayne to leaue his labours vnto another that neuer swett for thē. This is also a vayne thing & greate misery. For what getteth a mā of all the laboure and trauayle of his mynde, that he taketh vnder the Sunne, but heuynesse, sorowe and desquyetnes all the dayes of hys lyfe? In so moch that his hert cānot rest in the nyght. this is also a vayne thing? * Is it not better then for a mā to eate & drynke, & his soule to be mery in his labour? Yee I sawe that thys also was a gyfte of God: For who will eat or go moze lustely to hys wozche then I? And why? God gyueth to the man that is good before him, wysdome, vnderstandyng, & gladnesse. But vnto the synner he geueth weerynes (and superfluous care) that he maye gather and heape together the thynge, that afterwarde shalbe geuen vnto him, whom it pleaseth God. This is now a vayne thinge, yee a very disquietnesse and veracyon of mynde.

* Eccle. v.d.

¶ The.iii. Chapter.

¶ All thynges come in their tyme, and passe away in their tyme.

EVery thinge hath a tyme, yee all þ is vnder the heauen, hath his cōuenient season. There is a tyme to be borne, and a tyme to dye.

There is a tyme to plante and a tyme to picke vp the thing, that is planted.
A time to slaye, and a time to make whole.
A tyme to breake downe, & a tyme to build vp. A tyme to wepe, and a tyme to laugh:
A tyme to mourne, and a tyme to daunse.
A time to cast awaye stones, and a tyme to gather stones together. A tyme to embrace, and a tyme to refrayne from embracing.
A tyme to wynne, and a tyme to lese. A tyme to spare, and a tyme to spēde. A tyme to cut in peces, and a tyme to sowe together.
* A tyme to kepe silence, & a tyme to speake. A tyme to loue, and a tyme to hate.
A tyme of warre, and a tyme of peace.

What hath a man els (þ doth any thing) but werynesse & labour? For as touchinge the trauayle and carefulnesse whych God hath geuen vnto men, I se þ he hath geuen it them, to be exercised in it. All thys hath he ordened maruelous goodly, to euery thig his due tyme. He hath planted ignorāunce also in the hertes of mē, that they shuld not comprehende the ground of hys worckes, which he doth from the beginning to þ ende. So I perceaued, þ in these thinges there is nothing better for a man, then to be mery and to do well so longe as he lyueth. For all that a mā eateth & drynketh, yee what soeuer a mā enioyeth of all his labour, that same is a gyfte of God. I consydered also þ whatsoeuer God doth, it cōtinueth for euer and that nothing can be put vnto it, nor taken from it, and that God doth it to the intent, that mē shuld feare hym. * The thing that hath bene, is nowe: and the thyng that is for to come, hath bene afore time, for God restoreth agayne the thynge that was past. Moreouer, I sawe vnder the Sūne vngodlynesse in the steade of iudgement, and iniquyte in stede of ryghteousnesse. Then thought I in my minde: God shal separate the ryghteous from the vngodly, and then shalbe the tyme and iudgement of all counceils and worckes. I commened with myne awne hert also, concernynge the childzen of men: how God hath chosen them, & yet letteth them apeare: as though they were beastes: for it happeneth vnto men as it doth vnto beastes, and as the one dyeth, so dyeth the other: yee they haue both one maner of breth: so þ (in this) a man hath no preemynence aboue a beast, but all are subdued vnto vanyte. They go all vnto one place, for as they be all of dust, so shall they all turne vnto dust agayne. * Who knoweth þ spirite of mā that goeth vpwarde, and the breth of the beast that goeth downe into þ earth? Wherfore I perceaue, that there is nothing better for a man, thē to be ioyfull in hys labour, for that is hys porcyon. But who wyll bringe him to se the thinge that shall come after hym?

* Eccle. xv. a fffi. b. fffiii a

¶ The.iiii. Chapter.

¶ The mysteryes of the innocent. The superfluous labours of men. The childe that is poore, and lyte, &c.

SO I turned me, & * considred all þ violent wrong that is done vnder the sunne, & beholde, the teares of soch as were oppressed, & there was no man to confort thē, or þ wolde delyuer & defende thē from the violence of their oppressours. Wherfore I iudged those that are deed, to be more happye then soch as be alyue: yee, him that is yet vnborne to be better at ease then they both, because he seyth not the miserable worckes that are done vnder the sunne.

* Ecclesi. Eccle. b.b.

Agayne, I sawe that all trauayle, & dilygence of labour, þ euery man taketh in hande, was done of enuy agaynst his neyboure

This

This is also a vaine thinge, and a veracion of mynde. The foole foldeth his handes together, and eateth vp hys awne flesshe. One hãde full (sayeth he) is better with rest, then both the handes full with laboure & trauayle of minde. Moreouer, I turned me, & behold de yet another vanyte vnder the Sunne.

There is one man, no mo but hym selfe alone, hauyng nether chylde ner brother: yet is there no ende of his carefull trauayle, his eyes can not be satysfyed with riches, & (yet doth he not remembre hym selfe, and sayr.) For whom do I take soch trauayle? For whose pleasure do I thus consume awaye my lyfe? This is also a vayne & mysserable thinge! Therfore, two are better then one, for they maye well enioye the profyt of theyr laboure.

For If one of them fall, his cõpanyon helpeth him vp agayne: But wo is him that is alone, for yf he fall, he hath not another to helpe him vp. Agayne, when two slepe together, they are warme: but how cã a body be warme alone? One maye be ouertome, but two maye make resistaũce: A threfold cable is not lyghtly broken. A poore childe beynge wyse, is better then an olde kynge, þ doteth, and cãnot beware in tyme to come. * Some one commeth out of preson, and is made a kynge: and another which is borne in the kyngdome, commeth vnto powerte. And I perceaued, that all men lyuynge vnder the sonne, go with þ seconde childe, that shall stonde vp in the steade of the other.

As for the people þ haue bene before him, and þ come after hym, they are innumerable: And they þ come after him shall not reioyse of him. This is also a vayne thynge & a veracyon of mynde. When þ commest in to þ house of God, kepe thy foote & draw nye þ God which is at hãde may beare: * þ thou gyue not the offeringes of fooles, for they knowe nowght, but to do euell.

The. v. Chapter.

A mouicyon to beware of rashe communicacyon: we ought not to merueil at the oppressyõ of the poore. The couetous is not satisfyed with his ryches.

BE not hastye with thy mouth, and let not thine hert speake eny thing rashly before God. For God is in heauen, and þ vpon earth, therfore let thy wordes be few. For where moch carefulnesse is, there are many dreames: and where many wordes are, there men maye heare fooles. * If thou make a vowe vnto God, be not slacke to performe it. As for folysh vowes, he hath no pleasure in thē: If thou promyse eny thinge, paye it: for better it is that thou make no vowe, thē that thou shuldest promyse, and not paye. Suffre not thy mouth to cause thy flesh for to synne, nether saye thou before the angell, þ it is thy ignorauce. For then God wilbe angrie at thy voyce, & destroye all the workes of thyne handes. And why? where as are many dreames and many wordes, there are also diuerse vanytes: but loke that thou feare God. * If thou seyst the poore to be oppressed and wrongeously dealt withall, so that equite & the ryght of the lawe is wrasted in the lãde: marueil not thou at soch a thyng, for one greate man kepeth touch with another, & þ myghtie men are in auctorite ouer the poore. The encrease of þ erth vpholdeth all thinge, yea the kynge himselfe is mayntened by husbãdrye. He that loueth money, wyll neuer be satisfyed w̃ money: & who so deliteth riches, shal haue no profyt therof. This is also a vayne thinge. Where as moche ryches is, there are many also that spende them awaye. And what pleasure more hath he that possesseth thē, sauynge that he maye loke vpon them with his eyes? A labouringe mã slepeth swetely, whether it be lytle or moch that he eateth: but the aboundaũce of the ryche will not suffre him to slepe. Yet is there a sore plage, which I haue sene vnder the sunne (namely) ryches kepte to the hurte of him that hath thē in possession. For ofte tymes they perysh with his greate misery & trouble: & yf he haue a chylde, it getteth nothynge. * Lyke as he came naked out of hys mothers wombe, so goeth he thither agayne, & carieth nothing awaye with hym of all his laboure. This is a mysserable plage, that he shall go awaye euen as he came. What helpeth it hym then, that he hath laboured in the wynde? All the dayes of his lyfe also he dyd eate in þ darcke, with greate carefulnesse, sycknesse and sorow. * Therfore me thincke it a better & a fayrer thyng, a man to eate and drynche, and to be refreshed of all hys labour, þ he taketh vnder the Sunne all þ dayes of his lyfe which God geueth hym, for this is hys porcyon.

For vnto whosoeuer God geueth riches goodes and power, he geueth it hym to enioye it, to take it for hys porcyon, and to be refreshed of hys labour: thys is þ gyfte of God. For he thinketh not moch howe lõge he shall lyue, for so moch as God fylleth his herte with gladnesse.

The. vi. Chapter.

The mysserye of the ryche and couetous. The difference of a fole and a wyse man.

THere is yet a plage vnder the sunne, & it is a generall thing among men: when God geueth a man ryches, goodes and honoure, so that he wanteth nothynge of all that hys herte cã desyre: and yet God geueth him not leaue to enioye þ same, but another man spendeth them

* Eccl. iiij. a. Deut. i. a

* Eccle. v. b.

* Iob. i. b. 1 Timot. vi. b.

* Eccle. ii. b.

them. This is a vayne thinge & a miserable
B plage. If a mā begett an hudred childzen, &
lyue many yeares, so þ his dayes are many
in nombze, and yet can not enioye his good,
nether be buryed: as foz him I saye, þ an vn
tymely byrth is better then he. Foz he com
meth to naught, & spēdeth his tyme in darc
knes, & his name is forgotte. Moreouer, he
seeth not þ sonne, & knoweth not of it: & yet
B hath he moze rest thē the other. Yee though
he lyued two thousande yeares, yet hath he
no good lyfe. Come not all to one place? All
the labour þ a man taketh, is foz him selfe,
& yet his desire is neuer fylled after his min
de. Foz what hath þ wyse moze thē þ foole?
What helpeth it the pooze, þ he knoweth to
walke bfore the lyuig? The clea
re syght of the eyes is better, thē þ the soule
shulde walke after desires of þ lust. How-
beit, this is also a vayne thige & a dysquiet
nesse of mynde. The thige þ hath bene: is na
med allready, & knowen yt is euen mā him
D selfe: nether maye he go to lawe wh hym þ is
myghtier thē he. Many thiges ther be þ in-
crease vanite, & what hath a man els. Foz
who knoweth what is good foz mā lyuige, i
the dayes of hys vayne lyfe, which is but a
shadowe? Oz who wyl tell a mā, what shal
happen after him vnder the Sunne?

¶ The. vii. Chapter.

¶ What wbych passeth our strengthes and wyttes
ought we not to seke after.

A
* Pro. xxii. a
& Eccle. i. a.
* Good name is moze worth then & a
precyous oyntment, and the daye of
deathe is better thē the daye of byrth.
It is better to go to an house of mournin-
ge, then into a bāchetinge house. Foz there
is the ende of all men, & he þ is liuig, taketh
it to hert: grauytie is better then to laugh:
foz when the countenaūce is heuy, the herte
is reformed. The hert of the wyse is in the
mourning house, but the hert of the folysh
* Pro. xvii. a is in the house of myrth. * It is better to
geue eare to the chastenynge of a wyse man
then to heare the songe of fooles. Foz the
laughinge of foles is lyke the crackynge of
thornes vnder a pot. And that is but a vay
ne thynge.

The wyse man hateth wzonge delynge:
& abhozreth the harte þ couetith rewardes.
Better it is to cōsydre, the ende of a thinge
then the begynninge. The pacīēt of spyrite
is better thē the hye mynded. Be not hasti-
ly angrie in thy mynde, foz wzath resteth in
B the bosome of fooles. Saye not þ: What is
the cause, þ the dayes of the olde tyme were
better, thē they þ be nowe: foz þ were no wy
se question. Wysdome wh enheritaūce is good
yet better is it wh them þ without care may
beholde the sonne. Foz wysdome defendeth
as well as moneye, & the excellēt knowled-
ge & wysdome geueth lyfe vnto him þ hath
it in possession. Consydre the wozke of God
how þ no man can make the thing straight
which he maketh croked. Use wel the tyme
of prosperite, & remēbre the tyme of mysfoz
tune: foz God maketh the one by the other, C
so þ a man cā fynde nothing els. All thiges
haue I consydred in the tyme of my vanite:
þ the iust mā perisheth foz his righteousnes
sake, & the vngodly lyueth in hys wycked-
nesse. Therfoze * be þ nether to ryghteous
ner ouer wyse, þ thou perishe not: be nether
to vnryghteous also ner to folysh, lest thou
dye befoze thy tyme. It is good foz the to
take holde of this, & not to let that go out
of thy hand. Foz he that feareth God, com-
meth foorth with them all.

Wysdome geueth moze corage vnto the
wyse, thē ten myghtie mē of the citye: * foz
there is not one iust vpō earth, þ doth good,
and synneth not. Take not hede vnto euery
wozde that is spokē, lest thou heare thy ser
uaūt curse þ: foz thine awne hert knoweth
that þ thy selfe also hast oft tymes spoken
euell by other mē. All these thinges haue I
proued i wysdome: foz I thought to be wy-
se * but she wēt farther fro me then she was
befoze, yet & so depe that I might not reach
vnto her. I applyed my mynde also vnto D
knowledge, & to seke & searche oute science,
wysdome & vnderstādīng: to knowe the foo
lysshnesse of the vngodly, & the errour of do-
tinge fooles. And I founde, þ * a woman is
bytterer thē death: foz she hath cast abzode,
her herte as a nett that men fysshe with, and
her handes are cheynes. Who so pleaseth
God, shall escape from her: but the synner
will be taken with her.

Beholde (saye th the preacher) thys haue
I diligently searched oute & proued. One
thinge must be cōsydred with another, that
a man may come by knowledge: whych as
yet I seke, & fynde it not. Amog a thousan-
de mē I haue foūde one, but not one womā
amonge all. Lo, this onely haue I founde, þ
* God made man iust and ryght, but they
sought many inuencions.

¶ The. viii. Chapter.

¶ The kynges commaundement ought to be obeyed.
Gladness: one of the chefe thynges vnder þ sonne.

Who is wyse? Who hath knowledge I
to make answere? A mans wysdome
* maketh hys face to shine: but vn-
shamefastnes putteth it out of fauoure. I
must kepe the kynges commaūdement, and
the oth that I haue made vnto God. Be
not hastye to go out of hys syght, and se
thou continue in no euell thinge: foz what-
soeuer it pleaseth hym, that doeth he. Lyke
as when a kynge geueth a charge, his com-
maundement is myghtye: Euen so * who
mays

maye saye vnto him: what doest þ? * Who so kepeth the commaundemẽt: shall fele no harme: but a wyse mans herte discerneth þ tyme & iudgemẽt: For euery thing will haue opportunite & iudgement, and this is the thynge that maketh men full of carefulnes and sorowe. And why? a man knoweth not what is for to come: for who will tell him? Nether is there eny man þ hath power ouer the spyrte, to kepe it yll þ spyrte, ner to haue eny power in the tyme of death: is it not he also that can make an ende of the battayle, nether maye vngodlynes deliuer them that medle with all.

All these thinges haue I considered, and applied my mynde vnto euery worcke that is vnder the sonne: howe one mã hath lordshype vpõ another to his awne harme. For * I haue seane often þ vngodly brought to ther graues: and yet they haue retorned in to the citye ageyne, and came from the place of holy men, which in the citye were grouen out of memory as were those also that lyued well. Thys is also a vayne thynge. Because now that euell worckes are not hastely punyshed, the hert of man geueth hym selfe ouer vnto wyckednesse. But though an euell persone offende an hundred tymes, & God differ gyuinge him lõge lyfe: yet am I sure, þ it shal go well wt them that feare God, because they haue hi before their eyes. Agayne, as for þ vngodly, it shall not be well wt him, nether shall he prolonge his dayes: but euen as a shadowe, so shall he be that feareth not God.

Yet is there a vanyte vpon earth: There be iust men, vnto whom it happeneth, as though they had the worckes of the vngodly: Agayne, there be vngodly, with whom it goeth as though they had the worckes of the ryghteous. Thys haue I called also a vayne thyng. Therfore I commende gladnesse, because a mã hath no better thing vnder the Sunne, then to eate and dryncke, & to be merry: for þ shall he haue of his labour all the dayes of his lyfe, which God geueth him vnder the sunne. And so I applied my mynde to learne wysdome, & to knowe the trauayle that is i the worlde (and þ of soch a fassyon, þ I suffred not myne eyes to slepe nether daye ner nyght) I vnderstode of all the worckes of God, but it is not possible for a mã, to attayne vnto the worckes þ are done vnder the Sũne: and though he bestowe his laboure to seke them out, yet can he not reach vnto them: yee though a wyse man wolde vntertake to knowe them, yet shall he not fynde them.

¶ The.ix. Chapter.

¶ A mã wotteth not, by þ ryghteousnes of thes thinges worckes, whether he be worthye of loue or hate. A mã ought to lyue merely with his wyfe. ¶ prayse of wysdome

For all these thinges purposed, I in my mynde to seke out. The ryghteous and wyse, yee and they? seruauntes also, are in þ hãde of God: and ¶ there is no man þ knoweth ether loue or hate, but all thynges are before thẽ. It happeneth vnto one as vnto another: it goeth with þ ryghteous as with þ the vngodly: * with the good and cleane as wyth the vncleane: wyth hym that offereth as with him that offereth not: lyke as it goeth wyth þ vertuous, so goeth it also with the synner: As it happeneth vnto the periured, so happeneth it also vnto him that is afrayed to be forswore. Amonge all thynges that come to passe vnder the Sunne, thys is a misery þ it happeneth vnto all a lyke. This is the cause also that the hertes of mẽ are full of wyckednesse, & madd foolishnesse is in their hertes as longe as they lyue, vntyll they dye.

And why? As lõge as a mã lyueth, he hath a hope: for a quycke dogg (saye they) is better thẽ a deed lyõ: for they þ be lyuig, knowe þ they shall dye: but they þ be deed: knowe nothing, nether deserue they eny more. For their memorial is forgotte, so that they be nether loued, hated ner enuyed: nether haue they enymore parte in the world, i all that is done vnder þ Sunne. Go thou thy waye then, eate thy bred wyth ioye, and dryncke thy wyne with a glad hart, for thy worckes please God. Let thy garmentes be allwaye whyte, & * let thy head lack none oyntmẽt. * Vse thy selfe to liue ioyfully with thy wife whom thou louest, all the dayes of thy lyfe which is but vayne, þ God geueth the vnder the Sunne, all the dayes of thy vanite: for that is thy porcion in this lyfe, of al thy labour and trauyle that thou takest vnder the Sunne. Whatsoeuer thou takest in hande to do, that do with all thy power, for in the graue that þ goest vnto, there is nether worcke, councell, knowledge ner wysdome.

So I turned me vnto other thinges vnder the Sunne, & I sawe, that in runnyng, it helpeth not to be swyft: in batayle, it helpeth not to be stroge: to fedynge, it helpeth not to be wyse, to riches, it helpeth not to be suttell: to be had i fauoure, it helpeth not to be cõnyng: but that all lyeth in tyme & fortune. For * a man knoweth not hys tyme, but lyke as the fyshe are take with the angle, and as the byrdes are catched with the snare: Euen so are men take in the perlous tyme, when it cõmeth sodenly vpon them.

Thys wysdome haue I sene also vnder the Sunne, & me thought, it a greate thig. There was a lytle citie, & a fewe mẽ within it: so there came a greate kyng and beseged it, and made greate bulwarkes agaynst it.

And

And in ꝑ citie there was fonde a poore mā, (but he was wyse) which with his wysdome delyuered the citye: yet was there no bo dy that had ony respect vnto soch a symple man. Then sayde I: wysdome is better ꝺ̄ strength. Neuertheles, a symple mans wysdome is despised, & his wordes are not herde. The wyse mans counsell that is folowed in silence, is farre aboue the crye of a captayne amōge fooles. * For wysdome is better ꝺ̄ harneis: but one vnthryfte alone destroyeth much good.

* Eccl. vi. a. & Wis. viii. c & Mag. xvii. c

¶ The. x. Chapter.

¶ The difference betwyxt a foole and a wyse man. ꝑ vntowarde and happye in their rule which bare a wyse prince.

A Verdāye both corrupt swete oyntement & maketh it to stynk: Euen so oft tymes he that is made for wysdome & honour, is abhorred because of a lytle foolishnes. ¶ A wyse mās herte is vpō ꝑ ryght hāde, but a fooles herte vpō ꝑ lefte. A foole will shewe him selfe whē he goeth by ꝑ way, yet thinketh he ꝑ euery mā both as foolyshly as hi selfe. If a prīcipal spyrite be geuē ꝑ to beare rule, * be not negligēt thē in thine office: for he ꝑ can take cure of him selfe, auoydeth great offences. Another plage is there, which I haue sene vnder the sonne: namely, ꝑ ignorāunce ꝑ is cōmenly amonge princes: in that a foole lyfteth in greate dignite, & the ryche are sett downe beneth: I haue sene seruaūtes ryde vpon horses, and princes goyng vpon their fete as it were seruaūtes. * But he ꝑ dyggeth vp a pyt, shal fall therin him selfe: and who so breaketh downe the hedge, a serpēt shall byte hym. Who so remoueth stones, shall haue trauayle withall: & he ꝑ heweth wood, shalbe hurt therwith.

* Pro. xxvi. b Eccl. xxvii. b

When an yrō is blont, and the poynt not sharpened, it must be whet agayne, and ꝑ is myght: Euē so both wysdome folowe diligence. A babler of byā tōge is no better, then a serpent that stingeth wythout hyssynge. The wordes out of a wyse mās mouth are gracious, but the lyppes of a foole will deuoure him selfe. The beginnyng of his talkynge is foolyshnes, & the last worde of his mouth is starke madnesse. A foole is full of wordes, & a man cannot tell what shall come to passe: who will then warne him of it that shall folow after him? The laboure of the foolysh is grenous vnto thē, whyle they knowe not howe to go into the citye.

Wo be vnto the (O thou lande) whose kynge is but a child, and whose princes are early at their bankettes. But well is the (O thou lande) whose kynge is come of noble, & whose princes eate in due season, for neccessyte & not for lust. Through slouthfulnesse the bolches fall downe, & through ydle hādes it rayneth in at the house. Meat maketh men to laugh, and * wyne maketh the merry: but vnto money are all thinges obedient. With ꝑ kyng no cuell in thy thought & speake no harte of the ryche in thy preuy chābre: for a byrd of the ayre shall betraye thy voyce, and with his fethers shal he bewraye thy wordes.

* Eccl. xxxi. a

¶ The. xi. Chapter.

¶ Charyte ought to be extended vnto the nedy.

CAst thy bredde vpon weate faces, & so shalt thou fynde after many dayes. Gene parte. vii. dayes, and also vpō the eyght, for ꝑ knowest not what misery shall come vpō earth. When ꝑ cloudes are full, they powre out rayne vpon the earth. And when the tre falleth (whether it be toward ꝑ South or North) in what place soeuer it fall, there it lyeth. He that regardeth the wynde, shall not sowe and he that hath respecte vnto the cloudes, shal not reape. Lyke as ꝑ knowest not the waye of ꝑ spirite howe he entred into ꝑ body beinge yet in a mothers wōbe: Euē so ꝑ knowest not the workes of God, whych is the workemaster of all.

Cease not thou therfore with thy handes to sowe thy sede, whether it be in the morninge or in the euenynge: for thou knowest not whether this or that shal prospere, and yf they both take, it is ꝑ better. The lyght is swete, & a pleasaunt thynge is it for the eyes to loke vpon the Sunne. If a man lyue many yeares, and be glad in the all, let him remembre the dayes of darcknesse, whych shalbe many: and that folowyth, all thinges shall be but vanyte. Be glad then (O thou yonge mā) in thy youth, and let thyne hert be merry in thy yong dayes, folowe ꝑ wayes of thyne awne herte, & the lust of thine eyes but be thou sure, that God shall bringe the into iudgement for all these thynges.

¶ The. xii. Chapter.

¶ From euyl youth ought we to conuerte, and vse gayne the greuous of age.

PUt a waye displeasure out of thyne herte, & remoue euell from thy body: for chyldehode & youth is but vanyte. Remembre thy maker the louer in thy youth, or euer the dayes of aduersytie come & or ꝑ yeares drawe nye, when ꝑ shalt saye: I haue not pleasure in them: before ꝑ sunne the lyght, ꝑ moone & starres be darckened, & or the cloudes turne agayne after ꝑ rayne, when the keepers of ꝑ house shall tremble, & when ꝑ stronge mē shall bowe them selues: when ꝑ mylleres stāde styll, because they be so fewe, & whē ꝑ lyghtes of ꝑ wyndowes shall

waxe

ware hymme, when the dores in the stretes shalbe shut, and when the voyce of the mylner shalbe layed downe: when men shall ryse vpat the voyce of the byrde, and when all ꝑ daughters of musyke shalbe brought lowe: when men shall feare in hye places, and be afrayed in the stretes: when the Almonde tree shall flourishe and be laden with the grashopper, and when all lust shall passe (because man goeth to his longe home, and the mourners go aboute the stretes.) Or euer the syluer lace be taken awaye, and or the golden well be broken. Or the pot be broken at the well, and the whele vpon the cysterne: Then shall the dust be turned agayne vnto earth from whence it came, and the spyrite shall returne vnto God, which gaue it. * All is but vanite (sayth the Preacher) all is but playne vanyte. The Preacher was yet more wyse, and taught the people knowledge: he gaue good hede, sought out the grounde, and set forth many parables. Hys diligence was to fynde out acceptable wordes, ryght scripture, and the wordes of trueth. For * the wordes of ꝑ wyse are lyke pryckes and nayles that goo thorow, wherwith ꝑ stuffe gathered is holden vp: for they are geuen of one shepherde onely. Therfore beware (my sonne) of that doctrine that is beyde thyz: for to make many bokes it is an endles worke: and to longe cryinge wery eth the bodye.

Let vs heare the conclusyon of all thynges: Feare God, and kepe hys commaundementes: For that toucheth all men.

For God shall iudge all workes and secrete thynges, whether they be good or euell.

The ende of the boke of the Preacher / other wyse called / Ecclesiastes.

The Ballet of Ballettes of Salomon: called in Latyn, Canticum Canticorum.

The fyrst Chapter.

The mysticall songe of the spirituall and godly loue, betwene Christ the spouse, and the churche or congregacyon hys spouesse.

O That he wold kysse me with the kysses of his mouth: for thy loue is more pleasaunt then wyne, that, because of ꝑ goods pleasaũt sauoure of thy most precious balmes. Thy name is * al wete fuellynge oyntment when it is shed forthe, therfore do the maydẽs loue the. Draw me vnto ꝑ: we wyll runne after the. The kynge hath brought me into hys preuy chambres. We wyll be glad & reioyce in the, we thynke more of thy loue then of wyne. They that be ryghteous loue ꝑ. I am black (O ye daughters of Ierusalẽ) lyke as * the tẽtes of ꝑ Cedarenes, & * as the hangynges of Salomon: but yet am I fayre & well fauoured withall. Maruell not at me ꝑ I am so black: for why? the sunne hath shyned vpõ me. My mothers chyldren had euell wyll at me, they made me ꝑ keper of the vyneyardes: but myne owne vyneyarde haue I not kept. Tell me of him whõ my soule louethe where thou fedest the shepe, where thou makest thẽ rest at ꝑ noone daye: for why shall I be lyke him, that goeth wronge aboute ꝑ flockes of thy cõpanyons? Yf thou knowe not thy selfe (O thou fayrest amõge wemẽ) then go thy waye forth after ꝑ foteteppes of the shepe, and fede thy goates beyde the shepeherdes tentes. Unto * the hoost of Pharaos charettes haue I compared the, O my loue. Thy chekes and thy neck is beawtyfull as ꝑ turtyls, and hanged with spanges and goodly Jewels: a neck bãde of golde wyll we make the with syluer buttõs.

When the kynge sytteth at the table, he shall smell my Nardus: a boudell of Myrre is my loue vnto me: he wyll lye betwixte my breastes. A cluster of Camphire in the vyneardes of Engaddi is my loue vnto me.

* O how fayre art thou (my loue) Oh how fayre art thou? thou hast doues eyes. O how fayre art thou (my beloued) howe well fauored art ꝑ? Oure bed is decte with floures, the sylynges of oure house are of Cedre tree, and oure crosse toyntes of Cypresse.

The.ii. Chapter.

I Am the lylie of the felde, and rose of the valleyes: as the rose amonge the thornes, so is my loue amonge the daughters. Lyke as the apple tree amonge the trees of the wodd, so is my beloued amõg the sõnes. My delyte is to syt vnder hys shadowe,

bowge, for hys frute is swete vnto my chaw-
ter. He bringeth me into hys wyne sellor, hys
banner ouer me, is loue. Set about
me cuppes of wyne, cherysshe me with apples,
for I am sycke of loue. * Hys left hande is vnder my heade, & hys ryght hande shall em-
brace me. * I charge you, O ye daughters
of Jerusalē) by the Roes and hyndes of the
felde, that ye wake not vp my loue nor stou-
the her, tyll she be content her selfe. He thinke
I heare the voyce of my beloued: lo, there co-
meth he hoppynge vpon the mountaynes, &
leappynge ouer the lytle hylles. My beloued,
is lyke a Roo or a ponge hart. Beholde, he
standeth behynde our wall, he loketh in at
the windowe, and pepeth thorowe the grate. My
beloued answered and sayde vnto me.

Arise vp my loue, my beutyfull, and go
forthe a wne: for lo, the wynter is now past
the rayne is awaye and gone. The flowres
are come vp in the felde, the tyme of the hyr-
des synginge is come, and the voyce of the
turtle doue is herde in our lāde. The fygge
tree bringeth forth her fygges, and the vynes
beare blossoms & haue a good smell. Arise
vp the & come my loue, my beutyfull, & come
I saye (O my doue) out of the caues of the ro-
ches, out of the holes of the wall: O let me se
thy countenaunce and heare thy voyce for
swete is thy voyce, and fayre is thy face. Get
vs the foxes, yee the lytle foxes, that hurt the
vynes, for oure vynes beare blossoms. * My
loue is myne, and I am hys, which feedeth a-
monge the roses, vntyll the daye breake, and
tyll the shadowes be gone. Come agayne
(O my beloued) and be lyke as a Roo or a
ponge part vpō the wylde mountaynes.

The iii. Chapter.

BY nyght I my bed I sought hī, whō
my soule loueth: I sought
him, but I colde him not. I wyll
get vp (thought I) and go aboute
the cytie, in the wayes in all the stretes wyll
I seke him whom my soule loueth: but when
I sought hym, I founde hym not. The wat-
chemen also that go aboute the cytie, founde
me. Sawe ye not him whom my soule lo-
ueth? So when I was a lytle past the, I fo-
unde him whō my soule loueth. I haue got-
ten holde vpon hym, and wyll not let him go
vntyll I bringe hym into my mothers hou-
se, and into her chambre that bare me.

* I charge you, O ye daughters of Jeru-
salem, by the Roes and hyndes of the felde,
that ye wake not vp my loue nor touche her,
tyll she be content her selfe. Who is thys,
that commeth vp out of the wyldernesse like
vapours of smoke, as it were a smell of
Myrre, frankencense, and all maner spyces
of the Apotecary? Beholde, aboute Salo-
mons bedstede ther stande .lx. valeaunt men
of the most myghtie in Israel. They holde
swordes curry one, and are expert in warre:
Euery man also hath hys sworde vpon hys
thygh, because of feare in the nyght: Kynge
Salomon had made him selfe a palace of the
wod of Libanus, the pilers are of syluer, the
couerynge of golde, the seate of purple, the
ground is pleasauntly paued with loue for
the daughters of Jerusalem. Go forth (O
ye daughters of Syon) and beholde kynge
Salomon in the crowne: wherewith his mo-
ther crowned him in the daye of hys mariage,
and in the daye of the gladnesse of his hert.

The iiii. Chapter.

O how fayre art thou, my loue, how fa-
yre art thou? thou hast doues eyes,
besyde that which lyeth hyd with-
in. * Thy heare lockes are like the
wolle of a flocke of goetes that be shewe
vpon mount Gilead: Thy teth are like the-
me of the same bignesse, which went vp from
the washynge place: where curry one beareth
two twynes, and not one vntruetfull amonge
them. Thy lippes are like a rose coloured ry-
bande, thy wordes are louely, thy chekes are
like a pece of a pomgranat within thyne hea-
res. Thy neck is lyke the tower of Dauid buil-
ded with costly stones lyinge out on the sides
wher vpon there hang a thousande shyldes,
yee all the weapens of the geauntes. * Thy
two brestes are lyke two twynes of younge
roes, which fede amonge roses. O that I
myght go to the mountayne of Myrre, & to
the hyll of frankencense: tyll the daye breake & tyll
the shadowes be past awaye. Thou art all
fayre, O my loue, & no spotte is there in the.
Come to me frō Libanus (O my spouse) co-
me to me frō Libanus loke from the toppe of
Amana, from the toppe of Sanir & Hermō,
frō the lyons dennes and from the mountaynes
of the leopardes. Thou hast with loue be wit-
ched my hert, O my syster, my spouse, thou hast
bewitched my herte, with one of thyne eyes,
and with one chayne of thy neck. O howe fayre
are thy brestes, my syster, my spouse! Thy
brestes are more pleasaunt then wyne, and the
smell of thyne ointmentes passeth all spyces.
Thy lippes, O my spouse, droppe as the hony
combe, yee myche and hony is vnder thy tong,
and the smell of thy garmentes is lyke the smell
of Libanus. A garden well locked is my sy-
ster, my spouse, a garden well locked, and a
sealed well. The frutes that are planted in the,
are lyke a very Paradyse of pomgranates
with swete frutes: as Camphire, Nardus,
and Safferō, Calamus, & Cynamom with
all swete smelling trees: Myrre, Aloes and
all the best spyces: a well of gardes, a well of
lyuinge waters, which reame downe frō Li-
banus. Vp thou northe wynde, come thou
south wynde, and blowe vpon my garden, that
the smell therof may be carped on euery syde:
yee that my beloued may come into hys gar-
den, and eate

ꝑ rate of ꝑ swete frutes that grobe therin.

¶ The .v. Chapter.

Am come into my garden, O my sister, my spouse: I have gathered my Myrre with my spyce. I have eaten hony with my hony cobe, I have dronke my wyne with my mylke. Eate, O ye frendes, drynche and be mery, O ye beloued.

I am aslepe, and my hert is waking I heare voyce of my beloued, whe he knocketh. Open to me, O my sister, my loue, my doue, my derlynge: for my heade is full of dewe, & the lockes of my heare are full of the nyght drypper. I have put of my cote, how can I do it on agayne? I have washed my fete, how shall I syle the agayne?

My loue put in his hand at the hole, and my hert was moued within me. I stode vp to ope vnto my beloued, & my hades dropped with Myrre, & the Myrre ranne downe my fyngers vpō ꝑ locke. I opened vnto my beloued, but he was departed and gone his waye. Now when he spake, my hert was gone: I sought hym, but I coulde not fynde hym: I cryed vpō him, neuertheles, he gaue me no answere. The ꝑ watchmen ꝑ wente about the cytie, founde me, smote me, & wounded me: Yee, they ꝑ kepte ꝑ walles, toke awaye my herchefe fro me.

I charge you therfore, O ye daughters of Ierusalem, yf ye fynde my beloued, that ye tell hym, how that I am sycke for loue.

What maner of man is thy loue aboue other louers? O ꝑ fayrest amonge wemē? Or what can thy loue do, more then other louers, that thou chargest vs so straytely?

As for my loue, he is white and redde coloured, a goodlye persone amōge ten thousande: his heade is as the most fyne golde, the lockes of hys hearre are bushed, and black as a crowe. His eyes are as ꝑ eyes of doues by the water brokes, as though they were washed with mylk, & are sett by the perles in golde. Hys chekes are lyke a gardē bedd, where in the Apotecaries plāte all maner of swete thynges: Hys lyppes are lyke roses that droppe swete smelling Myrre. His handes are lyke gold rynges fauige enclosed ꝑ precyous stone of Thar sis. His body is as the pure yuory, bete ouer with Saphires: His legges are as the pylers of Marbell, set vpon soketes of golde. His face is as Libanus, and as ꝑ bewty of the Cedre trees. The wordes of his mouthe are swete, yee, he is altogether louely. Suche one is my loue. O ye daughters of Ierusalem, soch one is my loue.

¶ The .vi. Chapter.

Whither is thy loue gōe then (O thou fayrest amonge wemen) whither is is thy loue departed? we will seke yt with the: My loue is gone downe into hys garden, vnto the swete smellyng bedes, that he may refresh hym selfe i the garden, and gather roses. My loue is myne & I am his, which feedeth amōge the roses.

Thou art beautyfull, o my loue, as is the place of Thirza, thou art fayre as Ierusalem, fearfull as an armye of men, wh they banners. Turne awaye thyne eyes fro me, for they haue set me on fyre. * Thy hearrye lockes are lyke a flocke of goates shorne vpon the mount of Gilead. Thy teth are lyke a flock of shorne shepe, which go out of ꝑ washyng place: where euery one bereth twyns, & not one vnfrutefull among them. Thy chekes are lyke a pece of a pōgranate, within thy volupers. There are * lx. Quenes. lxxx. wyues, and damesselles wythout nōbre. One is my doue, one is my derlynge. ¶ She is the onely beloued of her mother, & deare vnto her ꝑ bare her. Whē ꝑ daughters sawe her, they sayde, she was blessed. Yee the Quenes and wyues prayse her. What is she this, ꝑ loketh forth as the morynge? fayre as the moone, cleare as the sunne, and fearful as an armye of men wh their baners. I wente downe into ꝑ nutt gardē, to se what grewe by ꝑ brokes, & to loke yf the vyneyarde flourished, or yf ꝑ pomgranates were shot forth. I knewe not ꝑ my soule had made me ꝑ charyote of the people that be vnder tribute. Turne againe, turne agayne, O thou perfecte one turne ageyne, turne agayne, & we will loke vpon the. What wil ye se in the Sulamyte? She is lyke men of warre syngynge in a companye.

The seuenth Chapter.

How pleasaunt are thy treadynges with the shoes, thou princes daughter? Thy thighes are like a fayre iewell, which is wrought by a conyng workeman master.

Thy nauell is lyke a rounde goblet, which is neuer without drinke. Thy wōbe is lyke a heye of wheat that is sett about wh roses

* Thy two brestes are lyke two twyns of younge roes. Thy neck is as it were a tower of yuory: thine eyes also are lyke the water poles ꝑ are in Hesebō, beside ꝑ porte of Rabbim: thy nose is lyke the tower of Libanus, which loketh toward Damascus. That head ꝑ standeth vpō the, is lyke Carmel & the hearre of thy heade is lyke purple and lyke a kynge goynge forth wh his garde about hym. O how fayre & louely art ꝑ my dearlynge, I pleasures? Thy stature is lyke a Palme tree & thy brestes lyke the grapes. I sayde I will clyme vp into ꝑ Palme tree, & take holde of his hye braūches. Thy brestes also shalbe as ꝑ vyne clusters ꝑ smell of thy nostrels lyke is the smell of

applet, and thy lawes lyke the beste wyne. Whiche goeth strayte vnto my beloued and hasteth forth by ꝑ lyppes of the auncyent elders. There wyl I turne me vnto my loue ꝙ he shall turne hym vnto me. O come on my loue, we will go forth into the felde, ꝙ take ourr lodgynge in the villages. In the mornynge wyll we go se ꝑ vyneyarde: we will se yf the vyne be sprunge forth, yf the grapes be growne, and yf the pōgranates be shot out. There will I geue ꝑ my brestes: ꝑ Mandragoras geue theyr swearte smell: and beside ourr doores are all maner of pleasaunt frutes: both newe, ꝙ olde: whych I haue kepte for the, o my beloued.

¶ The. viii. Chapter.

O That I myght fynde the wythout, and kysse the, whom I loue as my brother whych sucked my mothers brestes: and that thou shalt not be despised I will leade the, and bringe the in to my mothers house: that thou myghtest teach me, ꝙ that I myght geue the drynke of spiced wyne, ꝙ of the swete sappe of my pongranates. * his left hande shalbe vnder my head ꝙ hys ryght hande shall embrace me.

* Cant. ii. c.

I charge you, O ye daughters of Jerusalem, ꝑ ye wake not vp my loue, ner touch her, tyll she be content her selfe. What is she this, that commeth vp from the wildernes, and leaneth vpon her loue? I waked the vp amonge the apple trees, where thy mother conceyued the, where thy mother (I saye) brought the into the worlde. O set me as a seale vpon thine herte, and as a seale vpon thyne arme: for loue is myghtie as the death, ꝙ gelousy as the hel. her coales are of fyre, ꝙ a very flame of the Lorde: so ꝑ many waters are not able to quenche loue, nether maye the streames droune it. Yee, yf a man wolde geue all the good of his house for loue, he shuld counte it nothyng. Our syster is but ponge, ꝙ hath no brestes: what shall we do for our syster, whan she shall be spoken for? Yf she be a wall, we shal bylde a syluer bolwercke ther vpō: yf she be an open doze, we shall fasten her with boordes of Cedre tree. I am a wall, and my brestes lyke towres, then was I as one that hath founde fauoure in his syght. Salomon hath a vyneyarde at Baal hamon, ꝙ thus vyneyarde delyuered he vnto the keepers: ꝑ euery one for the frute therof shulde geue hym a thousande peces of syluer. Myn vyneyard is in my sight: thou (O Salomon) must haue a thousande, and the keepers two hundred with the frute. Thou that dwellest in the gardens, O let me heare thy voyce, that my companyons maye herken to the same. O get the away, my loue, and be as a roo or a yong hert vpō the swete smellynge mountaynes.

¶ The ende of the Ballet of Ballettes of Salomon: called in Latyn: Canticū Canticorū.

¶ The booke of the prophete Esay

¶ The fyrst Chapter.

¶ Esay prophesyeth that the angrii of God shall ouer
me vpon Jerusa em bycause of theyr synnes.

A The vision of Esay ꝑ sonne of Amos
which he sawe vpon Juda and Jeru-
salem: in the dayes of Vzia and Joa-
thā. Achaz & Jehezkiah kynges of Juda.
Heare, O heauen, & herken O earth: For
the Lorde hath spoken: I haue norished āb
promoted children, but they haue done
wyckedly against me. The oxe hath knowne
his owner & ꝑ asse his masters cribb: but Is
rael hath receaued no knowledge, my peo
ple hath no vnderstandyng. Alas for thys
B synfull nacion, a people of great iniquitie:
a seed of vngracious people corruptinge
ther wayes. They haue forsaken the Lor-
de, they haue prouoked the holy one of Is-
rael vnto anger, and are gone backward.
Wherby shulde ye be plaged any more: for
ye are euer fallige awaye. The whole head
is syck, & ꝑ hert is heuy. Frō the sole of the
fote vnto ꝑ head, there is no whole parte in
all your body: but all are wondes, botches,
sores, & stripes, whych cā nether be helped,
bounde vp, molifyed, nether eased wt any oynt-
C ment. Your land lyeth waste, your cyties
are brent vp, your enemyes deuoure youre
lāde, & ye must be layne to stāde, & loke vpō
it: & it is desolate, as they were subuerted ꝑ
were alienate frō ꝑ Lorde. Moreouer, the
daughter of Syon ys left alone lyke a co-
tage in a vineyard, lyke a lodge in a gardē
of cucumbers, lyke a wasted cytie. Ande-
cepte ꝑ Lorde of hostes had left vs a fewe
alyue: we shuld haue bene as Sodoma, and
lyke vnto Gomorra. Heare ꝑ worde of the
lorde ye Lordes of Sodoma: & herkē vnto
ꝑ lawe of our God, ꝑ people of Gomorra.
What vse ye so many sacrifices vnto me
saith Lorde? I am full of ꝑ brent offrynges
of wethers, āb of ꝑ fatnesse of fedbeastes. I
D haue no pleasure in ꝑ blood of bullocks, lā-
bes and goates. When ye come to apeare
before me, who requireth this of you to
treade within my porches? Therfore offre
me no mo oblacions, for it is but lost labou-
re. Incense is an abhominable thinge vnto
me. I maye not awaye with youre newe
moones, your Sabbathes & gatherige to-
gyther at ꝑ solēpne dayes. I hate your ne-
we mone dayes & solēpne feastes, cuē from my
very hert. I can not awaye wt suche vanitie
& boldinge in of the people. They lye vpon
me as a burthen, and I am wery of beringe
thē. When ye holde out your hādes, I will
turne myne eyes from you. And though ye
make many prayers, yet wil I heare no-
thynge at all, seyng your handes are ful of
E bloude. Wash you therfore, and make you
cleane, put awaye your euell entētes out of
my syght, cease from doynge of euell.
Learne to do ryght, applye your selues to e-
quite, delyuer ꝑ oppressed, helpe ꝑ fatherles
to his ryght, let the widowes coplainte co-
me before you. Come I praye ye (sayeth ꝑ
Lorde) let vs reasō oure matter together.
Though youre sinnes be as read as scarlet,
thei shalbe as white as snowe. And though
they were lyke purple, they shalbe as whit
as wolle. If ye be louynge & obediēt, ye shal
enioye ꝑ best thyng ꝑ groweth i ꝑ lād. But
if ye be obstinate & rebellyous, ye shalbe de
noured wt ꝑ swerde: for thus ꝑ Lorde hath
promised wt his awne mouth. How happe-
neth it then ꝑ ꝑ ryghteous cytie (which
was full of equite) is become vnfaythfull
as an whore? ryghteousnes dwelt i it, but
now murtherers. Thy syluer is turned to
drosse, & thy wyne myxte with water. Thy
F princes are wicked & companyōs of theues.
They loue gyftes altogether, and gape for
rewardes. As for ꝑ fatherles, they helpe hi
not to his ryght, nether wyll they lett the
wydowes causes come before thē. Therfo-
re, sayeth ꝑ Lorde God of hostes, ꝑ myghty
gouerner of Israel, Oute vpon ye, I will
ease me of myne enemyes, & I will auenge
me of myne aduersaryes, I shall laye my
hād vpon ꝑ, & burne out thy drosse frō ꝑ fy-
nest & purest, & put out all thy tynne, & set
thy iudges agayne as they were somtyme
& thy Senatours as they were frō ꝑ begi-
nynge. Then shalt ꝑ be called ꝑ ryghteous
cytie, ꝑ faythfull cytie. Sīō shalbe redemed
G wt equite, & they shal turne againe vnto her
ryghteousnesse. For ꝑ trāsgressours & vn-
godly, and soch as are become vnfaythfull
vnto the Lord, must altogether be vtterly
destroyed. For they shall be ashamed of the
goddes ꝑ you longed for. And ye shall be
put to shame for ꝑ Idols grouegardēs ꝑ ye
haue chosen: ye shalbe as a tree whose lea-
ues are fallen awaye, & as a garden ꝑ hath
no moysture. And as for the glory ☞ of ☜
your graued Images, it shalbe turned to
dyre strawe, and he ꝑ made them to a spar-
he. And they shal both burne together, so
that no man shalbe able to quench them.

¶ The second Chapter.

¶ Of the comming and death of Christ, and of the
callynge of the heathen.

A Thys is the worde ꝑ was opened vnto
Esay the sonne of Amos, vpon Juda
& Jerusalem. It wilbe also ☞ in the ☜
last dayes ꝑ ꝑ hyll where ꝑ house of ꝑ Lor-
de is builded, shall be ꝑ chefe amōge hylles,
and exalted aboue all lytle hylles. And all
nacyons shall preace vnto hym, and the

multytude of people shal go speakig thus
*Esa.xxxvi.a with.xxxvii.a one to another: vp, * let vs go to ꝓ hyll of the Lord, & to the house of the God of Jacob: that he maye shewe vs his waye, and ꝓ we maye walcke in his pathes. For the lawe shall come out of Sion, and the word of the Lorde from Jerusalē, and shall geue sentēce amonge the heathen, and shall reforme the multitude of people: They shall breake theyr swerdes also to mattockes, and theyr speares to make sythes. And one people shall not lyft vp weapen agaīst another, nether shal they learne to fyght from thēs forth. Come ye (O house of Jacob) let vs walcke i the lyght of ꝓ Lorde. But thou hast forsaken thy people ꝓ house of Jacob, because they go farre beyonde ꝓ east cotreys i Sorcerye (whō they haue as ꝓ Philistines had) and in straunge chyldren they thinke them selues to haue ynough. Theyr Land is full of siluer and gold, nether is there any ende of theyr treasure: Theyr lād is also full of horses, & no ende is there of theyr charets. Theyr lande is also full of vayne goddes, and before ꝓ worcke of theyr awne handes haue they bowed thē selues, yee, euē before the thinge that theyr awne fyngers haue made. There kneleth the man, there falleth the man downe before thē, but ꝓ (o Lorde) wilt not leaue them vnpunished.

And therfore get the in to some rock, and hyde ꝓ in the grounde for feare of the Lord, and for the glory of his magestye: Which casteth downe the high lookes of presūptuous personnes, and bringeth lowe ꝓ pryde of man, and the Lorde only shall be exalted in that daye. For the daye of ꝓ Lord of hostes shall go ouer al pride and presumptiō, vpon all them that exalte them selues, and shall bringe thē all downe: vpō all ꝓ hygh and stoute Cedre trees of Libanus, & vpon all the okes of Basan, vpon all hygh hylles, and vpon all stoute mountaynes, vpon all costly towres, & vpon all stronge walles, vpon all shyppes of Tharsis, and vpon euery thyng that is glorious and pleasaūt to loke vpon. And it shall bringe downe the pryde of man, and laye mans presumptuousnesse full lowe, and the Lorde shall only haue the vpcrop in that daye. But the Idols shall vtterly be roted out. Then shall creepe in to holes of stone, and into caues of the earth, for feare of the Lorde, and for the glory of hys magestye: what tyme as he shall aryse vp to condemme ꝓ earth. Then shall man cast awaye hys goddes of syluer, and hys goddes of gold (which he neuertheles had made to honour them) vnto Molles & Backes: And they shall creepe in to the caues and rockes, & into the clyftes of hard stones, for feare of God, and for the glory of hys magestye, whan he ryseth to condemme the earth. Feare not ye then any man, whose breth is in hys nostrels. For what is he of reputacion?

The thyrd Chapter.

The prophecyeth that at the comming of Christ all strength and powre shall be put forth of Jurye.

FOr lo, the Lorde God of Hostes doth take awaye from Jerusalē and Juda, all possessions & power al meat and dryncke, the captayne and the soudyar, the iudge and prophete, the wyse and the aged man, the prince of fyftie yeare olde, and the honorable: the Senatours, and men of vnderstādynge: the master of craftes and oratours. And I shall geue thē children to be theyr princes, & babes shall haue the rule of you. The people also shalbe pylled and polled, and one shall euer be doynge violence and wronge to another. The boye shall presume agaynst the elder, and the vyle persone agaynst the honorable. Yee, one shall take a frēde of hys awne kynred by the bosome, and saye: thou hast clothynge, thou shalt be our head, for thou mayest kepe vs frō thys fall & parell. Then shall he sweare & saye I cannot helpe you. Moreouer, there is nether meate ner clothyng in my house, make me no ruler of the people. For Jerusalē is ouerthrowne & Juda must fall to ꝓ grownde, because that both theyr wordes & councels are agaynst the Lorde, to prouoke the presence of hys magesty vnto anger. The chaungynge of theyr countenaunce bewrayeth them, yee, they declare theyr awne synnes, thē selues, as the Sodomites, & hyde thē not. Wo be vnto theyr soules for they haue retourned euyll vnto thē selues. Syd the ryghteous do well, for they shall enioye the frutes of theyr studies. But wo be to ꝓ vngodly and vnryghteous, for they shalbe rewarded after theyr workes. Children are extorcioners of my people, and wemen haue rule of them.

O my people, those that call the blessed deceaue the, and bepraue the waye of thy fotesteppes. The Lorde is ryssen vp to cōmen of the matter, and stādeth vp (I saye) to geue iudgement of the people. The Lorde shall come forth to reason with the Senatours and princes of hys people. It is ye that haue burnt vp my vyneyarde, the extorcyon done to the poore is i your houses. Wherfore do ye oppresse my people, & marre ꝓ faces of ꝓ poore? sayeth the Lorde God of hostes. Moreouer, thꝰ sayth ꝓ lord: Seing ꝓ daughters of Sion are become so proude, and come in wt stretched out neckes and with vayne wanton eyes: seynge they come i tryppyng so nycely with theyr fete: Therfore shall the Lorde shaue the heades of the daughters of Siō, and shal discouer

theyr

theyr shame. In that daye shall ꝓ Lord take awaye the gorgiousnes of theyr apparell, and spanges, cheynes, partelettes, and colarres, bracelettes and hooues, ꝓ goodly floured, wyde and brodered rayment, brooches, and headbandes, rynges and garlandes, holy daye clothes and vales, kercheffes and pinnes, glasses and cypresses, bonettes and taches.

And in steade of good smell, there shalbe stynck amonge thē. And for theyr gyrdles there shalbe lowle bādes. And for well sett heare there shalbe baldenesse. In steade of a stomacher, a sack cloth, and for theyr bewty witherdnesse, and sonne burnyng. Youre housbandes and myghtie men shall perysh with the swerde in batayle.

3 It that tyme shal ☞ theyr gates mourne and complayne, and they shall sytt as desolate folck vpon the earth.

The fourth Chapter.

¶ For want of men, seuen wemen desyre to haue one man.

AND then shall seuen wyues take holde of one man, and saye: we wyll saye all our meate and clothynge together in comen, only that we may be called thy wyues, & that thys shamefull reproche maye be taken frō vs. After that tyme shall the braunche of the Lorde be bewtyfull and myghtye, and the frute of the earth shalbe fayre and pleasaunt for those Israelytes that shal escape therof. Then shall the remnaunt in Sion & the remnaunt at Jerusalem be called holy: Namely all soch as are wrytte among the lyuynge at Jerusalem: what tyme as the Lorde shall wasshe awaye the fylthynes of the daughters of Sion, and pourge ꝓ blonde out from Jerusalem with the wynde of hys iudgmente and with fyre. Moreouer, vpon all the dwellynges of the hyll of Sion and vpon theyr whole congregacion, shall the Lorde prouyde a cloude and smoke by daye, & the shynynge of a flammynge fyre by nyght: for all theyr glory shalbe preserued. And Jerusalem shall be a tabernacle for a shadowne because of hete in the daye tyme a place and refuge where a man maye kepe hym from wether & rayne.

¶ The. v. Chapter.

¶ Of Christ and hys vyneyarde, with an exclamacion of couetousnes and dronckenes.

NOw will I syng my beloued frēde a songe of my frēdes, because of hys vyneyarde. My beloued frende hath a vyneyarde in a very frutefull plentyous grounde. This he hedged, thys he walled rounde aboute, and plāted it with goodly grapes. In the myddest of it buylded he a towre, and made a wyne presse therin. And afterwarde when he loked that it shulde bringe hi grapes, it brought forth thornes. Now therfore (Dye Cytysens of Jerusalē and whole Juda:) Iudge I praye you betwixte me, and my vyneyard. What more could haue bene done for it that I haue not done? Wherfore then hath it geuē thornes, where I loked to haue had grapes of it.

Well, now I shall tell you how I wyll do with my vyneyarde: I will take ꝓ hedge from it, that it maye perysh, and breake downe the wall, that it maye be trodē vnder fote. I will laye it waste, that it shall nether be digged nor cut, but beare thornes and briars. I will also forbyd the cloudes that they shall not rayne vpō it. As for the vyneyarde of the Lord of hostes it is the house of Israel, and whole Juda hys fayre planting. Of these he loked for equite, but se there is wrong: for ryghteousnesse, lo, It is but mysery.

C Wo vnto thē that ioyne one house to another, & bring one lande so nygh vnto another, that ꝓ poore can get no more grounde, & ꝓ ye maye dwel vpon the earth alone. These thynges are I the ears of the Lorde of Hostes: shall not many greater & more gorgyous houses be so waste, that no man shall dwell in thē? And ten akers of dynes shal geue but a Quarte, and. xxx. bushels of sede shall geue but an ☞ Epha.

D Wo be vnto them, that ryse vp early to folowe dronckennes, and to them that continue so, vntyll nyght, & tyl they be sett on fyre with wyne. In those cōpanyes are harpes and lutes, tabrettes & pipes, and wyne. But they regarde not the worcke of the Lord, and cōsydre not the operacyon of his hādes. Therfore commeth my folk also in to captyuite, because they haue no vnderstandynge. Theyr glory is famished with hūger, and theyr pryde is marred for thyrste. Therfore gapeth hell, and openeth her mouth marueilous wyde: that theyr pryde, boastinge and welth, with soch as reioyse therin, maye descende into it.

Thus hath man a fall, and is brought lowe, and the hygh loke of the proude shalbe layde downe. But the Lord of hostes is exalted in iudgement, and God that is holy, is praysed in ryghteousnes: Then shall the shepe eate in order, and the ryche mens landes that were layde waist, shall straūgers deuoure. Wo be vnto thē, that drawe wyckednes vnto them with coardes of vanite and synne, as it were with a cart rope.

Which vse to speake on thys maner: let hym make haste nowe, & go forth with hys worcke, that we maye se it. Lett the councell of the holy one of Israel come, and drawe nye, that we maye knowe it.

E Wo be vnto them ꝓ call euell good, and good euell, which make darcknesse lyght, &

lyght darckneſſe, that make ſowre ſwete, & ſwete ſowre. Wo be vnto them that are wyſe in theyr awne ſyght, and thynke thē ſelues to haue vnderſtādynge. Wo be vnto them, that are ſtrong to ſuppe out wyne and experte men to ſett vp dronckeneſſe.

Theſe geue ſentēce with the vngodly for rewardes, but condempne the iuſt cauſe of the ryghteous.

Therfore, lyke as fyre lycketh vp the ſtrawe, and as the flame conſumeth the ſtubble: Euen ſo theyr rote ſhalbe as corrupcion: and theyr bloſſome ſhall vanyſh awaye lyke duſt: for they haue caſt awaye the lawe of the Lord of hoſtes, & blaſphemed the worde of the holy maker of Iſrael.

A Therfore is the wrath of the Lord kindled alſo agaynſt hys people, and he ſtaketh his hande at them: yee, he hath ſmyten, ſo that the hylles dyd trēble. And theyr carcaſes dyd lye I the opē ſtreates, lyke myre. And (all thys, the wrath of God hath not ceaſſed, but hys hande is ſtretched out ſtyl. And he ſhall gyue a token vnto a ſtraunge people: and call vnto thē in a farre cōtre: and beholde, they ſhall come haſtely with ſpede. There ſhall not be one faynt nor feble amōge thē, no not a ſlogyſh nor ſleepy perſone. There ſhall not one of thē put of the gyrdle from his loynes, nor lowſe theyr lachet of his ſhooe. Hys arowes are ſharpe, & al his bowes bent. His horſe hooſes are lyke flynt, & his cartwheles lyke a ſtormy wynde. His crye is as it were of a lyon, and he roareth lyke lyons whelpes. They ſhall roare, & hantch vp the praye, & no mā ſhall recouer it or get it from thē. In that daye they ſhalbe ſo fearce vpon them, as the ſee. And yf we looke vnto the lāde, beholde, it ſhalbe all darckneſſe & ſorowe. If we lohe toward heauen: beholde, it ſhalbe darcke.

¶The.vi.Chapter.

¶ Eſay ſawe the glory of the Lorde, and was ſent to prophecye the deſolacyon of Iuye.

I N the ſame yeare that kinge Oziah dyed, I ſawe I the Lorde ſyttynge vpon an hygh and glorious ſeate, & his trayne fylled the tēple. And aboute hi ſtode the Seraphins, wherof euery one had ſixe wiges. With twayne eche couered his face, w̄ twayne hys fete, and with twayne dyd he flye. They cried alſo eche one to a ther on thys maner: holy, holy, holy, is the Lord of hoſtes. The whole worlde is full of his glory. Yee, ꝑ greaſtes and dorechekes moued at his crye, and the houſe was full of ſmoke. Then I ſayde, O wo is me for I am loſt in almoch as I am a man of vncleane lyppes, & dwell amōge people ꝑ hath vncleane lyppes alſo: for myne eyes haue ſene the kynge and Lorde of hooſtes.

Then flewe one of the Seraphins vnto me, hauynge a hote cole in his hande, which he had taken from the aulter with the tonges, and touched my mouth, and ſayde, lo: this hath touched thy lyppes, & thyne vnryghteouſnes is taken awaye, & thy ſynne C forgeuen. Alſo, I herd the voyce of ꝑ Lord ſayēge on this maner: Whom ſhall I ſend, and who wylbe oure meſſaunger? Then I ſayde: here am I, ſende me. And he ſayde, go, and tell this people: * ye ſhall heare in dede, but ye ſhall not vnderſtande: ye ſhall playnely ſe, and not perceaue. Harden the harte of this people, ſtoppe theyr eares, & ſhut theyr eyes, that they ſe not with theyr eyes, heare not with theyr eares, and vnderſtand not with theyr hertes, and conuerte and be healed.

* Mat.xiii. Mar.iiii. Luke.viii. Actes.xxviii. Iohn.xii. Rom.xi.

Then ſayde I: Lorde, how longe? he anſwered: vntill the cyties be vtterly waſted without inhabitours, & the houſes without men, tyll the lande be alſo deſolate, and lye vnbuylded. For the Lorde ſhall take ꝑ men farre awaye, ſo that the lāde ſhal lye waſte a longe ſeaſon, yet in yt ſhall ſucceade .x. kinges, and the lande ſhall retorne and be layde waſte. And as the terebint tre and oke in winter caſt their leaues, and yet haue ther ſappe in them ſo ſhall the holy ſead cōtynue in theyre ſubſtance.

¶The.vii.Chapter.

¶ The Syrians wont batayle agaynſt Ieruſalem. A byrgyn ſhall beare a chylde.

I T happened in the tyme of Ahaz the ſonne of Iotham, which was the ſonne of Uziah kynge of Juda: ꝑ* Razin the kynge of Syria, and Pechah ꝑ ſonne of Romelyah, kynge of Iſrael: went vp toward Ieruſalem to beſege it, but Razin was not able to winne ye. Now when the houſe of Dauid (that is Ahaz) herde worde therof, ꝑ Syria & Ephraim were confederate together: his herte quaked (yee and the hertes alſo of his people) lyke as whan a tree in the felde is moued with the wynde. I

* iiii.Re.xvi. ii.par.xxviii.

Then ſayde God vnto Eſay: go mete Ahaz (thou and thy ſonne Sear Iaſub) at the head of the ouer pole, in the fote path by the fullers groūde, & ſaye vnto hym, take hede to thy ſelfe & be ſtyll, but feare not, nether be faynt harted, for theſe two tayles: ꝑ is: for theſe two ſmokyng fyre brandes, the wrath and furiouſnes of Razin the Syrian and Romelies ſonne: becauſe that the kynge of Syria Ephraim and Romelies ſonne haue wickedly cōſpyred agaynſt the ſayīg: We wyll goo vp agaynſt Juda, vexe them, and bringe them vnder vs, and ſet a kynge there, euen the ſonne of Tabeel

For thus

For thus sayeth the Lorde God therto, It
shal not so goo forth, nether come so to pas
se: for ☞ the head cytie of ꝓ Syriãs is Da-
mascus, but the head of Damascꝰ is Ray-
zin. And after fyue ⁊ thyrtie yeare, shall
Ephraim be no more a people. And ꝓ chefe
cytie of Ephrai is Samaria, but the head
of Samaria is Romelies sõne. Yf ye beleue
not: it commeth of thys: that ye are vn-
faithfull to God. Moreouer, God spake
once agayne vnto Ahaz, sayinge, requyre
a token of the Lorde thy God, whether it
be toward the depth beneth, or towarde ꝓ
heygth aboue. Then sayd Ahaz: I will re-
quyre none, nether wyll I tempte ꝓ Lorde
The Lorde answered: Then heare to, ye of
ꝓ house of Dauid: Is it not ynough for you
ꝓ ye be grenous vnto men, but ye must gre-
C ue my God also And therfore ꝓ Lord shall
geue you a token: Behold, a vyrgin shall
conceaue and beare a sonne, and (ꝓ hys mo-
☞ ther) shalt cal his name ☞ Emanuel. But
ter ãd hony shall he eate, ꝓ he maye knowe
to refuse the euell, and chose the good. For
or euer the chyld come to knowledge, to es-
chue the euel and chose the good. The lande
(that thou so Abhorrest) shalbe desolate of
both her kynges. The Lorde also shall
sende a tyme vpon the, vpon thy people, ⁊
vpon thy fathers house (soch as neuer came
sence the tyme that Ephraim departed frõ
Juda) thorowe the kynge of the Assirians.
For at ꝓ same tyme shall the Lord whystle
for the flyes that are aboute the water of
Egypt, and for the Bees in ꝓ Assirians lãde.
These shall come, and shall lyght all in
the desolate valeyes, in the holes of stones,
vpon all thornye and bushye places.
☞ At the same tyme shall the Lord ☞ sha-
D ue the heare of the head and the fete and ꝓ
beerd cleane of, with the rasoure that he
shall hyer beyõde the water: namely, with
the kynge of the Assirians. At the same ty-
me shall a man lyue with a kowe, and two
shepe. Then, because of the aboundaunce of
mylck, he shall make butter ⁊ eate it. So
that euery one which remayneth in the lã-
de, shall eate butter and hony. At the same
tyme all vyneyardes (though there be a
thousande vynes in one, ⁊ were solde for a
thousande syluerlynges) shalbe turned to
brears ⁊ thornes. Lyke as they shall come
in to the lande w̃ arowes ⁊ bowes, so shall
all the lande be come brears and thornes.
And as for al hylles that are hewẽ downe,
ther shall not come vpon thẽ anye feare of
brears ⁊ thornes. But ꝓ catell shal be dry-
uen thyther, and the shepe shall fede there.

¶ The. viii. Chapter.

¶ The deliuerraunce of the lande by Emanuel. 1. ⁊ 5
Stone of offence, at whych many shal stomble.

Moreouer, the lord sayd vnto me: A
Take ꝓ a greate leaf, ⁊ ☞ write ☞
in it, as men do w̃ a penne, make
haskye spede to robbe, ⁊ haste to
ꝓ spoyle. And I called vnto me faythfull
witnesses to recorde. Uryah the preest, ⁊ za-
chariah the sonne of Barachiah. After that
wẽt I vnto the Prophetisse, ꝓ had conceaue-
ued ⁊ borne a sonne. Then sayde the Lorde
to me: geue him this name: a spedie robber:
an haskie spoiler. For why, or ouer ꝓ chylde
shal haue knowledge to crye father, ⁊ mo-
ther: shall the ryches of Damascus ⁊ ꝓ sub-
staunce of Samaria be taken awaye by ꝓ
spoyler, before the kyng of the Assirians.
The Lorde spake also vnto me, sayinge: B
for so moch as thys people refuseth the still
rennynge water of Syloa, and put theyr de-
lyte in Razin ⁊ Romelies sonne: Behold,
the Lorde shall brynge myghtie ⁊ greate
floudes of water vpon them: namely, the
kynge of the Assirians with all his power:
Which shall clyme vp vpõ all his floudes,
and renne ouer all theyr banckes. And shal
breake in vpon Juda, flowinge ⁊ increasig
in power, tyll he gett hi by ꝓ neck. He shall
fyll also the wideneſſe of thy lande ☞ with ☞
hys brode winges, O Emanuel. Breake
downe (o ye peple of Assur) and ye shall be,
broke downe: herken to all ye of farre coũ-
trees. Muster you, and you shalbe broken
downe, prepare you to batell and you shall
be torne in peces: take your councell toge-
ther, yet must your coũcel come to naught:
go in hande withall, yet shall it not prospe-
re: for God is with vs. For the Lord spa-
ke thus to me in the powre of his hande, ⁊ C
warned me, sayinge vnto me: that I shulde
not walcke in the waye of this people.
He sayde moreouer: rounde with none of
thẽ, whosoeuer saye: ponder people are bo-
unde together: feare them not, nether be a-
frayd of them, but sanctifie the Lord of ho-
stes, lett hym be youre feare and drede. For
he shall be the holy place to flye to, and sto-
ne to stomble at: the rock to fall vpon: a
snare and net to both the houses of Israe-
el, and the inhabitours of Jerusalem.
And many shall stomble, fall, and be broke
vpon hym: yee, they shalbe snared ⁊ taken. D
Now laye the witnesses together ⁊ seale
the lawe w̃ my disciples. Thus wil I wayte
vpon the Lorde that hath turned his fa-
ce from the house of Jacob, and I will loke
for him. But lo, as for me, and the childre
which the lord hath geuen me: we are a to-
ken and a wondre in Israel, for the Lord of
hostes sake, which dwelleth vpon the hyll
of Sion.
And yf they saye vnto you: aske councell
at the sothesayers, witches, charmers and
conjurers, then make them thys answere.

Is there a people eny where, þ asketh not
* Luk. xviii. counsell at his God/ * shulde me reme vn-
to the dead for þ ignorace/ If eny mā want
lyght, lest hym loke vpō the lawe, and the
testimony, whether they speake not after
this meanig. If he do not thys, he stombleth
and suffreth hunger. And yf he suffre hunger
he is out of pacience, and blaspheameth his
kyng & his God. Then loketh he vp war-
de, & downewarde to þ earth, & beholde, the
re is trouble and darckenesse, veratiō is ro-
unde aboute hym, and the cloude of errour.
And out of soch aduersite, shal he not es-
cape. Euen lyke as in tyme past, it hath be-
ne well sene, that the lande of Zabulon and
the lande of Nephtaly (where thorow þ see
waye goeth ouer Jordane into the lande of
Galilee) was at the fyrst in lytle trouble:
but afterwarde sore vexed.

¶ The.ix. Chapter.

¶ He prophecyeth of Christes natyuyte & dominyō.

THe people that walke in darcke-
nes haue sene a greate lyght. As
for them that dwell in the lande
of the shadowe of death, vpon
them hath þ lyght shyned. Thou
* Psa. cxlv. c hast multyplyed the people, & not increased
theyr ioye. * They reioyse before the, euen
as men make mery in haruest, and as men
that haue gotten þ victory, whē they deale
the spoyle. For thou hast broken the yocke
of þ peoples burthen: the staff of hys shoul-
der and the rod of hys oppressoure, as in
the dayes of Madian.

And trulie euery batayll þ the warryo-
ure accōplisheth, is done wt cōfused noyse &
defylinge ther garmentes wt bloude: But
this batayle shall be wt burnynge & consu-
mynge of fyre. For vnto vs a chylde is bor-
ne, & vnto vs a sonne is geuen. Upon hys
shoulder doth the kyngdome lye, and he is
called wt hys awne name: wonderfull. The
geuer of cōsell, þ myghtye God, þ euerla-
stinge father, the prince of peace, he shall ma-
ke no ende to encrease þ kyngdome & peace,
& shall syt vpon the seate of Dauid & in his
kyngdome, to set vp the same, & to stablish
it wt equyte and ryghteousnesse, from hēce
forth for euermore. Thys shall the gelousy
of the Lorde of hostes bringe to passe.

The Lorde sent a worde into Jacob, the
same is come into Israel. And all the peo-
ple of Ephraim shall knowe, and they that
dwell in Samaria, þ can saye with pryde
and hye stomackes, on this maner. The ty-
le worche is fallē downe, but we will buyl-
de it wt squared stones. The Wolberry tym-
bre is broke, but we shall sett it vp agayne
with Cedre. Neuertheles, þ Lord shall pre-
pare Razin the enemye agaynst them, and
so ordre theyr aduersaryes, that the Sy-
rians shall laye holde vpon them before, and
the Philistynes behynde, and so deuoure
Israel with open mouth.

After all thys is not the wrath of þ Lor-
de ceassed, but yet hys hande stretched oute
styll. For the people turneth not vnto hym
that chastyseth them, nether do they seke
the Lorde of hostes. Therfore hath þ Lor-
de roted oute of Israel both head and tay-
le, braunche and twigge in one daye.

By the head, is vnderstande the Sena-
toure and honorable man, and by the tayle
the Prophet that preached lyes. For all
they which enfourme the people that they
be in a ryght case, soch be disceauers. Soch
as men thynche also to be perfecte among
these, are but cast awayes.

Therfore shall the Lorde haue no pleasu- D
re in theyr yōge men, nether fauoure theyr
fatherlesse & wydowes. For they are all
together prophetes and wycked, and all
theyr mouthes speake foly. After all thys
is not þ Lordes wrath ceassed, but yet hys
hande is stretched out styll. For vngodly-
nesse burneth, as a fyre in the bryers and
thornes. And as it were out of a fyre in a
wood or a rede bush, so ascendeth the smo-
ke of theyr pryde.

For cause of the wrath of the Lorde of
hostes, is the lande full of darckenesse, and
the people be consumed, as it were with fy-
re, no mā doth spare his brother, but he rob
byth on þ ryght hand: & doth famishe, he
eateth on the lefte hāde, and he shall not ha
ue ynough. Euery man shall ✠ eate the T
flesh of his awne arme. Manasses shall ea-
te Ephraim, and Ephraim Manasses, and
they both shall eate Juda. After all thys
is not the Lordes wrath ceassed, but yet is
hys hande stretched out styll.

¶ The.x. Chapter.

¶ He threatneth the oppressours of the poore, and
prophecyeth agaynst Sennaherib.

WO be vnto the þ make vnryght- A
teous lawes, & deuyse thinges,
which be to harde for to kepe:
wher thorow the poore are op-
pressed, on euery syde, and þ in-
nocentes of my people robbed of iudgemēt:
that wyddowes maye be theyr praye, and
that they maye robbe þ fatherlesse. What
will ye do in tyme of the visitacyon, and
whan destruccion shall come frō farre? To
whom wyll ye ronne for helpe? and to whō
wyll ye geue youre honoure, that he maye
kepe it? that when I with drawe my hāde
ye come not amonge the presoners, or lye
amonge the dead? After all this doth not B
the wrath of the Lord ceasse, but yet is his
hande stretched out styll.

Wo be

vnto be also vnto Assur, which is a staf of my wrath, in whose hande is the rod of my punyshmẽt. I shall sende hym amõge those ypocritish people, amõge the people that haue deserued my displeasure: shall I send hym: that he may vtterly robbe thẽ, spoyle thẽ, and treade them downe lyke the myre in ꝑ strete. Howbeit, his meanyng is not so nether thynketh his hert of thys fashyon. But he ymagineth onely, how he may rote out and destroye moch people, for he sayeth are not my Peynces all kynges? Is not ☞ Calno as easye to wynne, as Charchamis? Is it harder to conquere ☞ Hamath then Arphad? Or is it lyghter to ouercome Damascus then Samaria? As who say: I were able to wynne the kyngdome of the Idolaters and their goddes: but not Jerusalem & Samaria. Shal I not do vnto Jerusalem & their ymages, as I dyd vnto Samaria and their ydoles?

Wherfore ꝑ Lord sayeth: Allone as I haue perfourmed my whole worcke vpon the hyll of Syon and Jerusalem, then wyll I ☞ vysyt the noble and stoute hart of the kynge of Assyria, with hys proude lookes. For he standeth thus in his awne conceate: This do I thorowe ꝑ power of myne awne hãde, and thorow my wysdome: For I am wyse, I am he that remoue the lãdes of the people: I robbe their treasures: and (lyke one of the worthyes) I dryue them frõ their hye seates. My hande hath founde out the strẽgth of the people, as it were a nest. And lyke as egges, that were layde here and there, are gathered together: So do I gather all countrees. And there is no man, ꝑ darre be so bolde, as to touch a fether, that darre open his mouth, or once whysper.

Shall the axe boast it selfe, agaynst him that heweth therwith? or doth ꝑ sawe make vp bragging agaynst him that ruleth it? That were euẽ lyke, as yf the rod dyd exalte it selfe agaynst him that beareth it: or as though the staff shulde magnifye it selfe, as who saye: it were no wood. Therfore shal ꝑ Lord of hostes send hi amõge his fatlinges leanes, & burne vp his glory, as it were wt a fyre. But the lyght of Israel shalbe that fyre, and his Sanctuary shalbe the flamme and it shall kyndle, and burne vp his thornes and breers in one daye, yee ☞ all the glory of his woddes and feldes shalbe consumed with body & soule: And they shalbe as an hoost of men, whose standerd bearer fayleth. The trees also of hys felde which remayne, shalbe of soch a nõbre, that a childe maye tell them.

After that daye shall the remnaũt of Israel, & soch as are escaped out of the house of Jacob, seke nomore comforte at him that smote thẽ, but with faythfulnesse & treuth shal they trust vnto the Lord, the holy one of Israel. The remnaunt, euen the Posterye of Jacob, shall conuerte vnto God the myghty one. For though thy people (O Israel) be as ꝑ sande of the see, yet shal ꝑ remnaunt of them conuerte in hym. Perfecte is the iudgement of him that floweth in rygh trousnesse, and therfore the Lorde of hostes shall perfectly fulfyll the thynge, ꝑ he hath determined in ꝑ myddest of ꝑ whole worlde Therfore thus sayeth the Lord God of hostes: Thou my people, ꝑ dwellest in Syon, be not afrayed, for ꝑ kynge of the Assiriãs: He shal smyte the with a rodd, & shal wagg his staff at the, as the Egyptians dyd some tyme: But soone after, shall my wrath and myne indignaciõ be fulfylled i the destruccion of them.

Moreouer, the Lord of hostes shall prepare a scourge for hi, lyke as was ꝑ slaughter of Madiã vpon the rock of Oreb. And he shall lyft vp his rodd ouer the see, as he dyd somtyme ouer the Egyppcians. Then shall hys burthen be taken from thy shoulders, and his yock from thy neck, yee, the same yock shall be corrupte for very fatnesse. He shall come to Aiath, and go thorow toward Mygron: at Mychmas shall he laye vp his harnesse, and go ouer the foorde. Gybea shall be their restynge place, Rhamah shalbe a fraped, Gybea Saul shall flye awaye. The voyce of ꝑ neyes of thy horses (O daughter Gallim) shalbe herde vnto Lays & to Anathoth, which also shalbe in trouble. Madmena shall tremble for feare, but ꝑ citesins of Gabim are manly, yet shal he remayne at Nob ꝑ daye. After that, shal he lyft vp hys hãde agaynst the mount of ꝑ daughter Syõ, the hyll of Jerusalem. But se, the Lord God of hostes shall take awaye the proude from thence, with feare. He shall hewe downe the proude, & fel the hye mynded. The bull hes also of ꝑ wood shal be rote out with yron, and Lybanus shall haue a myghtye fall.

¶ The. xi. Chapter.

¶ He prophecieth of the natiuite of Christ and of hys people: of the remnaunt of Israel, and of the fayth of the Heathen or Gentyles.

AND there shall come a rodd forth of the kynred of Jsai, and a blossome shall florish out of hys rote. The spyrite of ꝑ Lord shall lyght vpon hym: the spyrite of wysdome, and vnderstãdynge: ꝑ spyrite of councell, & strength the spyrite of knowledge, and of the feare of the Lorde: and shall make hym feruent in the feare of God.

For he shall not geue sentence, after the thyng that shal be brought before his eyes, nether reproue a matter at ꝑ fyrst hearing: but wt rygh trousnesse shal he iudge ꝑ poore, and with

and with holynes shal he reformme the sim-
ple of the worlde.

He shall smyte the worlde with the rodd
of hys mouth, & wt the breath of hys mouth
shall he slaye the vngodly. Rygh̄teousnesse
shalbe the gyrdle of his loynes, & trueth &
faythfulnesse, the gyrdynge vp of hys ray-
nes. The wolfe shall dwell with the lambe,
and the Leoparde shal lye downe by ꝑ goa-
te. Bullockes, Lyõs & catell shall kepe com
pany together, so ꝑ a lytle chylde shall rule
them. The kowe & the Bere shall fede toge-
ther, & their yonge ones shall lye together.
The Lyõ shall eate strawe lyke the oxe, or
the kowe. The childe whyle he sucheth, shal
haue a desire to the serpẽtes nest, and when
he is weaned, he shall put hys hãde into the
Cockatrypce denne. No man shall do euel to
another, no mã shal destroye another, in all
the hyll of my holynes. For the earth shal-
be full of the knowledge of the Lord, eue as
the see flowerth ouer with water.

And in ꝑ daye shal the gentyles enquere
after ꝑ rote of Jesse which shalbe set vp for
a token vnto the people, & hys dwellynge
shalbe glorious. ℣ At ꝑ same time shal ꝑ lord
take in hande agayne, to conquere the rem
naũt of his people (which shalbe left alyue)
from the Assyrias, Egyptians, Arabiãs,
Moabiãs, Elamites, Caldeyes, Antiochiãs
and frõ the Ilandes of the see. And he shall
sett vp a token amonge the Gentyles, and
gather together the dispersed of Israel, pee
& the out castes of Juda from the foure cor-
ners of the worlde. The hatred of Ephraim
also and enemyes of Juda shalbe cleane ro-
ted oute. Ephraim shall beare no euell will
to Juda, and Juda shal not hate Ephraim:
but they both together shall flye vpon the
shoulders of ꝑ Philistines toward the west,
and spoyle thẽ together that dwell towar-
de the East. The Idumytes and the Moa-
bites shall lett their handes fall, & the Am-
monites shalbe obedient vnto them.

The Lorde also shall cleue the tunges of
the Egyptians see, & with a myghtie wynd
shall he lyft vp his hãde ouer Nilus, and
shall smyte hys seuen streames, and make
men go ouer drye shod. And thus shal there
be a waye for his people, ꝑ remayneth from
the Assirians, lyke as it happened to the Is
raelites, what tyme they departed out of ꝑ
land of Egypt.

¶ The.xii. Chapter.

¶ The songe of the Church for the obtayninge of the victorye and ouer comyng of the worlde.

SO that then ꝑ shalt saye: O Lorde,
I wyll thanke the, for thou wast
displeased at me, but refrayne thou
from thy wrath, and comforte me. Behold,
God is my saluacion in whom I will trust,
and not be afrayde. For the Lorde God is
my strength, & my songe, he also is become
my saluacion. Therfore with ioye shall ye
drawe water out of the welles of the Sa-
uioure, & ℣ then shall ye saye: geue thanc- ℣
kes vnto the lorde, call vpon his name, de- 25
clare his councels amonge the people, kepe
them in remembrance, for his name is excel
lent. O syng prayses vnto the Lord, for he
hath done greate thynges, as it is knowne
in all the worlde. Crye out, and syng thou ꝑ
dwellest in Syon, for great is the holy one
of Israell in the myddes of the.

¶ The.xiii. Chapter.

¶ The prophecieth the destruccion of Babylon, the ca-
ptyuite, and the comyng agayne of the people.

THis is ℣ the heuy burthen of Ba I
bylon, which Esay the sonne of A- ℣
mos dyd se. Lyft vp the banner v-
pon the hye hyl, call vnto thẽ, hol-
de vp youre hande that the Prynces maye
go in at the doze. I haue sent for my dehy-
tes & my gyauntes (sayth the Lord) which
shall execute wrath. I wyll call for soch, as
triumphe in my glory.

There is a noyse of a multytude in the
moũtaynes, like as of a great people, a rus
shynge, as though the kyngdomes of ꝑ na-
cions came together. (And the Lord of ho-
stes, mustreth his armye to bataile.) They
come out of a farre countree, from the ende
of heauen: Euen the Lord hym selfe wt the
ministers of his wrath, to destroye ꝑ whol-
le lande. Mourne ye, for ꝑ daye of the Lord
is at hande, and shall come as a destroyer
from the almyghtie. Therfore shall all han
des be letten downe, & all mens hertes shal
melt awaye, they shall stãde in feare, care-
fulnesse and sorow shall come vpon them, &
they shall haue payne, as a woman ꝑ tra-
uayleth with childe. ℣ One shall be abas- ℣
shed of another, and their faces shall burne 25
lyke the flamme of fyre.

Beholde, the daye of the Lord shall come,
terrible, ful of indignaciõ, furoure & wrath
to make the lande waste, & to roote out the
synners therof. For the starres & planetes
of heauen shal not geue their lyght, the sun-
ne shalbe darkened in the ryssynge, and the
moone shall not shyne with his lyght. And
I wyll punysh the wyckednesse of the worl
de, and the synnes of the vngodly, sayeth
the Lorde. The hye stomaches of the proy-
de wyll I take awaye, and wyll laye dow-
ne the boastynge of tyrauntes. I will make C
a man dearer the fyne golde, and a mã to be
more worth then a golde wedge of Ophir.
Therfore, I wyll shake the heauen, and the
earth shall remoue out of her place: in the
wrath of the Lord of hostes, and in the daye
of hys fearfull indignacion. And Babylon
shalbe as an hunted or chased doo, and as a

shepe

shepe þ no man taketh vp. Euery mā shall turne to hys awne people, and flye eche one into his awne lande. Who so is founde alone, shalbe shot thorow: And who so gather together, shalbe destroyed with the swerde.
* Their chyldren shalbe slayne before their eyes, their houses spoyled, and their wyues rauished. For lo, I shall bringe vp the Medes agaynst them, which shall not regarde syluer, nor be desirous of gold. With bowes shall they destroye the yong children, & haue no pytie vpon wemen wyth chylde, & their eyes shall not spare the chyldren. And Babylon (that glory of kyngdomes and bewty of the Caldees honour) shalbe destroyed euen as God destroyed * Sodome and Gomorre. It shall not endure for euer, nether shall there be any more dwellyng there, fro generacyon to generacyon.

The Arabias shall pytch no tentes there, nether shal þ shepheardes make their folde there any more: but fearfull wild beastes shall lye there, & þ houses shalbe full of greate Oules. Estriches shall dwel there, & Apes shal daūse there. Wild cattes shal crye in the palaces, and Dragōs shalbe in þ pleasaūt houses. And as for Babylons tyme it is at hād, & her dayes shal not be prolōged.

The .xiiii. Chapter.

The returne of the people from captiuitye. The ouerthrowe of the people of God, and exaltacyon of theyr enemyes. The pryde of Babylon.

But the Lord wylbe mercyfull vnto Jacob, and wil yet chose Israel agayne, and set them in their awne lande. Straungers shal cleaue vnto them, & get them to the house of Jacob. The people shal take them, & cary them home to their awne lāde. And make the to enherite þ house of Israel in þ lande of þ Lord þ they maye be seruauntes & handmaydes of the Lord. They shal take those prisoners whose captyues they had bene afore: & rule those þ had oppressed them. Whē the Lord now shal bringe the to rest, fro the trauayle, feare, & harde bondage þ thou wast laden wt all: thē shalt thou vse thys mocking vpon the kyng of Babylon, & saye: How happeneth it þ the oppressour leaueth of? Is the golden tribute come to an ende? The Lord hath broke þ ceptre of þ vngodly & the rodd of the lordly. Which whē he is wroth smyteth þ people wt cōtinual strokes, & tyrānou sely reigneth ouer þ hethen whom he persecuted without compassion. And therfore the whole worlde is now at rest & quyetnes and men synge for ioye.

Ye, euē þ Fyre trees & Cedres of Libanus reioyse at thy fall sayēg: Nowe þ thou art layd downe, there come no mo vp to hewe downe vs. Hell also beneth trembleth to mete þ at thy cōmynge, & for thy sake hath rayred his deade, & all myghtie mē & princes of þ earth. All kynges of þ earth stāde vp fro their seates, þ they may all answere & speake vnto þ. Art þ become weake also as we? art thou become lyke vnto vs? Thy pompe and thy pryde is layde downe into the pyt, and so is the melody of thy instrumentes. Wormes be layde vnder the, & wormes are thy couerynge.

How art thou fallen from heauē (O Lucifer) thou faire morynge childe? how hast thou gotten a fall euen to the grounde, and art become weaker thē þ people? For thou saydest in thyne herte: I will clyme vp into heauen, & exalte my throne aboue beyde þ starres of God, I will syt also vpon the holy mount towarde the North, I will clyme vp aboue the cloudes, and wylbe lyke the hyghest of al. Yet thou shalt be brought downe to þ depe of hell. They that se the, shall narowly loke vpō the, and thynke in them selues, sayenge: Is thys the mā, þ brought all lādes in feare, and made the kingdomes afrayde? Is this he that made the worlde i a maner waste, and layde the cytyes to the grounde, which let not his prisoners go out?

The kynges of the nacions lye euery one in his awne house with worshype, and þ art cast out of thy graue lyke a filthy abhominable braūch: lyke as dead mens raymēt þ are shot thorow with the swerde, & go downe to the stones of the depe: as a dead coarse that is troden vnder fete: and art not buried with them. Euē because that thou hast wasted thy lande, and destroyed thy people. The generacyō of the wycked shalbe without honour, for euer. Let there a waye be sought to destroye their children, that be in their fathers wyckednes, þ they come not vp agayne to possesse the lande, and fyll the worlde full of enemyes.

I will stande vp agaynst thē (sayeth the lord of hostes) & roote out þ name & remaūt sonne, & sonnes sonne of Babylō (sayeth þ Lord) & will geue it to þ Otters, & will make water poddels of it. And I wyll swepe thē out wt the besome of destrucciō, sayeth þ Lorde of hostes. The Lord of hostes hath sworne an othe, sayinge: It shall come to passe as I haue determyned, and shalbe fulfylled as I haue deuysed. So that Assiria shal I destroye in my lande, & vpō my mountaynes will I treade hi vnder foote. Wher thorow his yock shal come from them, and his burthen shalbe taken fro their shoulder. Thys deuyce hath God taken thorow the whole worlde, and thys is hys hande stretched out ouer all people. For yf the Lord of hostes determē a thynge, who is able to dysanulle it? And yf he stretch forth his hāde, who maye holde it in agayne?

The same yeare that kynge Ahaz dyed, god threatened on this maner: Reioyse not thou

(thou whole Paleſtyna) becauſe the rod of hym ꝑ beateth the is broken: for out of the ſerpētes rote, there ſhall come an adder, & ꝑ frute ſhalbe a fyrie flynge worme. But the ☞ fyrſt borne of ꝑ poore ſhalbe fed, & ꝑ ſymple ſhal dwel in ſafetye. Thy rote alſo will I deſtroye vō honger, & it ſhal ſlaye thy remnaūt. Mourne ꝑ porte, wepe ꝑ citye, for (O whole land of Paleſtina) ꝑ art layde waſte for there ſhall come frō ꝑ North, a ſmoke that not one alone may abyde in his place. Who ſhall then anſwere ꝑ meſſangers of ꝑ Gētyles? For ꝑ Lord hath ſtablyſhed Syō, & the poore of his people ꝑ be therin, do put they? truſt in him.

¶The.xv.Chapter.

¶ A prophecie agaynſt Moab.

THis is the heuy burthen vpō Moab: Ar of Moab was deſtroyed & overthrowen in ꝑ nyght ſeaſon: Kir alſo in Moab was deſtroyed & peryſhed in the nyght. They wente vp to the ydols houſe, euen to Dibō to the hye places, to wepe for Nebo, and Moab vpō mourne for Medba: ☞ All they? heades were balde & all they? beardes ſhauen. In they? ſtretes are they gyrded aboute with ſack cloth. In all ꝑ toppes of their houſes & ſtretes ſhalbe nothynge but mournynge & weppynge. Heſebon & Eleale ſhall crye, ꝑ they? voyce ſhalbe heard vnto Jahaz. The worthyes alſo of Moab ſhall bleare out and crye for very ſorow of their Myndes: Who ſhall my herte be for Moabs ſake. They ſhal flye vnto ꝑ cyte of Zoar, which is lyke a fayre yong bullock of thre yere olde, for they ſhall all go vp to Luith, wepinge. Euē ſo by ꝑ waye toward Horonaim they ſhall make lamētacion for ther vtter deſtrucciō. For ꝑ waters of Nimri ſhalbe dried vp, by reaſon wherof ꝑ graſſe is withred, ꝑ herbes deſtroyed, & the grene thynges gone. For the reſidue ꝑ he hath done, they are ſorry. As for they? ſubſtaūce, ꝑ enemyes haue caried thē to the broke of ꝑ wyllyes. For ꝑ crie wēt ouer ꝑ whole lande of Moab: vnto Eglaim & vnto Beer Elim was there nothing but mournyng, becauſe the waters of Dimō were full of bloude: for I the Lord ſhall ſende more bloude vpō Dimon, & lyons vpō the remnaunt of the lande, & on them that are eſcaped from Moab.

¶The.xvi.Chapter.

¶ The deſtruccyon of Moab.

SEnde ꝑ Lord of the worlde a lābe, frō the rocke ꝑ lyeth towarde ꝑ deſerte, vnto ꝑ hil of the daughter Syō. For as for the daughters of Moab, they ſhalbe as a trēblyng byrde, ꝑ is put out of her neſt, for they ſhal carye them vnto Arnon: gather your counſel, come together in iudgemēt, couer vs wt your ſhadowe in the myddaye, as the nyght doth hyde the chaſed, and be wraye not them that are fled: let my perſecuted people dwell amōge you ☞ Moab, be thou their refuge againſt the deſtroyer: for the aduerſary is brought to naught, ꝑ robber is vndone, the tyraunt is wayſted out of the land. And in mercy ſhall the ſeate be prepared, and he ſhal ſyt vpō it in the trueth, i the tabernacle of Dauid iudgyng and ſekyng iudgemēt, & making haſt vnto rpghteouſnes. We haue heard of the pryde of Moab, he is very proude, preſumptrous, arrogant, and full of indignacyon, & vayne are hys lyes. Therfore ſhal Moab make lamentaciō becauſe of the Moabites (that ſhalbe ſlayne) yee they ſhal wayle all togither. Becauſe of the ☞ foundacyōs of the citye that is made of brick, ſhal ye complayne: euē ☞ ye lame people that are left onely behinde.

For ☞ the vynes of Heſbon are cut downe: As for the vyne of Sibma, the Lordes of the heithen haue broken downe hyr principall braūches: they are come euen vnto Jazer, they wēt on wādering vnto ꝑ wyldernelle. Hyr goodly braunches were throwen downe, as they wēt ouer the ſee. Therfore will I mourne for Jazer, & for the vyne of Sibma. I will poure my teares vpon the, O Heſebō and Eleale, for the crie of thyne enemyes is fallen vpon thy ſommer frutes, and vpon thyne haruelt. The Myrth and chere is taken awaye out of the plentifull felde, and in the vyneyardes there ſhal be no ioye ner gladneſſe.

The treader ſhall treade out no wyne in the preſſes, ꝑ ſong of they? mery chere haue I layde downe. Wherfore, my bowels ſhal romble lyke an harpe for Moabs ſake, and myne inwarde partes for the citryes ſake ꝑ is made of brych. And it ſhal come to paſſe, that whā it is ſene that Moab ſhalbe made werry of hys hyll chapels, ☞ he ſhall come to his tēple to praye, but he ſhal not be able ſo then, thys is the ſayēg ꝑ the Lord hath ſpoken concernyng Moab lens that tyme. But now the Lord hath ſpoken ſayeng. In thre yeares which ſhalbe as ☞ the yeares of an hyred ſeruaunt: ſhall the glorye of Moab be turned into cōfuſion, thorow out al his multitude, which is very great. And that whych remaynyth, ſhalbe very ſmall and feble.

¶The.xvii.Chapter.

¶ A prophecie agaynſt Damaſcus.

THys is the heuye burthen vpon Damaſcus: Beholde, Damaſce is taken awaye, to be nomore a citye, but ſhalbe an heape of broken ſtones. The waſte citryes of Aroer ſhalbe ſoldes for cattel which ſhal lye there, and there ſhalbe none to fraye them awaye ☞ Ephraim alſo ſhall nomore be ſtrong.

strong, & Damasc⁹ shall nomore be a kyng dome, & the remnaunt of Syria shalbe as ꝑ glorye of ꝑ children of Israel, sayeth ꝑ Lord of hostes. And in ꝑ daye it shal come to pas se ꝑ Jacob shalbe made very poore, & ꝑ fatnesse of hys flesshe shall waxe leane. And he shalbe as one ꝑ gathereth vp corne in harueste, euē lyke him whose arme reapeth ꝑ eares of corne. He shalbe also lyke hym ꝑ gathereth eares of corne in the valley of Rephaim. Some gathering in dede shal there be left in it, euē as in the shakyng of an olyue tre there remayne two or thre beryes in the toppe of the vppermost bowe, & foure or fyue in ꝑ brode frutefull braunches therof, sayeth the Lorde God of Israel.

Then shall mā turne agayne to his maker, & his eyes shall haue respecte to ꝑ holy one of Israel. As for the altares which are his awne handy worke, he shal not regarde them, & the thynges ꝑ his fyngers haue made (as groues & ymages) those shall he not cast his eye vnto. In ꝑ daye shal their stroge cities be as the forsaken shrubbes & braunches, which ☞ they left because of the children of Israel, & the londe shalbe desolate. Because thou hast forgotten God thy saluacion, and hast not bene myndefull of thy ☞ strong rock, ☞ therfore shalt thou set pleasaunt plantes, & shalt graffe the braūche of another mans vyne. In the daye shalt thou make thy plāt to growe, & early in the morninge shalt thou make thy sede to florish. The harueste shalbe gone in the daye of enheritaunce, & there shalbe sorowe without ☞ hope of cōforte. ☞ Wo shalbe to the multitude of moche people, which shall make a ☜ sounde lyke the noyse of ꝑ see: And the violence of ꝑ nacions, which shal rage lyke the rushyng in of many waters: Euē lyke many waters shall the people rage. God shall rebuke him, and he shal flye farre of. He shal be chaced awaye lyke as drye strawe vpon the mountaynes before the wynde, and lyke a thing that turneth before the storme. At euen beholde, there is trouble: & or euer it be morninge, lo, he is gone. This is ꝑ portyon of them that oppresse vs, and the lott of them that robbe vs.

¶The.xviii. Chapter.

¶A prophecie agaynst Egypte.

A ☞ That lande that trusteth vnder ☞ the shadowe of wynges, that lande which is beyonde the waters of Ethiopia: Sendinge messaungers by the see, euen in vessels of redes ouer the water. Get you hence (ye spedye messaungers) to a naciō that is scatred & robbed of that they had: a fearfull people from their begynninge hytherto: a nacion troden downe by lytle and ☞ lytle, whose lāde ☞ the floudes haue spoyled. All ye inhabiters of the worlde and indwellers of ꝑ earth, loke vp whā he setteth a token in the mountaynes, and harken whan he bloweth wyth the trompe. For so ꝑ Lorde sayde vnto me, as for me, ☞ I will take my rest, & loke vpon the matter in my habitaciō, lyke a fayre heate after ꝑ rayne, & lyke a cloude of dew in ꝑ heat of harueste. For afore the harueste, whā the braunche is growne, there shal come ripe frute out of the floure, & he shall cut downe the increace wyth sythes, & the braunches shall he take awaye with hokes. Thus shal they be left together vnto the foules of ꝑ mountaynes, and to the beastes of the erth: for in sommer the byrdes shall remayne vpon it, and euery beest of ꝑ lande shalbe vpon it in ꝑ wynter. In ꝑ tyme shal there a present be brought vnto the Lorde of hoostes: euē a people that is scatred abrode, and robbed of that they had, that same people which hath bene fearfull from their begynnyng hytherto: a nacyon troden downe by lytle and lytle whose lande the floudes haue spoyled: To the place of the name of ꝑ Lord of hoostes, euen to the mount Syon.

¶The.xix. Chapter.

¶The prophecie agaynst Egypte.

A THe heuye burthen of Egypte: Beholde, ☞ the Lorde rydeth vpon a swyfte cloude, and shall come in to Egypte, & the ydols of Egypte shall tremble at the presence of hym, & the hert of Egypte shall quake in the myddes of her. And I wyll set the Egyptians one agaynst another, so that one brother shall fyght agaynst another, & one neyghboure agaynst another, citye agaynst citye, & realme agaynst realme. The mynde also of Egipte shalbe cleane without cōcell within it selfe, & the deuyce that they take, wyll I destroye, so that they shall seke councell at ydols & at sorcerers, at workers with spretes & at sothsayers. And the Egyptiās will I geue ouer into the hande of a maruelous cruell Lorde, & a myghtie kynge shall haue dominion ouer them, sayeth the Lord God of hostes. The waters of the see shal fayle, & the ryuer shall decreace and be dryed vp. The waters shalbe drawen out: the ryuers of Egypte shalbe emptyed & dryed vp, the redes and flagges shalbe cut downe.

The graffe in the ryuer & by the ryuers banck, & all that groweth by the ryuer shal wither awaye, and be brought to naught. The fyshers also shal mourne and all they that cast angle into the water, shal make lamentacion, and they that laye forth theyr nett beside ꝑ waters, shalbe roted out. Moreouer, they ꝑ worke in flaxe, and make fyne workes, shall be confounded, and so shall they ꝑ weaue open workes. For theyr open

workes

worthes shalbe euen destroyed, and all they that make pooles and stewes for fish shall come to naught.

But ye foolish princes of Zoan, ye wyse counselours of Pharao, whose wit is turned to foolyshnes, how saye ye vnto Pharao: I am come of wyse men & of auncient kynges? Wher ar they? where are (I saye) thy wyse men? Let the tell & (yf they can) what the Lord of hoostes hath deuysed vpon Egypte.

¶ The princes of Zoan are become fooles, the princes of Noph are disceaued, they haue disceaued Egypte, euen they that were taken for the cheefe kynred therof. In the myddes of it hath the Lord powred the spirite of wyckednes, and they haue disceaued Egypte in euery worke therof, euen as a dronken man stackereth in his vompte. Neither shall the head or tayle, the braunch or rede be able to do anye worke in Egipte. In that daye shall Egypte be lyke vnto women: It shal be afrayed and stode in feare at the moeyon of the hand of the Lord of hoostes, which he shaketh ouer it. And Egipt shalbe afrayed of the land of Juda: so that euery one which maketh mencyon of it, shalbe afrayed therat, be cause of the councell of the Lord of hoostes which he deuyseth for it.

In that daye shall fyue cities in the land of Egypte speake the language of Canaã, & sweare by the Lord of hoostes: the citye of desolacio shalbe called one of them. In that daye shall the altare of the Lord be in the myddes of the land of Egypt, & thys title beside it: VNTO THE LORDE. And it shalbe a token and witnesse vnto the Lord of hoostes in the lande of Egypte. For they shall crye vnto the Lorde because of such as trouble them, & he shall send the a Sauiour & a great man to deliuer them.

And the Lord shalbe knowne in Egipte, and the Egyptcians shall knowe the Lord in that daye, and do sacrifice and oblacio: yee they shall vowe a vowe vnto the Lord, and performe it. The Lord also shal smyte Egypte sore, & heale them again, & they shalbe conuerted vnto the Lord, and he shalbe intreated of them, & shall heale them. In that daye shall there be a come waye out of Egypte into Assyria, and Assyria shall come into Egypte, & Egypte in to Assyria, so that the Egyptcias and the Assyrias shall serue the Lorde together. In that daye shal the nacio of Israel be the thyrde wyth Egypte & Assyria, and they shalbe blessed in the myddes of the lande, which lade the Lord of hoostes hath blessed, saying: blessed is my people of Egypte, Assur also is the worke of myne handes, and Israel is myne inheritaunce.

¶ The.xx. Chapter.

¶ Against Egypte and Ethiopia.

IN the yeare that Tharthã came vnto Asdod (whan ☞ Sargon the kyng of Assyria had sent him) and had fought agaynst Asdod and taken it. At the same tyme spake the Lorde by the hãde of Esay the sonne of Amos, saying: Go and take of ☞ the sacke clothe from thy loynes, & put of thy shooe from thy foote. And he dyd so, walkynge naked and bare foote. And the Lord sayde: lyke as my seruaunt Esay hath walked naked, and bare fote for a signe and wonder thre yeares vpon Egypte, and Ethiopia: Euen so shall the kynge of Assyria take awaye out of Egypte and out of Ethiopia, chyldren and olde men, naked and bare fote wyth their loynes vncouered, to the greate shame of Egypte.

They shalbe brought in feare also, & ashamed one of another: Ethiopia of Egypte, and Egypte of Ethiopia, considerynge what glory they were in afore. And they that dwell in that same yle, shal saye in that daye: Beholde, thus are we regarded. Whither shall we flye for helpe, that we maye be deliuered fro the kyng of Assyria? And howe shall we escape?

¶ The.xxi. Chapter.

¶ Against Babylon, Idumea, and Arabia.

THe burthe of ☞ the wayst see: Euen as the stormy wether that passeth thorow at the noone daye, to come from the wyldernesse, from that horrible lande. A greuous visio was shewed vnto me: Let one dysceatfull offender come agaynst another, & one destroyer agaynst another. Up Elam, laye syege thou of Media: ☞ all their gronynge haue I layed downe. Therfore are my loynes fylled with sorow, deuynes, hath taken holde vpon me, as the pãges of a woman that is traueyling. It made me stoupe when I herde it, & it vexed me when I sawe it. My hart pãted, fearfulnes came vpõ me. ☞ The nyght of my voluptcousnes hath he turned agaynst me into feare.

Whyle they garnished the table, the watchman loked: And while I was eatynge and drynkyng (it was sayde:) vp ye captaynes, take you to your shylde. For thus hath the Lord sayd vnto me: ☞ Go and set a watchman, to tell what he seyth. And he sawe a charet, which two horsmen sat vpon, with the cariage of an Asse, and the cariage of a camell. Who he loked & toke very diligẽt hede. And the lyon cried, Lord, I stode wayting all the whole daye, & am appoited to kepe my watch euery nyght. And beholde, here cõmeth a charet of men, with two horsmen And he answered & sayde: Babylon is fallen, it is fallen, & all the ymages of hyr goddes hath he smyttẽ downe vnto the grounde. ☞ Thou art he whom I must threshe,

and thou

and thou belongest to my corne flooze. This that I herde of the Lozde of hooftes ꝑ God of Israel haue I shewed vnto you.

C The burthen of Duma: he calleth vnto me out of Seir: Watchma, what hast thou rsyped by nyght? Watchman, what hast ꝑ rsyped by nyght? The watchman sayde: ☞ The mozynynge commeth, & so doth the nyght. Yf ye wyll aske anye queſtion, then aske it, retourne and come agayne.

The burthen cõcernyng Arabia: In the pleasaũt groſide of Arabia shal ye tary all nyght, euen in the streetes of Dedanim. The inhabitours of the lãde of Thema brought foozth water to him that was thyrſtie, they preuented him with their bzed that was fled awaye. Foz because of swerdes are they be come fugitiue, euen foz the dzawen swerde, and foz the bent bowe, & because of the greuousnes of warre. Foz thus hath the lozde sayde vnto me: There is yet a yeare accozdynge to the yeares of an hyzed seruaunt, & all the glozy of Cedar shall fayle. And the nombze of them that shall escape from the bowes, shall be mynished by the myghtye chyldren of Cedar, foz so the Lozde God of Israel hath spoken.

C The.xxii. Chapter.

C A prophecye agaynſt Jerusalem.

A ☞ The burthen of ☞ the valley of vi sion: What hast thou to do here, that thou clymest vnto the houſe toppes? Thou that art full of occupieng, thou seditious & proude citye: thy slayne men are nether put to death wyth swerde, ner deed in batell. All thy captaynes are fugitiue together, the archers haue taken them preſoners: All they ꝑ are founde in the, are in captiuyte together, because they fled farre of. Therfoze sayd I: let me alone & * I wyll make lamẽtacion. Ye shall not be able to comfozte me, because of the deſtruccyon of the daughter of my people. Foz thys is a daye of trouble, of ruyne, & of deſtruccyon ꝑ the Lozde wyll bzyng to paſſe in the valley of vision, breakyng downe the citye, & crying vnto mountaynes.

* Iude.xiy.c Iere.xl.a.

B Elam bare the quyuer wꝫ a charet of sote men and of hozsmen, and the cytye of Kyz shewed the shylde opẽ. Thy chefe valley also was full of charetes, and the hozsmen set theyr faces directly towarde the gate. And ☞ in ꝑ daye dyd the enemye take awaye ☞ ꝑ bewtye of Juda, and thẽ dyddeſt thou loke towarde the armoure of the houſe of the foreſt. Yee haue sene also ꝑ broken places of ꝑ citye of Dauid, how that they are many, & ye gathered together the waters of the lower pole. As foz the houſes of Jerusalem ☞ ye haue nombzed them, and the houſes haue ye brokẽ downe to make ꝑ wall strõg. Alſo haue ye made betwene the two walles, foz the waters of the olde pole, and haue not regarded the maker therof, nether had reſpecte vnto him that toke it in hãde.

And in that daye dyd the Lozde God of hooſtes call men vnto wepyng and mournyng, to baldneſſe & gyrdyng about wyth sack cloth. ☞ And behold, they haue ioye and gladneſſe, slayeng oxen & kylling shepe eatyng flesh & drynkyng wyne: * Let vs eate and drynke: foz tomozowe we shal dye. And it came to the eares of the Lozd of hooſtes: This iniquite shall not be pourged frõ you till ye dye, sayeth ꝑ lozd God of hooſtes.

C

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* 1.Cor.xv.d. Sapien. ii.b.

Thus sayeth the Lozd God of hooſtes: Go, get the into younder treaſurer, euen vnto * Sebna, which is ꝑ ruler of ꝑ houſe. What hast thou to do here? and whom hast thou here, that thou shuldeſt here hewe the out a ſepulcre, as it were one that heweth hym out a ſepulcre an hye, oz ꝑ grauyth an habitacion foz him self in a hard rock?

* Esa.xxxvi.d

Beholde, O thou man, the Lozd shall carye the awaye vnto captiuite, & shall surely couer the wyth cõfuſion. The Lozd shall turne the ouer lyke a ball wyth hys handes ☞ (and shall sende the) into a farre contre: There shalt thou dye, & there (in steade of the charettes of thy põpe) shall ꝑ houſe of thy lozd haue confuſion. ☞ I will dzyue the frõ thy place, & out of thy dwellyng shall he ouerthzow the. And in that daye shall I call my ſeruaũt Eliakim the ſonne of Helkia. And ☞ with thy garmentes will I clothe him, and wyth thy gyrdle will I ſtrengthe hym: thy power also will I cõmitte into his hãde & he shalbe a father of such as dwel in Jerusalem, and in the houſe of Juda.

D

☞

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* And the keye of the houſe of Dauid will I laye vpon his shoulder, so ꝑ he shall open and no man shall shut. He shall shut, and no man shall open. And I wyll faſten hym as a nayle in a sure place, and he shall be the glozyous seate of hys fathers houſe. Moreouer, all generacions and poſterites shall hang vpõ him, all the glozy of their fathers houſe, all veſſels both great and small, and all inſtrumẽtes of meaſure and muſyck. In that daye (sayeth the Lozde of hooſtes) shall the nayle that is faſtened ī the sure place departe, be broken and fall, and the burthen ꝑ was vpõ it, shall be plucte awaye, foz so the lozde hath spoken.

E

* Job.xii.b. Apoc.iii.b.

C The.xxiii. Chapter.

C A prophecie agaynſt Tyrus, and a promes that it shalbe reſtozed agayne.

I The burthen of * Tyre: Mourne ye shyppes of ☞ Tharsis, foz there commeth such deſtruccyon that ye shall not haue an houſe to entre into: Out of the lande of Cittim haue they knowlege of thys plage. Be styll, ye that dwell in ꝑ Ile, the marchauntes

* Ezec.xxvi.a

chaūtes of zidon, and such as passe ouer the
see, haue made ꝑ plentyous. The corne that
groweth by the great waters of Nilus, and
the frutes of the ryuer were hyr vitailes, so
that it became a comen marte of ꝑ nacions
☞ 23 Be ashamed thou zidon, for the see (euē
the strēgth of the see) hath spokē, sayēge: I
haue not trauayled, ner brought forth chil
dren, ner norished vp young mē, or brought
vp virgins.
25 Whā tydinges commeth to the Egipciās
they shall be sory for the rumore that goeth
of Tyre. Get you to Tharsis, mourne ye ꝑ
dwell in the Ile. Is not this that glorious
cyte of youres, which hath bene of olde anti
quite? hyr awne fete shall cary hyr forth to
be a sogeourner in to a farre countre. Who
hath deuysed thys agaynst Tyre (that ge-
neth garlādes vnto other cities) whose mar
chauntes are princes, and whose captaines
are honorable in the worlde? Euen the lord
of hooستes hath deuysed thys, to put downe
the pryde of all such as be glorious, and to
mynish all them that be proude vpō earth:
Get the out of thy lāde vnto ꝑ daughter of
Tharsis, seyng thou hast nomore strength.
C 26 He that smote the kyngdomes together,
holdeth out his hande ouer the see: euen the
lorde hym self hath geuen a cōmaundement
agaynst the same comen place of mārchādi
se, that they shall vtterly destroye ꝑ might
☞ therof. And he sayd: ☜ Make nomore thy
boast (O virgin thou daughter zidon) thou
shalt be brought downe: Up, get the ouer
vnto Citim, where neuertheles thou shalt
haue no rest. Behold, this people came not
of the Caldees, but Assur made them strōg
with great shippes. They set vp the strong
holdes therof, & destroyed his palaces, & be
brought it i decaye. Mourne ye shippes of
tharsis for your strēgth is brought downe.
D 30 And in that daye shall Tyre be forgotten
seuētye yeares (accordinge to the yeares of
one kyng) and after the ende of the seuētye
yeares shall Tyre syng as doth an harlot.
31 Take an harpe, & go about the cītye (thou
harlot that hast bene forgottē) make swete
melody, sing moo songes, that thou mayest
be had in remembraūce. 32 And after the ende
of the seuentye yeares shall the lorde visyt
☞ Tyre, & she shall conuerte vnto her ☜ re-
warde, and shall committe fornicatiō with
all the kyngdomes of the earth ꝑ are in the
worlde. Their occupieng also and their re-
warde shalbe holy vnto ꝑ lord. Their gay-
nes shall not be layde vp ner kepte i store,
but it shalbe theyrs that dwell before the
lorde, that they maye eate ynough, & haue
clothyng sufficient.

¶ The .xxiiii. Chapter.

¶ A prophecie of tribulation to come vpon the worlde because of synne.

BEholde the lord maketh the earth A
wayst and emptye: he turneth it
vp syde downe, & scatreth abrode
ꝑ inhabitours therof: And ꝑ prest
shalbe as the people, & the master as the ser
uāut, ꝑ mastresse lyke ꝑ mayd, ꝑ seller lyke
the byer: he that lendeth vpon vsury, lyke
hym that boroweth vpon vsury: the credi-
tour as the better. The worlde shalbe clea
ne wasted & vtterly spoyled, for so the lorde
hath spoke. The earth is sory & consumeth
awaye, the worlde is feble & perisheth, the
proude people of ꝑ erth are come to naught
The earth also is become vnprofitable vn
der the inhabitours therof, which haue trās
gressed the lawes, chaūged the ordinaunce,
broken the euerlasting couenaunt.
6 Therfore hath ꝑ curse consumed ꝑ earth, B
and they that dwell therin, are fallen into
trespace. Wherfore, the inhabitours of the
earth are perished ☜ with drouth, & fewe ☜
mē are left behynde. The wyne faileth: the
vyne hath no myght, all they ꝑ haue bene
mery of hart, are come to mournyng. The
myrth of tabrettes is layed downe, ꝑ noyse
of such as haue made mery, is ceassed, ꝑ tope
at ꝑ herpe is at an ende. They shall drynke
nomore wyne wt̄ myrth, strong drynke shal
be bytter to them that drynke it. The cītye
of vanite is broken downe, euery house is
shut vp, ꝑ noman maye come in. In ꝑ stre-
tes is there a crye because of wyne, all the
re is vanished awaye, ꝑ myrth of the worl-
de is gone, in the cītye is left desolacyō and
the gate is smytten with destruccion.
14 For in the myddes of the worlde, euen a- C
monge the people, it shall come to passe, as
at the shakyng of Olyues, and as the gra-
pes are whā ꝑ wyne harueste is done. They
shall lyft vp their voyce: and make a mery
noyse, and in magnifyeng of the Lord shall
they crye out of the weste. Wherfore, prayse
ye the lord in the valleys, euen the name of
the lord God of Israel in the Iles of the see
From ꝑ vttermost parte of ꝑ earth haue we
heard prayses and myrth because of the ry-
ghteous. And I sayd: ☜ I knowe a thyng ☜
in secrete, I knowe a thyng i secrete, wo is
me, the trāsgressours haue offended, the trās-
gressours haue grenously offended. Fearful-
nesse, the pytt and the snare are vpō the, O
thou that dwellest i the earth. It wil come
to passe, that whoso escapeth the fearfull
noyse, shall fall in to the pytt. And he that
commeth vp out of the pytt, shalbe taken
wyth the snare. For the wyndowes from
an hye are open, and the foundacions of the
earth are moued.
19 The earth is vtterly broken downe, the D
earth hath a sore ruyne, the earth quaketh
exceadyngly. The earth shall rele to & fro
lyke a dronkerd, and shalbe remoued lyke a
tent

¶ like a tent, ☞ (of one syde) & the iniquitie therof shalbe heuy vpō it. It shall fall, & not ryse vp agayne. And in that daye shall the Lord vi-
sit the hoste aboue þ is on hye: & the kinges of the worlde þ are vpō the erth. And they shal-
be gathered together, as they þ be in prison:
Luke.xxi.c & they shalbe shut vp inwarde, & after many
daies shall they be visited. * The mone shall be abashed, and the sunne ashamed, whē the Lorde of hostes shall raygne in mount Sion and in Ierusalem with worshyp, and in the syght of suche as shalbe of hys councell.

¶ The.xxv. Chapter.

¶ A thankesgeuyng to God for hys workes.

A THou arte the Lorde my God, I wyll magnifye þ, I wyll geue thākes vnto thy name. For þ hast brought wōderfull thinges to passe, accordyng to thyne olde cōcels truly & faythfully. * Thou hast mad
Esa.xxvi.a of a citye an heape of stones, and brought a stronge towne vnto decaye. The habitation
☞ ☞ of straūgers hast þ made to be no citye, nether shall it be builded any more. Therfore shall þ mighty people geue glory vnto þ: the citye of þ valeaūt heithen shall feare þ. For thou hast bene a strēgth vnto the poore, and a succour for the neady in his trouble. A refuge agaynst euell wether, a shadowe against þ heate. For the blast of ragyng men is lyke a storme that casteth downe a wall.

B Lyke as thou bryngest heate downe out of a drye place, so shalt þ suppresse þ noyse of aliaūtes. ☞ The heate is in þ shadow of þ
☞ cloude: þ braūch of þ mighty shalbe brought
Luk.xiiii.b lowe. And in this moūtaine shal * þ Lord of hostes make vnto all people a feaste of plēteous & delicate thinges, euē of most pleasaunt & deyntie dishes. And in this moūtayne shall þ Lorde destroie the couering, þ all people are wraped in, and the hanging þ is spred vpon all nacyōs. * As for death, he hath de-
Apoc.xvi.c stroyed it for euer. & And þ Lorde God shall
Ieer.xxxi.c wype a waye teares frō all faces, and the re-
Apo.xxi.c buke of his people shall he take awaie out of
Luke.xvi.c all the earth. For so the Lorde hath sayde.

And in that daye it shalbe sayde: Lo, this
¶ is our God, we haue wayted for hym, * & he
Esay.xl.a shall saue vs. Thys is the Lord, in whō we haue hoped, we wylbe mery & reioyce in the saluation that commeth of hym. For in this moūtayne shall the hande of the Lorde reste and Moab shalbe threshed vnder him, euen as strawe is threshed vpō þ grounde. And he shall stretch out hys hande in the myddes of them (as he that swymmeth, casteth out his handes to swymme) and with the strēgth of his hāndes shall he bring downe their pryde. The strōgholde also and fence of thy walles hath he ouerthrowē & cast downe, & brought them to the grounde, euen vnto dust.

¶ The.xxvi. Chapter.

¶ A songe of the deliuerannce of the people.

IN þ daye shall thys songe be songe in the lande of Juda. * We haue a stronge citye. ☞ Saluacion shall ☞ God appoynte in steade of walles and bulwarke. * Open ye þ gates þ the right-
teous people which keepeth the trueth maye entre in. Their minde is set vpon the, because thou preseruest them * in peace per, euen in peace: because they put their trust in the. Put ye your trust allwaye in the Lorde: for in the Lorde God there is strength for euermore. * For he hath brought downe hye mynded citizens. As for þ proude citye, he hath brought it lowe: euen vnto the grounde shall he cast it downe, & bring it vnto dust. The fote euen the fote of the poore: and the steppes of suche as be in necessitie shall treade it downe.

B The path of equitye wilt thou graūt vnto the iuste, o thou most ryghteous, * thou
Hier.xii.b shalt order þ path of him that is ryghteous.
☞ Yee, ☞ in the waye of thy iudgmentes, O ☞ Lord, haue we put our trust in the. Thy name also: & the remēbraunce of the, is þ thyng that oure soule longeth for. * My soule hath
Psal.lxiii & and.cxiiii.a longed for the all the nyght, and wt my spyrite (which is within me) wyll I seke the early in the morning. For when thy iudgementes are in the erth, the inhabitatours of þ worlde shall learne righteousnes. Shall the vngodly man be fauoured, which hath not learned ryghteousnes, but doth wickedly in the erth where nothynge ought to be done, but that which is ryghteous, (he shall not se the glory of the Lorde. Lorde, when thy hande is lyfte vp to stryke, they se it not: but they shall se it, and be confounded with the zele of the people, and the fyer that cōsumeth thyne enemyes, shall deuoure them.

Lord, vnto vs thou shalt prouyde peace: ¶
Philip.ii.a * for thou also hast wrought all our workis in vs. O Lorde our God, other lordes beside the hath subdued vs: but we wylbe mindfull only of the & of thy name. ☞ The deed ☞
will not lyue, & they þ be out of lyfe, will not ryse agayne: therfore hast thou visited & roted them out, and destroyed all the memory of them. Thou hast increased the people (O Lorde) thou hast increased the people, & thou art praysed: thou hast sent thē fare of vnto all the coastes of the erth. * Lorde in trouble
Leu.xxvi.g haue they visited the: they powred out their prayer, whē thy chastenyng was vpō them.
* Lyke as a woman wt chylde that draweth D
Joh.xvi.c nye towarde her trauell, is sory & cryeth in her paynes, euē so haue we bene in thy syght,
Rom.viii.b O Lorde. * We haue bene wt chylde & suffred
☞ payne, ☞ as though we had brought forth
☞ winde. For there is no saluation in the erth, nether do þ inhabitours of þ worlde submyt thē selues. * Thy deed mē shall lyue, euen wt
i.Cor.xv.d my body shall they rise agayne. Awake and syng ye that dwell in dust. For ☞ thy dewe ☞

is euen as the dewe of herbes, and the earth
shall cast out them that be vnder her. Come
* Gene.xix.c my people, * enter thou into thy chambers,
1 Apo.vi.a. and shut thy doores about the: * hyde thy selfe
a lytle for a whyle, vntyll the indignatiō be
* Mich.i.a. ouerpast. * For lo, the Lorde is cōmyng out
of his place, to visit the wickednes of suche
as dwell vpō earth. The earth also shall dis-
close her awne bloud, and shall nomore hid
them that are slayne in her.

¶ The.xxvij.Chapter.

¶ A prophecy of the comming of Christ, and de-
struccion of ydolatrye.

IN that daye, the Lorde wᵗ his sore,
great and myghtye swearde shall
visit ☞ * Leuiathan the fugityue
* Isai.xxvii.c. Apo.xx.c serpent, euē Leuiathan that croked
serpent, and he shall slaye the dragon that is in
the see. In that daye, se ye syng of the con-
gregatiō which is the vyneiard, that bringeth
forth the best wyne. Euē I the Lorde do kepe
it, In due seasons shall I water it, & lest the
enemye do it any harme, I will both nyght
and daye preserue it. There is no displeasure
in me, els (when the vyneiarde bringeth me
forth briers & thornes) I wold go thorow it
by warre, & burne it vp together. Let it take
holde of my strength, and it shalbe at one wᵗ
me, euen at one shall it be with me.

The dayes are cōmyng, that Jacob shall
take rote, Israel shalbe grene & flourysshe, and
the worlde shalbe fylled with frute. Hath he
smytten him as sore, as he did the other that
smote him? Or is he slain wᵗ so sore a slaugh-
ter as they that slew hym? In measure doth
he smyte him, whyle he sēdeth vnto him soch
thinges, wherby he commeth to hys mynde
agayne. For in the daye that the east wynde
bloweth sore, it taketh awaye the frutes.
Thus therfore shall the iniquytie of Jacob
be reconcyled, and here is all the frute of the
takynge awaye of his synne, yf he make all
the stones of the aultars of ydolles, as chalke
stones that are beaten in sunder, that they
groues and ymages ryse not vp agayne.

Els, shall the stronge citye be desolate, &
the habitation forsaken & left lyke a wilder-
nes. There shall the calfe fede, & ther shall he
lye, & eate vp the graffes therof. ☞ When
* Deu.xxxii.b braūches of it are drie, they are broken of, &
the wemen come, and set thē on fyer. * For
it is a people of no vnderstanding, & therfo-
re he that made them, shall not fauoure thē,
and he that created thē, shall geue them no gra-
ce. And in that daye shall the Lorde make a
threshing from the middes of the riuer Eu-
phrates vnto the riuer of Egipt: and ye chil-
dre of Israel shalbe gathered together one to
another. In that daye shall ☞ the great trōpe be
blowne, so that they which were lost in the lāde
of Assiria: & they that were banished into the
lande of Egipt, shall come and worshyp the
Lorde in the holy mount at Jerusalem:

¶ The.xxviij.Chapter.

¶ Against the pryde of Ephraim, & against false
prestes and preachers.

WO be vnto the crowne of pryde, euē
* to the dronken people of Ephraim
whose great pōpe is as a flour that
fadeth awaye) ☞ vpon the head
of the valleye of such as be in welth, and are
ouerladen with wyne. Beholde, * ther com-
meth a vehemēt and sore daye frō the Lorde
lyke an vnmeasurable hayle and perellous
tempest, euen lyke the force of myghtye and
horrible waters, that violētlye beareth downe
all thinges. The crowne of the pryde of the
dronken Ephraemites shalbe troden vnder
fote: * so that the floure of hys fayrenes and
bewty, which is in the head of ☞ the valley
of fatnes, shall fade awaye, as doth an vn-
timely rype frygg afore hervest. Which whā
a man spyeth, he loketh vpon it: and whyle
it is yet in his hande, he eateth it vp.

In that daye shall the Lorde of hostes be the
crowne of glory, & diademe of bewtye vnto
the residue of his people. He wilbe also a spi-
rite of perfyte knowledge to him that sitteth in
iudgement, & strength vnto them that turne
awaye the battell to the gate of the enemies.
But they are out of the waye by reason of
wyne: yee, farre out of the waye are they thо-
rowe strong drynke. ☞ * The preste also &
the prophet are gone astraye by the meanes
of strong drincke, they are dronkē wᵗ wyne,
they go amisse thorowe strong drincke: they
fayle in pphecying & stōble in iudgmēt. For
tables are so full of vomyte and fylthines,
that no place is cleane. Whō then shall such one
teach knowledge? And whom shall he make
to vnderstōde the thing that he heareth? For
they are as ignorāt as yong childre, that
are taken frō the mylke and are weened.

For they that be such must haue ☞ after
one lesson, another lesson: * after one cōmaū-
dement, another commaundemēt, after one
rule another rule, after one instruccion ano-
ther instruccyon, there a lytle and there a ly-
tle. For he that speaketh vnto this people is
euen as one that vseth rudenes of speche, and
a straunge language. Yf any man saye vnto
them: lo, this is the rest wherwith ye maye
ease hym that is weerye, thys is the refres-
shinge, they wyll not herken. * Therfo-
re, the worde of the Lorde (lesson vpō les-
son, commaundement vpon commaundē-
ment, rule vpon rule, instruccyon vpon in-
struccion, there a lytle and there a lytle) shall
be vnto them an occasyon of stombling that
they maye go on, and fall backward, be bru-
sed, tangled and snared.

Wherfore, heare the worde of the Lorde
ye mockers, ye that haue rule of this people
which is at Jerusalē. Because ye haue sayd:

☞ We

we haue made a couenaunt with death, & with hell are we at agrement. And though there go forth a sore plage, it shall nott come vnto vs. For we haue made falshode our refuge, and vnder vanitie are we hid. Therfore thus sayth the Lorde God: Beholde, I laye in Sion for a foūdation a stone, euē a tryed stone, a precious corner stone, a sure foūdatiō: Whoso beleueth, let hym not be to hastye. Judgment also will I laye to the rule, and righteousnes to the balance: so that the hayle shall take awaye your vayne confidence as a broome, and the preuy place of youre refuge shall the waters renne ouer.

And thus the couenaunt that ye made with death, shalbe disanulled: and your agrement that ye made with hell, shall not stand. Yee, when the sore plage goeth forth, ye shalbe troden downe vnder it. From the tyme that it goeth forth, it shall take you awaye. For early in the morninge euery daye: yee, both daye & night shall it go thorowe: & when the noyse therof is perceaued, it shall gendre vexation. For the bed is narow, and nott large: & the couering so small that a man can not wynde him selfe vnder it. * For the Lorde shall stonde as in mount Perazim, and shalbe wrothe lyke as in the valley * Gibeō, that he maie do his worke, his straūg worke & bring to passe his acte, his straunge acte.

Esa.xxviii.f. Esa.xxviii.b. 2.Reg.v.b.b. * Iosue.x.b 1.Par.xiv.b.

Now therfore se ye be no mockers, lest your punyshment increace: for I haue heard of the Lorde of hostes, that there shall come a short ende vpon the whole earth. Heare ye then, & herken vnto my voyce, consider & pōdre my speech. Doth not the husbandmā plowe all the daie, and openeth & breaketh the clottes of his grounde, & he maye sowe? Whā he hath made it playn, will he not spred abrode the fitches, and sowe comyn, & cast in whete by measure, & the appoynted barlye and rye in their place? God will instructe hym to haue discretion, euen his God wyll teach hym. For fitches shall not be treshed with an harowe: nether shall a carte whele be brought thorowe the comyn: but the fitches are beatē out with a staffe, and comyn wt a rodd. But the seede that bread is made of, is treshed, though it be not alwaye a threshing. And the carte whele must be brought ouer it, lest he grynde it with his teth. This also commeth of the Lorde of hoostes, which worcketh wt wonderfull wysdome, and bringeth excellēt workes to passe.

The .xxix. Chapter.

A prophecye against Jerusalem, and against the vayne traditions of men.

Woo vnto the Ariel Ariel thou citye that * Dauid dwelt in. Go on from yeare to yeare, and let the lambes be slayne. I will laye syege vnto Ariel, so that there shalbe heuynes and sorowe in it: and it shalbe vnto me euen an aultar of slaughter. I wyll besege the round about, and fight agaynst the thorowe a bulwarke: and wyll reare vp diches agaynst the. Thou shalt be brought downe, & shalt speake out of the grounde, and thy speech shall go lowe out of the duste. Thy voyce also shall come out of the grounde lyke the voyce of a witch: and thy talkyng shall whisper out of the dust. Moreouer, the noyse of thy straūge enemyes shalbe lyke thynne dust, & the multitude of tyrauntes shalbe * as drye strawe, that cannot tary: euen sodenly and in hayste shall theyr blast go. * Psal.i.b

Thou shalt be visited of the Lorde of hostes wt thōdre, erthquake, and wt a great noise: with storme and tempest and wt the flame of a cōsuming fyer. And the multitude of all nations that fyght agaynst Ariel, shalbe as a dreame sene by night: * euē so shall all they be that make warre agaynst it, and stronge holdes to ouercome it, and that laie eny sege vnto it. In conclusion, it shalbe euē as when an hongry man dreameth that he is eating, and when he awaketh, hys soule is emptye. Or as when a thurstye man dreameth that he is drincking: and when he awaketh, he is yet faynt: and his soule lacketh the appetite. Euen so shalbe the multitude of all nations that fyght agaynst Syon. * pſal.lxxxiij.c

Wondre thele thynges once in your wyndes, & wondre. * Blinded are they them selues and the blind guides of other. They are dronken: but not with wyne: they are vnstable, but not thorowe strong drincke. For the Lorde hath couered you with a slomberinge spyrete, and hath closed your eyes. Your prophetes also & rulers that shuld se, thē hath he couered. * And the vision of all the prophetes is become vnto you, as the wordes of a boke that is sealed vp, which men deliuer to one that is learned, saying: Reade thou in it. And he sayth: I cannot, for it is sealed. And the boke is geuen vnto him that is not learned, saying: Reade thou in it, and he sayth: I am not learned. Therfore thus hath the Lorde sayde: * For lomoche as this people when they be in trouble, do honour me with their mouth & wt their lippes: but their hert is far fro me, & the feare which they haue vnto me, proceadeth of a cōmaūdment that is taught of men. Therfore wyll I do maruayls amonge this people, euē maruelous thinges (I saye) & a wonder. * For the wysdome of their wise men shall perysh, & the vnderstanding of their wittye men shall hyd it selfe. * Esa.lxvi.b Matth.xv.b Mar.vij.a

Wo vnto thē that kepe secrete their thoughtes, to hyde their councell frō the Lorde, and do their workes in darknesse, sayinge: * who seeth vs? & who knoweth vs? Doutles, your destruccion is (in my handes) in reputacyon as the potters claye. And doth the * Esa.xlvij.b Eccle. xxiij.b Eze.xi.d

worcke saye of hym that made it, he made not me? And doth an earthen vessell saye of him that fashioned it, he had no vnderstandinge? Is it not hard at hande, that ☞ Libanus shalbe turned into a lowe felde, and that the lowe felde shalbe take as the wodde? And in that daye shall deafe men heare the wordes of the boke, and the eyes of ꝑ blinde shall se euen out of the cloud and out of darcknes. The meke spreted also shalbe mery in the Lorde, and the poore amonge them that be lowly, shall reioyce in the holy one of Israel. For he that dyd violence, is brought to naught, and the scornefull man is consumed: and they rooted out that were hastie so soone ☞ to vnrighteousnes, ☞ makynge a man to synne in the worde, and that tolde hym a snare which reproued them in the open place: and they that haue turned the cause of the righteous to naught. Therfore thus sayth the Lorde vnto the house of Jacob, euē thus * Esa.xxix.a. sayeth he that redemed Abraham: * Jacob shall not nowe be cōfoūded, ner his face pale. But when he seeth hys chyldren the worcke of my hādes in the middes of him, they shall sanctifie my name, and prayse the holy Lord of Jacob, and feare the God of Israel. They also that haue bene of an errony ouse spirite, shall come to vnderstandyng: and they that haue bene scornefull, shall learne doctryne.

¶ The.xxx. Chapter.

¶ Agaynst them that forsake the counsell of God, & cleue to the counsell of men. The prophet also threatneth the remnaunt of the people, that after the destruccyon of Jerusalem went into Egypte.

ALas, for those disobedient chyldren (sayth the Lorde) * that they wyll * Esa.xxix.b. take councell without me. Alas, ꝑ they wyll take a secret aduice, and not out of my spirite, and therfore adde they synne vnto synne. Euen they that walke to go downe into Egypte, and haue asked no question at my mouth: but seke strength in the myght of Pharao, and trust in the shadowe of Egypt. Therfore shall the strength of Pharao be your confusion, and the truste of the shadowe of Egypte youre shame. For his captaynes were at Zoan, and his ambassadours came vnto Hanes. * They were all * iiii.Regū. xviii.b Jerr.xvi.b Ezec.xxii.a ashamed of the people that could do them no good, and that might not helpe the, ner shewe them any profyt, but were theyr confusyon and rebuke.

The heauy burthen of the beastes of the south in a lande of trouble and anguyshe, from whence shall come the yonge and olde lion, the wyper and fyrye serpent that flyeth agaynste them that vpon coltes beare theyr riches, and vpon camels their treasures, to a people that can do them no good. For vaine and nothynge worth shall the helpe of the Egipcyans be. Therfore haue I cryed vnto Jerusalem. ☞ They shall haue strength ynough, yf they wyll settle their myndes in quietnes. * Now therfore, go thy waie, and * Esa.xxx.a. wryte thys before the in a table, & note it in a boke, that it maye finally remayne and be kept styll for euer. For it is an obstinat people; * and dissembling chyldren, childre that * Esa.i.b refuse to heare the lawe of the Lorde.

For they saye vnto the seers: ¶ Se not, and ¶ to the ꝑ be cleare of iudgement: loke not out ryght thinges for vs: but speake fayre wordes vnto vs: & ☞ loke out errours, gett you ☞ out of this waye, departe out of this path, & turne the holy one of Israel frō vs. Wherfore thus sayth the holy one of Israel: Because ye loure hertes rise agaynst this worde, & because ye trust in wrongeous dealyng & peruerse iudgment, & put your confidēce therin. Therfore shall ye haue thys my schefe for pō destrucciō and fall lyke as an hye wall that falleth, because of some ryfte or blast, whose * Psal.ii.b breaking commeth sodenly. * And the hurte therof is lyke an erthen vessell, which breaketh without helpe: so that in ꝑ burstyng of it, there is not found one sheuer to fetch fyre in, or to take water withall out of the pyt.

For thus sayth the Lorde God, euen the ¶ holy one of Israel: ☞ In repentaunce & in ☞ * rest shall ye be safe: in quietnes and sure cō- * Esa.xxxii.c. i.Para.xx.c. fydēce shalbe your strēgth. But ye haue had no lyst therto. For ye haue sayd: No, but we will escape thorowe horses. (Therfore shall ye flye) & we will get vs vp vpō swyft beastes. And therfore shal your persecutours be swyfter. * I. (M). shall flye at the rebuke of * Leu.xxvi.c Josue.xxiii.c one, & at the rebuke of. v. shall ye all flye, tyll ye be left as a shypp mast vpon the topp of a mountayne, and as a beaken vpon an hyll. * Therfore doth ꝑ Lorde cause you to wayte, ꝑ he maye haue mercy vpō you: to thintēt that he maye haue the preemynence, when he is gracyous vnto you. For the Lorde is the God of iudgement. Blessed are all they that hope in hym. * Rom.xi.a

¶ Yf the people remayne in Syon and at Jerusalem, thou shalt not be in heuines: but at the voyce of thy complaynte shall he haue mercy vpon the. And when he heareth it he shall geue the an answer. And though the Lorde geue you the bread of trouble, and the water of aduersitie, thy rayne shalbe nomore so skant, but thyne eyes shall see thy rayne. Yee, and thyne care shall ☞ heare ꝑ talkynge of hym that doeth speake behynde the. * Thys is ꝑ waye, walke ye in it. Turne not aside nether to the ryght hande ner to the lyft. Ye shall destroye also the couerynge of youre syluer ymages, and the deckinge of youre golden ydols. Euen as filthynes shall ye put them awaye. And thou shalt say vnto it. Gett the hence. Then shall God geue rayne vnto thy seede, that thou shalt sowe the ground withall, and bred of the increase

of the

of the earth, which shalbe fat and very plenteous. In that daye also, shall thy catell be fed in large pasture. The oxen lykewise and the yonge asses, that eate the grounde, shall eate cleane prouender, which is pourged with the wynde and the fanne.

F Finally, vpon euery hye mountaine and hyll shall ther be riuers and streames of waters, * in the daye of the greate slaughter, when the towers fall. Moreouer, the lyght of the moone shalbe as the light of the sunne, and the sunne lyght shalbe seuen folde, and haue as much shyne as in seuē dayes beside: when the Lorde byndeth vp the sore of hys people, and healeth the stroke of their wouñd. Beholde, the fame of the Lord commeth frō farre, and his presence is so hote, that no mā is able to abyde. His lyppes are full of indignation, and hys tonge is as a consumynge fyer. Hys breth is as a vehement stoude of water, that reacheth vp to the necke. That he maye syft awaye the heythen in the syue of vanitye. And his breth is as a bridle of errour in the chawes of the people.

G And ye shall syng, lyke as in the nyghte, when the holy solēpnitye beginneth. And ye shall haue gladnes of hert, lyke as when one commeth with a pype vnto the hyll of the Lorde, and to the mooste mightye one of Israel. And the Lorde shall cause his glorious voyce to be heard, and shall declare his stretched out arme with a terrible countenaunce and with the flame of a cōsuming fyer, with noysome lyghtenynge, with a shower, and with hayle stone. For thorowe the voyce of the Lorde shall * Assur be destroyed, which smote other men with the rodde. And it shall come to passe, that whyther soeuer he goth, ꝑ rodde shall cleue vnto him, which the Lorde shall laye vpon him ☞ with tabrettes and harpes: and with greate warre shall he fyght agaynst his hoost. * For the fyer of payne is ordeyned from the begynning: yee, euen for kynges is it prepared. Thys hath ꝑ Lorde set in the depe, and made it wyde: the burninge wherof is fyer and muche wodde. The breth of the Lorde, which is a ryuer of brymstone, doth kyndle it.

4.Pet.iii.b

esa.j.a.

☞

*Mat.xxv.b

¶The.xxxj.Chapter.

¶ He curseth them that forsake God, and seke for the helpe of men.

A WO be vnto them that go downe into Egypte for helpe, and truste in horses, and put their confidence in charettes, because they be manye, and in horsemen, because they be lusty and strong. But they regarde not the holy one of Israel, and they aske no question at ꝑ Lord. Where as he neuertheles (beynge wyselest of all) plageth the wycked, and yet goeth not from his worde, when he stretcheth forth, and taketh the victory agaynst the housholde of the frowarde, and agaynst the helpe of euell doers. Nowe the Egiptians are men, and not God, and their horses flesh and not spyrite. And assoone as the Lorde stretcheth oute hys hande, then shall the helper fall, and he that shulde haue bene helped, and they shall all together be destroyed. For thus hath the Lorde spoken vnto me: Like as the * lyon or lyons whelpe roareth vpon the praye that he hath gotten, and is not afrayed, though the multitude of shepherdes crye out vpon hym, nether abashed for all the heape of thē. So shall the Lorde of hoostes come downe to fyght for mount Syon, and defende hys hyll. Lyke as byrdes flotre about their nestes, * so shall the Lorde of hoostes kepe, saue, defende and delyuer Jerusalem.

A

B

* Apo.b.a.

‡ Gen.xlix.b

C

* deu.xxxii.b

Therfore, O ye chyldren of Israel, turne agayne, from that infydelitye, wherin you drowned your selues. * For ☞ in that daye euery man shall cast out hys ydolles of syluer and hys ydolles of golde, which ye haue made with youre awne handes vnto youre synne. * Assur also shalbe slayne with the swearde, not with a mans swearde, nether shall the swearde of eny man deuoure hym: And he shall flie from the slaughter, and his seruauntes shalbe discomfyted in their hertes. He shall go for feare to hys strongeholdes, and hys princes shall flie from hys badge. Thys hathe the Lorde spoken, whose lyght burneth in Syon, and his fyer in Jerusalem.

* Esa.ii.c.

D

* ec.xxxix.c.

40

¶The.xxxij.Chapter.

¶ The condicyons of good rulers and officers.

BEholde, a king shall gouerne after the rule of ryghteweinesse, and the princes shall rule, accordyng to the balaunce of equitye. And that man shalbe vnto men as a defence for the wynd, and as a refuge for the tempest: lyke as a riuer of water in a thirstye place, and the shadowe of a greate rocke in a drye lande. The eyes of the seynge shall not be dym, and the eares of them that heare, shall take diligent hede. The hert of the vnwyse shall attayne to knowledge, and the vnparfyte tong shall speake playnely and distinctlye. Then shall the folysshe nygarde be nomore called gētle, ner the churle liberall. But the nygarde will be nigardly minded, and his hert wyll worke euell and playe the ypocrite, and ymagyn abhominations agaynst God, to make the hongry leane, and to withholde drincke from the thirsty. These are the perlous weapons of the churlysh, these be his shamefull councels: that he maye begyle the poore with discreatfull wordes: yee, euen there as he shulde gene sentence with the poore. * But the lyberall persone ymagineth honest thynges, & commeth vp for liberalytie vnto promotyō:

A

B

* Pro.xvij.b

¶ Up (ye ryche and ydell women) herken vnto my voyce. Ye careles cities, marke my wordes. After yeares and dayes shall ye be brought i feare, O ye careles cities. For har uest shalbe out, & the grape gatherynge shall not come. O ye rych ydell cities ye that fear no parell. Be abashed, you that lyue in aboundaūce: tremble, you that lyue careles: cast of your rayment, make your selues bare, put sacke cloth aboute you. For as the infantes wepe when their mothers tetes ar dryed: so shall you weape for your fayre felds and frutefull vyneyardes. Thy peoples felde shall brynge thornes and thistles: and so shall it be euen in euery house of voluptuousnesse and in euery citye that reioyseth.

D The palaces also shalbe broke, & the greatly occupyed cityes desolate. The towres and bulwarches shall become dennes for euermore, ỳ pleasure of mules shalbe turned to pasture for shepe: vnto the tyme that ỳ spryte be powred vpon vs from aboue.

Then shall the wyldernes be a frutefull felde, and the plenteous feld shalbe rekened for a wodde. Then shall equytie dwell in ỳ desert, and righteousnes in a frutefull land.

* Roma.v.a * And the rewarde of righteousnesse shalbe peace, and her frute rest & quietnes for euer.

* Ie.xxxii.c * And my people shall dwell in the pryncs of peace, and in sure dwellinges in safe places of confort. And when the hayle falleth, it shall fall in the wodde, and ☞ the citye shalbe set lowe in the valleye. O howe happy shall ye be, when ye shall safely sowe your seed beside all waters, and dryue thyther the fete of your oxen and asses.

¶ The .xxxiij. Chapter.

¶ Threatninge against the Assyrians. & defaryng of them that shall se the Lorde.

A WOo to the that destroiest, whē thou waste not destroyed, thou breakest the leage, where as none hath broken it with the: for when thou shalt leaue destroying, * thou thy self shalt be destroyed. And when thou ceasest from breakinge the leage, then shall they breake it to the. O Lorde, haue mercy vpon vs: we haue put our hole trust in the. Be an arme to suche early: and * our helth, in ỳ tyme of trouble. At that confuse noyse, the people fledd, and at thyne exaltinge, the heythen were scatred. And the spoyles shalbe gathered (which shalbe poures) as are the gathering of Bruchus. And the multitude going to it, shalbe as locustes runnyng to and fro.

* Ezech.xvi.b Leui.xxvi.a. Esai.xl.f. Matth.vii.a.

* Psal.xx.b.

The Lorde is exalted, for he is he ỳ dwelleth an hye: he hath fylled sion with iudgement and righteousnes. And a sure stablysshing of thy tymes shalbe strength, health, wisdome & knowledge: and the very feare of the Lorde shalbe ỳ treasure of it. Beholde, ỳ messengers shall crie without: & the ambassatours of peace shall weape bytterly: The stretes are wast, ther walketh no mā therin: God hath broken the appoyntment, the cyties are cast awaye, & mē are nothing regarded ỳ desolat erth is in heynes. Libanus is shamed: & hewē downe. Sarō is lyke a wylderues: Basan & Charmel are despoyled of their frutes. And therfore sayth the Lord: I will vp nowe: now will I be auaūced: now will I be exalted as a mighty God. * Ye shall cōceaue stubble, & beare strawe, & youre spyete shalbe the fyer, ỳ it maye cōsume you, & ỳ people shalbe burnt like lyme, & as thornes burne ỳ are hewen of, & cast in the fyer.

* Iere.b.c.

Now herke to ye ỳ are farre of, how I haue done, & consydre my power, ye ỳ be at hande. ☞ The sinners at sion are afrayde, a sodē fearfulnes is come vpon ỳ ypocrites. What is he amōge vs, say they, ỳ shall dwell by ỳ cōsuming fier: which of vs maye abyde that euerlasting heate? * he ỳ ledeth a godly lyfe, say I, & speaketh the trueth. He ỳ abhorreth gaines wōne by violence & discrete: he ỳ kepeth his hāde ỳ he touch no rewarde: which stoppeth his eares, ỳ he heare no councell agenst ỳ innocēt bloude: which holdeth downe his eyes, ỳ he se none euell. He it is, ỳ shall dwell on hye: whose sauegarde shalbe in a bulwarcke of rockes, to hym shalbe geuen meate, & hys waters shall not fayle. Thyne eies shall se ỳ king in his glory: eue ỳ king of ỳ farre countreis shall they se: thyne herte studied for feare thinkinge thus. * What shall then become of ỳ scribe? of ỳ receyuer of our money? what of him ỳ taxed our fairest houses? There shalt ỳ not se a people a straunge tong to haue so diffuled a lāguage, ỳ it may not be vnderstād: nether so straūge a speach but it shalbe perceaued. There shall sion be sene the heed citye of oure solempne feastes. There shall thyne eyes se Jerusalē that glorious habitatyō: * ỳ tabernacle ỳ neuer shall remoue: whose nayles shall neuer be taken out wotid vbout ende: whose coardes euerychone shall neuer corrupte: for the glorious magestie of ỳ Lorde shall there be present among vs: as a place, where fayre broade ryuers & streames are, thorow the which shall nether galey rowe, ner greate shyppe sayle. * For the Lorde is our iudge, the Lorde is our lawe geuer. The Lorde is our king, and he him selfe shalbe our sauioure. There are ỳ coardes so layde abroade, ỳ they cannot be better. And therfore they haue not fyxed their maste, nor spredde abroade their sayle. Then there is dealed great spoyle: yee, lame men rōne after the pray. There lyeth no mā that sayth: I am syck, but all euell is taken awaye from the people that dwell there.

* 1.Cor.i.i

* Esai.xl.i

* Iacob.iiii.i

¶ The .xxxiij. Chapter.

¶ The last destruccyon of the Synagoge, in which the kyngdome and preesthode of that people was translated to the church and congregation of Christ.

Come

A COme ye heythen and heare, take hede ye people. Herken thou erth & all ꝑ is therin: ꝑ round cõpasse and all that groweth there vpon: for the Lorde is angry w all people, and his displeasure is kindled agaynst all the multitude of them, he hath destroied them, & deliuered them to the slaughter. So ꝑ their slayne shalbe cast out, and their bodyes stynck: that euen the very hylles shalbe wet w the bloud of thẽ. All the starres of heauen shall waist, and the heuẽ shall folde together lyke a roll, and all the starres therof shall fall, lyke as ꝑ leaues fall from the vynes and fyggetrees.

B For my sweard shalbe bathed in heauẽ, and shall immediatly come downe in iudgment vpon Idumea, and vpon the people which I haue cursed for my vengeaunce.

And the Lordes sweard shalbe full of blonde, & be ruddy w the fatnes and blonde of lambes and goates, with the fatnesse of the kidneys of wethers. For the Lord shall kill a great offering in Bozra, & a great slaughter in the lande of Idumea. There shall the vnicornes fall w them, and the bulles w the gyaunts: and their lande shalbe throwely soaked with blonde, & their grounde corrupt with fatnes. Unto the also, O zion, shall come the daye of ꝑ vengeaũce of God, and the yeare when thyne awne iudgmentes shalbe recompensed. And his floudes shalbe turned to pytch, and his earth to brimstone: & there with shall the land be kindled, so that it shall C not be quenched daye ner nyght: but smoke euermore, and so forth to lye waste. And no man shall go thorowe it for euer. But pellicanes, storkes, great owles and rauens shall haue it in possession, and dwell therin.

For God shall spreede out the lyne of desolation vpon it, & weye it with the stones of emptines. When kynges are called vpon there shalbe none, & all prices shalbe awaye. Thornes shall growe in their palaces, netels and thistles in their strongholdes, that the dragons may haue their pleasure therin, and that they maye be a court for estryches. There shall straunge wilures and monstruous bestes mete one another, and the wylde kepe company together. There shall the lamia lye, & haue her lodging. There shall the D owle make her nest, buylde, be there at home and bring forth his yonge ones. There shall the kytes come together, echone to his lyke.

Seke thorow the scripture of the Lorde and reade it. There shall none of these thynges be lefte out, there shall not one, ner lyche lyke, fayle. For what his mouth commaundeth that same doeth his spyrit gather together, or fulfylleth. He hath cast ꝑ lot for thẽ, and to those beastes hath his hãdes deuyded the line: therfore those shall possesse the enherytaunce from generatyon to generatyon, and dwell therin for euer.

¶ The.xxxv. Chapter.

¶ Of the tyme and kyngdome of Christ.

A BUt the deserte and wildernes shall reioyce, the waste grounde shalbe glad and flowryth as the lylly. She shall flowrythe pleasauntlye, and be ioyfull, and euer be geuyng of thankes more and more. For the glory of Libanus, the bewtye of Charmel and Saron shalbe geuen her. These shall knowe the honoure of the Lorde, and the magesty of oure God. * And * Heb.xij.b therfore strength the weake hãdes, and confozte the feble knees.

B Saye vnto them that are of a fearefull hert. Be of good chere, and feare not. * Beholde, youre God commeth to take vengeaũce: and you shall se the rewarde that God geueth: God commeth his awne selfe, & will delyuer you. * Then shall the eyes of ꝑ blinde be lyghtened, and the eares of the deaffe opened. Then shall the lame man leape as an hert, & the * dõme mans tonge shall geue thãckes. ‡ In the wildernes also, there ‡ all welles spring, & floudes of water in ꝑ desert. C The drye grounde shall turne to riuers, and the thursty to sprynges of water. Where as dragõs dwelt afore, ther shall growe swete floures and grene rushes. There shalbe fote pathes & comẽ stretes, this shalbe called the holy waye. No vnclene person shall go thorowe it: for the Lorde him self shall go with them that waye, and the wayferer, nor ignorant shall not erre. There shalbe no lyõ & no rauishing beast shall come therin, nor be D there but mẽ redemed shall go there fre and safe. And the redemed of the Lorde, I saye, shall conuerte and come to zion with thanckesgeuing. Euerlastyng ioye shall they haue: pleasure and gladnes shalbe among thẽ. And as for all sorowe and heuynes, it & all vanysh awaye.

¶ The.xxxvj. Chapter.

¶ Ierusalem is affraied of Sennacherib, in the tyme of kyng Ezechias.

A IN * the.xiiij. yere of king Hezekias came Sennacherib kyng of the Assirians downe, to laye seage vnto all the stronge cityes of Juda, to conquer thẽ. And the kyng of Assiryans sent Rabsaketh frõ Lachis towarde Jerusalem, agaynst king Hezekias, w an erreading hoste, which set him by the condyte of the ouerpole in the waye ꝑ goeth thorow the fullers lãde. And so ther came forth vnto him Eliakim Helkias sonne the prelident * Sobna ꝑ scribe, and Joah Asaphs sonne ꝑ secretary. * Esa.xxii.a

And Rabsaketh sayde vnto them: Tell Hezekias, that the greate kynge of Assiria sayth thus vnto him: What presumpcion is thys, that thou trustest vnto? I sayde, Surely thou trustest in thy lyplabourr, when councell & strength are necessary to battayl:

ore elles wher to truste ſt ꝑ, that ꝑ caſteſt thy
ſelfe of frome / * lo, thou putteſt thy truſt in a
broke ſtaf of rede (I meane Egipt) which he
ꝑ leaneth vpō, it goeth into his hāde & thur-
ſteth hym thorowe. Euen ſo is Pharao the
kynge of Egipte, vnto all them that truſt in
hym. But yf ꝑ wolde ſaye to me: we truſte
in ꝑ Lord our God. I goodly God in deed:
whoſe hye places and aultars Hezekia toke
downe, and cōmaunded Juda and Jeruſalē
to worſhyp onely before the aultare. Nowe
therfore delyuer hoſtages that thou rebelle
nomore agaynſt my Lorde the kynge of Aſ-
ſirians. And I wyll geue the two thouſande
horſes: yf thou be able to ſet men vpon
them: how darreſt thou reſiſt the power of ꝑ
ſmalleſt prynce, ꝑ my Lord hath? how dareſt
thou truſt in the charettes and horſt men of
Egipt? Moreouer, thinckeſt thou ꝑ I am co-
me downe hyther to deſtroye this lād wout
ꝑ Lordes will? The Lord ſayde vnto me: go
downe into ꝑ lāde, that ꝑ mayeſt deſtroie it.
Then ſayd Eliakim, Sobna and Joah vn-
to Rabſaketh: Speake to vs thy ſeruaūtes
(we praye the) in the Syryās language: for
we vnderſtāde it wel. And ſpeake not to vs
in the Jewes tong, leſt ꝑ folcke heare which
lyeth vpō the wall. Then anſwered Rabſa-
keh: Thincke ye, ꝑ the kyng ſent me to ſpea-
ke this only vnto ꝑ Lord and ꝑ? hath he not
ſent me to them alſo, that lye vpō the wall?
that they maye be cōpelled to eate their a-
wne donge, & drynck their awne ſtale wō you?

C And Rabſaketh ſtode ſtil, and cryed with
a loude voyce in the Jewes tong, and ſaide:
Nowe take hede, howe the great king of the
Aſſyriās geueth you warning. Thus ſayth
the king: Let not Hezekias diſceaue you: for
he ſhall not be able to delyuer you. Moreouer
let not Hezekias conforte you in the Lorde,
when he ſayth: The Lord wout doubt ſhall
defende vs, and ſhal not geue ouer this citye
into the handes of the kyng of the Aſſyriās,
beleue hym not. But thus ſayth the kyng of
Aſſyria: optayne my fauoure, enclyne to me:
ſo maye euery man eniope hys vynepardes
and fygg trees, and drynke the water of his
cyſterne: vnto the tyme that I come my ſelf,
and bringe you into a lāde that is lyke your
awne: wherin is wheate and wyne, which
is both ſowen with ſeede, and planted with
vynepardes. Let not Hezekia diſceaue you,
when he ſayth vnto you: the Lorde ſhall de-
lyuer vs / * Myght the Goddes of the Gen-
tils kepe euery mans lande, from the power
of the kynge of the Aſſirians? Where is the
God of Hemath and Arphad? Where is the
God of Sepharuaim? And who was able
to defende Samaria out of my hande? Or
which of all the Goddes of theſe lādes hath
delyuered their countrey out of my power?
is the Lorde in dede able to delyuer Jeruſa-
lem fro my hande? Unto this Hezekias meſ-
ſaungers helde their tonges, and anſwered
not one worde: for the king had charged thē,
that they ſhulde geue hym none anſwere.
So came Eliakim Helkias ſonne the preſi-
dent, Sobna the ſcribe, and Joah Aſaphs
ſōne the ſecretary, vnto Hezekias with rent
clothes, and tolde hym the wordes of Rab-
ſaketh.

C The.xxxvij. Chapter.

C Hezekias bideth him ſelfe before the Lorde. The
meſſage of Sennaherib is ſigne of the aungell of the
Lord: and he him ſelfe is ſlayne of his awne ſonnes.

When Hezekias heard that, he rent A
hys clothes, * and putt on a ſacke * iij. Reg.
cloth, and went into the temple of xix.a
the Lorde. But he ſente Eliakim
the preſident, Sobna the ſcribe, with the el-
deſt preſtes clothed in * ſacke, vnto the pro- * Jona.iij.a
phet Eſay the ſonne of Amoz, and they ſaid
vnto hym: Thus ſayth Hezekias: Thys is
the daye of trouble, of plage and of blaſphe-
mye: for the children are come to the place of
byrth: but there is no power to bringe them
forth. The Lorde thy God (no doubte) hath
well conſydered the wordes of Rabſaketh,
whom his Lorde the king of Aſſirians hath
ſent to defye & blaſpheme the lyuynge God:
with ſoche wordes as the Lorde thy God
hath heard ryght well. And therfore, lyfte
vp thy prayer for the remnaunt, that yet are
left. So the ſeruauntes of the kynge Heze-
kias came to Eſay.

And Eſay gaue the thys anſwere: Saye B
thus vnto your lorde: thus ſayth the Lorde:
Be not afraied of the wordes that thou haſt
harde wherwith the kyng of the Aſſirians
ſeruaūtes haue blaſphemed me. * Beholde, * Eſa.xix.
I will cauſe a wynde to go ouer him, aſſone
as he heareth the rumour, he ſhall go again
into hys contrey: there wyll I deſtroye hym
with the ſwearde in his awne lāde. * Nowe * i. Regum.
when Rabſaked returned, he founde ꝑ king xix.c
of Aſſiria laying ſege to Libnas: for he had
vnderſtande ꝑ he was departed frō Lachis.
For ther came a rumour ꝑ Tharhakas kige
of Ethiopia was come forth to warre aga-
ynſt him. And whē the king of Aſſiria heard
that, he ſent other meſſaungers to kyng He- C
zekias wō this commaundement: Saye thus
to Hezekias king of Juda: Let not thy God
diſceaue the, in whō thou hopeſt, and ſayeſt:
Jeruſalem ſhall not be geuen into the hādes
of the king of Aſſiria. For lo, thou knoweſt
well howe the kinges of Aſſiria haue hand-
led all the landes that they haue ſubuerted,
and hopeſt thou to eſcape? Were the people
of Gentyles (whom my progenitours con-
quered) delyuered at any tyme thorow their
goddes? * As namely, Gozan, Haran, Re- * iij. Regum.
zeph, and the chyldren of Eden, which were xviij.a
at Thalaſſar. Where is the kynge of He-
mah, and the kyng of Arphad, and the king
of the

* iij. Regū. xviij.b Eſa.xxxvj.a

* Eſa.x.b.

of the cytie Sepharuaim, Ena & Ana? Now when Ezekia had receaued the letter of the messaungers, and read it, he went vp into ꝑ house of the Lorde, and opened the letter before the Lorde. And Ezekia prayed before ꝑ Lorde on this maner. O Lorde of hostes, ꝑ God of Israel, which dwellest vpon * Cherubin. Thou art the God, that onely is God of all the kyngdomes of the worlde, for thou onely hast * created heauen and earth. * Enclyne thyne eare Lorde & consyder, open thyne eyes, O Lorde, and se, and ponder all the wordes vpon Sennaherib, which hath sent his embassage to blaspheme the lyuyng God Je tis true, O Lorde, that the kynges of Assyria haue conquered all kyngdomes and landes, and cast theyr goddes in the fyre. Notwithstandynge those were no goddes, but ꝑ workes of mens handes, of wood or stone, therfore haue they destroyed them. Delyuer vs then, O Lorde our God, from the hãdes of Sennaherib, that all kyngdomes of the earth maye knowe, that thou onely art the Lorde. Then Esaye the sonne of Amoz sent vnto Hezekia, sayinge: Thus sayeth ꝑ Lorde God of Israel. Where as thou hast made thy prayer vnto me, as touchyng Sennaherib ꝑ kynge of Assyria, this is the answere, that ꝑ Lorde hath geuen concernynge hym. Despised art ꝑ, and mocked (O daughter of Syõ) he hath shake his head at the, O daughter of Jerusalem. But thou Sennaherib. * whom hast thou defyed and blasphemed? Agaynst whom hast thou lifted vp thy voyce, and exalted thy proude lookes? euen agaynst ꝑ holy one of Israel. Thou with thy seruauntes hast blaspheмed the Lorde, and thus boldest thou of thy selfe. I will couer the hye mountaynes, and sydes of Libanus with my horsmen. And there will I cut downe the hye Cedre trees and the sayrest Fyre trees. I wyll vpinto the heygth of it, and into the chefest of hys tymbre woddes. If there be no water, I wyll graue and drinke. And as for waters of defence, I shall dryue thẽ vp with the fete of myne hoost. Yee, hast thou not hearde, what I haue taken in hande, & brought to passe of olde tyme? That same wyll I do nowe also: waste, destroye, and bringe stronge cyties vnto heapes of stones. For theyr inhabitatours shalbe lyke lame men, brought in feare and confounded. They shalbe lyke ꝑ grasse & grene herbes in the felde, lyke the hey vpon house toppes, that withereth afore it be growne vp.

I knowe thy wayes, thy goinge forth and thy commynge home, yee, & thy madnesse agaynst me. Therfore thy furiousnes against me, and thy pryde is come before me. I wyll put my rynge in thy nose, and my bridle byt in thy chawes of the, and turne the about, eue the same waye thou camest. I wyll geue the also this token (O Hezekia) thys yere shalt thou eate such as groweth of ye selfe & the secõde yeare, ꝑ which springeth agayne of the same, and in the thyrde yeare, ye shall sowe & reape, yee, ye shall plãte vineyardes, and enlope the frutes therof.

And soche of the house of Juda as are escaped, shall come together, and the remnaũt shall take rote beneth, and bringe forth frute aboue. For the escaped shall go out of Jerusalem, and the remnaunt from the mounte Syon.

And thys shall the gelousy of the Lorde of hostes bring to passe. Therfore thus sayeth the Lorde, concernynge the kynge of the Assyrians. He shall not come into this cyte, and shal shote no arowe into it, there shal no shilde hurt it, nether shal they cast ditches about it. The same waye ꝑ he came, he shal retourne, and not come at thys cytie. sayeth ꝑ Lorde. And I wyll kepe and saue ꝑ cytie (sayeth he) for myne awne, and for my seruaũte Dauids sake.

* Thus the angel went forth, and slewe of the Assyrians hoost, an hũdred fourescore and fyue thousande. And whẽ men arose vp early in the mornynge. Beholde, they were slayne, and all laye full of deed bodyes. So Sennaherib the kyng of the Assyriãs brake vp, & dwelt at Ninive. Afterwarde it chaunsed, as he prayed in the temple of Nesrah his God, that Adramalech and Sarazer hys awne sonnes slewe him with the sweard, and fled into the lande of Armenia. And Asarhadon his sonne raygned in his steade.

* iiii. Reyñ. xix.c. Ecc. xlviii. d. Esay. xxxi. b. ii. Mach. xv. b

The. xxxviii. Chapter.

Ezekia is sycke vnto the deeth, but is yet restored by the Lorde, and lyueth fyftene yeares after, for which benefyte he geueth thankes.

In those dayes was Hezekia sycke vnto the deeth, * & the prophete Esay ꝑ sonne of Amoz came vnto hi, & sayd: Thus cõmaundeth the Lord: Set thyne house in ordre, for thou must dye, and shalt not escape. Then Hezekia turned hys face towarde the wall, and prayed vnto the Lorde, and sayde: Remembre (O Lorde) that I haue walcked before the in treuth and a stedfast herte, & haue done the thynge that is pleasaunt to the. And Hezekia wepte sore. Then sayde God vnto Esay: Go and speake vnto Hezekia: the Lord God of Dauid thy father sendeth the this worde: I haue hearde thy prayer, and consydred thy teares, * beholde, I will put fyftene yeares mo vnto thy lyfe, and delyuer the and the cytie also, from the hande of the kynge of Assyria, for I wyll defende the cytie: * And take the thys token of the Lord, that he will do it, as he hath spoken: Beholde, I wyll returne the shadowe of Ahaz dyal, that nowe is layed out with ꝑ

* iiii. Reyñ. xx. a. ij. Par. xxxii. f

* Jona. iij. b.

* i. Reg. ii. g.

Sunne and bringe it ten degrees backward.
* Iosue. x.c. * So the Sunne turned ten degrees backwarde, the which he was defended afore.

¶ Thanckesgeuynge, which Hezekia kynge of Juda wrote, when he had bene sycke, and was recouered.

I thought I shulde haue gone to the gates of hell when myne age was shortened, and haue wanted the residue of my yeares.

¶ I spake within my selfe: I shall neuer visett the Lorde (the Lord I saye) in thys lyfe: I shal neuer se man amõg the dwellers of the worlde. Myne age is folden vp together, & taken awaye fro me, lyke a shepherdes cotage: I haue hewen of my lyfe by my synnes, lyke as a weuer cutteth of hys webb.

He wyll with pyninge sycknesse make an ende of me: yee, he wyll make en ende of me
* Iob.xiii.b. in one daye. * I thought I wolde haue lyued vnto the morowe, but he brosed my bones lyke a lyon, and in one daye thou wilt make an ende of me.

Then chatred I lyke a swalowe, and lyke a crane, and mourned as a doue.

I lyfte vp myne eyes into the heygth: O Lorde (sayde I) my sycknes hepeth me downe: ease thou me. ** What shall I saye? The Lorde hath made a promise to me. Yee, and he him selfe hath performed it. I shall therfore as longe as I lyue remembre thys bitternes of my lyfe. O Lorde men maye lyue beyond theyr yeares, and I wyll declare to all men: that eue in those yeres I haue a ioyfull lyfe, and that it was thou that causedest me to sleape and agayne thou hast geuen lyfe to me. Beholde bytter as gall was my pensyuenesse, so sore longed I for helth. And it was thy pleasure to deliuer my lyfe, from the fylthye pyt, for thou hast (O Lorde) that hast cast all my synnes behynde
* Psal. lxxx. lxxxviii.b. and.xcv.b. thy backe. * For hell prayseth not the, death doth not magnifye the.

They that go downe into the graue prayse not thy trueth: but the lyuinge, yee, the lyuing a knowledge þ, lyke as I do thys daye.

The father telleth hys chyldren of thy
* Luke.i.g. faythfulnesse. * To helpe me it is the Lordes worcke, and we wyll synge my songes in thy house, all the dayes of oure lyfe. And Esaye sayde: take a playster of hygges, and laye it vpon the sore, so shall it be whole.

Then sayd Hezekia: O what a great miracle is this, that I shall go vp into the house of the Lorde?

¶ The.xxxix. Chapter.

¶ Hezekia is reproued of Esaye, because he shewed hys treasure vnto the embassytours of Babylon.

AT * the same tyme Merobach
* iiii. Regũ. xx.c. Baladam, Baladamus sonne kynge of Babylon, sent lettres & presentes to Hezekia. For he vnderstode howe þ he had bene syck, & was recouered agayne. * And Hezekia was glad therof, & shewed the the comodities of his treasure, of syluer, of gold, of spices & rotes, of precious oyles, all that was in his cubbordes & treasure houses. There was not one thinge in Hezekias house, and so thorow out all his kyngdome, but he let the se it.

Then came Esaye the prophete to kynge Hezekia, and sayd vnto him. What haue the men sayde, and from whece came they vnto the? Hezekia answered: they came oute of a farre countre vnto me, out of Babylõ: Esay sayde: what haue they loked vpon in thyne house? Hezekia answered. All that is in myne house haue they sene: and there is nothynge in my treasure, but I shewed it them.

Then sayde Esay vnto Hezekia: Vnderstande þ worde of the Lord of hostes: * Beholde, the tyme wyll come, that euery thyng which is in thyne house, and all that thy progenitoures haue layde vp in store vnto this daye, shalbe caried to Babilon, and nothing left behynde. This sayeth the Lord. Yee, and parte of thy sonnes, that shall come of the, & whom þ shalt get, shalbe caryed hence, and become gelded chamberlaynes in the kynge of Babylons courte. Then sayde Hezekia to Esay. Now God prospere his awne counsell, which þ hast tolde me. He sayde moze ouer: So þ there be peace & faithfulnes I my tyme.

* iii. Regũ. xxiiii.c.

¶ The.xl. Chapter.

¶ The commynge of S. Iohn baptist. The preparacion of the Apostles. The callynge of the Gentyles.

COmforte my people (Ye prophetes) cõforte my people, sayeth your God, cõforte Jerusalẽ at the hert, & tell her: þ her trauayle is at an ende that her offence is pardoned, that she hath receaued of the Lordes hande sufficient correctiõ for all her synnes. * A voyce crieth in wildernes. Prepare the waye for þ Lorde in the wildernesse, make streyght þ path for oure God in þ deserte. Let all valleyes be exalted, & euery mountayne & hill be layed lowe, what so is croked, let it be made straight: & let the rough be made playne feldes. * For þ glory of the Lorde shall appeare, and all flesh shall at once se it, for why: the mouth of the Lorde hath spoken it.

The same voyce spake: Nowe crye. And þ prophet answered: what shall I crye? * that all flesshe is grasse, & that all the godlines therof, is as þ floure of þ felde. The grasse is wythered, þ floure falleth awaye. Euẽ so is the people as grasse, when the breath of þ Lorde bloweth vpõ thẽ. Neuertheles, whether the grasse wyther, or þ floure fade awaye. * Yet þ word of our God endureth for euer. Go vp vnto þ hye hyll (O Syõ) þ that bringest good tydynges, lyfte vp thy voyce with power, O thou preacher Jerusalẽ. Lyfte it vp without feare, and saye vnto the cyties of Juda:

Beholde

Beholde youre God, beholde the Lord God shall come with power, and beare rule with his arme. Beholde, he bringeth hys treasure with him, and his worckes go before hym. He shall fede his flock lyke an herdman. He shall gather the lambes together with hys arme, and carye them in his bosome, & shall kyndely intreate those that beare ponge.

Who hath holden the waters in hys fyst? Who hath measured heauen w̄ his spanne, & hath cōprehended all the earth of ꝑ worlde in thre measures? Who hath weyed ꝑ moūtaynes & hylles in a balaunce. Who hath perfourmed the mynde of ꝑ Lorde? or to whō hath he shewed his counsell. * Or who is of his coūcell to teach him? or who hath geuen him vnderstandynge and hath taught him the path of iudgement Who taught him cōninge and opened to him the waye of vnderstandynge. Beholde, all people are in cōparyson of hym, as a droppe to a bocket full, & are counted as the lest thinge that the balaūce weyeth. Yee & ꝑ Iles he taketh vp as a very lyttel thig. Libanus is not sufficiēt to minister fyre for hys offeringe, and all the beastes therof are not ynough to one sacrifice. All people in cōparyson of him are rekened as nothing, * yt they be cōpared with him lesse then nothyng and as it that is not. To whō then wyll ye liken God? or what similitude will ye set vp vnto him? Shall the caruer make him a carued ymage? & shall ꝑ goldsmyth couer hym with golde, or cast him into a fourme of syluer plates? Wore ouer, shall the ymage maker (that the poore man which is disposed, maye haue some thing to sett vp also) seke out and chose a tree, ꝑ is not roten, & carue therout an ymage, ꝑ moueth not? Knowe ye nothing o wretches? hearde ye neuer of it? hath it not bene preached vnto you sence the begynning? haue ye not bene enfourmed of this, by the foūdacyon of the earthe, that he sytteth vpon the circle of the worlde, and that all the inhabitoures of the worlde are in comparyson of him, but as grethopers. * That he spreadeth out ꝑ heauens as a couerynge, that he stretched them out, as a tent to dwell in. That he bringeth ꝓynces to nothing, and the iudges of the earth to dust: so ꝑ of the it may be sayde they be not planted nor sowē agayne, nether their stock roted agayne in the earth? For as soone as he bloweth vpon the, they wither & fade awaye, like ꝑ straw in a whyrle winde.

To whō nowe will ye lyken me, & whom shall I be lyke, sayeth the holy one? Lyft vp your eyes on hye, & cōsyder. * who hath made those thinges, which come out by so great heapes? & he cā call them all by their names. For there is nothing hid vnto the greatnesse of hys power, strength, & myght. Howe may then Jacob thincke, or how may Israel saye: My wayes are hid frō the Lorde, & my God knoweth not of my iudgementes. Knowest thou not, or hast thou not hearde, that the euerlastynge God, the Lorde which made all ꝑ corners of the earth, is nether weery nor faynt: and that his wysdome cānot be cōprehended: but that he geueth strength vnto the weery, and power vnto the faynte? Children are weery and faynt, and the strongest men fall. * But vnto them that haue the Lord before theyr eyes, shall strength be encreased. Aegles wynges shall growe vpon the. Whē they runne they shall not fall: and when they go, they shall not be weery.

The. xli. Chapter.

Of the goodnes and mercy of God to warde the people.

Be styll (ye Ilandes) and herke vnto me. Be stronge ye people, Come hyther, and shewe youre cause, we wyll go to ꝑ lawe together. Who raysed vp ꝑ iust man frō the rysinge of the Sunne, & called him to go forth? Who cast downe the people, and subdued the kynges before him: that he maye throwe them all to the groūde with his swearde, and scatre the lyke stubble with his bowe? He foloweth vpon the, and goeth safely him self. And that in a waye where, before his fote had not troden. Who hath made and created thes thinges? euen he that called the generacions from the begynnyng? * Euē I the Lorde, which am ꝑ fyrst, and with the last. The yles sawe it, & did feare, and the endes of the earth, were abashed, drewe nye, & cam hither. Euery man exhorted hys neyghboure, & brother, and bad him be stroge. The carpenter cōforted the goldsmyth, & the goldsmyth ꝑ hāmer mā, saying: Glue wyll dowery wel in it. It shalbe good, ꝑ we fasten this cast worke: & then they fastened it with nayles, that it shulde not be moued, But thou Israel art my seruaunte: thou Jacob art electe, thou art ꝑ sede of Abraham my beloued thou art he whō I led frō the endes of ꝑ earth by the hāde. For I called the frō farre euē frō amōg the gloriouse mē of it, & sayd vnto the. Thou art my seruaūt. I haue chosen the, and not cast the awaye: * be not afrayed, for I am w̄ the. Melt not awaye as ware, for I am thy God, to strēgth the, helpe ꝑ, & to kepe the w̄ this ryght hāde of myne. Beholde, all they that resyst the shall come to cōfusyon & shame: and thyne aduersaries shalbe destroyed & brought to naught. So ꝑ whoso seketh after the, shall not fynde the. Thy destroyers shall perysh, and so shall they ꝑ vndertake to make batayll agaynst the be as that is not, & as a thinge of naught. For I thy Lorde and God will strengthen thy ryght hand. Euen I that saye vnto the. Feare not. I wyll helpe ꝑ Be not afrayde thou lytle worme Jacob, & thou despysed Israel: for I wyll helpe the, sayeth the Lorde, and the holy one of Israel thyne auenger. Beholde, I wyll make ꝑ a treading

cart and

cart and a new flayle, that thou mayst thresshe and grinde the mountaynes, and bryngethe hylles to poulder. Thou shalt fanne them and the wynde shall carye them awaye, and the whirlwynde shall scater them. But thou shalt reioyse in the Lorde, and shalt delyte in prayslnge the holy one of Israel.

E * When the thyrsty and poore seke water & fynde none, and when theyr torge is drye of thyrst, I geue it them sayth the Lorde. I * Gene.xvii.c

* Esa.xxxv.b xliii.c.xliiii.a * God of Israel forsake them not. * I bryngeforth floudes in the hylles, and welles in the playne feldes. I turne the wylderness to ryuers, and the dryelande to condyttes of water. I plante in the waste grounde trees of Cedre, Boxe, Myrre and Oliues. And in the dryeI set fyrre trees, Elmes, & hawthornes together. All this do I, that they altogether may se and marcke, perceaue with their hertes and cõsydre, that the hande of the Lorde maketh these thynges, and that the holy one F of Israel bryngeth them to passe. Stande at youre cause (sayeth the Lorde) & bringe forth youre strongest grounde, sayth the kynge of Jacob. Let thẽ bring forth their goddes, and let ther goddes tel vs what shall chaũce here after: yee, let thẽ shewe vs the thynges that are past, what they be: let thẽ declare thẽ vnto vs that we maye take them to herte, and knowe them herafter. Ether, shewe vs thynges for to come, & tel vs what shalbe done herafter: so shall we knowe, that you are goddes do somthing, ether good or bad: so will we both knowledge the same: and tell it out.

G Beholde, ye goddes are of naught, & youre mahynge is of naught, yee abhominable is he * Esa.xlii.a man that hath chosen you. Neuertheles, * I haue waked vp one from the North, and he shall come. And another frõ the East, which shall call vpon my name, & shall treade vpõ princes as vpõ claye, & as the potter treadeth downe the myre. Who declared this from the begynning, and we wyll knowe him. Or frõ the olde tymes, & we will cõsyder, and saye that he is righteous. But there is none that sheweth or declareth eny thing, there is none also that heareth youre wordes. The fyrst is he that shall saye to syon, Beholde, beholde they are present, & to Jerusalẽ it selfe will I geue an Euãgelyste. But when I cõsyder there is not a man amonge thẽ, nor any that can geue counsell, nor that when I examen them that can answer one word. Lo, wicked are they & vayne, & the thinges also that they take in hãd: yee, their ymages are but wynde & vayne thiges.

¶ The. xlii. Chapter.

The commynge of Christ, and hys baptyme.

* Matth.iii.b xvii.a.c.xvii.a BEcholde, * * this is my (Or seruaunte vpon whom I leane, myne electe, In whom my soule is pacifyed. I haue geuen hym my spyrite, that he maye shewe forth iudgement and equitye among the Gentiles. He shall not be an outcrier, ner lyfte vp his voyce, his voyce shal not be heard in the stretes. And a bryssed rede shall he not breake, and the smoking flaxe shall he not quench: but saythfully and truly shall he geue iudgement, not be pensyue nor carefull, that he maye restore ryghteousnes vnto the earth, and the Gentyles also shal kepe his lawes. * For thus sayeth God * Esay.xl. and.xliii.c. the Lorde vnto hym (euen he that made the heauẽs, and spred them abrode, and set forth the earth w̃ her increase: which geueth breath vnto the people that is in it, and spirite to them that dwell therin) I the Lorde haue called the in ryghteousnes, and led the by the hãde. * Therfore wyll I also defende the, and * Esa.xlix.i geue the for a couenaunnt of the people, and to be the * lyght of the Gentiles. That thou * Luke.ii.c mayest open the eyes of the blynde, * let out the * Zach.ix.i prisoners frõ ther bondes & them that syt in darcknesse, out of the dongeon house. Euen I am the Lorde, and this is my name: * And * Psal.xcvii.a my glory wyll I geue to none other, nether myne honourt to grauen ymages. Beholde, olde thinges are come to passe, & new thynges do I declare. And or euer they come, I tell you of them.

* Synge vnto the Lorde, a newe songe of thanckesgeuinge, blowe out his prayse from the ende of the worlde. They that be vpõ the see, and all that is therin, prayse hym, the Iles and they that dwell in them. Let the wylderness with the cyties lifte vp her voyce, the townes also that they of Cedar dwell in. Let thẽ C be glad that syt vpõ rockes of stone, and let them crye downe from the hye mountaynes: ascrybynge glorye vnto the Lorde, and magnifynge hym amonge the Gentyles. The Lorde shall come forth as a gyaũte, and take a stomack to hi lyke as a freth mã of warre. He shall roare & crie, & ouercome hisenemies.

I haue longe holden my peace (sayeth the Lorde) I haue bene styll and refrayned my selfe, but nowe I wyll crye lyke a trauelynge womã, & at once wyll I destroye, and deuoure. I will make wayste both mountayne and hill, & drye vp euery grene thing that groweth theron. I will drye vp the floudes of water, and drincke vp the ryuers. I wyll bring the blinde into a strete, that they knowe not, and lede them into a fote path, that they are ignorannt in. I shall make darcknesse lyght before them, and the thynge that is croked to be streyght. These thinges haue I done vnto them, and not forsaken them: * They are * Esa.xlviii fallẽ backe yee, and let them be ashamed earnestly, that hope in Idoles, & saye to fachyoned ymages: ye are oure goddes.

D Heare, O ye deafe men, and sharpe youre * Matth.xiii eyghtes to se (O ye blinde.) * Who is blinde, but my seruaũt? Or so deafe, as my messaũger, whom I sent vnto them? For who is the rule

so blynde (saye they) as the perfecte man and so blynde as the Lordes seruaũte? Thou vnderstondest moch, and kepest nothynge: the eares are open, & no man heareth. The Lorde is merciefull vnto thē for his ryghteousnesse sake: that his worde myght be magnifyed ād praysed. But the people them selues is robbed and trodē vnder the fote chayned in dongeons and they all (I saye) be shut into prison houses. * They be caryed awaye captiue and no man doth lowse thē: They be troden vnder fote, and no mā doth laboure to bring them agayne. * But who is he amonge you, ỹ ponderyth this, that consyderyth it, & taketh it for a warnynge in tyme to come?

* Who suffred Jacob to be troaden vnder fote, and Israell to be spoyled? Dyd not the Lord? Because we haue synned agaynst him & haue had no delyte to walke in his wayes, nether bene obedient vnto his lawe. Therfore hath he poured vpon hym hys wrathfull displeasure, and stronge battayll, which fyreth hym on euery syde, yet wyll he not vnderstande. He burneth hym vp, yet syncketh it not into hys herte.

¶The.xliii.Chapter.

¶ God promyseth to send hys Christ, which shall deliuer hys people. He forgeuith synnes for hys awne sake.

A BVt nowe, the Lorde that made the O Jacob, and he that fashyoned the: O Israel, sayeth thus: * feare not, for I haue redemed the. * I haue called the by name: thou art myne awne. * yf thou goest thorow the water, I wilbe with the, that the stronge floudes shulde not pluck the awaye. * And yf thou walckest thorowe the fyre, it shall not burne the, and the flame shall not kyndle vpō the. For I am the Lord thy God the holy one of Israel, thy Sauioure. I gaue Egypte for thy deliueraunce, the Mozians & the Sabees for the: because thou wast deare in my syght, and because I set by the, and lo-ued the. I wyll geue ouer all men for the, and delyuer vp all people for thy sake, feare not: for I am with the. * I wyll bringe thy sede frō the East, and gather the together frō the west. I wyll saye to the North, lett go. And to the South, kepe not backe: & but bring me my sonnes from farre, and my daughters frō the endes of ỹ worlde. Namely, all those that be called after my name. For them haue I created, fashyoned, & made for myne honour.

* Bringe forth that people, which is blinde & yet hath eyes, which are deafe although they haue eares. * If all nations come in one and be gathered together, which amonge thē shall declare soche thynges, and tell vs what is to come? Let them bringe theyr witnesse so shall they be fre: els, let them heare, and saye, it is truth. You are my witnesses (sayth the Lorde) and my seruaunt, whom I haue chosen: therfore be certified ād geue me faithfull credence: and consydre, * that I am he, before whom there was neuer any God, and that ther shalbe none after me. I am euen, I am the only Lorde & beside me ther is no Sauioure. I gaue warninge, I made whole I taught you when there was no straunge God amonge you. And this recorde must ye beare me youre selues, (sayth the Lord) that I am God. And euen he am I from the begynnynge, and * there is none that can take any thynge out of my hande. I do the worke and who shall be able to let it.

Thus sayeth the Lorde the holy one of Israel youre redemer: * for youre sake I haue sent to Babylon, and brought downe ỹ strōgest of them. All they are fugityue with the Chaldees that boost them of theyr shyppes: Euen I the Lorde youre holy one which haue made Israel, and am youre kynge. Thus sayeth ỹ Lorde (* euen he that maketh a waye in the * see, & a footpath in the myghty waters: * which bringeth forth ỹ charettes & horses, the hoste & the power of warre, that they may fall and neuer ryse, and be extincte, lyke as towe is quenched.

Remembre not thynges of olde, and regarde nothinge that is past. Beholde I shall make a newe thynge, and shortly shall it appeare, & shall you not knowe it: I wyll make stretes in the deserte, and ryuers of water in the wyldernes: The wylde beastes shall worshyppe me: the dragons, and the yonge Estriches. * For I shall geue water in the wyldernes, and streames in the desert: that may geue drincke to my people, whō I chose. Thys people haue I made for my self, and they shall shewe forth my prayse. For thou (Jacob) wouldest not call vpon me, but thou haddest an vnlust towarde me, O Israel. Thou gauest me not thy beastes for burnt offeringes nether dydest honour me with thy sacrifyces. Thou boughtest me no deare spyce with thy money, nether couredest the fat of thy sacrifyces vpō me. * howbeit I haue not bene chargeable vnto the in offeringes, nether greuous in incēse. But thou hast ladē me with thy synnes, & weryed me with thyne vngodlynes.

* Where as I yet, euē I am he onely, that for myne awne selfes sake do awaye thyne offēces, and forget thy synnes: so that I will neuer thincke vpon them. Put me now in remembraunce (for we wyll reason together) and shewe what thou hast for the, to make the ryghteous. * Thy fyrst father offended sore, and thy rulers haue synned agaynst me. Therfore I ether sulpēded, or slue the chefest prynces. I dyd curse Jacob, and gaue Israel into reproffe.

¶The.xliiii.Chapter.

¶Christ

¶ Christ promyseth to deliuer his chosen.

2 SO heare nowe, O Jacob my ſeruaunt, and Iſrael whō I haue choſen. For thus ſayth the Lord, that made the, faſhyoned ſ, and helped the, euen from thy mothers wombe. Be not afrayed, O Jacob my ſeruaunt, thou ryghteous, whō I haue choſen. * For I ſhall powre water vpon the drye grounde, & ryuers vpon the thurſtye. * I ſhall poure my ſpirite vpon thy ſede, and myne encreaſe vpon thy ſtock. They ſhall growe together, lyke as ſ graſſe, and as the wyllowes by the waters ſyde. ☞ One ſhall ſaye: I am the Lordes. Another ſhall call hym ſelfe after the name of Jacob. The thyrde ſhall ſubſcribe with hys hande vnto the Lorde, and gene him ſelf vnder the name of Iſrael.

* Eſa.xxxv.b xli.c.xliii.c.

* Eſay.xxxii.b Joel.ii.f. Actes.ii.b.

☞

5 Thus hath the Lorde ſpoken: euen the kynge of Iſrael, and his redemer, the Lorde of hoſtes: * I am the fyrſt and the laſt, and without me is there no God. Yf any be lyke me, lett hym call forth the thynge paſte and openly ſhewe it, and laye it playne before me what hath chaūſed ſynce I apoynted ſ people of the worlde, and what ſhall be ſhortly or what ſhall come to paſſe, in tyme longe to come, let them ſhewe thes thynges. Be not abaſhed nor afrayde. For haue not I euer tolde you hytherto, and warned you? Ye can beare me recorde youre ſelues. Is there any God excepte me? or any maker, that I ſhulde not knowe hym?

* Eſay.xliii.a. Apoca.i.b Eſay.xlviii.c Apoca.xxi.c. Eſay.xliii.b.

All caruers of Images are but vayne, & the carued ymages that they loue, can do no good. They muſt beare recorde the ſelues, that (ſeynge they can nether ſe nor vnderſtande) they ſhalbe confounded. * Who darre the make a God, or faſhyon an ymage, that is profytable for nothynge? * Beholde, all the felowſhyppe of them muſt be brought to cōfuſyon. And truly all the worke maſters of them ar men, they ſhall all be gathered to gyther, they ſhall ſtande, trēble, and be confounded one with a nother. The ſmith maketh an axe, and tempereth it with hoate coales, and faſhyoneth it with hāmers, and worketh vp it with all the ſtrength of hys armes: yee, ſometyme he is faynt for very hunger, and ſo thurſtye, that he hath no more power. The carpenter (or ymage caruer) taketh meaſure of the tymbre: and ſpreadeth forth his lyne: he marketh it with ſome colour. he playneth it, he rulleth it, and ſquareth it, and maketh it after the ymage of a man, and accordyng to the bewty of a man: ſ it maye ſtande in the temple.

* Eſay.xliii.b

* Dt.xxvii.b. Baſil.xiv.c.

¶ Moreouer, he goeth oute to hewe downe Cedre trees. He bryngeth home Elmes and Okes: and takynge a bolde corage, he ſeleeth out the beſt tymbre of the woodde. he him ſelfe hath planted a pyne tree, which the rayne hath ſwelled, which woodd ſerueth for men to burne. Of this he taketh and warmeth hym ſelfe withall: he maketh a fyre of it to bake breade. And after warde maketh a God there of, to honoure it: & an Idole to knele before it. One pece he burneth in ſ fyre, with another he roſteth fleſh, that he maye eate roſte pig & be ly full: with the thyrde he warmeth him ſelf, and ſayeth: Aha, I am well warmed, I haue bene at the fyre. And of the reſidue he maketh hi a God, & an Idole for him ſelfe. He kneleth before it, he worſhippeth it, he prayeth vnto it, & ſayeth: delyuer me, for thou art my God.

* Yet men nether conſydre nor vnderſtande, becauſe they? eyes are ſtopped, that they cannot ſe: and their hertes, that they cannot perceaue. They pondre not in they? myndes, for they haue nether knowledge ner vnderſtandynge, to thincke thus. I haue brent one pece in the fyre. I haue baked bread with the coles there of, I haue roſted fleſh with all, & eaten it: ſhall I nowe of the reſydue make an abhominable Idole, and fall downe before a rotten pece of wood? Thus he doth but leſe hys laboure, and hys herte which is diſceaued, doth turne hym aſyde: ſo that none of them can haue a free cōſcience to thincke: maye not I erre?

* Eſa.xl.

D

Conſydre thys (O Jacob and Iſrael) for thou art my ſeruaunt. I haue made the, that thou myghteſt ſerue me. O Iſrael, forget me not. * As for thyne offences, I haue dryuen them awaye lyke the cloudes, and thy ſynnes as the myſt. Turne the agayne vnto me, for I haue redemed the.

* Eſay.xliv.

Reioyſe ye heauens, whō the Lorde hath made for the Lorde hath dealte graciouſly w hys people, let all that is here beneth vpon ſ earth, be ioyfull. Reioyſe ye mountaynes and woddes, with all the trees therof: for ſ Lorde hath redemed Jacob, and wyll ſhewe hys glory vpon Iſrael. Thus ſayth the Lord thy redemer, euē he that faſhyoned the from thy mothers wombe. * I the Lorde, do all thynges my ſelfe alone. I only ſpreade out the heauens and I only haue layde the foundacyō of the earth by myn awne ſelfe. I deſtroye the tokes of witches, and make the Sothſayers fooles. As for the wyſe, I turne them backwarde, and make they? conning folyſhneſſe.

* Gene.i.a Eſay.xl.

He doth ſet vp the purpoſe of his ſeruaūte, and fulfyllyeth the councell of his meſſaungers Concernynge Jeruſalem, he ſayeth: It ſhalbe inhabited. And of the cyties of Juda: They ſhalbe buylded agayne, and I will repayre they? decayed places. He ſayeth to the groūde: be dryc. And I will dryc vp thy waterſloudes. he ſayeth of Cyrus. ☞ He is myne herdman: ſo that he ſhall fulfyll all thynges after my will. He ſayeth alſo of Jeruſalem: It ſhall be buylded, and of the temple: It ſhalbe faſt grounded.

D

¶ The.xlv. Chapter.

¶ The

¶ The deliuerance of the people by Cyrus. The comynge of Christ and callynge of the Gentyles.

THus sayeth the Lord vnto Cyrus his anoynted whom I haue taken by ꝑ ryght hãde, to subdue natiõs before hi. * I wyll lowse the gyrdle of kynges, & I wyll open ꝑ gates before his face, and not to shut their dores. I will go before the, and make the croked streyght, I shall breake the brasen dores, & burst the yron barres. I shall geue the ꝑ hyd treasures, & the thynge which is secretly kept: ꝑ thou mayest knowe that I am ꝑ Lorde God of Israel which haue called the by thy name: & * that for Jacob my seruauntes sake, & for Israel my chosen. For I called the by thy name, and ordeyned the or euer thou knewest me. * Euẽ I the Lord before whõ there is none other: for without me ther is no God. ✣ I haue prepared the or euer thou knewest me, that I myght be knowne frõ the ryling of ꝑ sunne to the goynge downe of the same, that all is nothynge without me. For I am ꝑ Lorde, and there is els none: It is I ꝑ * created the lyght & darckenes. * I make peace and trouble: yee, euẽ I the Lorde do all these thinges. ✣ Ye heauens frõ aboue drop downe, & let the cloudes rayne ryghteousnes. The earth open it selfe, and bringe forth health, that therby righteousnes maye flourysh. Euen I the Lorde bringe it to passe.

* Wo be vnto him ꝑ stryueth wt his maker, the potsherde with the potter. Sayeth ꝑ clay to the potter. What makest thou: or thy worke serueth for nothing? Wo be vnto him that sayeth to hys father. Why begettest ꝑ? And to his mother: why bearest thou? Thus sayeth the Lorde, euen the holy one, & maker of Israel. Aske me of thynges for to come, cõcernynge my sonnes: and put me in remẽbraunce, as touching the worckes of my hãdes. I haue made the earth, and created man vpõ it. With myne handes haue I spred forth heauen, and geuen a commaundement for all the hoost therof. I shal wake him vp with ryghteousnes, and order all his wayes. * he shall buylde my cytie, and let out my prisoners: & that nether for gyft nor rewardes, sayeth the Lord of hoostes. Thus sayeth the Lord. The occupiers of Egypt, the marchauntes of the Morians and Sabees, shall come vnto the with tribute, they shalbe thyne, they shall followe the, and go with cheynes vpõ their fete. They shall fall downe before the, and make supplicacyon vnto the. For God (without whom there is none other God) shalbe with the. * O howe prfounde art ꝑ O God, thou God and Sauioure of Israel? Confounded are they all, and put to dishonoure: they are gone hence together with shame, euen ꝑ makers of ymages. But Israel shalbe saued in ꝑ Lorde, which is the euerlastinge saluacyõ. Ye shall not come to shame ner confusyon, worlde without ende.

For thus sayeth the Lord: * euen he that created heauẽ, the God that made the earth, that fashyoned it, and sett it forth. He dyd not make it for naught, but to be enhabited: Euen I the Lorde, without whom there is none other. * I haue not spokẽ secretly, nether in darcke places of the earth. It is not for naught, that I sayde vnto the sede of Jacob: seke me. I am the Lorde, which when I speake, declareth the thing that is righteous & true: gather you & come together, draw nie hyther, you ꝑ are escaped of the people. * haue they eny vnderstandynge, that set vp the stockes of theyr Idols, & praye vnto a God, that cãnot helpe them? draw nye, come hyther, and let thẽ aske councell one at another and shewe forth. What is he, that tolde thys before? or, who spake of it euer sence the begynning? haue not I the Lord done it? * wt- out whom there is none other God? the true God and Sauioure, and ther is els none but I? ✣ And therfore turne you vnto me (all ye endes of the earth) that ye maye be saued: for I am God, & there is els none. I sweare by my selfe: oute of my mouth cõmeth the worde of ryghteousnesse, and that maye no mã turne: * but all knees shall bowe vnto me, and all tunges shall sweare by my name, saying. Verely, in the Lord is my ryghteousnes and strength. To him shal men come: but all they that thincke scorne of him, shalbe confoũded. And the whole sede of Israel shalbe iustified and make their boast in the Lorde.

¶ The. xlvi Chapter.

¶ Idolatrye is reproued. The health that commeth by Christ is prophesyed.

BEll ✣ is fallẽ, Nabo is brokẽ downe: whose ymages were a burthen for the beastes and catell, to ouerlade them, and to make them weery. They are soncke downe, and fallen together: for they maye not ease them of theyr burthẽ, therfore must they go into captiuitie.

Herken vnto me, O house of Jacob, and all ye that remayne yet of the houshold of Israel: whom I haue borne from youre mothers wombe, and brought you vp frõ youre byrth, tyll ye were growẽ. I, I, which shall beare you vnto youre last age. I haue made you, I wyll also norysh you, beare you and saue you. * Whom wyll ye make me lyke or to whom wyll ye make me equall or cõpare me that I shulde be lyke hym, in fashyon or ymage, that I maye be lyke him? * Ye fooles (no doute) wyll take out syluer & golde oute of youre purses, and weye it, & hyre a goldsmyth to make a God of it, that men maye knele downe and worshyppe it. * Yet must he be take on mennes shoulders & borne, and set in his place, that he maye stande and not moue out of his place. Alas, yͤ shuld crye vnto

✣ Gene.i.a.
* Exod.xx.c.
D
* Esa.xliii.f Baruc.iii.c.
* Esa.xlvi.b.
✣ Esa.xliij.b
* Ro.xiiii.b. philip.ii.a.
✣ Bel.c. 1.Regũ.xb.a. Jerempe.l.a.
B
* Exod.xx.a.
* Ero.xxxii.a
C
* Esa.xliiii.c Baruc.vi.c.

crie vnto him which geueth no answere: and delyuereth not the man that calleth vpō him, from hys trouble.

Consyder this well, and be ashamed. Go into youre awne selues (O ye runnagates.) Remēber the thynges which are past, sence ỹ begynninge of the worlde: that I am God & that there is els no God, yee & that there is nothinge, lyke vnto me. In the begynnynge of a thynge. I shewe the ende therof: & I tell before, thinges that are not yet come to passe. Myne deuice standeth, stedfastly stablyshed, & * Esay.xlvi.a I fulfyll all my pleasure. * I call a byrde out of the East, & the mā by whō my counsell shall be fulfylled out of farre countrees, as soone as I thincke to deuise a thynge, I do it.

Heare me, O ye ỹ are of an hye stomacke, but farre from ryghteousnesse, I shall bringe forth my ryghteousnes. It is not farre, & my health shall not tary lōge awaye. I wyll laye health in Sion, and in Israel my glory.

¶ The.xlvii. Chapter.

¶ The worde of the Lorde Against Babylon.

A Bvt as for the (O daughter, ỹ vyrgyn Babilon) sytt thou downe in the dust syt vpō the grounde, & not in a throne (O thou mayden of Caldea.) Thou shalt no more be called tender & pleasaunt. ☞ Bring forth the querne, & grinde meale, vntrusse thy broyded heare, put of thy shoes, make bare thy knees & wade thorowe ỹ water ryuers.

* Esa. xlvi.b. Iaum.iii.a. * Thy shame shalbe discouered and thy vyntryes shalbe seue. For I wyll auenge me of the & wyll shewe no mercy to the as, I do to other men sayeth oure redemer, which is called ỹ Lorde of hoostes the holy one of Israel.

B Sytt styll, holde thy tunge, and get the into some darcke corner (O daughter Chaldea) for thou shalt nomore be called lady of kyngdomes. I was so wroth vō my people, that I punished myne enheritaunce, and gaue them into thy power. * Neuertheles, ỹ shewedest thē no mercy, but euen the very aged men of them, dydest thou oppresse ryght sore with thy yoch, and thou thoughtest thus: I shalbe lady for euer. And beside all that, thou hast not regarded these thynges, nether remembred what was the ende of that cytie Ierusalem. Heare now therfore, thou wylfull, that sittest so careles, and speakest thus in thyne herte: * I am alone, and without me is there none: I shall neuer be wydowe, ner desolate agayne. And yet both these thynges shall come to the vpō one daye in the twynclinge of

¶ an eye: † Namely, wyddowhead, and desolacyon. They shall myghtely fall vpon the, for the multitude of thy witches, and for the greate heape of thy coniurers. For thou hast trusted in thy wickednes, and hast sayd.

* Eccl.viii.c. * No man seyth me. Thyne awne wysdome and coonyng hath deceaued the. In that thou hast sayde: I am alone and without me ther is none. Therfore shall trouble come vpon the, and thou shalt not knowe, from whence it shall aryse. Myschefe shall fall vpon the, which thou shalt not be able to put of. A sodayne vtter destruction, shall come vpon the or euer thou be aware.

Nowe go to thy coniurers, & to the multitude of thy wytches (with whom thou hast wered thy selfe frō thy youth) yf they maye helpe the, or strengthen the. Thou hast hytherto had many councels of them, so let the heauen gasers and the beholders of starres and mone prophetes come on nowe and delyuer the: yee, and lett thē shewe, when these newe thinges shall come vpon the. Beholde, they shalbe lyke strawe, whith yf it be kyndled with fyre, no man mayerydde it for the vehemencye of the flame. And yet it geueth no synders to warme a man by, ner cleare fyre to syt by. Thus are they with whō thou hast wery ed thy selfe, and thus are thy marchauntes that haue bene with the from thy youth. Euery one hath taken his awne waye and shall none of them defende the.

¶ The.xlviii. Chapter.

¶ The ypocrysy of the Iewes to reproued. The Lorde alone wirbe worshipped, which hath chosen vs, and which socoureth vs for his awne sake.

H Eare this, O thou house of Iacob: ye that are called by the name of Israel, ād are come out of one stocke with Juda: which sweare by the name of the Lorde, and beare witnes by the God of Israel (but not with trueth and ryght) which are called * fremen * Esay.lxi. of the holy cytie, & are groūded vpō the God of Israel, † whose name is ỹ Lord of hoostes. † Esay.li. and.liij.a Iere.xxxi.

The thinges that I shewed you euer sence the begynnynge haue I not brought them to passe, immediatly as they came out of my mouth, and declared them, and they are come. Howbeit, I knowe that thou art obstinate, and that thy neck hath an yron veyne, & that thy browe is of brasse. Neuertheles, I haue euer sence the begynninge shewed the of thinges for to come, and declared thē vnto the, or euer they came to passe: that ỹ shuldest not saye, myne Idol hath done it, my carued or molten ymage hath shewed it. Thou herdest it before, and beholde, It is come to passe, and whether can ye prophecye of thynges to come? But as for me, I tolde the before at the begynnynge, newe and secret thynges, that thou knowest not of. * And some done nowe, not of olde tyme, wherof thou neuer herdest before they were brought to passe: ỹ thou canst not saye: Beholde, I knewe of them: Moreouer, there be some wherof ỹ hast nether hearde ner knowne, nether haue they bene opened vnto thyne eares afore tyme. For I knewe that thou woldest maliciously offende, therfore haue I called the a trāsgressour, euen from thy mothers wombe.

* Esa.xlv. xlvij.c

Neuerthe-

Neuertheles, for my names sake, I will
wdzawe my wzath: & it shalbe for myne ho-
nours sake, yt I pacientlye forbeare the, and
do not rote ꝑ out. Beholde, I haue pourged
the, yet not as siluer. * I haue chosen the in ꝑ
fyer of affliccyon: and that onelye for myne a-
wne sake: yee, * euē for myne awne sake will
I do this: or els, what dishonour wolde they
do to my name? Herken vnto me, O Jacob,
and Israel whom I haue called, I am he. I
am euen he that is, I am the fyrst & the last.
My hande hath layde the foundacyon of the
earth: and my right hande hath spāned ouer
the heauens. I alone as I call them they are
there. Gather you all together, and herken:
Which of yonder goddes hath declared this?
The Lorde hath a loue ☞ vnto him, and he
shall perfourme hys will agaynst Babel, &
declare hys power agaynst the Chaldees. I
my selfe alone, euen I haue told you this be-
fore. Yee, I dyd call hym & bringe hym forth:
and he shall geue a prosperous iorney. Come
nye and heare thys: haue I spoken eny thing
darckly, sens the begynnynge? when a thyng
beginneth, I am there.

Wherfore, the Lorde God and hys spryte
hath sent me. And thus sayth the Lord God
thy redemer, the holy one of Israel: I am the
Lorde thy God, which teach the * profitable
thynges, and leade the the waye, that thou
shuldst go. * O that thou hadst regarded my
commaundementes, then had thy welthy-
nes bene as the water streame: and thy righ-
teousnes as the waues flowynge in the see:
Thy seede also had be like as the sande in the
see, and the frute of thy body lyke ꝑ grauelle
stones therof. His name shulde not be roted
out: nor destroyed before me. * Go awaye
frō Babilon, flye frō the Chaldees wt a mery
voyce speake of this, declare it abroade, and
go forth vnto the ende of the worlde, saye:
The Lorde hath redemed hys seruaunt Ja-
cob, that they suffred no thurst, he lead them
thorow the wildernes, and caused ꝑ waters
to flowe out vnto them frō out of the roche.
* he claue the roche a sonder, and the wa-
ter gushed out. * As for the vngodly, they
haue no peace, sayth the Lorde.

¶ The .xlix. Chapter.

¶ Christ shall gather together all nacyons, be
they neuer so farre of.

HEre ye yles, herken vnto me, & take heede
ye people from farre. The Lorde hath
called me fro my birth, and made mēcyon of my name fro my mothers wombe:
☞ he * hath made my mouth * like a sharpe
swerde: vnder the shadowe of hys hāde hath
he defended me, and hyd me in hys quyuer
☞ as a good arowe, & sayd vnto me. Thou
art my seruaunt Israel, ↑ I wilbe honoured
in the. Then answerde I: I haue lost my la-
boure, I haue spent my strength in vayne.
Neuertheles, I will cōmyt my cause and my
wozcke vnto the Lorde my God. And nowe
sayth the Lorde, euen he that fashyoned me
fro my mothers wombe to be his seruaūte, ꝑ
I maye bryng Jacob agayn vnto him: how-
beit, Israel wyll not be gathered vnto hym
agayne. In whose sight I am greate, which
also is my Lorde, my God and my strength.
And he sayde: It is but a small thinge that ꝑ
art my seruaunt, to sett vp the hynredes of
Jacob, and to restore the destruccyon of Is-
rael. * For I haue made the the light of the
Gentyls, that thou mayst be my healeth vn-
to the ende of the worlde.

Moreouer, thus sayth the Lorde the aun-
cyent and holy one of Israel: because of the ab-
horynge and despysynge amonge the Gentiles,
concerning the seruaunt of all them that
beare rule. Kynges and princes shall se, and
aryse and worshyp, because of the Lord that
is faythfull: & because of the holy one of Is-
rael, which hath chosen the. And thus saith ꝑ
Lorde: * In the tyme accepted haue I heard
the, and in the daye of saluacion haue I hel-
ped the. * I will preserue the and make the to
be the atonement of the people, that ꝑ mayst
helpe vp the earth agayne: & possesse agayne
the desolate herytages. * That thou mayest
saye to the presoners: go forth, and to them
that are in darcknesse: come into the lyght,
☞ they shall fede in the hye wayes, and get
their pasture in all hye places. * They shall
nether höger, ner thurst: heate nor sunne shall
not hurte them. For he that fauoureth them,
shall leade the, and geue them drynche of the
springe welles. I will make wayes vpō all
my mountaynes, and my fote pathes shalbe
exalted. And beholde, they shall come frō far:
lo, some from the north and west, some from
the lande of Sinis, which is in the south.
* Reioyse ye heauens: & synge prayses, thou
earth. Talke of ioye ye hylles, for God hath
comforted hys people, and wyll haue mer-
cye vpon his that be in trouble.

But Sion sayde: * God hath forsaken, &
my Lorde hath forgotten me. Wyll a wyfe
forget the childe of her wombe, and not pitie
the sonne whō she hath borne? And though
they do forget, yet will not I forget ꝑ. Be-
holde, I haue written the vp vpō my hādes,
thy walles are euer in my syght. ☞ They
make haste to buylde the vp agayne. As for
those that ouerthrowe the, and made the
waste, they shall departe from the. * Lyft vp
thyne eyes, and loke about the: all these ga-
ther the together, & come to the. As truly as
I lyue (sayth the Lord) thou shalt put them
all vpon the, as an apparell, & gyrde them to
the as a bryde doth her iewels. As for thy lād
that lyeth desolate wasted and destroyed: it
shalbe to narowe for the that shall dwell in
it. And they ꝑ wolde deuoure the, they shalbe

farre awaye. Then the childe whō the baren shall bringe forth vnto ꝑ, shall saye in thyne eare: thys place is to narowe, gyue place ꝑ I maye haue rowme. Then shalt thou thynke by thy selfe: Who hath begotten me these? seinge I am baren and alone, a captyue and an out cast? And who hath nozyshed thē vp for me? I am desolate and alone, but from whence come these?

And therfore thus sayth the Lorde God: Behold, I wyll stretch out myne hande to ꝑ Gentyls, and set vp my token to the people. They shall bring the thy sonnes in their lappes: and carye thy daughters vnto the vpon their shoulders. For kinges shalbe thy nurslyng fathers, and quenes shalbe thy nursing mothers. They shall fall before the wt their faces flatt vpon the earth: and lycke vp the dust of thy fete: that thou mayst knowe how that I am the Lorde. * And who so putteth his trust in me, shall not be cōfounded. Who spoyled the gyaūte of his praye? or who taketh the prisoner frō the mightye? And therfore, thus sayeth the Lorde. The prisoners shalbe taken from the gyaūte, and the spoyle delyuered from the violente: for I wyll mayntayne thy cause agaynst thyne aduersaryes, and saue thy sonnes. And wyll fede thyne enemyes with theyr awne flesche, and make them dryncke of their awne bloude, as of swete wyne. And all flesch shall knowe, O Jacob, that I am the Lorde thy sauiour, thy noble redemer.

G
* Ecclus.xlvi.b

¶ The.l. Chapter.

¶ The Jewes are reproued, and sith called.

Thus sayth ꝑ Lord: * ☞ where is ꝑ byll of your mothers deuorcement, that I sent her awaye? or who is ꝑ vsurer, to whō I solde you? * Behold, for your awne offences are ye solde, & because of youre transgression, is youre mother forsake. For why wolde no mā receaue me, when I came: and when I called, no mā gaue me answere. * Is my hande shortened that it might not helpe? or haue I not power to deliuer? lo, * at a worde I dryncke vp the see, and of water floudes I make drye lāde: so that for want of water, the fysshe corrupt and dye for thurst. * I clothe heauen, I clothe it with darcknesse, and put as it were a sack vpon it.

I
* Jere.iii.a
☞
* Esa.liii.a
* Ecclus.xl.a
B
1 Esd.viii.a
* Josua.iii.b
* Esa.x.c

The Lorde God hath geuē me a well lerned tonge, * so that I can conforte thē which are troubled: yee, and that in due season. He waketh myne eare vp by tymes in ꝑ morninge: by tymes in the morninge, I saye, he will waken myne eare, that I myght herke as to ꝑ scole maisters. * The Lord God hath opened myne eare, therfore can I nott saye, naye: nor withdraw me fro him: * but I offre my backe vnto the smyters, & my cheekes to the nippers. * I turne not my face frō shame and spitteng, & the Lord God shall helpe me: therfore shall I not be cōfounded. I haue hardened my face like a flynt stone, for I am sure, ꝑ I shall not come to cōfusiō. He is at hād that iustifieth me, who will then go wt me to lawe? Let vs stande one against another: yf there be any ꝑ wyll reason with me, let hym come here forth to me. * Beholde, the Lorde God standeth by me, what is he then ꝑ can cōdempne me? lo, * they shalbe all like as an olde clothe, the mothe shall eate them vp.

* Esa.l.a
* Esa.xl.b
* Esa.li.b

Therfore, whoso feareth the Lord amōg you, let him heare the voyce of his seruaunt, Whoso walketh in darcknesse, and no lyght shyneth vpon him, lett hym put his trust in the name of the Lorde, and holde him by his God. But take hede, ☞ ye all kyndle a fyre of the wrath of God, and sterre vp the coales: walke on in the glistering of your awne fyre & in ꝑ coales ꝑ ye haue kindled. This cometh vnto you fro my hāde, namely that ye shall slepe in sorowe.

¶ The.li. Chapter.

¶ Consolacyon & exhortyt to prompt vnto the faythfull.

Herken vnto me, ye ꝑ holde of righteousnes, & ye that seke the Lorde. Take hede vnto ꝑ stone, wherout ye are hewen, & to the graue wherout ye are dygged. Consider * Abraha your father, & Sara ꝑ bare you: howe ꝑ * I called him alone, & blessed hym, and encreased him. Therfore shall the Lorde cōforte Syō, & repayre all her decaye: making her desarte as a paradise, & her wildernesse as ꝑ garde of the Lorde. Ioye and lope shalbe founde there, thākesgeuing & ꝑ voyce of prayse. Haue respect vnto me ttt, O my people both hygh & lowe & laye thyne eare to me: * for a lawe & an ordinaūce shall go forth fro me, to lyghte the Gentils. It is hard by, that my health & my righteousnes shall go forth, and the people shalbe ordred with myne arme.

I
* Gene.xii.a
* Esa.xxxv.a
* Ecclus.xl.a
B
* Esa.li.a

The plandes, ꝑ is the Gentils, shall hope in me, and put their trust in myne arme. Lift vp your eyes to warde heauen, and lehe vpō the earth beneth. * For the heauēs shall vanyshe awaye lyke smoke, and the earth shall ware olde lyke a cloth, & they ꝑ dwell therin shall perysh in lyke maner. But my saluacio shall endure for euer, and my righteousnesse shall not ceasse. Herken vnto me, ye that haue pleasure in righteousnes, ꝑ people ꝑ * beareth my lawe in thyne hert. * Feare not the curse of men: be not afrayde of their blasphemyes and reuplges: * for wormes & mothes shall eate thē vp lyke cloth & woll. But my righteousnes shall endure for euer, & my sauynge health frō generacion to generacyon. Wake vp, wake vp: and be stronge. O thou arme of the Lorde, wake vp, lyke as in tyme past, euer and sterre the worlde beganne.

C
* Esa.xxxiii.a
* Esa.xxxvii.a
* Esa.xl.a
* Esa.xlvi.b

Art

D

* Art not thou the same arme, that hast
wounded the proude Egypte, and hewen the
dragon in peces? Art not þ cut he, which hast
dryed vp the depe of the see, which hast made
playne þ see grounde, þ the delyuered myght
goo thorow? Therfore þ redemed of þ Lord
shall turne agayne, & come wyth ioye vnto
Sion, there to endure for euer: * That myrth
& gladnesse myght be with the: that sorowe
and wo myght flie from them: * Yet I, I am
euen he, that all thynges greueth you con-
solacyon. What art thou then, that feareste a
mortall mã, the chylde of mã, which * goeth
awaye as heeth the floure? And forgetteste þ
Lorde that made the, that spred out the hea-
uens, and layde the foundacion of the earth?
But thou art euer afrayde for the fyght of
thyne oppressoure, which is ready to do har-
me: where is the wrath of the oppressoure?
E The tyme commeth on faste whe the prisо-
ner shall be loosened, and he shall not dye in
the dongeon nor yet be consumed by lamp-
herment. * I am the Lorde thy God (that
make the see to be styll, & rorage:) * whose
name is the Lorde of hostes. * I haue put my
wordes in thy mouth, & haue defended the in
the shadowe of my hande: that I maye plãte
the heauens, & leye the foũdacyõ of the earth,
and saye vnto Sion: thou art my people.

F Awake, awake, and stande vp, O Jeru-
salem, thou that from the hãde of the Lord,
hast dronchen out * the cuppe of hys wrath:
thou that hast supped of, and sucked out the
dregges of his deadly cuppe to the botome.
For amõg all the sonnes whõ he hath begot-
ten, there is not one þ maye holde it vp: & not
one to leade it by the hande, of all the sonnes
that he hath norysshed. Both these thynges
are happened vnto the, but who is sory for
it? Yee, destruccyon, wastynge, hunger and
swerde: but who wyll cõforte the? Thy son-
nes lye comfortles at the heade of euery stre-
te lyke a taũe venyson, and are full of the ter
rible wrath of the Lorde, and punishment of
thy God. And therfore thou miserable and
dronchen (howbeit not wyth wyne) heare
this. Thus sayeth thy Lorde: thy Lorde and
God, the defender of hys people: Beholde, I
wyll take the slombrynge cuppe out of thy
hande, euen the cuppe wyth the dregges of
my wrath: that frõ hence forth thou shalt ne-
uer drinke it more, but I wyll putt it into
their hãde þ trouble þ: whych haue spoken to
thy soule: stoupe downe, þ we maye go ouer
the: & thou layedest thy body euen wyth the
grounde, and as the strete to go vpon.

¶ The.lij. Chapter.

¶ Cõsolacyon and comforte to the people of God.

A Wake, awake, put on thy strength vn-
to the: put on thyne honest rayment
O Jerusalem, thou holy cytie. For
frõ hys tyme forth, there shall no
vncircumcysed nor vncleane person come in þ.
Shake the frõ the dust, aryse & stande vp, O
Jerusalem. Plucke out thy neck frõ the bõde:
O þ captyue daughter Sion. For thus sayeth
the Lord: * ye are solde for naught, therfore
shall ye be redemed also without eny mony.

For thus sayeth þ Lorde God: * My peo-
ple went downe afore tyme into Egypte,
there to be straũgers, * and the kynge of the
Assyrias oppressed them wythout anye cau-
se. And nowe what profyte is it to me (sayth
the Lorde) that my people is frely carped a-
waye, and brought in to bondage by their ru-
lers, * & my name euer styll blasphemed (say-
eth þ Lorde)? Therfore that my people maye
knowe my name, therfore I say in that daye
they shall knowe it, that I am he þ do spea-
ke. I saye euen I. * O howe beutifull are þ
feete of the Embassitoure, þ bryngeth þ mes-
sage frõ þ mountayne, & proclameth peace: that
bryngeth the good tydynges, and preacheth
health, and sayeth vnto Sion: Thy God is þ
kynge. Thy watchmen shall lyft vp their
voyce: with lowde voyce shall they preach of
hym: for they shall * se hym present, whe the
Lorde shall conuerte Sion.

* Be glad, with thankes gyuynge. O þ
desolate Jerusalẽ, & reioyce together: for the
Lorde hath cõforted hys people, he hath de-
lyuered Jerusalẽ. The Lorde hath made ba-
re hys holy arme, and shewed it forth in the
syght of all the Gentiles, * & all the endes of
the earth haue sene the sauinge health of our
God. * Awaye, awaye, get you out frõ hen-
ce and touche no vncleane thynge. Go oute
from amonge soche. And be cleane, that bea-
re the vessell of the Lorde. For ye shall not
escape by rennynge nor by flyght awaye: but
* the Lorde shall go before you, and the God
of Israel shall gather you together.

Beholde, my seruaunt shall deale wysely,
therfore shall he be magnified, exalted & gre-
atly honoured. Lyke as the multitude shall
wondre vpõ hym, because hys face shalbe so
deformed & not as a mãs face, hys * bewtye
lyke no mans: Euen so shall the multitude of
the Gentyles loke vnto hym, & kynges shall
shut their mouthes before him. * For they þ
haue not bene tolde of hi, shall se hym, & they
þ herde nothynge of hym, shall beholde hym.

¶ The.liij. Chapter.

The prophecyeth expressly of the passion of our
Sauioure Jesus Christ.

BVt who hath * geuen credẽce vnto the
thynge we haue hearde? Or to whom
is the arme of the Lord knowne? For
he dyd growe before the Lord lyke as a bra-
unche, & as a rote in a drye grounde, * he hath
neither beutye nor shuoure. When we shall
loke vpon hym, there shalbe no fayrnesse: we
shall haue no lust vnto hym. * he is despised
& abhorred of men, he is such a man as is full

of sorowe & as hath good experience of infir
mytes. We haue reckened hym so vyle, that
we hyd oure faces from hym, ye he was de-
spised & therfore we regarded him not. How-
beit * he only hath taken on hym oure infyr-
mitie, & borne our paynes. Yet we hyd iudge
hym, as though he were plaged & cast dowe
of God: and punished * where as he (not
wythstandynge) was wounded for oure offen-
ces, and smytten for oure wyckednes. For ꝑ
chastysement of oure peace was layde vpon
hym, and wyth hys strypes are we healed.

* All we, we haue gone all astraye (like
shepe) euery one hath turned hys awne way.
But the Lorde hath heaped together vpon
him the iniquitie of vs all. He suffred violēce
and was euell intreated, & hyd not yet open
his mouth. * He shalbe led as a shepe to be
layne, yet shall he be as styll as a lābe befo-
re the shearer, and not open hys mouth. He
was had awaye from presōn hys cause not
herde, and wythout eny iudgement: Whose
generacyon yet who maye nombre? he was
cut of from & the grounde of the lyuynge:
Wherfo punyshment dyd go vpon hym, for
the transgressyon of my people, wherby in
deade had deserued that punyshment, * hys
grane was grue hym wyth the condemned,
and & wyth the ryche man at hys deeth. *
Where as he hyd neuer violēce nor vnryght,
nether hath there bene eny discretfulnesse in
hys mouth.

* Yet hathet pleased the Lorde thus to
bruste hym wyth plages, and to smyte hym
wyth infyrmite, that when he had made hys
soule an offeryng for synne, he myght se lōge
lastynge sede. And thys deuyce of the Lorde
shall prospere in hys hande. With trauayle &
laboure of hys soule, shall he optayne frute,
and he shall be satisfyed * by the knowlesdge
of hym wherby is my ryghteous seruaunt be
shall iustifye the multitude, for he shall bea-
re awaye their synnes. Therfore wyll I
geue hym the multitude for hys parte, and
he shall deuyde the spoyle wyth the stronge
because he geueth ouer hys soule to death, *
and is reckened amonge the transgressours,
wherby neuertheles hath take awaye the syn
nes of the multitude, and made intercessyon
for the mysdoers.

¶ The liii. Chapter.

¶ Of the greate dominion of Christ. The inst-
gracyon of God endureth but a short space, but
hys mercy is euerlastynge.

BE glad now, * thou barr that ben
eest not, reioyce, synge and be me-
ry thou that art not wyth chylde:
For ꝑ desolate hath moo chyldre,
the the maryed wyfe, sayeth ꝑ Lorde. Make
thy tētes wyder, and spre de out the hāgyn-
ges of thyne habitacōs: spare not, laye forth
thy coardes, and make fast thy stakes: for ꝑ
shalt be multiplied on the ryght syde & on the
left, and thy sede shall haue the Gentyles in
possessyon and dwell in the desolate cytes.
Feare not, for thou shalt not be confounded:
Be not ashamed, for thou shalt not come to
confusyon. Yee & thou shalt forget the sha-
me of thy youth, & shalt not remembre the dis-
honoure of thy wedowhead. For he ꝑ made
the, shalbe thy Lord * & husbande (whose na-
me is the Lorde of hostes) and thy redemer
shalbe euen the holy one of Israel, the Lorde
of the whole worlde. For the Lord hath cal-
led the, beynge as a desolate sorowfull wo-
man, & as a younge wyfe that hath bene
her wedlocke: sayeth thy God.

* A lytle whyle haue I forsaken the, but wt
greate mercyfulnes shall I take the vp vnto
me. Whē I was angry, I hydde my face frō
ꝑ for a lytle season, but thorow euerlastinge
mercye haue I pardoned the, sayeth the Lord
thyne auenger. * And this is vnto me as the
water of Noe: for lyke as I haue swore ꝑ I
wyll not bringe the water of Noe eny more
vpon the worlde: * so haue I swore that I
wyll neuer be angry with the, nor rebuke ꝑ:
The mountaynes shall remoue, and the hyl-
les shall fall downe: but my louynge kynd-
nesse shall not moue, and the bonde of my pe-
ace shall not fall downe from the, sayeth the
Lorde thy mercyfull louer. Beholde ꝑ pore,
ouerwhelmed with tēpest & * wythout cō-
forte. I will make thy walles of precyous sto-
nes, & thy foundacyō of Saphyres, thy wyn
dowes of Chrystal, thy gates of fyne cleare
stone, & all thy borders of pleasaunt stones.
* Thy children shall all be taught of God, &
I wyll geue thē pietreousnes of peace. In ry-
ghteousnes shalt thou be grounded, & be fa-
re from oppressyō: for the whych thou nedest
not be afrayed, nether for hynderaūce, for it
shall not come nye the. Beholde, the aleaunt
that was farre from me, shall dwell with ꝑ:
& he that toyneth batayle agenst the shall pe
rishe. Beholde, I make the smith that blow-
eth the coales in the fyre, & he maketh a wea-
pen after hys hādy worcke. I make also the
waster to destroye: but all the weapens that
are made agaynst the, shall not prospere. *
And as for all tuges, ꝑ shall resyste ꝑ in iud-
gement, thou shalt ouercome them, & cōdēne
them. Thys is the heritage of the Lordes ser
uaūtes, and their ryghteousnes commeth of
me, sayeth the Lorde.

¶ The lv. Chapter.

¶ A consolacyon and comforte to the people. The
fruyt and profyt of the worde of God.

* Come to the waters all ye, ꝑ
be thursty, and ye that haue no
money. Come, bye, ꝑ ye maye
haue to eate. Come, bye wyne
and mylch, wythout any mo-
ney, or money worth. Wherfore do ye laye
out

out youre money, for the thynge that feedeth not, & spende youre laboure aboute ꝑ thynge that satisfyeth you not. But herken herken rather vnto me, & ye shall eate of ꝑ best, and youre soule shall haue her pleasure in plenteousnes. Encline your eares, and come vnto me take hede (I saye) & your soule shall lyue. * For I will make an euerlastynge couenaunt wyth you, euē ꝑ sure mercyes of Dauid.

Beholde, I gaue him for a wytnesse amōg the folke, for a prynce and captayne vnto the people. Lo, thou shalt call an vnknowne people: & a people that had not knowledge of the, shall runne vnto the: because of the Lord thy God, and the holy one of Israel, whych glorifyeth ꝑ. Seke the Lorde, whyle he may be founde, and call vpon hym whyle he is nye. * Let ꝑ vngodly man forsake his owne wayes, & the vnrygh teous hys owne ymagynacyons, and turne agayne vnto the Lorde: so shall he be mercyfull vnto hym: and to oure God, * for he is very ready to forgeue. For thus sayeth the Lorde: my thoughtes are not youre thoughtes, and youre wayes are not my wayes, but as farre as the heauens are hyer then the earth, so farre do my wayes exceade yours, and my thoughtes yours. * And lyke as the rayne & showre cōmeth downe from heauē, and returneth not thyther agayne, but watereth ꝑ earth, maketh it frutefull and grene, that it maye geue corne vnto the sower, and breade to hym that eateth. So the worde also that cōmeth out of my mouth shall not turne againe vorde vnto me, but shall accōplyshe my wyll and prospere in ꝑ thynge wherto I sende it. And so shall ye goo forth wt ioye, & be led wt peace. The mountaynes & hylles shall synge wyth you for ioye, & all the trees of the felde shall clappe theyr hādes. For thornes, there shall growe fyrre trees, & the wylde tre in the steade of breers. And thys shall be done to ꝑ prayse of the Lorde, and for an euerlastynge token, that shall not be taken awaye.

¶ The.lvj. Chapter.

¶ An exhortacyon to iudgement and rygh teousnes, & to the spirituall keppynge of the Sabboth. Against hypocrites that denoure theyr flock.

Thus sayeth the Lorde, * kepe equite, and do rygh, for my sauyng health shall come shortly, & my rygh teousnes shalbe opened. Blessed is ꝑ mā that doth thys, and the mans chylde wych kepeth the same. * He that taketh hede, that he vnhalowe not the Sabboth (that is) he that kepeth hym selfe that he do no euel. Then shall not the straūger, which cleaueth to ꝑ Lorde, saye: * Alas, the Lorde hath shut me cleane out frō hys people. Lykewyse shall the * geldeh mā saye: lo, I am a dry tre. For thus sayeth the Lorde, vnto the gelded that kepeth my Sabboth: Namely, that holdeth greatly of the thynge that pleaseth me, and kepeth my couenaunt: Unto them wyll I geue in my housholde and wythin my walles, a better herytage & name, then yf they had bene called sonnes & daughters. * I will geue the an euerlastinge name, ꝑ shall not perish. Agayne the straūgers that flycke to the Lorde, to serue hym, and to loue hys name: * and to be hys seruauntes. And all they, whych kepe the selues, that they vnhalowe not the Sabboth, namely, that they fulfyll my couenaunt: Them wyll I bringe to my holy mountayne, and make them ioyfull in my house of prayer. Theyr burnt offrynges and sacrifyces shalbe accepted vpon myne aulter. * For my house shalbe called an house of prayer for all people.

Thus sayeth the Lorde God whych gathereth togethe the scatred of Israel: I will bringe yet another congregacyon to hym. Come all ye beastes of the felde, that ye may deuoure, all ꝑ beastes of ꝑ wodd. * For hys watchmē are all blynde, they haue all togethe no vnderstandynge, they are all domme dogges, not beynge able to barcke, they are slepy: slogysh are they, and lye snoztynge: they are shamelesse dogges, that be neuer satisfyed. The shepherdes also in lyke maner haue no vnderstandynge, * but euery man turneth his awne waye, euery one after his awne couetousnes wityall hys power. * Come (saye they) I wyll fetch wyne, so shall we fyll oure selues, that we maye be dronken. And do to morowe, lyke as to daye, yee and moche more.

¶ The.lvij. Chapter.

¶ The Iewes are rebuked for theyr iniurye done to Christ.

The * rygh teous perisheth, and no mā regardeth it in hys hert, Good godly people are take away, and no mā consydereth it. Namely, that the rygh teous is cōuayed awaye from the wycked. He commeth into peace, & godlye mē rest in theyr chābres, and before the godly man goeth peace. Come hyther therfore ye charmers children, * ye sonnes of the aduoutrer and the whore: Wherin take ye youre pleasure? Upon whō gape ye with youre mouth, & bleare out youre tonge? Are ye not children of aduoutry, and a sede of dissimulacō? * Ye make youre fyre vnder the okes, and vnder all grene trees, and ye offre chyldren in the valleys, and dennes of stone. Thy parte shalbe with the stony rockes by the riuer: Yee, euē these shall be thy parte. For there ꝑ hast poured meate & drincke offringe vnto them. Shulde I delite in that? Thou hast made thy bed vpon hye mountaynes, thou wentest vp thyther, and there hast thou slayne sacrifices. * Behynde ꝑ dores and postes, hast thou sett vp thy remembraunce.

When thou haddest discouered thy selfe to another then me, when thou wokest downe and made thy bed wyder, and wyth those Idols hast thou made a couenaunt, and louedest their couches, where thou sawest the. C
* Exo.xxxi.b. Deut.vij.a. Thou wentest streyght to kynges wyth * oyle & dyuerse oyntmētes (that is) thou hast sent thy messaungers farre of, & yet art thou fallen into the pyt therby. Thou art weery for the multitude of thyne awne wayes, * Deut.xv.b. yet saydest thou neuer: I wyll leaue of. * Thou hast had ꝑ lyfe ꝑ thy hādes wrought, & therfore thou art carelesse. For when wylt thou be abashed or feare, seynge thou hast broken thy promyse, and remembrest not me, nether hast me in thyne hert? Thynkest thou, that I also wyll holde my peace (as a fore tyme) that thou fearest me not? Yee, verely I wyl declare thy goodnes and thy workes, but they shall not profyt the: when thou cryest, let thy chosen heape deliuer the. But the wynde shall blowe them furth, and vanite shall take the all awey. * Neuertheles, * Roma.xi.c. they that put their trust in me, shall inherit the lande, & haue my holy hyll in possessyon.

And therfore thus he sayeth: * Make playne, make playne, & clense the strete, take vp the stōblynge blockes out of the waye that leadeth to my people. For thus sayeth the hye & excellent, euen he that dwelleth in euerlastynguesse, whose name is the holy one: * I dwell hye aboue and in the sanctuary, and wyth hym also, that is of a cōtrite and humble spyrete do I dwell: ꝑ I maye healc a troubled mynde, and a cōtrite herte. * For I chyde not euer, & am not wroth wyth out ende. But the blastyng goeth from me, and is incluoed in the body, and I made the breath. I am wroth wyth hym for his couetousnes, I smyte him, I hyde me, and am angrye, when he turneth him selfe, & foloweth the by waye of his awne hert. I haue seen his wayes and I heale hym * I leade him and restore to hym cōforte, and to those that were sory for him I make the frutes of thankesgeuynge, that he maye saye. Peace peace * vnto them that are farre of, and to them that are nye, sayth the Lorde, and I make hym whole. But the wycked are lyke the ragynge see, that cānot rest, whose water foameth wyth the myre & grauel. Suche so the * wycked haue no peace, sayeth God.

¶ The lviij. Chapter.

¶ The Lorde (by the mouth of the Prophete) reproueth the people for their fastynges, which were ful of hypocrisye.

Crye * nowe, as loude as ꝑ canst. Leaue not of, lyft vp thy voyce lyke a trōpet, & shewe my people their offences, & the house of Jacob their synnes. For they seke me dayly, & wyll knowe my wayes, euē as it were a people that dyd ryght, and had not forsake the statutes of their God. They argue wyth me concernynge ryghte iudgement, and will be nye vnto God. * Wherfore fast we (saye they) and thou seest it not? we put our lyues to straytenes, and thou regardest it not? * Esa.l.b.

* Beholde, whē ye fast, youre lust remayneth styll: for ye do no lesse wyolence to youre betters: lo, ye fast to stryfe and debate, & to smyte wyth youre fyst without mercy. Now ye shall not fast thus that youre voyce myght be hearde aboue. * Thynke ye this fast pleaseth me, that a man shulde chasten him selfe for a daye, and to wrythe his head aboute lyke an hoope, & to lye vpon the earth in an hary cloth? Shulde that be called fastynge, or a daye that pleaseth the Lorde? Doth not this fastynge rather please me, that thou * loose him out of bondage, that is in thy danger: that thou breake the ooth of wycked bargaynes, that thou lett the oppressed go free, and take from the all maner of burthes: * to deale thy bread to the hongry, & bringe the poore wandringe, home into thy house, when thou sest the naked ꝑ thou couer him, and hyde not thy face from thy neyghboure (and despise not thyne awne flesshe.) * Esa.xlviij.c. Mat.xxv.d. B C

* Then shall thy lyght breake forth as the morninge, & thy healch florysshe ryght shortly: thy righteousnesse shall go before the, and the glory of the Lorde shall embrace the. * Luke.xij.b.

* Then ꝑ thou callest, the Lorde shall answere the: ꝑ thou cryest, he shall saye: here I am. Yee, ꝑ thou layest away frō the thy burthes, and holdest thy fingers, & ceasest from blasphemous talkinge, * ꝑ thou hast cōpassyon vpon the hōgrye, & refreshest the troubled soule: Then shall thy lyght sprynge out in the darknesse, & thy darknesse shalbe as ꝑ noone day. The Lorde shall euer be thy guyde, & satisfie the desyre of thyne herte in ꝑ tyme of drought he, & fyll thy bones wt mary. Thou shalt be lyke a freshe watered garden * & lyke the fountayne of water, ꝑ neuer leaueth rūnynge. Then the places that haue euer bene waste, shalbe builded of the: there shalt thou laye a foundacīō for many kynredes. Thou shalt be called the maker vp of hedges, & the builder agayne of the waye of ꝑ Sabboth. * Psal.xxxvij. D * Esa.lviij.

Yee, ꝑ thou turne thy fete in the * Sabbath, so that thou do not the thynge which pleaseth thy self in my holy daye: & thou call the pleasaunt, holy, and glorious Sabbath of the Lorde, and that thou gyue him the honnour: so that thou do not after thyne awne ymagination, nether leke thyne awne wyll, nor speake thyne awne wordes. Then shalt thou haue thy pleasure in the Lord, and I wyll carye the hye aboue the earth, and fede the wyth the herytage of Jacob thy father: for ꝑ Lordes awne mouth hath so promysed. * Esa.lviij.b.

The

¶ The.lix.Chapter.

¶ Dyē Lorde is myghtye to saue, and readye to heare oure requestes.

BEholde * the Lordes hande is not so shortened that it can not helpe, nether is his eare so stopped that it maye not heare. But * youre mysdedes haue separated you from youre God, & your * synnes hyde his face frō you, that he heareth you not. For youre handes are defyled wyth bloude, & youre fyngers wt vnrighteousnesse: Your lyppes speake lesynges, and youre tonge setteth oute wyckednes. No man regardeth ryghteousnes, and no man iudgeth truly. Euery man hopeth in vayne thynges, and ymagineth disceate * conceaueth weerynesse, and bryngeth forth euell. They brede cockatrice egges, and weaue the spyders webb: Who so eateth of their egges, dyeth. But yf one treade vpon thē, there commeth vp a serpent. Theyr webbe maketh no clothe, and they maye not couer them wyth their labours. Their dedes are vnprofytable dedes of wyckednes, and the worcke of robbery is in their handes. * Theyr fete renne to euell, and they make haste to shed innocent bloude. Theyr counceils are wicked counceils, harme * and destruccyon are in their wayes. But the waye of peace they knowe not. In theyr goinges is no equyte: their wayes are so croked, that whosoeuer goeth theryn, knoweth of no peace.

And this is the cause that equite is so farre from vs, and that righteousnes commeth not nye vs. * We loke for lyght, lo, it is darcknesse: for the morynge shyne, se, we walcke in the dazcke. * We grope lyke the blynde vpon the wall, we grope euen as one yt hath none eyes. We stomble at the none daye, as though it were toward nyght: in the fallynge places, lyke mē that are halfe deed. We roare all lyke Beers, and mourne styll lyke doues. We loke for equyte, but there is none: for healthe, but it is farre from vs. For oure offences are many before the. & oure synnes testifye agaynst vs. Yee, we muste confesse yt we offende, & knowledge that we do amysse: Namely, transgresse & dissemble agaynst the Lorde, and fall awaye from oure God: vsynge presumptuous and traytorous ymaginacyons, and castinge false matters in oure hertes. And therfore is equite gone aside, and ryghteousnes standeth farre of * treuth is fallen downe in the streete, and the thynge that is playne and open, maye not be shewed. Yee, the treuth is taken awaye, and he that refrayneth him selfe from euell, must be spoyled.

Whē the Lord sawe thys, it displeased him sore, yt there was no equite. He sawe also, yt there was no mā, ryghtwise, & he wōdered yt ther was no man to helpe hym. Wherfore he helde hym by his awne power, and he sustayned him by his awne righteousnes. * He put ryghteousnes vpō him for a brest plate, & set the helmet of healthe vpon hys head. He put on wrath in steade of clothynge, & toke gelousy about hym for a cloke: (lyke as whē a man goeth forth wrathfully to recompence hys enemyes, & to be auēged of hys aduersaryes.) Namelye, yt he myght recompence & rewarde the Ilādes, wher thorowe the name of the Lorde myght be feared, frō the rysynge of the Sunne: and hys magesty, vnto the goinge downe of the same.

For he shall come as a violēt waterstreame, whych the wynde of the Lorde hath moued. * But vnto Sion there shall come a redemer, and vnto thē in Jacob that turne frō wyckednesse, sayeth the Lorde. I wyll make thys couenaunt wyth them (sayth the Lorde:) My spirete that is vpō the, and the wordes which I haue put in thy mouth, shall neuer go out of thy mouth, nor out of yt mouth of thy chylders chyldre, frō thys tyme forth for euermore worlde wythout ende sayth yt Lorde.

¶ The.lx.Chapter.

¶ A consolacyō and comforte to Jerusalem.

ARyse vp by tymes, & be bryght, o (Jerusalem) for thy * lyght cōmeth, & the glory of the Lorde is rysen vp vpō the. For lo, whyle the darcknesse & cloude couereth the earth and the people, the Lorde shall shewe yt lyght, & his glory shall be sene in y. * The Gentiles shall come to thy lyght, and kynges to the bryghtnes yt springeth forth vpō the. * Lyft vp thyne eyes, & loke rounde aboute the: All these gather thēselues, & come to the. Thy Sonnes shall come vnto the frō farre, and thy daughters shall gather thēselues to the on euery syde. Then thou shalt se thys: and be glorious, thou shalt maruell exceadyngly, and thyne hert shalbe opened: when the abundaunce of the see shalbe conuerted vnto the (that is) when the ryches of the Gentiles shall come vnto the. The multitude of Camels shall couer the, the dromedaries of Madian & Epha * All they of Saba shall come, bryngynge golde & incense, & shewinge the prayse of the Lord. All the catell of Cedar shalbe gathered vnto the, yt rāmes of Nabaioth shall serue y, to be offred acceptablye vpō myne aulter, * which I haue chosen, & in the house of my glory which I haue garnysshed. But what are these, that flee here lyke the cloudes, & as the doues sytynge to theyr wyndowes?

The Iles also shall wayte for me, & specially the shyppes of Tharsis: that they maye bryng thy sonnes frō farre, & theyr syluer & their golde with them, vnto the name of the Lorde thy God, vnto the holy one of Israel, that hath glorifyed the. * Straungers shall

C buylde vp thy walles, & theyr kynges shall
do the seruyce. For when I was angrie, I
smote the: and of my mercye, I pardoned the:
* Apoc.xxi.b. * Thy gates shall stande open styll both daye
and nyght, and neuer be shut: that the power
of the Gentiles maye come, and that theyr
kinges maye be brought vnto the. For euery
people and kyngdome that serueth not the,
shall perysh, & be destroyed wt vtter destruc-
cyon. The glory of Libanus shall come vn-
to the. The Pyne trees, Boxes and Cedres
together, to garnyshe the place of my Sanc-
tuary, for I wyll glorifye the place of my fete.
Moreouer, those shall come knelyng vn-
to the, that haue vexed the: and all they that
despysed the, shall fall downe at thy fote.
Thou shalt be called the cytie of the Lorde,
Sion the cytie of the holy one of Israel. Be-
cause thou hast bene forsaken and hated, so
that noman wēt thorowe the: I wyll make
the glorycous for euer and euer, and ioyful
* Esa.xiix.c. thorow out all posteritees: * Thou shalt
suche the mylck of the Gentiles, and kynges
brestes shall fede the. And thou shalt know,
that I the Lorde am thy Sauyoure and re-
demer, the myghty one of Jacob. For brasse,
D wyll I gene the golde, and for yron syluer:
for wod brasse, & for stones yron. I will for-
ne thyne oppressyon into peace, & thyne exa-
cyons into ryghteousnes. Violence and rob
bery shall neuer be heard of in thy lande, ne-
ther harme and destruccyon with in thy bor-
ders. Thy walles shalbe called healeth, and
* Apo.xxi.a. thy gates the prayse of God. * The Sunne
shall neuer be thy daye lyght, and the lyght
of the Moone shall neuer shyne vnto the: but
the Lorde him selfe shalbe thyne euerlastyng
lyght, and thy God shalbe thy glory.
*Apo.xxii.b. * Thy Sunne shall neuer go downe, and
thy Moone shall not be hydde, for the Lorde
hym selfe shalbe thy euerlastynge lyght. and
thy sorowfull dayes shalbe ended. Thy peo-
ple shalbe all ryghteous, and possesse the
lande euer: the floure of my plantynge, the
worke of my handes, wherof I wyll reioy-
ce. Thy yongest and leest shall growe in to a
thousande, and the symplest in to a stronge
people. I the Lorde shall shortly bringe this
thinge to passe in his tyme.

C The.lxi. Chapter.

C The prophecyeth that Christ shalbe anoynted and sent to preache.

A
* Luke.iiii.c. and.vii.c. Esa.xl.a. * The spirite of the Lorde God is vpon
me, for the Lorde hath anoynted me,
and sent me, to preach good tydynges
vnto the poore, that I myght bynde vp the
* Esa.lvi.b. and.lxvi.a. wounded hertes, * that I myght preach dely
uerance to the captyue, and open the prison
to them that are bounde: that I myght decla-
re the acceptable yeare of the Lorde, and the
* Esay.b.a. and.xl.a. daye of the vengeaunce of oure God: * that
I myght comforte all the that are in heuy-
nesse, that I myght geue vnto them that mour-
ne in Sion, that I myght geue I saye, bewty in the stede of ashes, ioyfull oyntement
for sorowfulnesse, pleasaunt raymēt for an he-
uy mynde: That they myght be called trees B
of ryghteousnesse, a plantynge of the Lorde
for hym to reioyce in.
They shall buylde the longe rough wyl-
dernes, & sett vp the olde deserte. They shall
repayre the waste places, & soch as haue be-
ne voyde thorowe out many generacyons.
Straungers shall stande and fede youre cat-
tel, and the Alcauntes shalbe youre plowme
& dressers of youre vynes. * But ye shalbe * Esa.lvi.c. Jere.xxxiii.b
named the prestes of the Lorde, and me shall
call you the seruauntes of oure God. Ye shall
enioye the goodes of the Gentiles, and trius-
phe in their substaunce. For youre greate re-
prose youe shall haue double ioye, and for
shame, shall they haue ioye of their porcyon.
For they shall haue double possessiō in their C
lāde, and euerlastynge ioye shalbe with the.
For I the Lorde, which loue ryght and hate
robbery (though it were offred me) shall ma
ke theyr workes full of faythfulnes & make
an euerlastinge couenaunt with them.
Their sede also and their generacion shal-
be knowē amonge the Gentiles, and amōge
the people. All they that se the, shall knowe D
that they are the hye blessed sede of the Lord. * Luke.ii.b.
And therfore * I am ioyfull in the Lorde, &
my soule reioyseth in my God. * For he hath Apoc.xxi.b
put vpon me the garment of saluacio, & cou-
red me with the mātle of ryghteousnes. * he * Esa.lxi.b.
shall decke me lyke a brydegrome, and as a
bride hath hyr apparell vpon her. For lyke
as the grounde bryngeth forth frute, & as the
garden shoteth forth his sede: So shall the Lord
God cause righteousnes, and prayse to God
to flowryth forth, before all the heathen.

C The.lxij. Chapter.

C A prophecy of the commynge of Christ.

For Sions sake therfore wyll I A
not holde my tunge, and for Je-
rusalems sake I will not cease:
vntyll their righteousnes breake forth as the shynynge lyght,
and their saluacyon as a burnynge lampe.
Then shall the Gētiles se thy ryghteousnes,
and all kynges thy glory. Thou shalt be na-
med with a * newe name, which the mouth
of the Lord shall shewe. Thou shalt be a crow- * John.i.b Apoc.ii.c
ne in the hande of the Lorde, and a glorious B
garlande in the hande of thy God. Fro thyn
tyme forth thou shalt neuer be called forsa-
ken, and thy lande shall nomore be called
wildernesse. But thou shalt be called: C My D
pleasure is in her, & thy lande shalbe called:
the maryed woman: for the Lord loueth the,
& thy lande shalbe ioyned in mariage. * And * Gen.ii.b.
lyke as a yōge mā taketh a daughter to ma- Osee.ii.c.
tinge, so shall thy sonnes be maryed vnto the. Esa.liiii.b.

And

And as a brydegrome is glad of hys bryde, so shall thy God reioyse ouer the.

C I haue set watchmen vpon thy walles (O Jerusalem) which shall nether cease daye nor night to preache the Lorde. And ye also that remēbre the Lorde ye shall not kepe him close, nor leaue to speake of him, vntyll Jerusalē be sett vp, & made the prayse of the worlde. The Lord hath sworne by his right hande & by his stronge arme, that from hence forth he wyll not geue thy corne to be meate for thyne enemyes, nor thy wyne (wherin ꝑ hast laboured) to be droncke for the straungers. But they that haue gathered in the corne, shall eate it, & geue thankes to the Lord: & they ꝑ haue borne in the wyne, shall drinck it in the court of my Sanctuary.

D Go you, go you thorowe the gatis, make cleane the way, make playne, make playne ꝑ fote pathe, & take awaye ꝑ stones, out of ye & set out a token for the people. Beholde, the Lord proclameth vnto ꝑ endes of ꝑ worlde: * tell the daughter Syon: se, thy sauyour cōmeth, beholde, he bringeth his treasure with him, & his workes go before him. For they whō ꝑ Lord deliuereth, shalbe called ꝑ * holy people: & as for the: thou shalt be named ꝑ greatlye occupyed, & not the forsaken cytie:

C The.lxiij.Chapter.

Of the vengeaunce vpon prompted to the people.

3 What is he thys, ꝑ cometh frō Edom, wt redd coloured clothes of Bosra: (which is so costly cloth) & cometh in so myghtelye wt all hys strength. I am he that teacheth ryghtuousnes, & am of power to helpe. Wherfore then is thy clothynge read, & thy rayment lyke his that treadeth in the wyne presse? I haue troaden the presse my selfe alone, and of all people there is not one with me. Thus wyll I treade downe myne enemyes in my wrath, and set my fete vpō them in my indignacyon. And their blonde shalbe spronge vpō my clothes, and so wyll I stayne all my rayment. * For the daye of vengeaunce is assigned in my hert, & the yeare wherē my people shall be delyuered, is come. I lohed about me, and there was no man to shewe me eny helpe, I maruayled ꝑ no man helde me vp. Then I helde me by myne awne arme, & my feruētnesse susteyned me. And thus will I treade downe ꝑ people in my wrath, & bathe thē in my displeasure: and vpon the earth will I laye their strēgth.

* I will declare the goodnesse of ꝑ Lord, ye and the prayse of the Lorde for all that he hath geuen vs, for the greate good ꝑ he hath done for Israell: which he hath gyuen them of his awne fauoure, & accordynge to ꝑ multitude of his louynge kindnesses. For he sayde: These no doute are my people, & no shrinkynge chyldre, and so he was their sauyoure. In their troubles he * was also troubled wt them, and the angell ꝑ went forth from hys presence, delyuered the: Of very loue & kyndnesse ꝑ he had vnto them, redemed he the. He hath borne them, and caryed them vp euer, sence ꝑ worlde begannie. But after they prouoked him to wrath & vexed his holy mynde he was their enemye, & fought agaynst them him selfe. Yet remēbred Israell the olde tyme of Moses & his people. * sayinge wher is he ꝑ brought the from ꝑ water of the see, * with the ꝑ feed his shepe? where is he ꝑ hath geuen his holy spyrete amonge them? he ledd the by the ryght hāde of Moses with hys glorious arme: deuidinge ꝑ water before the (wherby he gat him selfe an euerlastinge name) he led the in the depe, as an horse is led in ꝑ playne, ꝑ they shulde not stōble, as a tame beast goeth in the felde: and the breath gyuen of God gyueth him rest.

Thus (O God) hast thou led thy people, to make thy selfe a glorious name with all.

D * Loke downe then frō heauen, & beholde the dwellynge place of thy sanctuary & thy glory. Howe is it, ꝑ thy gelousy, thy stregth, the multitude of thy mercyes & thy louynge kyndnesse, wyll not be entreated of vs? Yet art thou * our father. For Abrahā knoweth vs not, nether is Israel acquaynted wt vs. But ꝑ Lorde art our father & redemer, & thy name is euerlastynge. O Lorde, wherfore hast ꝑ led vs out of thy waye: * Wherfore hast thou hardened our hertes, ꝑ we feare the not? Be at one wt vs agayne, for thy seruātes sake and for the generacyon of thyne herytage. Thy people hath had but lytle of thy Sanctuary in possessyon, for oure enemyes haue troden downe the holy place. And we were thyne frō the begynnynge: when thou wast not their Lorde, for they haue not called vpon thy name.

C The.lxiiij.Chapter.

C The prophete (vnder ꝑ person of the Jewes) bewayleth their cryes & bamptinent, affirmes rychtewesnes is lyke a cloth spiled with the flowers of a woman.

3 O That thou woldest cleue ꝑ heauen in sonder, & come downe: that the mountaynes myght melte awaye at thy presence, lyke as at an hote fyre: & that the malicyous myght boyle, as the water doth vpon ꝑ fyre: Wherby thy name myght be knowne amōge thyne enemyes, & ꝑ the Gentyls myght tremble before the. When thou wroughtest wonderous straūge workes, we lokedy not for the. Thou cammest downe and the hylles melt at thy presence. For sence the begynnynge of the worlde it hath not bene hearde or perceaued, * nether hath eny eye sene another God beyde the: which doth so moche for the, that put their trust in the.

B Thou helpest him that doth ryght with cheerefulnesse, & them that thynke vpon thy

wayes. But lo, thou hast bene angrye, for we offended & haue bene euer in synne, * yet shall we be saued. We are all as an vncleane thynge, & all oure ryghteousnes are as the clothes stayned with ꝑ floures of a woman: we fall euerychone as the leafe, for oure synnes cary vs a waye lyke the wynde. There is no man that calleth vpon thy name, that standeth vp to take holde by the. Therfore hydest thou thy face from vs, and consumest vs, because of oure synnes.

But nowe O Lorde, ꝑ father of oures: * we are the claye, & thou art oure potter, & we all are the worcke of thy hādes. * Be not to sore displeased (O Lorde) & kepe not oure offences to longe in thy remembraunce, but consydre that we all are thy people. The cyties of thy Sanctuary lye waste. * Syon is a wyldernesse, and Jerusalem a desert. Oure holy house which is oure beawty, where oure fathers praysed the, is brent vp: ye, all oure cōmodities & pleasures are wasted awaye. Wylt thou not be intreated (Lorde) for all this? Wylt thou holde thy peace, and scourge vs so sore?

¶ The lxv. Chapter.

¶ The reiectye of Jerusalem, and the callynge of the Heathen.

I * They seke me, that bytherto haue not asked for me: they fynde me, ꝑ bytherto haue not sought me. * I haue sayde I am here, I am here. I am founde of a people that neuer called vpon my name. For thus longe haue I euer holden out my hādes to an vnfaythfull people, ꝑ go not the ryght waye, but after their awne ymaginacyons: To a people that is euer defyinge me to my face. * They make their oblacyons in gardens, and their smoke vpon * aulters of brycke, they lurcke amōge the graues, and lye in the dennes all nyght. * They eat swynes flesche, & vncleane broth is in their vessels. If ꝑ comest nye them, they saye touch me not, for I am holyer then thou

All these men when I am angry, shalbe turned to smoke & * fyre, that shall burne for euer. Beholde it is wryten before my face, & shall not be forgotten, but recompensed. * I shall rewarde it them into their bosome: I meane youre mysdedes, and the mysdedes of youre fathers together (sayeth the Lorde) which haue made their smokes vpon ꝑ mountaynes, and blasphemed me vpon the hylles: therfore will I measure their olde dedes into their bosome againe. Moreouer, thus sayeth the Lorde: * lyke as when one wolde gather holy grapes, men saye vnto hym: breake it not of for it is holy: * euen so wyll I do also for my seruauntes sakes, that I wyll not destroye them all. But I wyll take a sede out of Jacob, & out of Juda one, to take possessiō of my hyll. My chosē shall possesse these thinges, & my seruauntes shall dwell there. Saron shalbe a shepefolde, & * the valley of Achor shall geue ꝑ stallynge for the catell of my people, ꝑ seare me. * But as for you, ye are they ꝑ haue forsaken the Lord, and forgotten my holy hill. Ye haue set vp an aulter vnto Jupiter, & geuen ryche dryncke offerynges vnto the planettes. Therfore wyll I noumbre you with the swerde, ꝑ ye shall be destroyed all together. For when I called, no man gaue me answere: when I spake, ye herkened not vnto me, but dyd wyckednes before myne eyes, and chose the thynge ꝑ pleased me not.

Therfore thus sayeth ꝑ Lorde God: Beholde, my seruauntes shall eate, but ye shall haue honger: Beholde, my seruauntes shall drynke, but ye shall suffre thurste. Beholde, my seruauntes shall be mery, but ye shall be confounded. Beholde, my seruauntes shall reioyce for very quyetnesse of herte: But ye shall crye for sorowe of herte, and complayne for veracyō of mynde. Youre name shall you leaue accursed amonge my chosen, for God the Lorde shall slaye you, and call his seruauntes by another name. * Who so reioyceth vpon earth, shall reioyce in ꝑ true God. And who so sweareth vpon earth, shall sweare in the true God. For ꝑ olde enmyte shalbe forgotten, and taken away oute of my syght. * For lo, I shall make a newe heauen, and a newe earth. And as for ꝑ olde, they shall neuer be thought vpō, nor kepte in mynde: but ꝑ Lorde sayth be glad and euermore reioyse, for the thynges, that I shall do.

For why: Beholde, I shall make a ioyfull Jerusalem, and his people ioyfull, yee, I my selfe will reioyse wyth Jerusalem, & be glad wt my people. * And the voyce of weppynge and waylinge shall not be herde in her from thēce forth. There shall nether be chylde nor olde mā, that haue not their full dayes. But when the chylde cōmeth to an hōdreth yeare olde, it shall dye. And yf he ꝑ is an hundreth yeare of age do wronge, he shalbe cursed. * They shall buylde houses, & dwell in the: they shall plante vyneyardes, & eate ꝑ frute of them. They shall not buylde, and another possesse: they shall not plant and another eate: * But the lyfe of my people shalbe lyke a tree, and so shall the worcke of their hādes. My chosen shall lyue longe, they shall not labour for vayne, nor begett wyth trouble: for they are the hye blessed sede of the Lorde, and their frutes with them. And it shalbe, that or euer they call, I shall answere them. Whyle they are yet but thynckynge howe to speake, I shall heare them. * The wolfe and the lambe shall fede together, and the lyon shall eate haye lyke the bullock. * But earth shalbe the serpentes meate. There shall no man hurte nor slaye another, in all my holy hyll, sayeth the Lorde.

¶ The

¶ The.lxvj. Chapter.

¶ God dwelleth not in temples made by mannes hande. He despyseth sacrifices done without mercy & faith. God comforteth them that are troubled for his sake. Amonge the Christen, the Sabboth is euerymall.

THus sayeth the Lorde: * heauen is my seate, & the earth is my foote stole. Where shall nowe ỹ house stande, that ye wyll buylde vnto me? And where shall be the place, that I wyll dwell in? As for these thynges, my hande hath made them all, & they are all created, sayeth the Lorde. * Whych of them shall I then regarde? Euen him that is poore and of a lowly troubled spyrite, & standeth in awe of my wordes. For who so slayeth an oxe for me, doth me so greate dishonoure, as he that kylleth a mã. He that kylleth a shepe for me, knetcheth a dogge. He that bryngeth me meat offrynges, offreth swynes bloude: Who so maketh me a memorypall of incense, prayseth ỹ thynge that is vnryghte. Yet take they suche wayes in hande, and their soule delyteth in these abhominacyons.

* Therfore wyll I also haue pleasure in laughynge them to scorne, and ỹ thynge that they feare, wyll I brynge vpon them. * For when I called, no man gaue answere: when I spake, they wolde not heare: But did wickednesse before myne eyes, and chose ỹ thynges ỹ displease me. Heare the worde of God all ye that feare the thynge which he speaketh. Youre brethren that hate you, and cast you out for my names sake, sayd: The Lorde is haynouse against vs, but you shall se him in ioye when they shalbe confounded.

* Then shall be heard a greet noyse frõ the cytie and the temple, the voyce of the Lorde, ỹ wyll reward, & recompence his enemyes: lyke as when a wyfe bringeth forth a man chylde, or euer she suffre the payne of ỹ byrth & anguyshe of ỹ trauayle. Who euer heard or sawe suche thynges? doth the grounde beare in one daye? or are the people borne all at once, as Syon trauayled in childe byrth and bare her sonnes? For thus sayeth the Lorde. * Am I he that maketh other to beare, and beare not my selfe? Am not I he that beareth and maketh baren? sayeth thy God. Reioyse with Jerusalem, and be glad with her, all ye that lone her. * Be ioyfull with her, all ye ỹ mourned for her. For ye shall suche comforte out of her breastes, and be satisfyed. Ye shall taste, and haue delyte in the plenteousnesse of her power. For thus sayeth ỹ Lorde: beholde, I wyll lett peace into her, lyke a water floude, and the myght of the heythen lyke a flowynge streame. Ther shall ye suche, ye shall be borne vpon her sydes, and be ioyfull vpõ her knees. For lyke as a chylde is comforted of his mother, so shall I comforte you, and ye shalbe comforted in Jerusalem. And whe ye se thys, youre herte shall reioyse * and youre bones shall florysshe lyke an herbe. * Pro.xvi.a. Eze.xxxvij.a.

Thus shall the hande of the Lorde be G
knowne amonge hys seruauntes, and hys indignacyon amonge hys enemyes. For beholde, the Lorde shall come with fyre, & hys charet shall be lyke a whorle wynde, that he maye recõpence his vengeaũce in his wrath and hys indignacyon with the flame of fyre. For the Lorde shall iudge all flesh wyth the fyre and with his swerde, and there shalbe a greate nombre slayne of the Lorde. Soch as haue made them selues holy and cleane in the gardens, & those ỹ haue eaten swynes flesh, myce, and other abhominacyons, shalbe taken awaye together, sayeth the Lorde. For I wyll come to gather all people & tonges with their workes and ymaginacyõs: these shall come, and se my glory. Vnto them shall I
I
gene a token, and sende certayne of them (that be delyuered) amonge the Gentiles: into Cilycia, Affryca, and Lydia (where men can hãdle bowes) into Italye and also Greke lande.

* The Iles farre of, that haue not herde G
speake of me, and haue not sene my glory, * Esa.xlix.a. lij.a.lv.a.& lvb.a.
shall preache my prayse amonge the Gentiles, and shall brynge all youre brethren for an offrynge vnto the Lorde, out of all the people, vpõ horses, charrettes and horse lyters, vpon Mules and cartes to Jerusalem my holy hyll (sayeth the Lorde) lyke as the chylder of Israel bryngethe offrynge in cleane vessels, to the house of the Lorde.

* And I shall take out certayne of them * Esa.lxi.a. i.Pet.ii.b. Roma.xii.d.
for to be prestes and leuites, sayeth ỹ Lorde. For lyke as the newe heauen and the newe earth which I wyll make, shalbe fast stablished by me: (sayeth ỹ Lorde) So shall youre sede and youre name cõtynue, and there shalbe a newe Moone for the other, and a newe Sabbath for the other, and all flesshe shall come to worshippe before me (sayeth ỹ Lorde) And they shall go forth and loke vpõ the carcyons of them that haue transgressed agaynst me. * For their * Mar.ix.d.
wormes shall not dye, nether shall their fyre be quenched, & all flesh shall abhorre them.

¶ The ende of the boke of the Prophete Esay.

¶ The boke of the prophete Jeremye.

¶ The fyrst Chapter.

¶ The boke of Jeremye, and in what tyme he prophecyed. He refuseth hym selfe y wolde refuse the office of a prophete, because he is younge and vnexpert. He is taught of the Lorde, y becometh hym to be. God openeth vnto hym, that the destruccyon of the Jewes, by the Babylonians, is at hande. Jeremye is commaunded to speake the worde of God vnto the Jewes, wythout feare.

The wordes of Jeremy the sonne of Helkiah the preste, one of them that dwelt at * Anathoth in the lande of Ben Jamin: when the Lorde had fyrst spoken with him, in the tyme of Josiah the sonne of Amon kynge of Juda, in the .xiij. yeare of his regyne: and so duryng vnto the tyme of Jehoiakim the sonne of Josiah kynge of Juda, * and vntyll the .xi. yeare of Sedechiah y sonne of Josiah kynge of Juda were ended: when Jerusalem was taken, euen in the fyfth mo-neth. The worde of y Lorde spake thus vnto me: * Before I fashioned y in thy mothers wombe, I dyd knowe the. And or euer thou wast borne, I sanctifyed y, and ordeyned y, to be a prophete vnto y people. Then sayde I: * Oh Lorde God, I canne not speake, for I am yet but younge. And the Lorde answered me thus: Saye not so, I am to younge: * For thou shalt goo to all that I shall sende the vnto, * and whatsoeuer I commaunde the, that shalt thou speake. Be not afrayed of their faces, for I am wyth the, to helpe the, sayeth the Lorde.

* And wyth that, the Lorde stretched oute his hande, and touched my mouth, & y same Lorde sayde vnto me. Behold, I put my wordes in thy mouth, and beholde thys daye do I set the ouer the people & kyngdomes: that thou mayest rote out, breake of, destroye, & make waste: and y thou mayest buylde vp & plante. After this, the Lorde spake vnto me sayinge: Jeremy, what seyst y? And I sayde: I se a rodde of an almond tree. Then sayde y Lorde vnto me: thou hast sene right, for I wyll make haste spedelye vpon my worde, to performe it.

It happened afterwarde, that the Lorde spake to me agayne, and sayde: What seest thou? And I sayde: I do se a seethynge * pot, lokynge from out of the north.

Then sayde the Lorde vnto me: * Out of the north shall come a plage vpō all y dwellers of the lande. For so * I wyll call all the kinredes of y kyngdomes of y north (sayeth the Lorde.) And they shall come, & euery one shall sett his seate in the gates of Jerusalem, and in all their walles rounde about & in all cyties of Juda. And thorowe the I de-

clare my iudgemēt, vpō all the wyckednesse of those men y haue forsaken me: that haue burnt incense vnto straunge gods, & worshypped the workes of their awne handes.

* And therfore girde vp thy loynes, aryse, and tell the all, that I geue the in commaundement. Feare them not, lest I destroye the before the. * For beholde, this daye do I make the a stronge fensed towne, an yron pyller, and a brasen wall agaynst the whole lande, agaynst the kynges and myghtye men of Juda, agaynst the prestes and people of the lande. They shall fyght agaynst the: but they shall not be able to ouercome the for I am wyth the, to helpe the, sayeth the Lorde.

¶ The .ij. Chapter.

¶ God vpbraydeth his benefytes haue bene the Jewes. Against Hyeles y Prophetes or preachers y contemne & despyse God. The Jewes are blynded wyth because they forsake God, & because they runne in vayne hauntynge after Idols.

Moreouer, the worde of y Lorde came vnto me sayinge: Go thy ways, crye in the eares of Jerusalē, & saye: Thus sayeth the Lorde: I remēbre y, for the kyndenesse of thy youth, and because of thy stedfast loue: at the tyme of thy bespousynge, in that thou folowdest me thorowe y wyldernesse, in an vntylled lāde. Israel was an halowed thynge vnto the Lorde, and so was his fyrst frutes. * All they y deuoure Israel shall offende: myschefe shall fall vpon the, sayeth the Lorde. Heare therfore the worde of the Lorde, O thou house of Jacob, and all the generacyōs of the house of Israel. Thus sayeth the Lorde.

What vnfaythfulnesse founde youre fathers in me, that they wente so farre awaye from me, fallynge to lightnesse, and beynge so vayne? They thought not in their hertes, Where haue we lest the Lorde, that brought vs oute of the lande of Egypte * that led vs thorowe the wildernesse, thorowe a desert & rough lande, thorowe a drye and a deedly lande, yee, a lāde that no man had gone thorowe, and wherin no man had dwelt. * And when I had brought you into a pleasaunt welbuylded lande, that ye myght enioye the frutes and all the commodyties of the same: ye wet forth and defyled my lāde, & brought myne heritage to abhominacyon.

The prestes the selues sayde not: Where is the Lorde? They that had y lawe in their handes, knewe me not: the shepherdes offended agaynst me. The prophetes dyd seruyce vnto Baal, & folowed such thynges as shall brynge them no profyt.

Wherfore, I am constrayned (sayeth the Lorde) to make my complaynte vpō you, & vpō youre childres childre: Go in to y Iles of Cethim, and loke well: sende vnto Cedar, take diligent hede: and se, whether such thynges be done there, whether the Gētils the selues

deale

deale so falsly and vntruly w̄ their goddes, (which yet are no goddes in dede) But my people hath gruē ouer their hye honoure, for a thynge that maye not helpe them.

Be astonyshed (Oye heauens) be afrayde, & abashed at soch a thinge, sayeth the Lorde. For my people hath done two euels. They haue forsaken me the well of the * water of lyfe, and dygged them pyttes, pere vyle and broken pyttes, that can holde no water. Is Israel a bonde seruaunt, or one of the houssholde? Why then is he so spoyled? Why do they roare and crye then vpō him, as a lyon? They haue made his lande waste, * hys cyties are so brent vp, þ there is no man dwellynge in them. Yee, the chyldre of Noph and Taphnes haue defyled thy neck.

* Cōmeth not this vnto the, because thou hast forsaken the Lorde thy God, euer sence he led the by the waye? And what hast thou now to do in the strete of Egypte? to drynche the water of Nilus? Ether, what makest þ in the waye of Assyria? To drynche water of the floude? * Thyne awne wickednesse shall reproue the, & thy turnynge a waye shall cōdemne the: þ thou mayest knowe & vnderstāde: howe euell and hurtfull a thynge it is, þ thou hast forsaken the Lorde thy God, & not feared him, sayeth the Lorde God of hoostes.

* Thaue euer broke thy yoch of olde, & burste thy bondes: yet sayest þ, * I wyll nomore offend, but (lyke an harlot) þ runnest about vpon all hye hilles, & amōge all grene trees, where as I planted the as a noble vyne, & a good rote whose seed is all faithfull. * How art þ turned then in to a bytter, vnfrutefull, & straūge grape? Yee, & that so sore: þ though thou washe the w̄ Nitrus & make thy selfe to sauoure with that swete smellinge herbe of Boxith: yet in my syght þart stayned wyth thy wyckednesse, sayeth the Lorde thy God.

Saye not nowe: I am not vnclene, and I haue not folowed Baal. * Loke vpon thyne awne wayes in þ woddes, valleys and dennes: so shalt thou knowe, what þ hast done. Thou art lyke a swyft Dromedary, þ goeth easely his waye: and thy wāntonnes is lyke a wylde Asse, that vseth the wyldernesse, and that snoffeth and bloweth at his wyll. Who can tame the? All they that seke the shall not fayle, but fynde the in thyne awne vnclēnes. Kepe thou thy fote from nakednes, and thy throte frō thyrste, and without shame thou answerest. Nay, for I haue loued straūgers and them will I folowe.

Lyke as a theefe that is taken with þ dede commeth to shame, euen so is the house of Israel come to cōfusion: the comen people, their kynges and rulers, their prestes & prophetes. * For they saye to a stocke, thou art my father, and to a stone: þ hast begotten me * yee, they haue turned their backe vpon me, & not their face. * But in the tyme of their trouble, when they saye, stande vp, and helpe vs, I shall answere the: Where are nowe thy goddes, þ thou hast made the lett the stāde vp, & helpe the in the tyme of nede? yf they be able. * For lorne howe many cyties thou hast (O Juda) so many goddes hast thou also.

Wherfore then will ye goo to lawe with me, seynge ye all are synners agaynst me, sayeth the Lorde? It is but lost labour, that I smyte youre chyldren, for they receaue not my correctiō. * Youre awne swearde deuoureth youre pphetes, lyke a deuouringe lyon. O ye people, loke vpō the worde of þ Lorde. Am I then become a wyldernesse vnto the people of Israel? or a lande þ hath no lyght? Wherfore sayeth my people the: we are Lordes, we will come no more vnto the? Doth a mayden forget her rayment, or a bryde her stomacher? But as for my people they haue forget me, dayes innumerable. Why boastest thou thy wayes so hylie (to optayne fauoure there thorowe) when thou hast yet stayned the with blasphemyes? and teachest thyne awne wayes.

* Upon thy wynges is foūde the bloude of poore and innocent people, & þ not in corners & holes only, but openly in all these places. Yet darest þ saye: I am (without synne) & gyltiesse. Suth, his wrath can not come vpō me. Beholde, I condempne the in iudgemēt, because thou darest saye: I haue not offended. And why runnest thou so often to and fro, to chaunge thy wayes? For thou shalt be confounded, as well of Egypte, as of the Assyrians: yee, thou shalt go thy waye from them, and smyte thyne handes together vpō thy head. Because the Lorde doth abhorre þ confydence and hope of thyne, and thou shalt not prosper with all.

¶ The.iij. Chapter.

God bryngē mercyfull called vnto repentaūce his people, which he had forsaken for their whoredome with Idoles. He exhorteth Israel vnto repentaunce, promysynge them hys pardō, that shulde dare the true knowlinge of God. Therturne of Israel vnto God confessyng their synne.

COmenly, * when a man putteth awaye his wyfe, and she goeth frō him & marieth with another, then the question is: shulde he resorte vnto her eny more after that? Is not this selde then defyled and vncleane? * But as for the, thou hast played the harlot with many louers, yet turne agayne to me, sayeth the Lorde. Lyft vp thyne eyes vnto þ hilaulters & loke, yf thou be not defyled with whoredome. Thou hast wayted for the in the stretes, and as a murtherer in the wyldernesse. Thorowe thy whordome & shamefull blasphemyes, is the lande defyled.

* This is þ cause, þ therayne & rueninge dewe hath ceased. Thou hast gotten the an whores forehead, and wilt not be ashamed.

Els

Wilt thou saye vnto me: O my father, thou art he that hast brought me vp, & led me from my youth: Wylt thou then put me awaye, & cast me of for euer? Or wolt thou withdraw the fyre cleane fro me? Neuertheles, thou speakest soch wordes, but thou art euer doinge worst and worse.

C

* The Lorde sayde also vnto me: In the tyme of Josiah the kynge: hast ꝑ sene what that rebell yon Israel hath done? howe she hath ronne vp vpō all the hylles, and amōge all thick trees, and there played the harlot. hast ꝑ sene also (when she had done all thys) howe I sayde vnto her: that she shulde turne agayne vnto me, & yet she is not returned? * Juda that vnfaythfull syster of hers also sawe thys: Namely, ꝑ after I had well sene the aduoutrye of the thynchyng harlot Israel, * I put her awaye, and gaue her a bill of deuorcement.

Yet all this, her vnfaythfull syster Juda was not ashamed, but went backe & played the whore also: Yee, and ꝑ noyse of her whordome hath defyled the whole lande. For she hath committed fornycacyon wyth stones and stockes.

Neuertheles, her vnfaythfull syster Juda is not * turned vnto me agayne wyth her whole herte, but fayndly, sayeth the Lorde. And ꝑ Lorde sayde vnto me: * The backslyder Israell is more ryghteous, then the vnfaythfull Juda: & therfore go preache these wordes towarde the north, and saye: Thou disobedient Israell, turne agayne (sayeth ꝑ Lorde) & I wyll not let my wrathe fall vpō you, for I am mercyfull (sayeth the Lorde) & I wyll not alwaye * beare displeasure agaynst ꝑ: but this I will, that thou knowe thy greate blasphemy: Namely, ꝑ thou hast vnfaythfully forsaken ꝑ Lorde thy God, & hast made thy selfe part taker of straunge Goddes * vnder all grene trees, but hast had no wyll to heare my voyce, sayeth the Lorde.

D

E

* Turne agayne sayeth the Lorde: & I wyll be maryed wyth you. For I wyll take one out of the cytie, & two out of one generacyon, frō amōge you, and bringe you in to Syon: and wyll geue you herdmē after myne awne mynde, which shall fede you with learnynge & wysdome. Moreouer, when ye be increased and multiplyed in the lande, then (sayeth the Lorde) there shall no more boast be made of ꝑ arche of the Lordes testamēt: No mā shall thinke vpon it, nether shall any man make mēcyon of it: for from thence forth it shall nether be vysyted, nor honoured with gyftes.

* Then shal Jerusalē be called ꝑ Lordes seate, & all heathen shalbe gathered vnto it, for ꝑ name of the Lordes sake, which shalbe set vp at Jerusalem. And from ꝑ tyme forth, they shall folowe no more the ymaginacyon of their awne frowarde herte.

Then those ꝑ be of ꝑ house of Juda, shall go vnto ꝑ house of Israell: & they shall come together out of the North, into ꝑ same lande ꝑ I haue geuen your fathers. I bare her wel also, howe I toke the vp beynge but a childe & gaue the a pleasaunt lande for thyne herytage, yee, & a goodly hoste of the heathen, & howe I cōmaunded the, ꝑ thou shuldest * call me father only, and not to forsake fro me.

But lyke as a woman vnfaythfully sayleth her husbande, so are ye vnfaythfull vnto me (O ye house of Israel) sayeth the Lorde.

* And therfore the voyce of the chyldren of Israell was hearde on hye, weepinge and waylinge: for they haue defyled their waye, and forgotten God their Lorde.

O ye disobedient chyldren, turne agayne (sayinge: lo, we are thyne, for ꝑ art the Lorde oure God:) And so shall I heale youre backturninges. Truly vaynly trusteth he for helpe ꝑ loketh for it in the hylles and in wayne is it soughte in the multitude of the mountaynes, * but the healthe of Israell stādeth only vpō God oure Lorde.

* Confusyon hath deuoured oure fathers labour from oure youth vp: yee, their sheepe and bullockes, their sonnes and daughters. Oo do we also slepe in oure confusyon, and shame coureth vs: * for we & oure fathers frō oure youth vp vnto this daye haue synned agaynst the Lorde oure God, and haue not obeyed the voyce of the Lord oure God.

F

* Shall go

G

* Jere.

H

* Dan.ix. Baruch.ii. Jere.xiiii.

* Psal.xcv. cvi. Esa.lviii. Jere.iii. Ezech.xx. xxiii. xxxvi. xxxvii. xxxix. xliii.

C The.iiij. Chapter.

C The true repentaunce of returninge to God. He exhorteth to the circumcision of ꝑ herte. The destruccion of Jewry ys prophecyed. For the matyce of their herte.

O Israel, yf ꝑ wylt turne the, then turne vntome, sayeth the Lorde. And yf ꝑ wylt put awaye thyne abhominacyons out of my syght, ꝑ shalt not be moued: * And shalt sweare: The Lord lyueth: in trueth, in equyte and ryghteousnesse: and all people shall be fortunable & ioyfull in him. For thus sayeth ꝑ Lorde, to all Juda & Jerusalē: plowe your lande, and sowe not amonge the thornes.

I

* Jere.lii. e.ii.c. Zoll.b.

* Be circumcysed in ꝑ Lorde, and cut awaye the foreskynne of youre hertes, all yee of Juda, and all the indwellers of Jerusalē: * that my indignacyō breake not out lyke fyre and kyndle, so ꝑ no man maye quench it, because of the wyckednes of youre ymaginacyons.

* Jere.xxi.

K

* Preach in Juda and Jerusalē, crye out and speake: blowe the trōpettes in the lande, crye ꝑ euery mā maye beare gather together, & saye: Gather you together, and we will go in to stronge cyties. Set vp ꝑ token in Syon, spede you, and make no tarienge: * for I wyll bringe a greate plage, and a greate destruccyon from the north. For the spoyler of the Gentyles is broken vp from his place, as a lyō out of his denne, that he maye make thy lande

L

Esa.xiii.

* Jere.li.

lande waste, and destroy the cyties, so that no man maye dwell therin. Wherfore, gyrd youre selues about with sacke clothe, mourne, and wepe, for the fearfull wrath of the Lord is not withdrawen from vs.

E At the same tyme (sayth the Lorde) the herte of the kynge and of the princes shall be gone, the preastes shalbe astonished, and the prophetes shalbe sore afrayed. Then sayd I: O Lorde God, hast thou then disceyued this people and Jerusalem, saying: * ye shal haue peace, and nowe the swearde goeth thorowe theyr tynes: Then shall it be sayde to the people & Jerusalē: * a stronge wynde in the hye places of the wyldernesse cōmeth thorow the waye of my people, but neyther to fan, nor to cleanse.

D After that, shall there come vnto me a stronge wynde from those places, and then wyll I also gyue sentence vpon them. For lo, he commeth downe lyke as a cloude, and his charrettes are lyke a stormye wynde: * his horsemen are swyfter then ỹ Egle. Woo vnto vs, for we are destroyed. O Jerusalem, * wash thyne hert frō wickednesse, that thou mayest be holpen. How long shal thy noysom thoughtes remayne with the?

For a voyce from Dan and from the hyl of Ephraim speaketh out, and telleth of a destruction. Remēbre ỹ heythen, and gyue Jerusalē warnyng, and preache vnto her, that watchers ouer her are cōmyng from far countreys. They haue cryed out agaynst ỹ cities of Juda. And they haue beset her aboute in euery place lyke as the watchmen in the feld: * For they haue prouoked me to wrath, sayth the Lorde.

E * Thy wayes and thy thoughtes, haue brought the vnto this, suche is thyne owne wyckednesse and disobedyence: and bycause it is a bytter thing, it hath strikē the to ỹ hert. Ah my bely, ah my bely, (shalt thou cry) how is my hert so sore? my hert pāteth within me: I cannot be styll, for I haue herde the crying of the trompettes, and peales of warre.

They crye: murther vpon murther, the hole lande shal perish. Immediatlye, my tentes were destroyed, and my hangynges in the twynkelynge of an eye. How longe shall I se the tokens of warre, and heare the noyse of the trompettes?

F Neuertheles, this shall come vpon them, * bycause my people is become foolysshe, and hath not knowen me. * They are the childzen of foolyshnesse, and without any discretion. To doo euyll, they haue wyt ynoughe: but to doo well, they haue no wysdome. I haue loked vpon the erth, and lo: it was waste and voyde. I loked towarde heauen, and it had no shyne.

I beheelde the mountaynes, and lo, they trembled, and all the hylles were in a feare. I loked aboute me, and there was no bodye, and all the byrdes of the ayre were awaye. I marked wel, and the plowed felde was become waste: yea, all theyr cyties were brokē downe at the presence of the Lorde, and indignacion of his wrath.

For thus hath the Lorde sayd: The whole G lande shalbe desolate, yet wil I not then haue done. And therfore, shall the earth mourne, & the heauen be sory aboue: for the thynge that I haue spoke to the Prophetes purposed and taken vpon me to do, shall not repent me, and I wil not go frō it. The hole lande shall flye, for the noyse of the horsemen and bowemen: they shal runne into tentes, into woddes, and clyme vp the stonye rockes. All ỹ cyties shall be voyde, and noman dwellyng therin.

What wylt thou now do, thou beinge de- stroyed? * For though thou clothest thy selfe *Jere.ii.c. with scarlet, & deckest the wt golde: * though *iiii.reg.ix.f thou paynest thy face with colours now, yet shalt thou trym thy selfe in vayne.

For those that hytherto haue bene thy greate fauourers, shall abhorre the, and goo about to slaye the. For I heare a noyse, lyke as it were of a woman trauaylynge, or one labourynge of her fyrst chylde: Euē the voyce of the doughter Syō, that casteth out her armes, and lowneth, saying: Ah woo is me, how sore vered and faint is my hert, for feare of the murtherers!

¶ The.v. Chapter.

¶ In Jewry is there no rightous or faythfull man founde, eyther amongest the people or the rulers, for whos sake ỹ Lorde shulde spare the cytie. Wherfore Jewry is destroyed of the Assyrians.

L Oke thorowe Jerusalem, beholde R and se: Seke thorowe her stretes also within, if ye can fynde one mā that doeth equall and ryght, or seketh for the truthe, and I shall spare that cytie (sayeth the Lorde) * For though they can *ie.liij.a.rt.b saye: the Lorde lyueth, yet they sweare to disceyue. Where as thou (O Lord) lokest onely vpon fayth and truthe.

Thou hast scourged them, but they toke no repentaunce: thou hast corrected them for amendement, but they refused thy correction. They made theyr facis harder then a stone, and wolde not amende.

Therfore I thought in my selfe: per- V aduenture they are so symple and foolysshe, that they vnderstand nothing of the Lordes way, and iudgementes of our God. * Therfore, *Deu.xvi.g wyll I go vnto theyr heedes & rulers, & talke with them: yf they knowe the waye of ỹ Lord and the iudgementes of oure God. But these (in lyke maner) haue broken the yocke, and burst the bondes in sondre.

* Wherfore, a Lyon out of the woodde *deut.xxii.g hath hurte them, and a wolfe in the euenynge shall destroye them. The Leoparde doth lye lurkynge by theyr cytyes, to teare in peces all they

all them that come therout. For theyr offences are multyplyed, and theyr departynge awaye is encreased. Shulde I then for al this haue mercy vpon the? Thy chyldren haue forsaken me, and * sworne by them that are no goddes. And albeit that I fed them to the full yet they fall to aduoutrye, and haunt harlottes houses.

In the desyre of vncleny lust they are become lyke the stoned horse * euery man neyeth at his neyghbours wyfe: * Shulde I not correct this, sayth the Lorde?

Shulde I not be auenged of euery people, that is lyke vnto this? Clyme vp vpon theyr walles, beate them downe, but destroye them not vtterly, take away theyr forestrelles, because they are not the Lordes: For vnfaythfully hath the house of Israel and Juda forsaken me, sayth the Lorde. * They haue denyed the Lorde, and sayde: it is not he that loketh vpō vs: we shall see neither swerde ner hunger. * As for the warnynge of the Prophetes they take it but for wynde, yea, there is none of these whiche wyll tell them, that such thinges shall happen vnto them.

Wherfore, thus sayth the Lorde God of hoostes: because ye speake suche wordes, beholde: * The wordes that are in thy mouth wyl I turne to fyre, and make the people to be wood, that the fyre maye consume them.

* Lo, I wyll bryng a people vpon you frō farre, O house of Israel (sayeth the Lorde) a myghty people, an old people, a people whose speach thou knowest not, neyther vnderstandest what they saye. Theyr arowes are lyke open death: yea, they them selues be verye gyauntes. This people shal eate vp thy frute & thy meate, yea, they shall deuoure thy sones & thy doughters, thy shepe & thy bullockes.

They shall eate vp thy grapes, & fygges. As for thy strōg & wel defensed cyties, wherin thou dyddest trust, they shall bryngе to pouertie, and that thorowe the swerde. * Neuertheles I wyll not then haue done with you, sayth the Lorde. But yet they saye: wherfore doth the Lorde our God all this vnto vs?

Then answer thē: * because, that lyke as ye haue forsaken me, and serued straūge goddes in your owne lande, euen so shall ye serue other goddes also in a straunge lande.

Preache this vnto the house of Jacob, and crye it out in Juda, and saye thus: heare this (thou foolish & vnwyseret people) * ye haue eyes but ye se not: eares haue ye, but ye heare not.

Feare ye not me, sayth the Lorde? Are ye not ashamed to loke me in the face? * whiche bynde the see with the sande, so that it cannot passe his bounder. For though it rage, yet can it do not bynge, and though the wawes therof do swell, yet maye they not go ouer.

But this people hath a false and obstinate hert, they are departed and gone away frō me They thynke not in theyr hertes: O let vs feare the Lord our God, that giueth vs rayne earlye and late, when nede is: whiche kepeth euer styll the harueste for vs yerly.

* Neuertheles, your mysdedes haue turned these from you, and your synnes haue robbed you hereof. For amonge my people are founde wicked persones, that priuily lay snares & wayte for men, to take them & destroye them. And lyke as a net is full of byrdes, so are theyr houses ful of that whiche they haue gotten with falshed and disceyte. Herof commeth theyr great substaunce and richesse, herof are they fat and welthy, and are more mischeuous then any other. * They mynistre not the lawe, they make no ende of the fatherlesse cause, yea, and they prospere: yet they iudge not the poore accordynge to equytie.

* Shulde I not punish these thinges, sayth the Lord? shulde not I be auenged of all suche people as these be? Horyble & greuous thynges are done in the lande.

The prophetes teache falsely, and the prestes receyue gyftes, & my people * haue pleasure therin: but what wil come therof at the last?

The. vi. Chapter.

The synnes for which Jerusalem is afflicted. Vncyrcumcysed eares. Contentiousnesse. Disceyte. The Lorde reiecteth the sacrifices of the Jewes. The comynge of the Babilonians is prophecyed against.

Come out of Jerusalē, ye stronge chyldren of Benjamin: blowe vp the trōpettes ye * Tecuytes, set vp a token vnto Bethcaran, for a plage and a greate myserye appeareth out from the North.

I wyll lyken the doughter Sion to a fayre and tender woman, and to her shall come the shepherdes with theyr flockes. Theyr tentes shall they pytche rounde about her, and euery one shall fede them that are vnder his hande. Make battayle agaynst her (shall they saye) Aryse, let vs go vp, whyle it is yet daye.

Alas, the daye goeth awaye, and the nyghte shadowes fall downe: Aryse: let vs go vp by nyght, & destroye her stronge holdes. For thus hath the Lorde of hoostes commaunded.

Hewe downe her trees, and set vp bulwarkes agaynst Jerusalem, for the tyme is come that this cytie must be punyshed: for in her is all malicyousnesse. Lyke as a cōdyte spouteth oute waters, so she spouteth out her wickednesse. Robberye & vnrighteousnesse is herde in her for owe and woundes are euer there in my syghte. Amend the (O Jerusalem) lest I withdrawe my hert frō the, & make the desolate: & thy lād also, & nomā dwel in it. For thus saieth the Lorde of hoostes: The reliqve of Israel shalbe gathered, as the remnaunt of grapes.

And therfore turne thyne hande agayne into the basket, lyke the grape gatherer. But

vnto

vnto whom shall I speake, whom shall I warne that he maye take hede? * Their eares are so vncircumcised, that they maye not heare.

Beholde, * they take the worde of God but for a scorne, & have no lust therto. And therfore, I am so full of thyne indignacyon, (O Lord) þ I maye suffre no longer. But shede it out vpon þ chyldren þ are without, and vpon all yonge men. Yee, the man must be taken prisoner with the wyfe, & the aged with the crepel. Theyr houses with theyr landes & wyues shall be turned vnto straungers, when I stretch out myne hande vpon the inhabytatours of this land, sayeth the Lorde. * For from the leest vnto the most, they hange all vpon couetousnesse, & from the prophete vnto þ preest, they go all aboute with falsheed and lyes.

* And beside that, they heale the hurt of my people with swete wordes, sayeng: peace, peace, whē there is no peace at all. Were they ashamed when they hadd committed abhominacyon? Truly ye nay they be past shame! * And therfore they shall fall amōge þ slayne, & in the houre when I shall vysit them, they shall be brought downe, sayeth the Lorde.

Thus sayeth the Lord: go into the streates, consyder & make inquisicyon for þ olde waye: and yf it be þ good and ryght waye, then go therin, that ye maye fynde rest for youre soules. But they saye: we wyll not walcke therin, and I wyll sett wacthmen ouer you, & therfore take hede vnto þ voyce of þ trōpett. But they saye: we wyll not take hede. Heare therfore ye Gētyles, & thou cōgregacyon shalt knowe, what I haue deuyled for them. Heare þ earth also: behold, * I will cause a plage to come vpō this people, euen þ frute of their awne imaginacōs. For they haue not bene obediēt vnto my wordes & to my lawe, but abhorred them. Wherfore, * bryng ye me incense from Saba, & swete smellyng Calamus from farre countrees: Your burnt offerynges displease me, & I reioyce not in your sacrifyces.

And therfore thus sayeth the Lorde: behold, I wyll make this people fall, and there shall fall from among them the father w the chyldren, one neyghboure shall perysshe wyth another.

Thus sayeth the Lord. * Beholde, there shal come a people from þ North, & a great people shal aryse from þ endes of the earth, with bowes and with dartes shall they be weapened. It is a rough & fearce people, & an vnmercyfull people, theyr voyce roareth lyke þ see, they ryde vpon horses well apointed to þ battaill agaynst þ, O daughter Sion. The crye of them haue we herde. Oure armes are feble, heuynesse & sorowe is come vpon vs, as vpon a woman trauelyng with chylde. Let no man go forth into þ felde, let no man come vpon þ hye streate: for the swearde and feare of the enemy is on euery syde.

Wherfore, gyrde a sack cloth aboute the (O thou daughter of my people) syrynkle thy selfe w asshes, * mourne & wepe bitterly as vpon thy only beloued sonne. For the destroyer shal sodenly fall vpō vs. The haue I set for a stroge tower (o thou prophete) & a well fensed wall amonge my people, to seke out and to trye theyr wayes. * For they are all stubberne apostates and fallen awaye, walkige disceitfully, they are cleane brasse & yron, for they hurt & destrope euery man. The bellous are brēt in þ fyre, þ lead is not molten, þ melter melteth in vayne for þ euell is not taken awaye from them. Therfore do they call thē naughty syluer, because the Lorde hath cast them out.

The.vii. Chapter.

Jeremy is commaunded to shewe vnto the people the worde of God, which trusteth in the outwarde seruyce of the temple. The euelles that shall happen to the Jewes for the despytyng of theyr prophetes. Sacrifyces doth not the Lorde chefely require of the Jewes, but þ they shuld obey hys word.

THese are the wordes that God spake vnto Jeremye: sayēge. * Stāde vnder the gate of the Lordes house, and crye out these wordes there w a loude voyce, and saye. Heare þ worde of the Lord all ye of Juda, that go in at this dore, to worshyppe the Lorde. Thus sayeth the Lord of hostes the God of Israell. * Amēde youre wayes & your councels, and I wyll let you dwell in this place. Trust not in false lyēge wordes, sayeng: here is þ temple of þ Lord, here is the temple of the Lord, here is þ temple of the Lorde.

But rather in deade amēde your wayes and councels, * and iudge ryght betwirte a man and his neyghbour: oppresse not the straūger, þ fatherles, & the wyddowe: shede not innocent bloud in thys place: cleue not to straūge goddes to your awne destrucciō: then wyll I let you dwell in this place, yee, in þ lād that I gaue afore tyme vnto youre fathers for euer. But take hede: ye trust in lyuige tales, þ begyle you & doyou no good. For when ye haue stollen, murthured, committed aduoutry, & periury. When ye haue offred vnto Baal, folowyng straunge & vnknowne goddes shall ye be vnpunyshed? Yet then come ye, & stande before me in this house, * (which hath my name geuen vnto it) & saye. Tush, we are absolued quite, though we haue done all these abhominacyōs.

* What? thynche you this house þ beareth my name, is a denne of theues? * And yea I se what you thynke, sayeth the Lo-

de. Go to my place in Siloh, * wherunto
I gaue my name a fore tyme, and loke well
what I dyd to ꝑ same place for the wyc-
kednes of my people of Israell. And nowe,
though ye haue done all these dedes (sayeth
the Lorde) and I my self rose vp euer by ty-
mes to warne you & to comen with you, yet
wolde ye not heare me. * I called, ye wolde
not answere. And therfore, ꝛ euen as I ha-
ue done vnto Siloh, so wyll I do to thys
house, that my name is geuen vnto (& that
ye put youre trust in) ye vnto ꝑ place that
I haue geuen to you and your fathers. And
I shal thrust you out of my syght, * as I ha-
ue cast out all youre brethren the whole se-
de of Ephraim.

* Therfore, thou shalt not praye for thys
people, thou shalt nether geue thãkes, nor
byd praier for them: ꝑ shalt make no inter-
cession to me for them, for in no wyse wyll
I heare ꝑ. Seyst ꝑ not what they do in the
cyties of Juda, & in ꝑ streats of Jerusalem.
* The children gather stycks, the fathers
kyndle ꝑ fyre, ꝑ women knede ꝑ dowghe,
to bake cakes for the quene of heauen.
They poure out drynckoffrynges vnto
straũge goddes, to prouoke me vnto wrath.
Howbeit they hurte not me (sayeth ꝑ lord)
but rather cõfounde, & shame them selues.
And therfore thus sayeth the Lord God:
behold, my wrath & my indignacion shalbe
poured out vpõ this place, vpõ men & catell
vpon ꝑ trees in ꝑ felde & frute of ꝑ lãde, & it
shall burne so ꝑ no man maye quench it.
Thus sayeth the Lorde of hostes ꝑ God
of Israel: ☞ heape vp your * burnt offryn
ges wyth your sacrifyces, and eate ꝑ flesshe.
* For when I brought youre fathers out
of Egypt, I spake no worde vnto them of
burnt offrynges & sacrifyces: but this I cõ
maunded them, sayinge: * herken & obeye
my voyce, and I shalbe youre God, and ye
shall be my people: so that ye walcke in all
the wayes, whych I haue cõmaunded you,
that ye maye prosper.
* But they were not obediẽt, they incly-
ned not their eares there vnto, but wẽt af-
ter their awne ymagynacyons & after the
mocyons of their awne wycked herte, & so
turned them selues awaye, and conuerted
not vnto me. And this haue they done, frõ
the tyme that youre fathers came out of
Egypt, vnto thys daye.
* Neuertheles, I sent vnto you, all my ser
nauntes ꝑ prophetes. I rose vpearly, & sent
you worde, yet wolde they not herken, ner
offre me their eares, but were obstynate, &
worse then their fathers. And ꝑ shalt now
speake al these wordes vnto them, but they
shall not heare the: ꝑ shalt crye vpon them,
but they shall not answere the. Therfore,
shalt thou saye vnto them: this is the peo-
ple, ꝑ nether heareth the voyce of the Lorde
their God, ner receaueth hys correccyon.
* Faythfulnesse and treuth is cleane rooted
out of their mouth.
* Wherfore cut of thyne heaire O Jeru- G
salem, & cast it awaye, take vp a cõplaynte
on hye, for ꝑ Lord hath cast awaye, and sca
tred ꝑ people ꝑ he is displeased with all. For
the cyldren of Juda haue done euell in my
syght, sayeth the Lord. * They haue set vp
their abhominacyõs, in ꝑ house ꝑ hath my
name, and haue defyled it. They haue also
buylded an auiter at * Tophety, which is
in the valley of ꝑ chyldren of Hennom: that
they myght burne their sonnes & daugh-
ters in fyre, which I neuer cõmaũded them,
nether came it euer in my thought. And
therfore beholde, ꝑ dayes shall come (sayeth
the Lorde) ꝑ it shall nomore be called To-
pheth, or ꝑ valley of ꝑ chyldren of Hẽnom,
but the valley of slaughter, * for in To-
pheth, they shalbe buried, because they shall
els haue no rowme. * Yee, the deed bodyes
of this people shalbe eaten vp of the foules
of the ayre & wylde beastes of the erth, and
no man shall fraye them awaye. * And as
for ꝑ voyce of myrth & gladnes of ꝑ cytyes
of Juda, & Jerusalem, the voyce of ꝑ bryde-
grome, and of the bryde. I wyll make them
cease, for the lande shalbe desolate.

¶ The. viii. Chapter.

¶ The destruccyon of the Jewes. The Lord mouth the people to amendement, reckenyng vp their synnes, he reprehendeth the lying doctryne of the prophetes and preestes.

AT the same tyme sayeth ꝑ Lorde, the I
bones of ꝑ kynges of Juda, ꝑ bones
of his prynces, the bones of ꝑ preestes
& prophetes, yee, & the bones of the cytezins
of Jerusalem, shall be brought out of their
graues & layed agaynst the. * Sunne, the
Moone & all ꝑ heauenly hoost: whom they
loued, whom they serued, whom they ranne
after, whom they sought and worshypped.
They shall nether be gathered together ner
bureyed, but shall lye as dõge vpon ꝑ earth,
to their shame and despyte.
* And all they ꝑ remayne of this wycked
generacion, shall desyre rather to dye thẽ to
lyue: where soeuer they remaine, and where
as I scatre them, sayeth the Lord of hostes.
Thys shalt ꝑ saye vnto them also. Thus
sayeth the Lorde. Do men fall so, that they
aryse not vp agayne? Or yf Israell repent,
wyll not god turne ageyn to them? Wher-
fore then is this people & Jerusalem gone
so farre backe, that they turne not agayne?
They are euer the lõger the more obstinat,
and wyll not be conuerted.
* For I haue loked, & cõsydered: but the-
re is no man ꝑ speaketh a good word: there
is no man that taketh repentaunce for hys
synne, that wyll so much as saye: wherfore,
haue I

haue I done thys? But euery man (as soone as he is turned backe) rüneth forth styll, lyke a wylde horse i a battayll. The Storke in ꝑ ayer knoweth hys apoynted tyme, the Turtle doue the Swalow & the Crane consydre the tyme of theyr trauayll, * but my people wyll not knowe the tyme of the punyshment of ꝑ Lorde. How darre ye saye then, we are wyse, we haue the lawe of the Lorde amonge vs?

C

* Esa.i.a.

Suerly in vayne hath he prepared his pẽne, & vaynly haue the wrytters wryten it: therfore shall the wyse be confounded, they shalbe afrayed & taken: for lo, * they haue cast out the worde of the Lorde: what wyshome can then be amõge them? Wherfore, I wyll geue theyr wyues vnto aleauntes, and theyr feldes to destroyers.

* Ier.vi.b. * Esa.lvi.c. Ier.i.b. Ier.viii.d.

D

* For from the lowest vnto ꝑ hyest, they folowe all filthy lucre: & from ꝑ Prophete vnto ꝑ preste, they deale all wt lyes. * Neuer thelesse, they heale ꝑ hurte of my people very slenderlye, sayenge: peace, peace, where there is no peace at all.

* Ier.vi.d.

Are ye for shame, how abhominable thynges do they? and yet they be not ashamed, yee, they knowe of no shame.

* Wherfore, in the tyme of theyr visytacion, they shall fall amõge ꝑ deed bodyes, & be ouerthrowne sayeth the Lorde.

* Ier.viii.b.

Moreouer, I wyll consume thẽ in deade (sayeth the Lord) so ꝑ there shall not be one grape vpon ꝑ vyne, nether one fygg vpon the fygge tre, and the leaues shalbe pluckt of. And tye thynge ꝑ I haue gyuen them shall be taken frõ thẽ: why prolonge we ꝑ tyme? Let vs gather ourr selues together, and go into ꝑ stroge cytie, there shall we be in rest. For ꝑ Lorde ourr God hath put vs to sylẽce, & geuen vs water mixte wt gall, to drynke: because we haue synned agaynst hym.

E

* We loked for peace, & we fare not the better, we wayted for the tyme of health, & lo, here is nothynge but trouble.

F

The noyse of his horsses is hearde from Dan, ꝑ whole lãde is afrayed at ꝑ neyenge of his stronge horsses: for they are come in, & haue deuoured ꝑ lãde, wt all ꝑ is in it: ꝑ cyties, and those ꝑ dwell therin. * Moreouer, I wyll sende Cockatrices & serpẽtes amonge you (which wyll not be charmed) & they shall byte you, sayeth the Lorde.

* Ier.viii.b. * Ier.xxvi.b.

G

I wolde haue had cõfort agẽst sorowe: but sorowe is come vpon me, and heuynes vexeth my hert: for lo, ꝑ voyce of ꝑ crienge of my people is herde for feare of them, that come from a farre coũtre. Is not the Lorde in Syon? Is not ꝑ kyng in her? Wherfore then haue they greued me (shall the Lorde saye) wt theyr ymages & foolysh straunge fathyons of a forreyne god? The harueste is gone, the Somer hath an ende, & we are not holped. I am sore vexed, because of ꝑ hurte of my people. I am heuy & abashed, is ther no triacle at Gilead? Is ther no physycyon ther? Why then is not the helthe of my people recouered?

The.ix. Chapter.

The complaynte and bewaylyng of the prophete, the malyce of the people. In the knowledge of God oughe we onely to reioyse. The vnexcusablenesse of the vnrt.

A

O Who * wyll geue my head watter ynough, and a wel of teares for myne eyes: ꝑ I maye wepe night and daye: for ꝑ slaughter of my people? Wolde God, that I had a cotage some where farre from folcke, ꝑ I myght leaue my people, and goo frõ thẽ: for they be all aduoutrers & a shryn chynge sorte. They bẽde theyr tunges lyke bowes, to shote out lyes. They war stroge vpon erthe. As for ꝑ trueth, they maye no thynge awaye with all in the worlde. For they go from one wyckednes to another, and wyll not knowe me, sayeth the Lorde.

* Ier.xiii.b.

B

* Yee, one must kepe hym selfe from another, no mã may safely trust his awne brother: for * one brother vndermyndeth another, one neyghboure begileth another. Yee one dissembleth wt another, and they speake wt no trueth. * They haue practysed theyr tũges to lye, & taken great paynes to do mischefe. Thou sytteste i ꝑ myddes of a dysceatfull people, which for very dissemblyng falshede, wyll not knowe me, sayeth the Lorde.

* Ier.ix.a. * Mat.x.c. Mich.vii.a. * Psal.xxxviii.a.

Therfore, thus sayeth the Lorde of hostes: beholde, I wyll melte them, and trye them, for what shuld I els do to my people. * Theyr tunges are lyke sharpe arowes, to speake dysceate. Wyth theyr mouth they speake peaceably to theyr neyghboure, but priuely they laye wayte for hym. * Shulde I not punysh thẽ for these thynges, sayeth ꝑ Lorde? Or shulde I not be aueged of any soche people as thys? Upon ꝑ mountaines will I take vp a lamentacion & a sorowful crie, & a mournige vpõ ꝑ fayre playnes of ꝑ wildernesse. Namely, how they are so brẽte vp, ꝑ no man goeth there any mooze. Yee, a man shall not heare one beaste crye there.

C

* Ier.v.b. * Ier.ix.a.

Byrdes & catell are all gone from thẽce * I will make Jerusalẽ also an heape of stones, & a denne of venymous wormes. And I will make ꝑ cyties of Juda so waste, that no man shall dwell therin. What man is so wyse, as to vnderstande thys? Or to whom hath ꝑ Lorde spoken by mouth, that he may shewe this, & saye. O ꝑ lande, why perishest thou so? Wherfore art ꝑ so brent vp, & lyke a wylderne, ꝑ no man goeth thorow? Yee, the Lorde hym selfe tolde ꝑ same vnto thẽ, that forsoke hys lawe, & kepte not ꝑ thynge ꝑ he gaue them in cõmaundemẽt, nether lyued therafter: * but folowed the wickednes of theyr awne hertes, & serued straunge Goddes, as theyr fathers taught them.

D

* Psal.lxxix. Mich.iii.c.

* Deu.xxix.b. Iosu.xxiii.c.

E Therfore, thus sayeth ꝓ Lorde of hostes, the God of Israel. Beholde, ↔ I wyll fede this people wt wormwod, & geue them gall to drynke, * I wyll scatre thē also among the heathen, whom nether they ner they? fathers haue knowne: * & I will sende a swearde amōge them, to persecute them, vntill I bryng them to naught. Moreouer, thus sayeth the Lord of hostes. Beware of ꝓ vengeaunce that hangeth ouer you: and cal for mourning wyues, & sende for wyse women: that they come shortly, and synge a mournynge songe of you: that ꝓ teares may fall out of oure eyes, and ꝓ our eye lyddes maye gushe out of water.

Deu. xviii. b. xxx. xxviii. c.

Deut. xxv. c.

F For there is a lamentable noyse hearde of Sion. O how are we so sore destroyed? O how are we so pyteously cōfounded? We must forsake our awne naturall countre, & we are shut out of oure awne lodgynges. Yet heare the worde of the Lorde (Oye women) & let youre eares regarde the wordes of his mouth: ꝓ ye may lerne youre daughters to mourne, & that euery one may teach her neyghboures̄e, to make lamentacyon. Namely thus: Death is clymynge vp in at oure wyndowes, he is come into oure houses, to destroye the chylde before ꝓ doore, and the ponge man in the strete.

G But tell thou playnely, thus sayeth the Lorde. * The deed bodyes of men shall lye vpon the grounde, as ꝓ donge vpon ꝓ felde, & as the heye after ꝓ mower, & ther shalbe no man to take them vp. Thus sayeth the Lorde. Let not the wyse man reioyse in his wysdome, ner ꝓ strong man in his strength, nether the ryche man in his rychesse: * But who so will reioyse, let hym reioyse in this, that he vnderstandeth, & knoweth me: for I am ꝓ Lorde, which do mercy, equyte and ryghteousnesse vpon ꝓ earth. * Therfore, haue I pleasure in soch thynges, sayeth the Lorde. Beholde, the tyme cōmeth (sayeth the Lorde) ꝓ I wyll vyset all them, whose fore skynne is vncircumcysed. The Egyptians, the Iewes, the Edomytes, the Ammonytes, the Moabites. * and the shauen Madianytes, that dwell in the wyldernes. For all the Gentiles are vncircumcysed in the flesh, but all the house of Israell are vncircumcysed in the herte.

* Ierre. viii. d. and. viii. d.

Esa. lv. c. 1. Corin. i. d. ii. Cor. xi. a.

* Gyat. ix. d. and. xii. a. Deut. vi. b.

* Ierre. xxv. c. Ierre. xiii. a. and. vi. b. Roma. ii. c.

¶ The. x. Chapter.

¶ The counsellaryes of the Barres are not to be feared. Of the weakenes of Idols, and of the power of God. Of euell curates.

A Heare the worde of the Lorde that he speaketh vnto the, O ꝓ house of Israel. Thus sayeth ꝓ Lorde. * Ye shall not lerne after ꝓ maner of ꝓ heathen, & ye shall not be afrayed for ꝓ tokēs of heauen: for ꝓ heathen are afrayed of soch: yee, al ꝓ customes and lawes of the Gētyles are not thynge, but vanyte. * They hewe downe a tree in ꝓ wod with ꝓ handes of ꝓ workeman, and fashyon it wt the axe: they couer it ouer with golde or syluer, they fasten it with nayles & hāmers, that it moue not. It standeth as styf as ꝓ palme tree, it cā nether speake ner go one foote, but must be borne. * Be not ye afrayed of soch, for they can do nether good ner euell. But there is none lyke vnto ꝓ, O Lorde, * & great is the name of thy power. Who wolde not feare the, O kyng of the Gentils for thyne is the dompnion.

* Esa. xliii. b.

* Ierre. x. b. iiii. Mac. xvii. g.

* Apo. xv. a.

B For amonge all ꝓ wyse men of the Gentyles, and in all they? kyngdomes, there is none ꝓ maye be lickened vnto ꝓ. They are all together vnlerned & vnwyse in this one thynge. All they? commynge is but vanyte: namely, wod, syluer, which is brought out of Tharsis, & beaten to plates: and golde from * Ophir, a worcke ꝓ is made with the hāde of ꝓ craftesman & the caster, clothed wt pelowsylck & scarlet: euen so is the worcke of they? wyse men all together. But ꝓ Lorde is a true God, a lyuynge God, & an euerlastynge kynge. * If he be wroth, the earth shaketh: all the Gentyles maye not abyde his indygnacyon.

* i. Reg. ix. c.

* Naum. i. a.

As for they? goddes thus shall you saye to them: they are goddes, that made nether heauen ner earth therfore shall they perysh from the earth, and from all thynges vnder heauen. But (as for oure God) * he made ꝓ earth wt his power, and with his wysdome doth he order ꝓ whole cōpasse of ꝓ worlde, with his discrecyon hath he spred out ꝓ heauens. At his voyce ꝓ waters gather togethe in ꝓ ayre, * he draweth vp ꝓ cloudes frō the vttemost partes of ꝓ earth: he turneth lyghtenyng to rayne, & bryngeth forth the wyndes out of their treasures. His wysdome maketh all men fooles. And cōfounded be all casters of ymages, for ꝓ they cast, is but a vayne thynge, & hath no lyfe. * The vayne craftesmen wt their worckes, ꝓ they in their vanyte haue made, shall perysh one wt another i ꝓ tyme of visitacyō. Neuertheles, Jacobs portyon is no soch: but it is he, ꝓ hath made all thynges, & Israel is ꝓ rodd of his inherytaūce. The Lorde of hostes is his name. Gather vp thy wares out of the land, ꝓ that art in ꝓ stroge place. For thus sayeth ꝓ Lord. Behold, I wyll now throwe as wt a stone synge ꝓ inhabitoures of this lāde: at this once, and I wyll bryngе trouble vpon them, that they shall proue trewe the wordes ꝓ I haue spoken by the prophetes.

C

* Ierre. li. c.

* Esa. xl. b. and. xliii. b. Ierre. vi. c.

D Alas, how am I hurt? Alas how paynefull are my scourges vnto me? For I consydre this sorow by my self, and I must sufre it. My tabernacle is destroyed, and all my

my coardes are broken. Myne chyldren are gone fro me, & can no where be founde. Now haue I none to spreade out my tent, or to set vp my hangynges. For ☞ the herdmen haue done folyshly, that they haue not sought the Lord. Therfore, haue they dealt vnwyselye with theyr cattell, & all are scatred abrode. Beholde, the noyse is harde at hand, & great settyng out of the north: to make the cyties of Juda a wylderne, & a dwellynge place for Dragons. * Now I knowe (O Lorde) that it is not in mans power to ordre hys awne wayes, or to rule his awne steppes & goynges. Therfore, chasten thou vs, o Lord, but with fauoure * & not in thy wrath, bryng vs not vtterly to naught. ‡ Poure out thyne indygnacyon rather vpon the Gentiles, that knowe the not, & vpon the people that call not on thy name. * And that because they haue consumed, deuoured and destroyed Jacob, and haue made his habytacyon waist.

* Sap.vi.b.
* Pſal.vi.a. and.xxxviii.a & xlii.b.
‡ Pſal.lxxix.a. and.xcvi.a.
* Jere.xxx.c. and.l.b.

¶ The.xi. Chapter.

¶ A curſse of them that obey not the worde of Godes promesse. The people of Juda folowyng the steppes of theyr fathers, worshypped straunge Godes. The Lorde sayeth that he wyll not heare the Jewes, and forbydeth also Jeremy to praye for them.

THys is another Sermon, whych the Lorde cõmaũded Jeremy for to preach, saying: Heare the wordes ☞ of the couenaunt, & speake vnto the men of Juda, & to all the that dwell at Jerusalem. And saye thou vnto them. Thus sayeth the Lord God of Israell: * Cursed be euery one that is not obedient vnto the wordes of this couenaunt: whych I cõmaũded vnto youre fathers, what tyme as I brought them out of Egipt, from the yron fornace, saying: * Be obedient vnto my voyce, & do accordynge to all that I cõmaunde you: so shall ye be my people, & I wilbe youre God, and wyll kepe my promyse, * that I haue sworne vnto youre fathers. Namely, that I wolde geue them a lande which floweth with mylck & hony: as ye se, it is come to passe vnto this day. Then answered I, and sayd: Amen. ☞ Let it be euen so Lorde, as thou sayest.

* Deu.xxvii. and.xxviii.b. Gala.iii.b.
* Ero.xix.a.
* Deut.xv.c. xvi.a. and xbuiic.

Then the Lorde sayde vnto me agayne: Preache this in the cyties of Juda & roũde about Jerusalem, & saye. Heare the wordes of this couenaũt, that ye maye kepe them. For I haue diligẽtly exhorted your fathers, euer sence the tyme that I brought them out of the land of Egypt, vnto this daye. I gaue them warnyng by tymes, saying: herken vnto my voyce. * Neuertheles, they wolde not obeye me, nor encline theyr eares vnto me, but folowed the wicked ymaginations of theyr awne hertes. And therfore, I haue accused the as transgressours of all the wordes of this couenaunt, that I gaue them to kepe which they (notwithstandinge) haue not kepte.

* Jere.xi.b.

And the Lorde sayde vnto me. It is found out, that whole Israel and all these citezins of Jerusalem are gone backe. They haue turned them selues to the blasphemyes of theyr forefathers, which had no lust to heare my worde. Euen lykewyse haue these also folowed straunge goddes, and worshypped them. The house of Israell & Juda haue broken my couenaũt, which I made with theyr fathers. ℭ

Therfore, thus sayeth the Lord. Behold, I wyll sende a plage vpon the, which they shall not be able to escape: & though they crye vnto me, I wyl not heare the. * Then shall the townes of Juda & the citezins of Jerusalem go, & call vpon ‡ theyr goddes vnto whom they made theyr oblacyons: but they shall not be able to helpe them in tyme of theyr trouble. * For as many cyties as thou hast, O Juda, so many goddes hast thou had also. And loke how many stretes there be in the, (O Jerusalem) so many shamefull aulters haue ye set vp, aulters I saye to offre vpon the vnto Baal. * Therfore, praye not thou for this people, byd nether prayse ner prayer for the, for though they crie vnto me in theyr trouble, yet will I not heare them.

* Zacha.xii.b
‡ Deu.xxxii.d
‡ Jere.ii.d.
* Jere.xii.a. and.xb.a.

What parte hath my beloued in my house, seinge he hathe worked abomination seruynge many goddes? * The holy fleash offringes in the tẽple are goone fro the O Juda, and thou when thou hast done euell maiest thy boast of ytt. * The Lorde called the a grene olyue tre, a fayre one, a frutefull one, a goodly one: but with greate clamor hath the enemy sett fyre vppon it and the braches of yt are destroyed. For the Lorde of hoostes that planted the, hath deuysed a plage for the (O thou house of Israell and Juda) for euell that ye haue done to prouoke hym to wrath, in that ye dyd seruyce vnto Baal.

* Aggi.ii.b.
* Jer.xxii.b. and.xxii.b. Roma.xi.c.

This (O Lord) haue I lerned of the, and vnderstãdit, for thou hast shewed me theyr ymaginacyõs. * But I am (as a meke lam be an ore) that is caryed awaye to be slayne, not knowynge, that they had deuysed soch a councell agaynst me, sayeng: * We wyll destroye his meate with wodd, & dryue him out of the land, of the lyuyng: that his name shall neuer be thought vpon. Therfore, * I will beseche the now (O Lord of hoostes) thou ryghteous iudge, thou that tryest the reynes & the hertes: lett me se the auẽged of them, for vnto the haue I cõmitted my cause. The Lorde therfore spake thus of the citezins of Anathoth, that sought to slaye me, sayẽge: * Preache not vnto vs in the name of the Lord, or els thou shalt dye of our hãdes. Thus (I saye) spake the Lorde of hoostes. Behold,

D
* Eſa.liii.b.
* Jer.xviii.b
* Jere.xx.a. and.xbii.b.
* Eſa.xxx.b.
* Amos.viii.b.

I wyll vyset vpon. Youre younge men shall
perysh with ꝓ swearde, your sonnes & your
daughters shall vtterly dye of honger, so ꝓ
none shall remayne. For vpon the eyetzings
of Anathoth will I bryng a plage, euen the
yeare of theyr vysytacyon.

¶ The .xii. Chapter.

¶ The prophete marueyleth greatly at the prosperi-
tye of the wycked, although he confesse God to be
ryghteous. The Iewes are forsaken of the Lorde. He
speaketh against Curates and preachers that seduce
the people. The Lorde threatneth destruccyon vnto
the nacyons that bordered vpon Iewry, whych trou-
bled and vexed it.

A
RIghteous art thou, O Lorde, thou art more ryghteous,
then ꝓ I shulde dispute w̄ the. Neuertheles, lett me talke with the
in thynges reasonable. * How hap
peneth it, that the waye of the vngodly is
so prosperous? & that it goeth so well with
them, whych (wythout any shame) offende
& lyue in wickednes? Thou plantest them,
they take rote, they growe, & bryngе forth
frute. They boast moch of ꝓ, yet art ꝓ farre
from ther reynes. But ꝓ Lorde (to whom
I am well knowne) thou ꝓ hast sene, & proue
* ii. Pet. ii. c. ued my herte, * take them awaye, lyke as
a flock is caryed to the slaughter house, and
apointe them for the daye of slaughter.

* Jer. xiiii. a How longe shall the lande mourne, * and
all ꝓ herbes of ꝓ felde perish, for ꝓ wycked-
nes of them that dwell therin.

B
The catell and the byrdes are gone, yet
* Deu. xxx. c. Jere. b. b. and. xxiii. a. Sopho. i. c. say they vnto, * God wyll not destroye vs
vtterly.

Seyng, thou art weery in runnyng with
ꝓ fote men, how wilt thou then runne with
horses? In a peaceable sure lande ꝓ mayest
be safe, but how wilt thou do in the furyous
pryde of Iordane? For thy brethren & thy
* Jere. xi. a. kynred haue all together despysed the, and
cryed out vpon ꝓ in thyne absence. * Beleue
them not, though they speake fayre wor-
des to the. As for me (I saye) I haue forsa-
ken myne awne dwellyng place, & left my-
ne heritage. (M)yne lyfe also ꝓ I loue so wel,
* Esa. xii. c. haue I geuen into the handes of myne ene-
mies. * (M)yne heritage is become vnto me,
as a Lyon in ꝓ wood. It cryed out vpō me,
therfore haue I forsaken it. (M)yne heryta-
ge is vnto me, as a spechled byrde, a byrde
of dyuerse coloures is vpon it. Come, & ga-
ther ye to geather al ꝓ beastes of the felde.
Come that ye maye eate it vp.

¶
* Esa. lxi. c. * Dyuerse herdmen haue broken downe
‡ Esa. v. a. my ‡ vyneyarde, and troden vpon my por-
cyon. Of my pleasaunt porcyon, they haue
made a wylderues and desert. They haue
layed it waste: & now ꝓ it is waste, it sigheth
vnto me. Yee, the whole land lyeth waste, &
no man regardeth it. The destroyers come
ouer the heth euery waye, for the sweard
of the Lorde doth consume from ꝓ one ende
of the land to the other, & no flesh hath rest.
They haue sowe wheate, & reaped thornes.
They haue taken herytage in possessyon,
but it doth them no good. And ꝓ prophets
were ashamed of your frutes, because of the
great wrath of the Lorde.

Thus sayeth the Lorde vpon all myne
euell neyghbours, that laye hāde on myne D
herytage, whych I haue possessed, euen my
people of Israell. Beholde, I wyll plucke
them (namely Israel) out of their lāde, and
put out ꝓ house of Juda from among them.
* And when I haue roted them out, I wyl- Deu. iii. c. and. xxx. a. Esa. liii. b. & i. Esd. i. a.
be at one with them agayne, & I wyll haue
mercy vpon them: * & bryngе them agayne,
euery man to his awne herytage, and into
his lāde. And yf they (namely that trouble
my people) wyll lerne ꝓ wayes of them, to
sweare by my name. The Lorde lyueth (lyke
as they learned my people to sweare by
Baal) then shal they be reckened amōg my
people. * But yf they wyll not obeye, then * 2. Esd. xvi. i.
wyll I rote out the same folke, & destroye
them, sayeth the Lorde.

¶ The .xiii. Chapter.

¶ The destruccyon of the Iewes is prefigured, and
their sparynge abyde, why Israel was reckened to
be the people of God, and why they were forsaken.

THus sayeth ꝓ Lorde vnto me: go thy A
waye, & get me a lynnen breche, &
gyrde it aboute thy loynes, & let it
not be wet. Then I got me a bre-
che, accordynge to the cōmaundemēt of the
Lorde, and put it aboute my loynes. After
this ꝓ seconde tyme, the Lorde spake vnto
me agayne. Take ꝓ breche ꝓ thou hast pre-
pared & put about the, & get ꝓ vp, & go vn-
to Euphrates & hyde it in a hole of ꝓ rock.
So went I, & hydd it at Euphrates, as the
Lorde cōmaūded me. And it happened longe
after this, ꝓ the Lorde spake vnto me. Vp,
& get ꝓ to Euphrates, and fet ꝓ breche from
thēce, which I cōmaunded ꝓ to hyde there.
Then went I to Euphrates, & dygged vp,
& toke ꝓ breche from the place where I had
hydd it: & beholde, the breche was corrupt, so
that it was profitable for nothynge.

Then sayde the Lorde vnto me. Thus B
sayeth the Lorde. Euen so wyll I corrupte
ꝓ pryde of Juda, & the hye mynde of Jerusa-
lem. This people is a wicked people, * they * Jere. xi. c. xi. f. xvii. a. and. xiii. c.
wyll not heare my worde, they folowe the
wicked ymaginacyōs of their awne herte,
& hange vpon straunge Goddes, them they
serue & worshyppe: & therfore shalbe
as this breche, that serueth for nothynge.
For as straytely as a breche lyeth vpon a
mans loynes, so straytely dyd I bynde the
whole house of Israel, and the whole house
of Juda vnto me, sayeth ꝓ Lorde: * ꝓ they Deu. iii. c. and. xxvi. b. Jere. xxx. b.
myght be my people: that they myght haue
a glorious name: that they myght be in ho-
nour: but thei wold not obeye me. Therfore

saye

laye this ryddle before them, & saye: Thus sayeth ꝑ Lorde God of Israell: Every pot shalbe fylled wt wyne. And they shal saye: thynckest ꝑ we knowe not, that every pot shalbe fylled wt wyne? Then shalt ꝑ saye vnto them. Thus sayeth ꝑ Lord: Behold, I shall fyll all ꝑ inhabitours of thys lande wt dronckennes, the kynges that syt vpon Dauids stole, ꝑ prestes & prophetes, wt all that dwell at Jerusalem. And I wyll sett them one agaynst another, ye, the fathers agaynst the sonnes, sayeth the Lorde.

¶ I wyll not pardon them, I wyll not spare them, ner haue pytie vpon them: but destrope them. Be obedient, geue eare, take not disdayne at it, for it is ꝑ Lord him selfe that speaketh. Honoure ꝑ Lord your God here in, or he take hys lyght from you, & or euer youre fete stomble in darckenesse at the hyll: lest when ye loke for the lyght, he turne it into ꝑ shadowe & darckenesse of death. But yf ye wyll not heare me, that geue you secrete warnyng, I wyll mourne from my whole hert for youre stubburnes. * Pyteously wyll I wepe, & ꝑ teares shall gusshe out of myne eyes. For ꝑ Lordes flocke shall be caryed awaye captyue. Tell the kynge & the quene: humble youre selues, sett you downe lowe, for your dignytye shall be throwne downe & the crowne of your glory shall fall from youre head. The cyties towarde ꝑ south shalbe shut vp, & no mā shall open them. All Juda shallbe caryed awaye captyue, so that none shall remayne.

D Lyft vp your eyes, & beholde the, ꝑ come from the North. Wher is ꝑ flocke (o ꝑ lāde) ꝑ was gyuen ꝑ. And wher are thy farre ryche cheape. To whom wylt ꝑ make thy mone, when ꝑ ennemy shall come vpon the? for ꝑ hast taught them thy selfe, & made the maisters ouer ꝑ. Shall not sorowe come vpō ꝑ, as on a woman trauaylyng wt childe? And yt ꝑ woldest saye the in thyne herte. Wherfore come these thynges vpō me? * But for ꝑ multytude of thy blasphemyes, shal thy hynder partes & thy fete be discouered. For lyke as the man of Inde maye chaunge his shynne, & ꝑ cat of ꝑ mountayne her spottes: so maye ye ꝑ be exercysed in euell, do good. Therfore wyll I scatre them, lyke as ꝑ stobie ꝑ taken awaye wyth ꝑ south wynde. Thys shall be youre porcion, & the porcion of your measure, wherwith ye shalbe rewarded of me, sayeth the Lorde: because ye haue forgotten me, & put youre trust in dysceatfull thynges. * Therfore shall I turne thy clothes ouer thy heade, & discouer thy thyghes, ꝑ thy preputies maye be seue, thy abhomynacyons, thy beestly maner, thy wantōnesse, & thy shamefull whordome. For vpon ꝑ feldes and hylles I haue seue thy abhominacyons. Wo be vnto the (o Jerusalem) when wylt thou euer be clensed eny more?

¶ The .xiii. Chapter.

¶ Of the dearth that shulde come in Jewrye. The plaint of the people makyng mone of the Lorde. The vnfaithfull people are not heard. Of prayer, & erynge, & of false prophetes that seduce the people.

THe worde of ꝑ Lorde shewed vnto Jeremy, concernynge ꝑ derth of ꝑ frutes. Juda hath mourned, his gates are desolate: they are brought to heuynesse euen vnto ꝑ grounde, & the crye of Jerusalē goeth vp. The lordes sent theyr seruātes to fetch water, & whē they came to ꝑ welles, they dyd fynde no water, but caried their vessels home emptie. They be ashamed & cōfounded, & couer theyr heades. * For the grounde is dryed vp, because there cōmeth no rayne vpon it. The plowmen also be ashamed, & couer theyr heades. The hynde also forsoke ꝑ ponge sawne, ꝑ he brought forth in the felde, because there was no grasse. The wylde Asses dyd stande in the hye places, and drewe in theyr wynde lyke the dragons, theyr eyes dyd sayle for want of grasse.

Doutles ouer awne wyckednes doth rewarde vs. But lorde do ꝑ accordyng to thy name, though oure transgressyōs & synnes be many, and agenst the haue we synned. * For ꝑ art ꝑ cōforte & helpe of Israel in ꝑ tyme of trouble. Why wilt ꝑ be as a straūger in ꝑ lande, & as one ꝑ goeth ouer ꝑ felde, & cōmeth in only to remayne for a nyght? Why wilt ꝑ make thy selfe a cowarde, & as it were a gyaunt ꝑ yet maye not helpe? For thou (O Lorde) art in the myddest of vs, & thy name is called vpon of vs: forsake vs not. Thus hath ꝑ Lord sayd vnto this people: For seyng they haue had suche a lust to wāder abrode, & haue not refrayned theyr fete, & therfore displeased the Lord: but he wyll now brynge agayne to remēbraūce all their mysdedes, & punysshe all theyr synnes.

Yee, euen thus sayde the Lorde vnto me: * Thou shalt not praye for this people good. For though they fast, I wil not heare their praiers, and though they offre burnt offringes & sacrifyces, yet wyll not I accepte them. For I will destrope the wt the swearde, hoger & pestilence. Then answered I: O Lorde God, * ꝑ prophetes saye vnto the: Tush, ye shall nede to feare no swearde & no hoger shall come vpō you, but ꝑ Lorde shall geue you cōtynuall rest in this place.

And the Lorde sayde vnto me: The prophetes preach lyes in my name, where as I haue not * sent them, nether gaue I them eny charge, nether dyd I speake vnto them: yet they preach vnto you false visiōs, charming, vanite, & disceatfulnes of their awne herte. Therfore, thus sayeth ꝑ Lord. As for those prophetes ꝑ preach in my name (whō I neuer thelfe haue not sent) & that saye:

Tush, there shall no swerde ner honger be
*Sacha.viii.a in this land. * With swearde & with hoger
shall those prophetes perysh, & ye people to
who they preache shalbe cast out of Jerusa-
lem, dye of honger, & be slayne wt the swear-
*Jere.xvi.a. de, * (& there shalbe no man to burye them)
both they & theyr wyues, theyr sonnes and
theyr daughters. For thus will I poure
D theyr wyckednesse vpon them. Thys shalt
*Exeme.i.b. and.ii.g. thou say also vnto the. * Myne eyes shall
wepe without ceassynge daye & nyght. For
my people shalbe destroyed wt greate harme,
& shall perysh with a greate plage. For
yf I go into the felde, lo, it lyeth all full of
slayne me. If I come into the cytie, lo, they
be all famyshed of honger.

Yet, theyr prophetes also & preistes shal-
be led into an vnknowne lande.

Hast thou then vtterly forsaken Juda?
Dost thou so abhorre Syon? Or hast thou
so plaged vs, that we can be healed nomore?
*Jere.viii.c. * We loked for peace, and there cometh no
good: for the tyme of health, and lo, here is
nothig but trouble. We knowledge (o Lor-
de) all our mysdedes, & the synnes of our fa-
thers, that we haue offended the. We not displea-
*Esa.xlix.b. sed, (O Lorde) for thy names sake, * forget
not thy louing kyndnesse. Remembre the
throne of thyne honourr, breake not the co-
Jere.b.d. uenaunt, that thou hast made wt vs. * Are the-
re eny amoge the goddes of the Gétyles, that
sende rayne or geue the showers of heauen?
Or may the heuens thrope rayne without thy
commaundement? Dost not thou it, O Lor-
de our God, in whom we trust? Yet Lorde,
thou dost all these thynges.

¶ The .xv. Chapter.

¶ The Lord will not heare Moses or Aaron, yf they
praye for the people, but will wrappe them in many
myseryes. The cause of suche great myseryes.

A
1 Jere.xii.b. xl.c.xliii.b. Ezec.xiiii.c. Then spake the Lord vnto me: * Thou-
ghe Moses & Samuell stode before
me, yet haue I no hearte to thys peo
ple. Drive them awaye, that they maye go out
of my syght. And yf they say vnto the, Whi-
ther shall we go? Then tell them: The lord
*Ezec.v.c. gyueth you thys answere. * Some vnto
death, some the swearde, some to hoger, so-
me into captyuyte. For I will bryng foure
plages vpon them, sayeth the Lorde. The
*Jere.xvi.a. swearde shall slaye them, the dogges shall
teare them in peaces, * the foules of the
ayre, & beastes of the earth shall eate them
vp, and destroye them. I will scatter them
aboute also in all kyngdomes and lades to
*iiii.Reg. xxi.d. be plaged because of * Manasseh the sonne
of Hezekia kynge of Juda, for the thynges
that he dyd in Jerusalem.

B Who shall then haue pyte vpon the, O Je
rusalem? Who shall be sory for the? Or who
shall make intercession, to optayne peace
for the? Seynge thou goest fro me, & turnest
backwarde, sayeth the Lorde? Therfore, I
dyd stretch out myne hade agaynst the, to de-
stroye the, & I haue bene sorye for the so longe
that I am werye. I haue scatred the abrode wt
the fanne on euery syde of the lad. * I haue wa- * Jere.li.c.
sted my people & destroyed them. Yet they
haue had no lust to turne from theyr awne
wayes. I haue made theyr wydowes mo
in nobre, then the sandes of the see. Upon the
mothers of their chyldre dyd I bryng a de-
stroyer in the none daye. * Sodenly and vn- * 1. Thes.v.c.
awares dyd I sende a feare vpon theyr cy-
ties. She that hath borne seuen chyldren,
hath noone, her herte is full of sorowe.

* The Sunne doth fayle her in the cleare * Amos.viii.
daye, she is cofounded and fayntie for very
heynesse. As for those that remayne, I will
delyuer them vnto the swearde before theyr
enemyes, sayth the Lorde. * O mother, alas * Jere.xv.a.
that euer the bydest beare me, a brawler & re-
buker of the whole lande: Thoughe I neuer
lente ner receaued vpon vsury, yet all men
speake euell vpon me. And the Lorde answe- C
red me: Verely thy remnaunte shall haue
welthe. Come not I to the, when thou art
in trouble: and helpe the, when thyne enemy
oppresseth the? Doth one yron hurte another
or one metall that cometh from the North,
another? * As for thy richesse and treasure, * Jere.xvii.a.
I will geue them out into a praye, not for and.xx.b.
eny money, but because of all thy synnes, that
thou hast done in all thy coastes. * And I will * Deut.xxi.
bryng the with thyne enemyes into a land, c.
that thou knowest not: for the fyre is kyndled
in my indignacyon, shall barne you vp.

O Lord, thou knowest: therfore remem-
bre me, & vyset me, delyuer me fro my perse
cuters. Take me not from this lyfe in the
tyme of the longe pacyence, thou knowest,
that for thy sake I suffer rebuke. * When I * Psal.xl.
had founde thy wordes, I dyd eate them vp cxix.iii.a.
gredely: they haue made my herte ioyfull D
& glad. For thy name was called vpon me,
O Lorde God of hostes. I dwell not amo-
ge the scorners, nether is my delyte therin:
but I dwell only in the feare of thy hand, for
thou hast fylled me with bytternes. Shall
my heynes endure for euer? Are my pla-
ges then so greate, that they maye neuer be
healed? Wilt thou be as one vnfaithfull & as
a water, that faileth, and cannot continue?
Upon these wordes, thus sayde the Lorde vn
to me. If thou wilt turne agayne, I shall sett
the in my seruice: and yf thou wilt take out
the thynges that is precious from the vile, thou
shalt be euen as myne awne mouth. * They * Jere.xli.
shall conuerte vnto the, but turne not thou
vnto them: & so shall I make the a stronge bra
sen wall agaynst this people. * They shall * Jere.i.c.
fighte agaynst the, but they shall not preuay-
le. For I my selfe will be wt the, to helpe the,

and

and deliuer the, sayeth ꝑ Lorde. And I wyll ryd the out of the handes of the wicked, and deliuer the out of the hande of tiraunters.

¶ The.xvi.chapter.

¶ He prophecyeth the myserye of the Iewes. Of their vnthankfulnesse, that ꝑ wer ignoraunt of Goddes lawe, in the cause of their myserye. He prophecyeth the captiuitie of Babylon, & their deliueraunce from thence agayne, ꝑ callyng of ꝑ gentiles.

THus sayde the Lorde vnto me. Thou shalt take ꝑ no wyfe, ner beget chyldre in this place, For of the chyldre that are borne in this place, & of their mothers that haue borne them, and of their fathers that haue begotten them in this lande thus sayeth the Lorde. They shall dye an horrible deeth, * no mā shall mourne for the ner bury them, but they shall lye as donge vpon the earth. They shall perishe thorow the swearde and hoger, * and their bodyes shall be meate for the foules of the ayre, ād beastes of ꝑ earth. For thus saieth ꝑ Lorde: Go not ꝑ in vnto them ner come to mourne and wepe for them: for I haue take my peace from thys people (sayeth the Lorde) yee my fauoure & my mercy. And in this lande shall they dye, olde and yonge, and shall not be buried: no man shall bewepe the, no man shall clyppe or shaue him selfe for them.

There shal not one visit another, to mourne wyth them for their deed, or to comforte them. One shal not offre another the cuppe of consolacyon, to forget their deuynes for father and mother. * Thou shalt not go in to their feast house, to sye downe, to eate or drincke with the. For thus sayeth ꝑ Lorde of hostes the God of Israell: * Beholde, I shall take awaye out of this place, ꝑ voyce of myrth ād gladnesse, the voyce of the bryde grome and of the bryde: yee, and that in youre dayes, that ye maye se it.

Now when thou shewest this people all these wordes, & they saye vnto the. * Wherfore hath the Lorde denysed all thys greate plage for vs? Or what is the offence & synne, that we haue done agaynst ꝑ Lorde our God? Then make thou them this answere: * Because youre fathers haue forsaken me (sayeth the Lorde) and haue walked after straunge goddes, whom they haue honoured and worshypped: but me haue they forsaken, and haue not kepte my lawe. * And ye with your shamefull blasphemyes, haue exceaded the wyckednes of youre fathers. For euery one of you hath folowed the frowarde and euell ymagination of his owne herte, and is not obediente vnto me.

* Therfore wyll I cast you oute of thys lande, into a lāde that ye and youre fathers knowe not: and there shall ye serue straūge goddes daye and nyght, there wyll I shewe you no fauoure. * Beholde therfore (sayeth the Lorde) the dayes are come, that it shall nomore be sayde: The Lorde lyueth, which brought the children of Israel out of ꝑ lāde of Egypte: but, it shall be sayde, the Lorde lyueth, that brought the children of Israell from the North, and from all landes where he had scatred them. For I wyl bryng the agayne into the lande, that I gaue vnto their fathers.

Beholde (sayeth the Lorde) * I wyl sende out many fyshers to take them, and after ꝑ wyll I sende out many hunters to hunte them out, from all mountaynes and hylles and out of ꝑ caues of stone. For myne eyes beholde al their wayes, and they cannot be hyd fro my face, nether can their wycked dedes be kepte close out of my syghte. But first wyll I sufficiētly rewarde their shame full blasphemies and synnes, because they haue defyled my lande: Namely with their stinckyng Idols & with the carayns of their abhominations, wherwith they haue filled myne herytage. * O Lorde, my strēgth, my power, and refuge in tyme of trouble. The Gentyles shall come vnto the frō the endes of the worlde, and saye: Verely our fathers haue cleaued vnto lyes, their Idols are but vayne & vnprofitable. How can a mā make those his goddes, whyche are not able to be goddes. And therfore I will once teach the, sayeth the Lorde, I wyll shewe them my hande & my power, that they maye knowe, that my name is the Lorde.

¶ The.xvii.Chapter.

¶ The frowardnesse of the Iewes. Cursed be they that put their confydence in man, & they blessed ꝑ trust to God. Mannes herte is wycked. God is the searcher of ꝑ hert. The liuing waters are forsaken. The halowyng of the Sabboth is commaunded.

WOure synne (O ye of the trybe of Iuda) is writtē in the table of your hertes, and grauen so vpon the edges of your aulters with a penne of yrō and wyth an adamāt clawe: ꝑ as the fathers thyncke vpon their chyldre so thincke you also vpō your aulters, woddes, thicke trees, hye hylles, mountaynes & feldes. * Wherfore I wil make my mounte ꝑ standeth in the felde all your substaūce & treasure be spoyled, for the great synne ꝑ ye haue done vpon youre hye places thorowe out all the coostes of youre lāde. Ye shall be cast out also frō ꝑ heritage, that I gaue you. And I wil subdue you vnder the heuy bondage of your enemies, in a lande that ye knowe not. For ye haue mynistred fyre to my indignacio, which shal burne euermore. Thus sayeth the Lorde. * Cursed be the man that putteth his truste in mā, and that taketh flesche for his arme: and he, whose herte departeth from the Lorde: he shall be lyke the heath, that groweth in the wyldernes. As for ꝑ good thyng that is for

to come, he shall not se it: but wonet in a drye place of the wylderne, in a salt and vnoc-cupped lande. * O blessed is the man, that putteth his trust in the Lorde, & whose hope is the Lorde him selfe. * For he shalbe as a tre, that is planted by ꝑ water syde: whyche spredeth out the rote vnto moystnesse, whom the heate cannot harme, when it cometh, but his leafe shalbe grene. And though there growe but lytle frute because of drouth, yet is he not carefull, but he neuer leaueth of to bringe forth frute. Amonge all thynges, man hath the most deceatfull and stubberne herte.

C Who shall then knowe it? * Euen I the Lorde searche out the grounde of the herte, and trye the reynes, * & rewarde euery man accordynge to his wayes, and accordynge to the frute of his workes.

☞ * The partriche maketh a nest of egges, whych she layde not, he cometh by ryches, but not rychteously. In the myddest of his lyfe must he leaue them behynde him, and at the last be founde a very foole. But thou (O Lorde) whose throne is most glorious, excellent and of most antyquite, which dwellest in the place of our holy rest: Thou art the comforte of Israel. All they that forsake the, shalbe confounded: al they that departe from the, ☞ shalbe wrytten in earth * for they haue forsaken the Lorde the very conduyte of the waters of lyfe.

Heale me, O Lorde, and I shall be whole: saue thou me, and I shalbe saued, for thou art my prayse. Beholde, these me saye vnto me, where is ꝑ worde of the Lorde? Lett it come now. Where as I neuertheles obediently folowed the as a shepherde, and haue not vncalled taken this office vpō me, this knowest thou well. Thy wordes also were ryght before the. Be not now terrible vnto me, O Lorde * for thou art he in whome I hope, when I am in perell. Let my persecuters be confounded, but not me; let them be afrayed, and not me. Thou shalt bryng vpō them the tyme of their plage, and shalt destroye them vyght sore.

Thus hath ꝑ Lorde sayde vnto me: * Go and stande vnder the gate, where thorowe the people and the kynges of Juda go out and in, yee vnder all the gates of Jerusalē, and saye vnto them. Heare the worde of the Lorde, ye kynges of Juda, and all the people of Juda, and all ye cytesyns of Jerusalem, that go thorowe these gate. Thus the Lorde commaundeth. * Take heede for youre lyues, that ye carye no burthen vpō you in the Sabboth, to bringe it thorowe ꝑ gates of Jerusalem: ye shall beare no burthē also out of youre houses in ꝑ Sabboth. Yet shall do no labour therin, but ☞ halowe the Sabboth, * as I commaunded youre fathers. Howbeit, they obeyed me not, neither herkened they vnto me: but were obstynate and stubburne, & neither obeyed me: nor receaued my correccio. Neuertheles, yf ye will heare me (sayeth ꝑ Lorde) and beare no burthen into the cytie thorowe this gate vpon the Sabboth: Yf ye will halowe the Sabboth, so ꝑ ye do no worcke therin: then shall there go thorowe the gates of thys cytie, kynges and princes, that shall syt vpō the throne of Dauid: They shall be caryed vpō charettes, & ryde vpon horses, both they & their princes. Yee, whole Juda & all the cytesyns of Jerusalem shall go here thorow, and this cytie shal euer be the more and more inhabited. There shall come men also frō the cyties of Juda, from about Jerusalem, and from the lande of Beniamin, from the playne feldes, from the mountaynes, & from the wylderne: which shall bringe burnet offeryngs, sacrifices, oblacions, and incense, and offre vp thāckesgeuyng in the house of the Lorde. But yf ye will not be obedient vnto me, to halowe ꝑ Sabboth, so that ye will beare your burthens thorowe the gates of Jerusalē vpon the Sabboth. Then shall I set fyre vpon the gates of Jerusalem, and it shall burne vp the houses of Jerusalem, and no man shall be able to quenche it.

C The .xviii. Chapter.

¶ God threatneth by the example of a potter, that it is in his power to destroye the besyeged of his worde and to helpe them agayne when they amende. The conspiracy of the Iewes against Jeremy. His prayer against his aduersaryes.

THis is another communication, that God had with Jeremy, saying: Aryse, and goo downe into the Potters house, and there shall I tell the more of my mynde. Now when I cam to the Potters house, I founde hym makynge his worcke vpon a whele. The vessell that the Potter made of claye, brake amōge his handes: so he began a new, and made another vessell accordynge to his mynde. Then sayde the Lorde thus vnto me. * Maye not I do with you, as this Potter doth, O ye house of Israel, sayeth the Lorde: Beholde, ye house of Israel: ye are in my hande, euē as the claye in the Potters hande.

* When I take in hande to rote out, to destroye, or to waste awaye ony people or kyngdome * yf that people (against whom I haue thus deuysed) conuerte from their wyckednes: I repēte of the plage, that I deuysed to bringe vpon them. * Agayne, whē I take in hande, to buylde, or to plante a people or a kyngdom: yf the same people do euell before me, and heare not my voyce: I repente of the good, ꝑ I deuise to do for the.

Speake now therfore vnto whole Juda: and to them that dwell at Jerusalē. Thus sayeth

sayeth the Lorde: Beholde, I am deuisyng a plage for you, and am takynge a thyng in hande agaynst you.

*Therfore let euery man turne from his euell waye, take vpon you ꝑ thynge that is good, and do right. But they sayde. Nomore of this *we wyll folowe our awne ymaginacions, and do euery man accordynge to the wylfulnesse of his awne mynde.

Therfore thus sayeth the Lorde. Aske among the heathen, yf eny man hath herde soch horryble thynges, as the daughter of Sion hath done. Shall not the snowe (that melteth vpon the stony rockes of Libanus) mopsten the feldes? Or maye the sprynges of waters be so grauk awaye, that they rüne nomore, geue moystnesse, ner make frute full? But my people hath so forgotten me, that they haue made sacrifyce vnto vayne Goddes. And theyr propheters make them fal in theyr wayes trō the auncyēt pathes, ād to go into a fote waye not vsed to betroden of iust men. Wherefore thorowe they haue brought their lāde into an euerlastyng wildernesse ꝙ scorne. *So ꝑ whosoeuer trauayleth therby, shalbe abashed, ꝙ wagge theyr heades. With an East wynde wyll I scatre thē, before their enemie. And when their destruccion commeth, I wyll turne my backe vpon thē, but not my face. Then sayde they *come, let vs ymagen somthynge agaynst this Jeremye. For ☞ the prestes shall not be destitute of ꝑ lawe, nether shall the wyse men be destitute of councel, ner ꝑ propheters destitute of the worde of God. Come, and ☞ let vs smyte him with the tong, and let vs marke all his wordes. Consyder me, O Lord, and heare the voyce of myne enemies *shall they recompence euell for good? for they haue digged a pit for my soule. ‡Remēbre, howe that I stode before the, to speake good for them, ꝙ to turne awaye thy wrath from them.

*Therfore let their childzen dye of hunger, ād let them be oppressed wyth the swearde. Let their wiues be robbed of their childzen, and become wyddowes: let their husbandes be slayne, let their ponge mē be kylled with the swearde in the felde. Lett the noyse be herde out of their houses, when the murtherer commeth sodenly vpon them. ‡For they haue dygged a pyt to take me, ꝙ layed snares for my fete. Yet Lorde, ꝑ knowest all their councell, that they haue deuised, to slaye me. Forgeue not their wyckednes, and let not their sinne be put out of thy syght: but let them be iudged before the as the gyltie: This shalt thou do vnto them in the tyme of thy indignacion.

¶ The.xix.chapter.

¶ The prophecyeth the destruccion of Jerusalem, for the contempt and despysynge of the wordes of God.

THus sayde the Lorde: Go thy waye and bye the an earthen pytcher, and bryng forth the Senatours ād chefe prestes into the valley of the chyldzen of Hennom, which lieth before the doze that is made of bryche, and shewe them there the wordes, that I shall tell the, and saye thus vnto thē. Heare the worde of the Lorde, ye kynges of Juda, and ye cytesyns of Jerusalem. *Thus sayeth the Lorde of hoostes the God of Israell: ‡Beholde I wyll bring soche a plage vpon this place, that the eares of all that heare it shal glowe. And that because they haue forsaken me, and vnhalowed this place, ꝙ haue offred in it vnto straunge goddes: whome nether they, theyr fathers, ner ꝑ kynges of Juda haue knowne. They haue fylled thys place also with the bloude of innocentes *for they haue sett vp an aulter vnto Baal, to burne their childzē for a burntoffering vnto Baal, which I neither commaunded, ner charged thē, nether thought once there vpon.

Beholde therfore ‡the tyme cōmeth (sayeth the Lorde) that this place shall nomore be called Topheth, ner the valley of ꝑ childzen of Hennō, but the valley of slaughter: For in this place will I slaye ꝑ Senatours of Juda ꝙ Jerusalem, and kyll them downe with the swearde in the syght of theyr enemies, ād of them that seke their lyues. And their deed carcases will I geue to be meate for the fowles of the ayre, and beastes of the felde. And I will make this citie so desolate and despysed: * that who so goeth ther by, shall be abashed and iealt vpon her, because of all her plages.

‡I wyll fede thē also with the flesh of their sonnes ād their daughters. *Yee, euery one shall eate vp another in the besegynge and straytnesse, wherwith their enemyes (that seke their lyues) shal kepe them in. And the pitcher shalt thou breake in the sight of the men, that shalbe with the, ꝙ saye vnto the: Thus sayeth the Lorde of hoostes: *Euen so wyll I destroye this people and cytie: as a man breaketh an earthen vessell, that cā not be made whole agayne.

‡In Topheth shal they be buried, for they shall haue none other place. Thus wyll I do vnto this place also, sayeth the Lord, ād to them that dwel therin: yee, I wil do to this citie as vnto Topheth (For ꝑ houses of Jerusalē and the houses of the kynges of Juda shalbe defyled, lyke as Topheth) because of all the houses, in whose parlers they dyd sacrifyce vnto all the hoost of heauen and powred drinke offeringes vnto straunge goddes. And so Jeremy cam from Topheth, where the Lorde had sent him to prophecie, and stode in the court of the house of the Lorde, ād spake to all the people: Thus sayeth

saieth the Lorde of hostes ꝑ God of Israel: Beholde, I wyll bringe vpon this citie and vpon euery towne aboute it, all the plages
* Jerr. vii. c. and. viii. b that I haue deuised against them: * for they haue bene obstinate, and wolde not obeye my warnynges.

¶ The .xx. Chapter.

¶ Jeremye is smytten and cast into prison. for prea-chyng of the worde of God. He prophecyeth the cap-tiuytie of Babylon. He complayneth ꝑ he is a mo-kynge stocke for the worde of God. He is compelled by the spyrite to preache the worde.

A WHen Phashur ꝑ preste, the sonne of Emer, chefe in the house of ꝑ Lorde, herde Jeremy preache so stedfastly: * he smote Jeremy & put him in the stockes, that are by the hye gate of Ben Jamin, in the house of the Lorde. The nexte daye folowynge Phashur brought Jeremy out of ꝑ stockes
* Job. xviii. c Actu. xvii. a agayne. Then sayd Jeremy vnto him. The Lorde shall call the nomore Phashur (that is excellent and increasynge) but Magor (ꝑ is fearfull & afrayed) euery where. For thus sayeth the Lorde: beholde, I wyll make the afrayed, euen thy selfe, & all that fauoure ꝑ: which shall perish with the swearde of their enemies, euen before thy face.

B And I wyll geue whole Juda vnder the power of the kynge of Babylon, which shal carye some vnto Babylō prisoners, & slaye some with the swearde. * Moreouer, al the
* iiii. Reg. xx. c Jerr. xl. c. and. xvii. a substaunce of this lande, all their precious and gorgeous worckes, all costlynes, and all the treasure of the kynges of Juda: wyl I geue into ꝑ hādes of their enemies, which shall spoyle them, and carie them vnto Babylō. But as for the (O Phashur) thou shalt be caried vnto Babylō with all thine house-holde, & to Babylon shalt thou come, where thou shalt dye, and be buried: thou and al thy fauourers, to whō thou hast preached lyes. O Lorde, yf I am disceaued, then hast thou disceaued me: thou hast deale stōgly, and hast preuayled, and maiest me stronge
* Ezec. iii. b agayne. * All the daye lōge am I despised, & laughed to scorne of euery man: because I haue now preached longe agaynst malycious Tyranny, and shewed them of destruc-
* Jerr. xl. b cion. * For the whyche cause they cast the worde of the Lorde in my teeth, and take me euer to the worst.

C Wherfore, I thought frō hence forth, not to speake of him, ner to preache eny more in his name. But the worde of the Lorde was a very burnynge fyre in my hert and in my bones, whiche when I wolde haue stopped,
* Psa. xxxi. b I myght not. For why * I herde so many derisions and blasphemies on euery syde of me: complayne vpon him, saye they, and we will tell his tale, yee euen of myne awne cōpanions, and such as were conuersant with me: went about to murther me, saying vpō him, We shall one waye or other begyle him and preuayle agaynst him, and be auenged of hym.

But the Lorde stode by me, lyke a myghtie giaunt: therfore my persecutours fell, & coulde do nothing. They shalbe sore confoū ded, for they haue done vnwysely, they shal haue an euerlastinge shame. * And now, O
* Jerr. xi. b Lorde of hostes, thou ryghteous searcher (which knowest the reynes ād the very hertes:) let me se them punished, for vnto the I committe my cause.

D Synge vnto the Lorde, and prayse him, for he hath deliuered the soule of the oppres-sed, from the hande of the violent. * Cursed
* Job. iii. a Jerem. xv. b be the daye, wherin I was borne, vnhappie be the daye, wherin my mother brought me forth. Cursed be the man, that brought my father ꝑ tydinges to make him glad, sayīg: thou hast gotten a sonne. Let it happen vn-to that man, as to the cyties * which ꝑ Lorde
* Gene. xix. c turned vp syde downe. Lett him heare crye-nge in ꝑ morninge, and at none daye lamē table howlynge. Why slewest ꝑ not me, as sone as I cam out of my mothers wōbe: O that my mother had bene my graue her self, that the byrth myghte not haue come out, but remayned styll in her. * Wherfore cam
* Job. x. c I forth of my mothers wombe: To haue ex-perience of laboure and sorowe: and to lead my lyfe with shame?

¶ The .xxi. Chapter.

¶ The prophecyeth that Zedekiah shall be taken, and the cytie burned.

THese are the wordes that the Lorde A spake vnto Jeremy * what tyme as
* Jer. xxxvii. c kyng Zedekiah sent vnto hi Phashur the sonne of Melchias, and Sophonias the sonne of Maasias preste, sayinge. * I she
* iiii. Reg. xxiii. ii. par. xxxv. Jerr. xlvi. councell at the Lorde (we praye the) of our behalfe, for Nabuchodonosor the kynge of Babilon beleageth vs, yf the Lorde (peradu-enture) will deale with vs, accordynge to his maruelous power, & take him from vs.

Then spake Jeremy. Geue Zedekias this answere. Thus sayeth ꝑ Lorde God of Is-rael: beholde, I wil turne backe the weapōs that ye haue in youre handes, wherwith ye fyght agaynst the kynge of Babylon & the Caldees, which beleage you round aboute ꝑ walles, and I will bringe thē together into the myddest of this cytie, & I my selfe wyll fyght against you, with an outstreteched hā-de, & with a myghtie arme, in great displea-sure and terrible wrath: & wyll smyte thē, that dwel in this citie: yee, both men ād ca-tell shall dye of a great pestilence.

* And after this (sayeth the Lorde) I shal B deliuer Zedekias the kinge of Juda, and his
* Jer. xxxvii seruauntes, his people (and such as are esca-ped in the citie, from the pestilence, swearde and honger) into the power of Nabuchodo-nosor

noſor kynge of Babylon: yee, into the handes of theyr enemyes, into ꝓ handes of thoſe that ſolowe vpon their lyues, which ſhall ſmyte them with the ſweard, they ſhal not pytie them, they ſhall not ſpare them, they ſhall haue no mercy vpon them.

C And vnto this people ꝓ ſhalt ſaye. Thus ſayeth ꝓ Lord: * beholde, I laye before you the waye of lyfe & deeth. ‡ Who ſo abydeth in this cytie, ſhall perish: ether with ꝓ ſweard, wyth honger, or wyth peſtilence. But who ſo goeth out to holde on the Chaldees parte, that beſege it, he ſhall ſaue hys lyfe & ſhall wynne his ſoule for a pray. * For I haue ſet my face agaynſt this cytie (ſayeth the Lord) to plage it, and to do it no good. It muſt be geuen into the hande of the kyng of Babylon, and be brent with fyre.

And vnto the houſe of the kyng of Juda, ſaye thus: Heare the worde of the Lorde (O thou houſe of Dauid) for thus ſaith ꝓ Lord: * Minister ryghteouſnes, & that ſoone, deliuer the oppreſſed from violent power ‡ or euer my terrybl̃ wrath breake out lyke a fyre, and burne ſo, that no man maye quẽch it, becauſe of the wyckednes of youre ymaginacions. * Beholde (ſayeth the Lorde) I will come vpon you, that dwell in the valleyes, rockes and feldes, and ſaye. ‡ Tuſh: who will make vs afrayed: or who will come into oure houſes? For I wyll vpſet you (ſaieth the Lorde) becauſe of the wickednes of your inuencions, and wyll kyndle ſoche a fyre in youre wood, as ſhall cõſume al that is aboute you.

C The. xxii. Chapter.

C Therebuketh the kynge of Juda to iudgment and ryghteouſnesſe, why Jeruſalem is brought into captyuite. The death of Selum the ſonne of Joſua is prophecyed.

THus ſayde the Lorde, Go downe into the houſe of the kynge of Juda, & ſpeake there theſe wordes, and ſaye: Heare the worde of the Lorde, thou kyng of Juda that ſytteſt in the kyngly ſeat of Dauid: thou and thy ſeruaũtes and thy people that go in and out at this gate. Thus the Lorde cõmaundeth: * kepe equyte and righteouſneſſe, deliuer ꝓ oppreſſed frõ the power of the violent: do not greue ner oppreſſe the ſtraunger, the fatherleſſe ner the wyddow, and ſhed no innocent bloude in this place.

And yf ye kepe theſe thynges faythfully then ſhal there come in at ꝓ doze of this houſe kinges, to ſit vpõ Dauids ſeate: they ſhal be caried in Charettes & ryde vpon horſes both they and their ſeruauntes, and theyr people. But yf ye will not be obedient vnto theſe commaundemẽtes, * I ſweare by myne awne ſelfe (ſayeth the Lorde) thys houſe ſhal be waſte. For thus hath the Lorde ſpoken vpon the kynges houſe of Juda. Thou Gilead art vnto me the head of Libanus.

Shall I not make ꝓ ſo waſte (& thy cyties alſo) that no man ſhall dwell therin? I wil prepare a deſtroyer with his weapẽs for ꝓ, to hewe downe thy ſpeciall Cedre trees, & to caſt them in the fyre.

And all the people that go by this cytie, ſhal ſpeak one to another. * Wherfore hath the Lorde done thus vnto this noble cytie? Then ſhall it be anſwered: ‡ becauſe they haue broken the couenaũt of ꝓ Lorde theyr God, and haue worſhypped & ſerued ſtraũge goddes. * Mourne not ouer the deed, & be not wo for thẽ, but be ſory for hym that departeth awaye: for he cõmeth not agayne, and ſeeth his natiue countre no more.

For thus ſayeth the Lorde, as touchynge * Selum the ſonne of Joſias kynge of Juda, which raygned after his father, & is caried out of this place, he ſhal neuer come hyther agayne, for he ſhal dye in ꝓ place, whervnto he is led captiue, & ſhall ſe this lande nomore. ‡ Wo worth hi, that buyldeth hys houſe with vnrighteouſnes, & his parlers with the good ꝓ he hath gotten by vyolẽce: which neuer recompenſeth his neyghbours labour, ner payeth him his hyre. He thynketh in him ſelfe. I wyll buylde me a wyde houſe, & gorgeous parlers. He cauſeth windowes to be hewen therin, and the ſylynges and toyſtes maketh he of Cedre, and paynteth thẽ with Synaper. Thynkeſt thou to raygne, now ꝓ thou prouokeſt me to wrath with the Cedre trees?

Dydnot thy father eate and drincke, and proſpere well, as longe as he dealt wt equite and righteouſneſſe? Yee, when he helped the oppreſſed and poore to their right, thẽ proſpered he well.

From whence came thys, but onely becauſe he had me before hys eyes, ſayeth the Lorde? Neuertheles, as for thyne eyes and thyne herte, they loke vpon couetouſneſſe, to ſhed innocent bloude, to do wronge & violence. * And therfore, thus ſayeth the Lorde agaynſt Jehoakim, ꝓ ſonne of Joſias kyng of Juda. They ſhall not mourne for him (as they vſe to do) alas brother, alas ſyſter. Ner ther ſhal they ſaye vnto him: Alas ſyr, alas for that noble prince. But as an Aſſe ſhal he be buryed, corrupte and be caſt without the gates of Jeruſalem.

Clyme vp the hyll of Libanus (O thou daughter Sion) lyft vp thy voyce vpõ Basan, crye from all partes: for all thy louers are deſtroyed. I gaue the warnynge, whyle thou waſt yet in proſperyte. But thou ſaydeſt: I wyll not heare. And this maner haſt thou vſed frõ thy youth, that thou woldeſt neuer heare my voyce. All thy herdmẽ ſhalbe dryue with the wynde, and thy derlynges ſhalbe caryed awaye into captiuite. Then ſhalt thou be brought to ſhame & confuſion

becauſe

* Deut. xxiii. b iii Reg. ix. b

‡ Deu. xxix. b iii. Reg. ix. b iiii. Re. xxiii. ii. Para. xxxiv. * iiii. Reg xxiii. c

* ii Par. xxxvi. c

* Eſa. v. c Agge. i. a

* iiii. Reg xxiii. c and. xxiv. b Jere. xxvi. a

because of al thy wickednes: ꝓ that dwellest vpon Libanus, & makest thy nest in ꝓ Cedre trees* O how litle shalt ꝓ be regarded whē thy sorowes & pangues come vpon the, as a woman trauelynge with childe.

*Esa. viii. b and. xxi. a
Ierem. xlii. b and. xxv. a.

*As truly as I lyue (sayeth the Lorde:) Though Conanias the sonne of Jehoakim kynge of Juda were the sygnet of my right hande, yet will I plucke him of. And I will geue the into the power of them that seke to slaye the, and into the power of them that thou feareste: into the power of Nabuchodonosor the kynge of Babylon, and into the power of the Caldees. Moreouer, I wyll sende the, and thy mother that bare the into a straunge lande, where ye were not borne, and there shall ye dye. But as for the lande that ye wyll desyre to returne vnto, ye shal neuer come at it agayne. This man Conanias shall be lyke an ymage robbed & torne in peces, which pleaseth noman, for all hys apparell. Wherfore both he and his sede shal be sent awaye, and cast out into a lande, that they knowe not.

*1 Mach. xxiiii. b

O thou earth, earth, earth: heare ꝓ worde of the Lorde. Thus sayeth ꝓ Lorde: Wryte this man amonge the outlawes, for no prosperite shall this man haue all his lyfe loge. Nether shall eny of his sede be so happie, as to syt vpon the seat of David, and to beare rule in Juda.

¶ The. xxiii. chapter.

¶ He speaketh agaynst euel Curates that make hauock of ꝓ flocke of ꝓ Lorde. Of the conuersion of ꝓ remnaunt of the Jewes to the farth. The commynge of the true shepherde Christ is prophecyed. Agaynst false prophetes, when a Prophete preacheth the worde of God, God conuerteth the hertes of the hearers. Agaynst Prophetes that preache ieas vnder the name of God. The practices of false Prophetes.

A

*Ezech. xxxiiii. a

WO be *vnto the shepherdes, that destroye, and scatre my flocke, sayeth ꝓ Lorde. Wherfore this is the cōmaundement of the Lorde God of Israel, vnto the shepeherdes that fede my people: Ye scatre & thrust out my flocke, & loke not vpon thē. Therfore now wyll I vyset the wickednes of youre ymagynacions, sayeth the Lorde. And wyll gather together ꝓ remnaunt of my flocke, from all landes that I had dryuen thē vnto, and will bringe them agayne to their pastures, that they maye growe and mereale. I wyll set shepherdes also ouer them, which shall fede them. They shall nomore feare and drede, for there shall none of them be lost, saieth the Lorde.

B

*Jer. xxxiii. c

*Behold, the tyme cōmeth, sayeth the Lorde, ꝓ I wyll rayse vp the *ꝛyghteous braunche of David, *which kynge shall beare rule, and be shall prosper with wysedome, & shall set vprequite & righteousnes agayne in ꝓ erth.

*Esay. xi. a

*Deu. xxviii. c

*In this tyme shall Juda be saued, and *Israell shall dwell without feare. And this is the name that they shal call him: *euen the Lorde oure ryghteousnesse.

*1 Cor. i. b

*And therfore beholde, the tyme cōmeth, sayeth the Lorde, that it shall nomore be sayde: the Lorde lyueth, which brought the chyldren of Israell out of the lande of Egypte: But the Lorde lyueth, which brought forth, and led the sede of the house of Israel, out of the North lande, and from all countrees where I had scatred thē, and they shall dwell in their awne lande agayne.

My herte breaketh in my body because of the false prophetes, al my bones shake: I am become lyke a dronken man (that by reason of wyne can take no rest) for verye fere of the Lorde, and of his holy wordes: Because the lande is full of aduoutrers & thorowe swering it mourneth * & the pleasaunt pastures of the deserte are dryed vp.

*Jer. xiii. c

C

Yee, the waye that men take, is wicked, and theyr gouernaunce is nothinge lyke the holy worde of the Lorde. For prophetes and ꝓ prestes them selues are polluted ypocrites, and theyr wyckednes haue I founde in my house, saieth ꝓ Lorde. Wherfore, their way shall be slyppery in the darcknesse, where in they maye stacker & fall. For I wyll bryng a plage vpon them, euen the yeare of theyr visitacīō saieth the Lorde. I haue sene foly amonge the Prophetes of Samaria, that they preached for Baall, and disceaued my people of Israell.

I haue sene also amonge the Prophetes of Jerusalem foule aduoutry, and presumpteous lyes. They take the most shamefull men by the hande, flattringe them, so ꝓ they cannot returne from theyr wyckednes. All these vnto me their cytesyns are vntome, as Sodome, and as the inhabitours of Gomorre.

Therfore thus sayeth ꝓ Lorde of hoostes concernynge the prophetes: * Beholde, I will fede them with wormwod, and make thē drincke the water of gall. For from the prophetes of Jerusalem is ypocrisye come into all the lande.

*Jer. ix. b

D

And therfore the Lorde of hoostes geueth you this warninge. Heare not the wordes of the prophetes, that preach vnto you, and disceaue you: surely they teache you vanyte for they speake the meanynge of their awne herte, & not out of the mouth of the Lorde. *They saye vnto thē that despyse me: The Lorde hath spokē it: Tush: ye shal prospere ryght well. And vnto all thē, that walcke after the lust of theyr awne hert, they saye: Tush, there shall no mysfortune happē you.

*Jer. xxvii. a and. xxviii. Hoseae. xi.

For who hath syttē in the councell of the Lorde, ꝓ he hath herde & vnderstande, what he is aboute to do: Who hath marcked hys worde, and herde it? *Beholde, the storme wether of ꝓ Lorde (that is, his indignacīō) shall go forth, and a vyolent whirlwynde shall fal downe vpon ꝓ heade of ꝓ vngodly.

*Jer. xxx. b

And

And the wrath of the Lorde shall not turne agayne, vntyll he perfourme and fulfyl the thoughte of hys herte. * And in the latter dayes ye shall knowe his meanynge.

I haue not sent these prophetes (saieth ꝑ Lorde) & yet they ranne. * I haue not spoke to the, and yet they preached. But yf they had continued in my councell they had opened to my people my wordes & they had turned my people frō their euell wayes & wyked ymagynacions. * Am I then God that seyth but the thinge, whiche is nye at hande, ād not that is farre of (saieth the Lorde. * Wayne eny man hyde hym selfe so ꝑ I shall not se hym (saieth the Lorde. * Do not I fulfyll heauen and earth (saieth the Lorde. I haue herde well ynough, what ꝑ prophetes saye ꝑ preache lyes in my name, sayeng: I haue dreamed, I haue dreamed. How longe wyll this continue in the prophetes hert to tell lyes, ād to preache the crafty sotylte of their awne hert: Whose purpose is (with the dreames that euery one tell) to make my people forget my name, as they? fathers dyd, when Baall came vp. The prophet that hath a dreame let hym tell it * ād he that vnderstandeth my worde, let hym shewe it faythfully.

For what hath chaffe and wheate to do together (saieth ꝑ Lorde. Is not my worde lyke a fyre, saieth the Lorde, and lyke an hammer, ꝑ breaketh the harde stone. Therfore thus saieth the Lorde: beholde, I wyll vpon the prophetes, that steale my worde priuely frō euery man: Beholde, here am I (saieth the Lorde) agaynst the prophetes, that make tunges tender to speake, & saye: The Lorde hath sayde it. Beholde, here am I (saieth the Lorde) agaynst those prophetes, ꝑ darre prophecy lyenge dreames, and disceaue my people with their vanyties, ād myracles, whom I neuer sent, ner cōmaunded them. They shall do this people greate harme, saieth the Lorde.

Yf this people, ether eny prophet or preste aske the and saye: what is ¶ the burthē of the Lorde? Thou shalt saye vnto the: what burthen? Therfore wyll I cast you fro me, (saieth ꝑ Lorde) because ye your selues are a burthen. And the prophet, preste or people that vseth this terme (the burthen of ꝑ Lorde) hym wyll I visit, and his house also.

But thus shall ye saye, euery one to another, & euery man to his brother. ¶ What answere hath ꝑ Lord geuen? or what is the Lordes comaundement? And as for ꝑ burthen of the Lorde, ye shal speake nomore of it: for euery mās awne worde is his burthē because ye haue altered the wordes of ꝑ lyuynge God the Lorde of hostes our God.

Thus shall euery man saye to the prophetes: what answere hath the Lorde geuē the? Or, what sayeth the Lorde? And not once to name the burthen of the Lorde. Therfore thus saieth the Lorde. For so moche as ye haue vsed thys terme (the burthen of the Lorde) where as I notwithstandynge sent vnto you, and forbade you to speake of the Lordes burthen.

Beholde therfore, I wyll repute you as a burthen, and will cast you out of my presence: yee, and the citie also, that I gaue you and your fathers: and will bryng you to an euerlastinge confusion, and into soch a shame, as shall neuer be forgotten.

¶ The. xxiiii. Chapter.

¶ The vysyon of the two pannyers of fygges. The first vysyon sygnyfyeth that parte of ꝑ people shuld be brought agayne from captiuyte. The second that zedekias & the rest of the people shulde be destroyed.

A The Lorde shewed me a vysion: Beholde, there stode two maundes of fygges before the temple of the Lorde, after that * Nabuchodonosor kynge of Babylon had led awaye captiue Jechonias the sonne of Jehoakim kynge of Juda, ꝑ myghtie men also of Juda, with the worckmaisters, and connynge men of Jerusalem, vnto Babilon. In the one maunde were very good fygges, euen lyke as those ꝑ be first ripe. In ꝑ other maūde were very naughty fygges, which might not be eaten, they were so euell. Then sayde the Lorde vnto me: what seyst thou Jeremy? I sayde * fygges, wherof some be very good, ād some so euel, that no man maye eate them.

B Then came the worde of the Lorde vnto me, after this maner: Thus saieth the Lorde the God of Israell: lyke as thou knowest the good figges, so shall I knowe ꝑ men led awaye, whom I haue sent out of this place into the lande of the Caldees, for their profyte: and I will set myne eyes vpon the for the best, for I wyll bryng the agayne into this lande: I wyll buylde them vp, and not breake them downe: I will plante them, ād not rote them out. * And I wyll geue them an herte, to knowe how that I am the Lorde. They shalbe my people, & I will be their God, for they shall returne vnto me with their whole herte.

C * And lyke as thou knowest the naughtie figges, which maye not be eate, they are so euell: Euen so wyll I (saieth the Lorde) let zedekias the kynge of Juda, (ye and all his princes, & the residue of Jerusalem that remayne ouer in thys lande, and them also that dwell in Egipte) to be vexed and plaged in all kyngdomes and lādes. And wyll D make them to be a * reproffe, a comē by worde, a laughynge stocke and shame, in all the places, where I shall scatter them. I wil sende the swearde, honger & pestilence amonge them, vntyll I haue cleane consumed them

out of

* 3 Reg. iii xviii. d

* Deut. xxix. b

* Jere. xxiv. g

* Psa. lxxix. & Baruc. iii. a

out of the lande, that I gaue vnto them & their fathers.

¶ The .xxv. Chapter.

Hereafter prophecyeth that they shall be in captiuite .lxx. yeres, because they contemned and despised the worde of God. He sheweth that after .lxx. yeares the Babylonians shulde be destroyed. The destruccion of all nacions is prophecyed. He maketh the prouerbe of the nacions to begynne.

THE sermon that was geuen vnto Jeremy, vpon all the people of Juda. In the fourth yeare of Jehoakim the sonne of Josias kynge of Juda that was in the fyrst yeare of Nabuchodonosor kyng of Babylon. Which sermon, Jeremy the prophet made vnto all the people of Juda, and to all the inhabitours of Jerusalem, on this maner.

From the thyrtene yeare of Josias the sonne of Amon kynge of Juda, vnto this present daye (that is euen .xxiii. yeare) the worde of the Lorde hath bene comitted vnto me. * And so I haue spoken to you, I haue ryssen yearly, I haue geuen you warnynge in season, but ye wolde not heare me. ‡ Though the Lorde hath sent his seruauntes, all the prophetes vnto you in seasō. Yet wolde ye not obeye, ye wolde not enclyne youre eares to heare.

He sayde * turne agayne euery man from his euell waye, and from your wicked ymaginacions, and so shall ye dwell for euer in ꝑ lande, that the Lorde promised you & youre forefathers. And go not after straūge goddes, serue them not, worship them not, and angre me not with the worckes of your hāndes: then wyl not I punish you. Neuertheles ye wolde not heare me (sayth the Lord:) but haue defied me with ꝑ worckes of your handes, to your awne greate harme.

Wherfore thus sayeth ꝑ Lorde of hostes: * Because ye haue not herkened vnto my worde, lo, I wyll sende out, & call for all the people, that dwell in the North, sayeth the Lorde, and will prepayre Nabuchodonosor the kynge of ‡ Babylon my seruaunt, and will bringe the vpon this lande, and vpon all that dwell therin, and vpon all the people that are aboute them, and wyll vtterly rote them oute. I will make of the a wilderneſſe, a mockage, and a continuall deserte.

* Moreouer, I wyll take from them the voyce of gladneſſe and solace, the voyce of the bryde grome and the bryde, the voyce of the anoynted, with the crelbettes: and this whole lande shall become a wyldernes, and these nacions shall serue the kynge of Babylon, thre score yeares and ten. ‡ When the lxx. yeares are expired, I wyll vyset also ꝑ wyckednesse of the kynge of Babylon and his people sayeth the Lorde: yee, and the lande of the Caldees, and wyll make it a perpetuall wyldernes, and wyll fulfyll all my wordes vpon that lande, which I haue deuised agaynst it: yee, all that is wrytē in this boke, which Jeremy hathe prophecyed of all people: so that they also shall be subdued vnto diuers nacions & great kynges * for I wyll recompense them, accordynge to their dedes and worckes of their awne handes.

For thus hath ꝑ Lorde God of Israel spoken vnto me: Take this ‡ wyne cuppe of indignacion fro my hande, that thou mayest cause all the people, to whom I send the, for to drynche of it: that when they haue dronchen therof, they maye be mad, & out of their wyttes, when the swearde commeth, that I wyll sende amonge them. Then toke I the cuppe from the Lordes hande, and made all people to drynche therof, vnto whome the Lorde had sent me.

But fyrst the cytie of Jerusalem, & all the cyties of Juda, their kynges & prynces, to make them desolate, wast, despysed, & dysfased at, and cursed, accordynge as it is come to passe this daye. Yee, and Pharao ꝑ kinge of Egypte, his seruauntes, his princes and his people all together one wyth another & all kynges of the lande of Hus, all kynges of the Philistines lande, Ascalon, Azah, Accaron and ꝑ remnaunt of Asdod, ꝑ Edomites, the Moabites and the Ammonites al ꝑ kynges of Tirus & Sidō: the kinges of the Iles that are beyonde the see: Dedan, Thema, Buz & all the ꝑ dwell in the vttermost partes of ꝑ worlde: all the kinges of Arabye and (generally) all the kynges that dwel in the deserte: al the kinges of Zamri, al ꝑ kynges of Elam, all the kinges of the Medes, all kynges towarde ꝑ North, whether they be farre or nye, euery one agaynst his neyghbours: Yee, and all the kyngdomes that are vpon ꝑ whole earth. The kynge of Sezach sayde he shall drynche with them also.

Therfore saye thou vnto them: Thus is the commaundement of the Lorde of hostes the God of Israel: Drincke and be dronckē, spewe and fall, that ye neuer ryse, and that thorowe the swearde, whych I wyll sende amonge you. But yf they will not receaue the cuppe of thy hande, and drynche it, then tell them: Thus doth the Lorde of hostes threaten you: drynche it ye shall, and that shortely. For lo, * I begynne to plage ꝑ cytie, that my name is geuē vnto: thincke ye then that I wyll leaue you vnpunished. Ye shal not go quyte, for why, I call for a swearde vpon all the inhabitours of the earth, sayeth the Lorde of hostes.

Therfore tell them all these wordes and saye vnto them. * The Lorde shall crye fro aboue, and let his voyce be herde from his holy habytacion. With a great noyse shall he crye

he crye from hys couete regall. He shall geue a great voyce, lyke the grape gatherers, and the sounde ther of shalbe heard vnto the endes of the worlde. For the Lorde hath a iudgement to geue vpon all people, & will holde his court of iustice with all flesh, and punish the vngodly, sayeth the Lorde.

25 For thus sayeth the Lord of hostes: * Behold, a miserable plage shall goo from one people to another, and a greate stormy water shall aryse frō all the endes of the earth. And the same daye shall the Lorde him selfe slaye them, from one ende of the earth to another. There shall no mone be made for eny of them, none gathered vp, none buryed: but shall lye as dunge vpon the grounde.

Mourne, O ye shepherdes, and crye: sprinkle youre selues with asshes, O ye rammes of the flocke: for the tyme of youre slaughter is fulfylled, that ye shall slaye one another, and you shalbe scatred, and ye shall fall lyke vessels connyngly made.

* The shepherdes shall haue no waye to flie, and the rammes of the flocke shall not escape. Then shall the shepherdes crye horyply, and the rammes of the flocke shall mourne: for the Lorde hath consumed their pasture, and they? best feldes lye deed because of ? horyble wiath of the Lord. They haue forsaken they? holdes lyke as a lyon. For they? lande is waste, because of his furiouse cruelty, and of his fearfull indignation.

¶ The.xxvj. Chapter.

¶ Jeremy mouth the people to amendement. He is take of the prophetes and priestes, and brought to iudgment. Uriah the prophete is killed of Joachim, contrary to the will of God.

1 In the begynninge of the rayne of Jehoakim the sone of Josiah kyng of Juda, came thys worde fro the Lorde, sayinge: Thus sayeth the Lorde: * Stande in the court of the Lordes house, and speake vnto all them which (oute of the cyties of Juda) come to do worshyp in the Lordes house, all the wordes that I cōmaunde the to saye. * Loke that thou kepe not one worde backe, yf peraduenture they wyll herken, and turne euery man from hys wycked waye: * that I maye also repente of the plage, which I haue determyned to bringe vpon them, because of they? wicked inuencyons.

25 And after thys maner shalt thou speake vnto them: Thus sayeth the Lorde: yf ye will not obey me, to walke in my lawes, which I haue geuen you, and to heare the wordes of my seruauntes the prophetes, whō I sent vnto you, rysynge vp tymely, and styll sendynge. If ye wyll not folowe them (I saye) then I wyll do to thys house * ☞ as I dyd vnto Silo, and wyll make thys cytye to be abhorred of all the people of the earth. And the preastes, the prophetes and all the people hearde Jeremy preache these wordes, in the house of the Lorde.

Nowe when he had spoken out all the wordes that the Lorde commaunded him to preach vnto the people, then the priestes, the prophetes and all the people toke holde vpō him, and sayde: thou shalt dye. Howe dareste thou be so bolde, as to saye in the name of ? Lorde, it shall happē to thys house as it dyd vnto Silo: and thys cytye shalbe so waste, that no man shall dwell therin?

And when all the people were gathered ¶ about Jeremy in the house of the Lorde, the princes of Juda hearde of this rumour, and they came loone oute of the kynges palace, into the house of the Lord: and sat them downe before the * new dore of the Lorde. Then spake the priestes and the prophetes vnto the rulers and to all the people, these wordes: ¶ * Thys man is worthy to dye, for he hath preached agaynst thys cytye, as ye youre selues haue heard with youre eares.

* xxxvi. xxxvii. b. Jere. xxxvi. b

Then sayde Jeremy vnto the rulers and to all the people: The Lorde hath sent me to preache agaynst this house and agaynst this cytie all the wordes ? ye haue heard. Therfore amende youre wayes, and youre adupsementes, and be obedient vnto the voyce of the Lorde youre God: so shall the Lorde repente of the plage, that he hath deuised agaynst you. Nowe as for me: I am in your hādes, do with me, as ye thynke expedient and good. But this shall ye knowe: yf ye put me to death, * ye shall make youre selues, thys cytye and all the inhabytours therof, guilty of innocent bloude. For thys is of a truethe that ? Lorde hath sent me vnto you, to speake all these wordes in youre eares.

* mat. xxiii. c.

Then sayde the rulers and the people vnto the priestes and prophetes: This mā maye not be condēpned to death, for he hath preached vnto vs in the name of the Lorde oure God. The elders also of the lande stode vp, and saide thus vnto all the people: Michea the Morasthite, * which was a prophet vnder Ezechias kynge of Juda, spake to all the people of Juda. Thus sayeth the Lorde of hostes: * Syon shalbe plowed lyke a felde, Jerusalē shalbe an heape of stones, and the hyll of the Lordes house shalbe turned to an hye wod. Dyd Ezechias the kynge of Juda, and the people of Juda put hym to death for this? No verely: * but rather feared ? Lord, and made they? prayer vnto hym. For the which cause also the Lorde repented of the plage, that he had deuysed agaynst them. Shulde we then do soch a shamefull dede agaynst oure soules? There was a prophete ¶ also, that preached stylly in the name of the Lorde, called Uriah the sonne of Semeiah of Cariathiarim: this man preached also agaynst this cytye and agaynst this lande, ac-

* micheas. i. a.

* micheas. iii. c

* Jonas. iij b

rdyng to all as Jeremy sayth. Nowe whē
* xli.xx.xlii.b * Jehoakim the kinge with all the estates & prynces had heard hys wordes, the kynge
* xli.xx.xlii.a Math.6.c went about to slaye hym. * When Uriah perceaued that, he was afrayed, and fledd, and departed into Egipte.

Then Jehoakim the kinge sent seruauntes into the lande of Egypt, namely Elnathan the sonne of Achbor, and certayne men with hym into Egipt, which fetched Uriah out of Egipt, and brought him vnto kynge Jehoakim, that slewe him with the sword, and cast hys dead body into the comen peoples graue. But Ahikam the sonne of Saphan holped Jeremye, that he came not into the handes of the people to be slayne.

¶ The.xxvij. Chapter.

¶ Jeremy, at the commaundement of the Lorde, sendeth bondes to the kynge of Juda, and to the other kynges that were nye, whereby they are monished to become subiectes vnto Nabuchodonosor. He warneth the people and ꝑ kinges and rulers, that they beleue not false prophetes.

IN the begynninge of the reygne of Jehoakim the sone of Josiah kyng of Juda, came this word vnto Jeremy from the Lorde, which spake thus vnto me: Make the bondes and chaynes, and put them about thy necke, and send them to the kynge of Edom, to the kynge of Moab, to the kynge of Ammon, to the king of Tirus, and to the kynge of Sidon: and that by the messengers, which shall come to Jerusalem vnto Zedekiah the kinge of Juda: and byd them saye vnto theyr masters: Thus sayth the Lorde of hostes the God of Israel: speake thus vnto your masters: * I
* Deut.4.c am he that made the earth, the men and the catell that are vpon the grounde, with my great power and outestretched arme, and haue geuen it vnto whō it pleased me. * And
* Gene.1.a Judic.11.b 3.Esdr.viii.a. Dani.iii.c. 2.Esdr.vii.b. now will I delyuer all these landes into the power of Nabuchodonosor the king of Babylon * my seruaunt. The beastes also of the feilde shall I geue hym to do hym seruyce.
* Jere.xvi.b xxviii.a.and xlix.c * And all people shall serue hym, & hys sonne, and his children children, vntill the tyme of the same lāde become also: yet, many people and great kinges shall serue him.

Moreouer, that people and kyngdome, which wyll not serue Nabuchodonosor, and that wyll not putt theyr neckes vnder the yocke of the kyng of Babilon: the same people wyll I vysit with the swearde, with hōger, with pestilence, vntyll I haue consumed them in hys handes, sayeth the Lorde.
* Jer.xxix.c and xxxi.b * And therfore, folowe not your prophetes, sothesayers, expounders of dreames, charmers and wytches: which saye vnto you: ye shall not serue the kynge of Babylon. For they preache you lyes: to brynge you farre from your lande, and that I might cast you out, and destroye you. But the people that put theyr neckes vnder the yoke of the king of Babylon, and serue hym, those I will let remayne styll in their awne lande, sayth the Lorde, and they shall occupye it, and dwell therin.

All these thynges tolde I Zedekiah the king of Juda, and saye: * Put your neckes ¶ * ii.xxviii. vnder the yocke of the king of Babilon, and serue him and his people, that ye maye lyue. Why wyll thou and thy people perysh with the swearde, with honger, with pestylence: lyke as the Lorde hath deuysed for all people, that wyll not serue the kynge of Babylō? * Therfore, geue no eare vnto those pro- * Jere.xxvii. phetes, that tell you: ye shall not serue the kyng of Babylon: for they preache you lies: nether haue I sente them, sayeth the Lorde. Howbeit they are bolde, falsely to prophecy in my name: that I myght the sooner dryue you out, and that ye myght perysshe with yo preachers. I spake to the preistes also, and to all the people. Thus sayth the Lorde: Heare not the wordes of those prophetes, ꝑ preache vnto you, and saye: Beholde, * for the ves- * Jere.xxvii. selles of the Lordes house shall shortlye be brought hyther agayne from Babilon. For they prophecye lyes vnto you. Heare them not, but serue the kynge of Babylon, that ye maye lyue. Wherfore wyll ye make thys cytye to be destroyed? But yf they be true prophetes in very dede, and yf the worde of the Lorde be committed vnto them, then let them praye the Lorde of hostes, that the remnaunt of the ornamentes (which are in the house of the Lorde, and remayne yet in the house of the kynge of Juda and at Jerusalem) be not caryed to Babylon also: For thus hath the Lorde of hoostes spoken concernynge the pyllers, the lauer, the seate and the residue of the ornamentes that yet remayne in thys cytye, which Nabuchodonosor the kynge of Babylon tolde not, * when * iii.Reg. xxiiii.c he caryed awaye Jechoniah the sonne of Jehoakim king of Juda with all the power of Juda and Jerusalem, from Jerusalem vnto Babylon, captyue.

Yee, thus hath the Lorde of hoostes the God of Israel spoken, as touchynge the residue of the ornamentes of the Lordes house, of the kynge of Judaes house, and of Jerusalem. * They shalbe caryed vnto Babi- * iii.Reg. xxv.c lon, and there they shall remayne ¶ vntyll ¶ * Esdr.i. I vysit them, sayeth the Lorde. * Then wyll I brynge them hyther agayne. And thys was done in the same yeare, euen in the begynnynge of the raygne of Zedekiah kynge of Juda.

¶ The.xxviij. Chapter.

¶ The false prophecye of Hananiah the prophete. Jeremye sheweth that the prophecye of Hananiah is false, by example of the other prophetes. He beynge inspyred of the Lorde, reproueth Hananiah, prophecyinge hys death.

But

A But in the.iiij. yeare of the raygne of Zedekiah kinge of Juda, in the v. moneth, it happened ꝑ Hananiah the sonne of Azur ꝑ prophet of Gibeō, spake to me in the house of the Lorde, in the presence of the prestes, & of all the people, and sayde: Thus sayth the Lorde of hoostes the God of Israel: I haue broken the yocke of the king of Babylon, * & after two yeare will I bringe agayne into this place: all the ornamentes of the Lordes house, that Nabuchodonosor king of Babylon caried awaye from this place vnto Babilon. Yee, I will bringe agayne Iechoniah the sonne of Iehoakim ꝑ kinge of Juda hym selfe, with all the presoners of Juda (that are caryed vnto Babilon) euen into thys place, sayth the Lorde: for I will breake the yocke of the kinge of Babylon.

Then the prophet Jeremy gaue answere B vnto the prophet Hananiah, before the prestes and before all the people that were present in the house of the Lord. * And the prophete Jeremy sayde: Amen, the Lorde do ꝑ, and graunte the thyng which thou hast prophecyed: that he maye bryng agayne all the ornamentes of the Lordes house, and restore all the presoners from Babylon into this place. Neuertheiesse, herken thou also, what I will saye, that thou and all the people maye heare. The prophetes that were before vs in tyme past, which ꝓphecyed of warre, or trouble, or pestilence, ether of peace, vpō many nacyons and great kingdomes, were prouoked by thys (ꝑ God had sende thē in very dede) * when the thynge came to passe, which that prophete tolde before.

C And Hananiah the prophet toke ꝑ chayne from the prophete Jeremyes necke, and brake it, and with that sayde Hananiah, ꝑ all the people might heare. Thus hath the Lorde spoken: Euen so will I breake ꝑ yocke of Nabuchodonosor king of Babilon, from the neck of all nacions: yee, and that within this two yeare. And so the prophet Jeremye went his waye. Nowe after that Hananiah the prophete had taken the chayne from the prophete Jeremyes necke, and broke it. The worde of the Lorde came vnto the prophete D Jeremy, saieng: Go, and tell Hananiah thes wordes. Thus sayth the Lorde. Thou hast broken the chayne of wodd: but in steade of wodd thou shalt make cheynes of yron. For thus sayth the Lord of hoostes the God of Israel: I will put a yocke of yron vpō the neck of all this people, that they maye serue Nabuchodonosor the king of Babilon: yee, and so shall they do. And I will geue hym the beastes in the felde. Then sayde the prophet * Jeremy vnto the prophet Hananiah: * heare me Hananiah: The Lorde hath not sent ꝑ but thou bringest this people into a false beleue. And therfore thus sayth the Lorde: beholde, I will sende the out of the lande, and within a yeare thou shalt dye, because thou hast falsely spoken agaynst the Lorde. So Hananiah the prophete dyed the same yeare in the seuenth moneth.

¶ The.xxix. Chapter.

¶ The pitie of Jeremy, sent vnto them that were in captiuite in Babylon. He prophecyeth their returne from captiuite after.lxx. yeares. He prophecyeth the destruccyon of the kynge and of the people that remayned in Jerusalem. He threatneth two prophetes that seduced the people. The death of Semeiah the Nehelamite is prophecyed.

These are the wordes of the boke, A that Jeremy the prophet sent frō Jerusalem vnto the presoners, ꝑ senatoures, prestes, prophetes, & all the people, whō Nabuchodonosor had led vnto Babilon: after that time that king Iechoniah and his quene, his chāberlaynes, the princes of Juda and Jerusalem, the workemasters of Jerusalem were departed thyther. Which boke Elasah the sonne of Saphan, and Gamariah the sonne of Helkiah dyd beare, whō zedekiah ꝑ kyng of Juda sent vnto Babilon to Nabuchodonosor the kinge of Babilon: these were the wordes of Jeremyes boke.

Thus hath the Lorde of hoostes the God B of Israel spoke vnto all the presoners, that were led from Jerusalem vnto Babylon: * buylde you houses to dwel therin: plāte you gardēs, that ye maye eniope the frutes therof: * take you wyues, to beare you sonnes & daughters, prouyde wyues for your sonnes and husbādes for your daughters that they maye get sonnes and daughters, and that ye maye multiplye there. Labour not to be fewe, but seke after peace and prosperite of ꝑ citye, wherin ye be presoners, * & praye vnto God for it. For in ꝑ peace therof, shall yō peace be. For thus sayth the Lorde of hostes the God of Israel. * Let not these prophetes and sothsayers ꝑ be amōg you disceaue you: & beleue not your awne dreames. For why? * they preache you lyes in my name, and I haue not sent them, sayth the Lorde.

But thus sayth the Lorde: * Whē ye haue fulfylled.lxx. yeares at Babylon, I will bringe you home, & of myne awne goodnes I will carye you hyther agayne into thys place. For I know what I haue deuised for you, sayth the Lorde. My thoughtes are to geue you peace, and not trouble (which I geue you all ready, and that ye myght haue hope agayne. * Ye shall crye vnto me, ye shall go and call vpon me, and I shall heare you. ‡ Ye shall seke me and fynde me. Yee, yf so be that ye seke me with your whole hert, I will be founde of you, sayth the Lorde, and will delyuer you oute of presō, and gather you together agayne out of all places, wherin I haue scatered you, sayeth the Lorde, and

wyll bryngе you agayne to the same place, frō whence I caused you to be caried awaye captyue. But where as ye saye, ꝓ God hath raised you vp prophetes at Babilon. Thus hath the Lorde spoken to the kinge that sytteth in the throne of Dauid, and to all the people that dwell in this cytye, youre brethren * that are not gone with you into captiuytie. Thus (I saye) speaketh the Lord of hostes: Beholde, * I wyll sende a swearde, honger and pestilence vpon them, and wyll make them lyke vntuncly fygges, ꝓ maye not be eaten for bitternes. And I will persecute them with the swearde, with honger, and pestilence.

* 3.reg.22. 4.reg.25.b

* Ie.xxiiii.b

I will delyuer them vp to be vexed of all kingdomes, to be cursed, abhorred, laughed to scorne, and put to confusyō of all the people, amonge whom I haue scatered thē: and that because they haue not bene obedient vnto my commaundementes, sayth the Lorde, which I sente vnto them by my seruauntes the prophetes. * I stode vp early, and sent vnto them: but they wolde not heare, sayeth the Lorde. Heare therfore the worde of the Lorde, all ye prisoners, whom I sente from Jerusalem vnto Babilon. Thus hath the Lorde of hostes the God of Israel spoken of Achab the sonne of Colaiah, and of Zedekiah the sonne of Maasiah, which prophecye lyes vnto you in my name. Beholde, I wyll deliuer them into the hande of Nabuchodonosor the kyng of Babilon, that he maye slaye them before youre eyes. And all the prisoners of Juda, that are in Babilon shall take vpon them terme of cursynge, and saye: Howe God do vnto the, as he dyd vnto Zedekiah and Achab, whom the king of Babilon rosted in the fyer, because they synned shamefully in Israel.

* Jere.xxix.a and.xxxii.a

E

For they haue not onely defiled their neyghbours wyues, but also preached lyinge wordes in my name, which I haue not commaunded them. This I testifye, and assure, sayth the Lorde. But as for Semeiah the Nehelamite thou shalt speake vnto hym.

N

Thus sayth ꝓ Lord of hostes the God of Israel: Because thou hast sealed letters vnder thy name vnto all ꝓ people that is at Jerusalem, and to Sophoniah the sone of Maasiah the preste: yee, & sent them to all the prestes: wherin thou wrytest thus vnto hym: The Lorde hath ordeyned the to be preste in the stead of * Jehoiada the preste: that thou shuldest be the chefe in the house of the Lord above all prophetes, and preachers, and ꝓ ꝓ mightest set them vpon the pillery, or in the stockes. Howe happeneth it then, that ꝓ hast not reproued Jeremye of Anathoth, which neuer leaueth of his prophecienge. And beside all this, he hath sent vs worde * vnto Babilon, and tolde vs playnely, that oure

* iiii.reg.xi.a ii.par.xxiii.a

* Jere.xxix.c

captiuite shall longe endure: that we shulde buylde vs houses to dwell therin: & to plāte vs gardens that we maye enioye the frutes therof. Which lettre Sophoniah the preaste redde, and let Jeremy the prophete heare it.

Then came the worde of the Lorde vnto Jeremy, sayinge: Sende worde to all them that be in captiuyte, on thys maner: Thus hath the Lorde spoken concerning Semeiah the Nehelamite: * Because that Semeiah hath prophesyed vnto you without my cōmyssiō, & brought you into a fals hope, therfore thus the Lorde bothe certifye you: Beholde, I will viset Semeiah the Nehelamite, and his seede: so that none of hys shall remayne amonge this people, and none of the shall se the good, that I will do for this people, sayth the Lorde. For he hath preached falsely of the Lorde.

G

* Jer.xxix.

The.xxx.Chapter.

The retourne of the people from Babilon. God by hys chastenyng sheweth that the people is synfull. The destruccyon of the enemyes of Israel.

THese are the wordes, that the Lord shewethe vnto Jeremye, sayinge: Thus sayth the Lorde God of Israel: * Wryte vp diligently all the wordes, that I haue spoken vnto the, in a booke. For lo, the tyme commeth, sayth the Lorde, that I wyll bryng agayne the prisoners of my people of Israel and Juda, sayth the Lord. For I wyll restore them vnto the lande, that I gaue to theyr fathers, & they shall haue it in possession.

A

* Jere.xxx.

Agayne, these wordes spake the Lorde, concerning Israel and Juda: Thus sayth ꝓ Lorde: We haue hearde a terrible crye, feare and disquietnes. For what elles do thys signifye, that I se? Namely, that all stronge men smyte, euery man hys hande vpon hys loynes, as a womā in the paine of her trauayle. Who euer sawe a man trauayle with childe? Enquyre therafter, and se. Yee, all their facers are maruelous pale.

c

* Jere.xlix.

Alas for this daye, which is so dredefull that none maye be likened vnto it: and alas for the tyme of Jacobs trouble, frō ꝓ which he shall yet be delyuered. For in that daye, sayth the Lorde, I will take his yocke from of thy neck, & breake thy bondes: And strangers shall nomore serue hym: but they shall do seruice vnto God theyr Lorde, and to * Dauid theyr kynge, whom I wyll rayse vp vnto them. ‡ And as for the, O my seruaunt Jacob, feare not, sayth the Lorde, and be not afrayed, O Israel. For lo, I wyll helpe the also from farre, and thy seed from the lande of their captiuytie.

B

* Jere.xxxiii.

‡ Jere.xlvi.

And Jacob shall turne agayne, he shalbe in rest, and haue a prosperous lyfe, & no man shall make him afrayed. For I am with the to helpe the, sayth the Lorde. * And though

* Amos.ix.

I shall

I shall destroie all the people, amõge whom I haue scatered the, yet wyll I not destroye the, but correcte the, *and that with discretion. For I knowe that thou art in no wyse *without faute. Therfore thus sayth the Lord: Thy bruisinges are perylous, & thy woundes ready to call ꝑ in to sickines. Ther is no man to medle with thy cause, or to lay plaster vpon the, or to bynde vp thy woundes: there maye no man helpe the.

All thy louers haue forgotte the, and care nothynge for the. For I haue geuen the a cruell stroke, and chastened the roughly: and that for the multitude of thy mysdedes: for thy synnes haue had the ouer hande. Why makest thou mone for thy harme? in dede, thou art sore wounded & in ieopardye: *but for the multitude of thy mysdedes and synnes, I haue done this vnto the:

*And therfore, all they that deuoure the, shalbe deuoured: and all thyne enemies shal be led into captiuite. All they that make the waste, shalbe wasted them selues, & all those that robbe the, wyll I make also to be robbed. For I wyll geue the thy health agayne and make thy woundes whole, sayeth the Lorde: because they reuyled the, as one cast awaye and despised, Syon (sayde they) is she whom no man regardeth.

D For thus sayth the Lorde: Beholde, *I will bring agayne the captiuytie of Jacobs tentes, and defende his dwelling place. The citye shalbe buylded in her olde estate, and ꝑ houses shall haue their ryght foundacion, And out of them shall go thakesgeuing, and the voyce of ioye.

I will multiplye them, and they shall not be fewe. I shall endue them with honoure, & no man shall subdue them. Theyr chyldren shalbe as a fore tyme, and their cõgregacion shall cõtinue in my syght. And all those that vexe them, wyll I vysit.

*A captayne also shall come of them: and a prynce shall sprynge out from the myddest of them: hym will I chalẽge to my selfe, and he shall come vnto me. *For what is he, ꝑ grueth ouer his hert to come vnto me? sayth the Lorde. *Ye shalbe my people also, and I wilbe youre God. *Beholde, on the other syde shall the wrath of the Lorde breake out as a stormy water as a mighty whirle winde: and shall fall vpon the heades of the vngodly.

The terrible displeasure of the Lorde shall not leaue of, vntyll he haue done, and performed the intent of hys herte, *which in the latter dayes ye shall vnderstande. At the same tyme, sayth the Lord, shall I be the God of all the generatyons of Israel, and they shalbe my people.

¶ The .xxxj. Chapter.

¶ He prophecyeth that the people of Israel shalbe restored agayne vnto their prosperitie. To be turned from synne is the gyfte of God. The birth of Christ is prophecyed. All the lynckes shall bye in their vnkindnes. The new testamẽt and couenaunt is prophecyed. The christian are taught and instructe of the Lorde. Ouer synnes shall so be remytted, that they not ones be thought on. God promyseth, that he wyll call of the Jewes. The buyldynge agayne of Jerusalem.

THus sayeth the Lorde: *The people of Israel, which escaped in the wildernesse from the swearde, founde grace to come into theyr rest. Euẽ so shall the Lorde now also apeare vnto me from farre, and saye: *I loue the with an euerlasting loue, therfore, by my mercye I haue drawen the to me. I will repayre the agayne, O thou daughter of Israel, ꝑ thou mayest be fast and sure. Thou shalt take thy tabrettes agayne, and go forth with them, that leade the daunce.

Thou shalt plante vynes agayne vpon ꝑ hylles of Samaria, and the grape gatherers shall plante, and commenly eate of it.

For the dayes shall come when the watchemen vpon the mount of Ephraim shall crye: *aryse, let vs go vp vnto Sion to our Lorde God, for thus sayth the Lorde: Reioyce with gladnes because of Jacob, crie vnto the head of the Gentils: speake out, syng, and saye: O Lorde saue thy people, the remnaunt of Israel, and make them whole. Beholde, I wyll bringe them agayne from out of the north lande, and gather them from the endes of the worlde, with the blynde and lame that are amonge them, with the wemen that be great with chylde, and soch as be also delyuered: and the company of them that come agayne, shalbe greate.

They shall come weping and with mercyfull pitye wyll I bring the hyther agayn. I wyll leade them to the ryuers of water in a straycht waye, where they shall not stomble. *For I am Israels father, & + Ephraim is my fyrst borne.

Heare the worde of the Lorde, O ye Gẽtiles, preach in the yles, that lye farre of, and saye: he that hath scatered Israel, shall gather hym together agayne, & shall kepe hym as a shepherde doth his flocke. For the Lord hath redemed Jacob, and eyd hym from the hande of the violent. And they shall come, & reioyce vpon the hyll of Sion, and shall haue plenteousnes of goodes, which the Lorde shall geue the. Namely, wheate, wyne, oyle, yõge shepe & calues. And theyr cõstitucõ shalbe as a well watred garden, for they shall nomore be hongrye.

Then shall the mayde reioyce in the daũce, yee, both yonge and olde folkes. For I wyll turne their sorowe into gladnesse, and wyll conforte them from theyr sorowes and make them ioyfull. I wyll powre pitefulnesse vpon the hertes of the prestes, and my

people shalbe satisfyed with my goodnesse, sayth the Lorde

Thus sayth the Lorde: ☞ * The voyce of heuynes, weping and lamentatiō was heard on hye: euen of Rachel mournyng for her children, and wolde not be conforted, because they were awaye. * Jere.xl.c. Math.ij.c

But nowe, sayth the Lorde, leaue of frō weppynge and crienge, withholde thyne eyes from teares, for ☞ thy labour shalbe rewarded, sayth the Lorde. And they shall come agayne out of the lande of their enemies: Yet, euen thy posterite shall haue consolation in this, sayth the Lorde, ꝑ thy children shall come agayne into their awne lande.

Moreouer, I heard Ephraim, that was led awaye captiue, cōplayne on this maner: * O Lorde, thou hast correct me, & thy chastenynge haue I receaued, ☞ as an vntamed calfe. * Conuerte thou me, and I shalbe conuerted: for thou art my Lorde God. Yee, assone as thou turnest me, I shall returne my selfe: and when I vnderstande, I shall smyte vpon my thyghe. For verely I haue commytted shamefull thinges. For I haue borne the reproche and cōfusion of my youth. * Deut.xxx.c. ☞ Jerme.v.c. Zacha.i.a

D Upon this complaynte, I thought thus by my selfe: * is not Ephraim my deare sonne? Is he not the childe, with whom I haue had all myrth and pastyme? For sens the time ꝑ I first cōmened with hym, I haue him euer in remēbraunce: therfore, my very hert dryueth me vnto him, gladly and louyngly wyll I haue mercy vpon him, sayth ꝑ Lord. Set the watchmen, prouyde teachers for ꝑ, set thyne hert vpon the ryght waye, ꝑ thou shuldest walke, and turne agayn, O ꝑ daughter of Israel, turne agayne to these cityes of thyne. Howe longe wilt thou go astraye, O thou shrynking daughter? For the Lord wyll worke a newe thing vpō earth. A woman shall compasse a man. * Gen.xlviij.b

For thus sayth the Lorde of hoostes the God of Israel: It wyll come therto, ꝑ when I haue brought Juda out of captiuite, these wordes shalbe heard in the lande and in hys cityes. The Lorde, which is the fayre * habytacrome of ryghtwolnes, make ꝑ trufull, O thou holy hyll. And there shall dwell Juda, and all her cityes, ꝑ shepherdes, and husbandemen. For * I shall fede the hongrye soule, and refresh all faynte hertes. When I heard thys, I came agayne to my selfe, I musyd, lyke as I had bene waked oute of a swete slepe. G * Esa.xlii.a. * Esa.lvij.b.a. and b.xl.c

Beholde, sayth the Lorde, the dayes come, that I wyll sawe the house of Israel, & the house of Juda, with men and with catell. * Yet, it shall come therto, that lyke as I haue gone about in tymes past to rote the out, to shatre them, to breake them downe, to destroye them, and chasten them. Euen so wyll I also go diligently aboute, to buylde them vp agayne, & to plante them, sayth the Lorde. * Then shall it nomore be sayde: the fathers haue eate a sower grape, and the childrens teeth are set on edge: for euery one shall dye for hys awne myssedede, so ꝑ whoso eateth a sowre grape, hys teeth shalbe set on edge. * Beholde, the dayes come, sayth the Lorde, that I wyll make ☞ a newe couenaunt with the house of Israel, and with the house of Juda: not after the couenaūt that I made with their fathers, when I toke the by ꝑ hande: and led the out of the lande of Egypt: which couenaunt they brake: yee, euen when I was an husbande had rule ouer them, sayeth the Lorde. * But this shalbe the couenaūt that I wyll make with the house of Israel after those dayes, sayth the Lorde. * I will plante my lawe in the inward partes of them, and wryte it in their hertes, & wilbe their God, and they shalbe my people. * Ezech.xxxvi.b. * Esa.li.b. ☞ Jere.xxxi. with xxxij.b

And from thens forth, shall no mā teach his neyghbour or his brother, & saye: knowe the Lorde. But they shall all knowe me frō the lowest vnto the hyest, sayth ꝑ Lorde. For I will forgeue their myssededes, and will neuer remēbre their synnes eny more. Thus sayth the Lorde, which gaue the * sunne to be a lyght for the daye, and the moone and starres to shyne in the night: which moueth the see, so that the floudes therof ware fearce: his name is the Lorde of hoostes. Like as this ordinaunce shall neuer be taken oute of my syght, sayth the Lorde. So shall the sede of Israel neuer ceasse, but all waye be a people before me. * Gen.i.d

Moreouer, thus sayth the Lorde: lyke as the heauen aboue cannot be measured, & as G the foundaciōs of the earth beneth maye not be sought out. * So wyll I also not cast out the whole sede of Israel, for that they haue commytted, sayeth the Lorde. Beholde, the dayes come, sayth the Lord, that the citye of the Lorde shalbe enlarged from the * towre of Hananeel, vnto the gate of ꝑ corner wall: From thens shall the ryght measure be take before her vnto the hyll toppe of * Gareb, & shal come about Gaath, and the whole valley of the dede carkases, and of the ashes, and all the feldes vnto the broke of Cedron: and vnto the corner of the horsgate towarde the east, where as the sanctuary of the Lorde also shalbe set. And when it is nowe buylded, and set vp of thys fashyon, it shall neuer be broken, nor cast downe any more. * Jere.xxxi. * ij.Esd.iij. Zacha.xiij. * Jere.xxxi.

The.xxxij. Chapter.

¶ Jeremy is cast into prison, because he prophecyed that the citye shulde be taken of the kynge of Babylon. By the felde that Jeremy bought at the cōmaundement of the Lorde, is signyfyed, that the people shulde come agayne to their awne possession. The people of God are hys seruauntes, and he is their Lorde. To feare God, is Goddes gyfte, to the entent that synnes maye be eschued.

Their

THese wordes spake the Lorde vnto Jeremy, in the .x. yeare of Zedekiah king of Juda: which was the xviij. yeare of Nabuchodonosor, what tyme as the kyng of Babylons hoost layed seage vnto Jerusalē. But Jeremy the prophet laye bounde in the courte of the prison, which was in the king of Judas house: where zedekiah the kyng of Juda caused hym to be layed, because he had prophecyed of this maner: Thus sayeth the Lorde: *Beholde, I wyll delyuer this citye into the hādes of the kyng of Babilō, which shall take it. As for zedekiah the kynge of Juda: he shall not be able to escape the Chaldees: but surely he shall come into the handes of the kyng of Babylon: which shall speake vō him mouth to mouth: and one of the shall loke another in ꝑ face. And zedekiah shalbe caryed vnto Babylon, and there shall he be, vntyll the tyme that I viset hym, sayth the Lorde. But yᵗ ꝑ take ye in hande to fyght agaynst ꝑ Chaldees, thou shalt not prosper.

And Jeremy sayde: thus hath the Lorde spoken vnto me: Behold, Hananeel the sonne of Seluni thyne vncles sonne, shall come vnto the, and requyre the to redeme the lāde that lyeth in Anathoth vnto thy selfe: *for by reason of kynred it is thy right to redeme it, and to bye it out.

And Hananeel myne vncles sonne came to me in the court of the prison, accordynge to the worde of the Lorde, and sayde vnto me: Bye my lande, I praye the, that lieth in Anathoth in the contrey of Beniamin: for by heritage thou haste ryght to loose it oute for thy selfe, therfore redeme it. Then I perceaued that thys was the commaundement of the Lorde, and so I bought the lāde from Hananeel of Anathoth, myne vncles sonne, and weied him there the money: euen seuen sycles and ten syluer pence.

I caused hym also to make me a writing and to seale it: and called recorde therby, and weyed hym there the money vpon the waygbtes. So I toke the euidence with the coppe, when it was orderlye sealed and redde ouer, and I gaue the euidence vnto Baruch the sonne of Neriah the sonne of Maasiah in the syght of Hananeel my cosyne, and in the presence of the witnesses, that be named in the euidence: and before all the Jewes that were therby in the courte of the prison.

I charged Baruch also before them sayinge: The Lord of hoostes the God of Israel commaundeth the, to take thys sealed euydence with the copie: and to laye it in an earthen vessell, that it maye longe continue.

For the Lorde of hoostes the God of Israel hath determyned that houses, felds, and vyneyardes shalbe possessed agayne in this lande.

Now when I had deliuered the euidence vnto Baruch ꝑ sonne of Neriah, I besought the Lorde, sayinge: O Lord God, *it is thou that hast made heauen and earth with thy greate power and hie arme, and there is nothyng hyd from the. *Thou shewest mercy vpon thousandes, thou recōpencest the wickednes of the fathers, into the bosome of the childzen that come after them. D

Thou art the greate and mighty God, whose name is the Lorde of hoostes: greate in councell, and excellent in worcke. Thyne eyes loke vpon all the wayes of mens chyldzen, *to reward euery one after his waye: ꝙ accordyng to the frutes of his inuencions.

*Thou haste done greate tokens and wonders in the lande of Egypte, as we se thys daye, vpō the people of Israel and vpō those men: to make thy name greate, as it is come to passe thys daye. Thou hast brought thy people of Israel oute of ꝑ land of Egipt, with tokens, with wonders, with a myghtye hande, with a stretched out arme and wō greate terriblenes: and hast geuen them this lande, lyke as thou haddest promysed vnto their fathers. Namely, that thou woldest geue them a lande, that floweth with mylke and honye.

*Nowe when they came therin, and possessed it, they folowed nott thy voyce, and walcked not in thy lawe, *but all that thou commaundedest them to do, that haue they not done, and therfore come all these plages vpon them.

Beholde, there are bull worckes made now agaynst the citye, to take it: and it shal be wōne of the Chaldees that besege it, with swearde, with honger and death, and looke what thou hast spoke, that same shall come vpon them.

For lo, all thynges are present vnto the. E
Yet (sayst thou vnto me, O Lorde God) and commaundest me, that I shall loose a pece of lande vnto my selfe, and take witnesses therto: and yet in the meane season the citye is delyuered into the power of the Chaldees.

Then came the worde of the Lorde vnto me, sayinge: Beholde, I am the Lorde God of all flesche, is there eny thynge then to hard for me? Therfore thus saith the Lorde: *beholde, I shall delyuer thys citye into the power of the Chaldees, and into the power of Nabuchodonosor the kynge of Babylon, they shall take it in. For the Chaldees shall come, and wynne thys citye, and sett fyer vpon it, and burne it: with the gorgeous houses, in whose parlers they haue made sacrifyce vnto Baal, and powred drynckoffe-rynges vnto straunge Goddes, to prouoke me vnto wrath.

For seyng the chyldzen of Israel, and the chyldzen of Juda haue wrought wickednes

before me euer frō theyr youth vp, what haue they els done, but prouoked me w̄ ꝑ workes of their awne handes? sayth the Lorde.

Or, what hath this cytye bene elles but a prouoking of my wrath, euer (☞) sence the daye that they buylded it, vnto thys houre wherin I cast it out of my sight, because of the great blasphemyes of the children of Israel & Juda, which they haue done to prouoke me: yee, they, their kynges, their prynces, their preistes, their prophetes, the men of Juda, and the cytesyns of Jerusalem.

F
* Jerr.9.b
* When I stode vp early, and taught thē and instructed them, they turned their backes to me, and not theyr faces. They wolde
‡ Jerr.bii.d
not heare, to be reformed and correct: ‡ but set their ydols in ꝑ house, that is halowed vnto my name, to defyle it. They haue buylded hye places for Baal in the valley of the chyldren of Hennom, to vowe theyr sonnes and daughters vnto Moloch: which I neuer commaunded them: nether came it euer in my thoughte, to make Juda synne with soch abhominatyon.

And nowe therfore, thus hath the Lorde God of Israel spoken, concernynge this cytie, which (as ye youre selues confesse) shalbe delyuered into the hande of the kynge of
* Deut.xxv.a
Babylon, when it is wonne with the swearde, with hōger and with pestilence. * Beholde, I will gather them together from all landes, wherin I haue scatered them in my wrath in my fearfull and great displeasure: and wyll bring them agayne vnto thys place, where they shall dwell safely. And they shalbe my people, and I wilbe their God.

G
* And I wyll geue thē one hert and one
* Psal.cxxx.c
waye, that they maye feare me all the daies of their lyfe, that they and their chyldren af-
* ver.xxxvi.c
ter them maye prospere. * And I wyll sett vp an euerlastyng couenaunt with thē. Namelye, that I wyll neuer cease to do them good, and that I wyll put my feare in their
* Deu.xxxii.b
Jerr.xxxi.c
hertes, so that they shall not runne awaye from me. * Yee, I will haue a lust and pleasure to do thē good, and faythfully plāte them in this lande with my whole hert and with all my soule.

For thus sayth the Lorde: lyke as I haue brought all this great plage vpon this people, euen so wyll I also bring vpon them all ꝑ good, that I haue promised thē. And men shall haue their possessiōs in this lāde, wherof ye saye nowe, that it shall nether be inhabited of people ner of catell: but be deliuered into the handes of the Chaldees. Yee, lande shalbe bought for money, & euidēces made therupon, and sealed before witnesses in the countrey of Beniamin, and rounde aboute Jerusalem, in the cities of Juda, in the cities that are vpon the mountaynes, and in them that lye beneth: yee, and in ꝑ cityes that are in the south. For I wyll bringe their prisoners hither agayne, sayth the Lorde.

¶ The .xxxiij. Chapter.

¶ The prophete is mouyshed of the Lorde, to praye for the deliuerance of the people, which the Lorde prompteth. God forgeueth synnes, and doth gracyously to the people, for his awne renowne. Of the byrth of Christ. The kyngdome of Christ in ꝑ church shall neuer be ended.

MOreouer, the worde of the Lorde came vnto Jeremy on thys maner, * when he was yet bound in the court of ꝑ prison. Thus sayth the Lorde, which fulfilleth the thing that he speaketh: the Lorde which performeth the thing that he taketh in hand: euen he, whose name is the Lorde: * crye vnto me, & I wyll answere, and shewe the great and hye thinges, which were vnknowen vnto the.

A
* Jerr.xx.a and.xxxvi.a
* Exo.xiii.a 1.Reg.viii.a

Thus (I saye) spake the Lorde God of Israel concerninge the houses of thys cytye, and the houses of the kinges of Juda, ꝑ they are broken thorowe the ordinaunce and the swearde. Because the enhabitours of this cytie haue come to fight against the Chaldees: and they are fylled with the dead karcases of men, whom I haue sleyne in my wrath and displeasure: when I turned my face frō thys cytye, because of all her wickednes. Behold, sayth the Lorde, I wyll repayre & heale their woundes, and make thē whole: I will open them the large treasure of peace and trueth.

And I will returne the captiuytie of Juda and Israel: and wyll set them vp agayne as they were afore. * From all mysdedes, wherin they haue offended agēst me, I will clense thē. And all their blasphemyes which they haue done agaynst me, whē they regarded me not, I will forgeue them.

* Eze.xxxvi.b

B

And thys shall get me a name, a prayse, & honoure among all the people of the earth, which shall heare all the good, that I wyll shewe vnto them: yee, they shall be afrayed and astonyed at all the good dedes and benefytes that I wyll do for them. Moreouer, thus sayth the Lorde: * In this place, wherof ye saye that it shalbe a wyldernes, wherin nether people ner catell shall dwell: in like maner in the cityes of Juda & without Jerusalem (which also shalbe so voyde, that nether people ner catell shall dwell there) shall ꝑ voyce of gladnes be harde agayne, the voyce of the brydegrome & of the bryde, the voyce of them that shall singe: * Prayse the Lorde of hoostes, for he is louynge and hys mercy endureth for euer: and the voyce of them that shall offer vp giftes in the house of the Lorde. For I will restore the captiuitie of this lande, as it was afore, sayth the Lorde. Thus sayeth the Lorde of hoostes: It shall come yet therto, that in thys lande, which is voyde from men and catell, and in all the cityes of the lande, there shalbe set vp shepherdes cotages: in the cityes vpon the mountay-

* Jerr.xl.a
* psa.cxxxvi.a 1.Esd.iii.a

mountayne I: and in the cyties that lye vpon the playne, and in the cyties of the southe.

In the lande of Ben Jamin, in the feldes of Jerusalem, and in the cyties of Juda shall the shepe be nombred agayne, vnder ỹ hande of hym, that telleth them, sayeth the Lorde

C

Jer.xviii.a * Beholde, the tyme cõmeth, sayeth the Lorde, that I will performe that good thynge, which I haue promised vnto the house of Israel and to the house of Juda. In those dayes and at ỹ same tyme, I wyll bring forth vnto Dauid, the braunche of ryghteousnes, & he shall do equytie & righteousnesse in the lande.

Eze.xxxvii.c In those dayes shall Juda be helped * and Jerusalem shall dwell safe, and he that shall call her is euẽ God oure ryghteousnesse. For

Lev.xxvi.c thus the Lorde promyseth: * Dauid shall neuer want one, to syt vpon the throne of the

1.reg.ii.g house of Israel: * nether shall the prestes and Leuites wãt one to offre allwaye before me burntofferinges, to kyndle the meatofferynges, and to prepare the sacrifyces.

D And the worde of the Lord came vnto Jeremy after this maner. Thus sayeth ỹ Lord:

Gen.xlix.b maye the cõuenaũt * which I haue made wt̃ daye and nyght be broken, that there shulde not be daye and nyght in due season: Then maye my couenaũt also be broken, which I made wt̃ Dauid my seruaũte, and so he not to

1.Par.ii.a. haue a sonne to reygne in hys throne. * so shall also ỹ prestes & Leuites neuer fayle, but

Gen.xv.b serue me. * For lyke as ỹ starres of heauen maye not be nõbred, nether the sande of ỹ see measured: so wyll I multiplye ỹ sede of Dauid my seruaũt, & the Leuites my ministers.

Moreouer, the worde of the Lorde came to Jeremy, saying: Cõsyderest thou not what this people speaketh? Two kynredes (saye they) had the Lorde chosen, & those same two hath he cast awaye. For so they haue despised my people & they reputed thẽ as though they were no people. Therfore thus saieth ỹ Lorde: If I haue made no couenaũt with daye & nyght, & geuẽ no statute vnto heauẽ & earth: thẽ will I also cast awaye the sede of Jacob & Dauid my seruaũt: so ỹ I will take no prince out of his sede, to rule ỹ posteritie of Abrahã, Isaac & Jacob. But yet I will turne agayne their captiuitie, & be mercyfull vnto them.

¶ The. xxxiii. Chapter.

¶ He threateneth that the cytie, and the kynge zedekiah also, shalbe geuen into the handes of the kynge of Babylon. He rebuketh them that brought soche of their brethren into captiuitie, as were pardoned to go at their libertye.

A

Jer.xxxiv.a THese are thẽ wordes which ỹ Lord spake vnto Jeremy * what tyme as Nabuchodonosor the kynge of Babylon, & all his hostes (out of all the kingdomes ỹ were vnder his power) & all hys people, fought agaynst Jerusalem and all the cyties therof. Thus sayeth ỹ Lorde God of Israel: Goo, & speake to zedekiah the kynge of Juda, and tell hym. The Lorde sendeth the thys worde: Beholde, * I wyll * iiii. Regũ. xxv.a. delyuer thys cytie into the hande of the kyng of Babylon, he shall burne it, and thou shalt Jer. xxxii. a. and.xxxix.a. not escape hys hãdes, but shalt be led awaye preſoner, ãd deliuered into his power. Thou shalt loke the kynge of Babylon in the face, and he shal speake with the, mouth to mouth and then shalt thou goo to Babilon. Yet heare the worde of the Lorde, O zedekiah thou kynge of Juda: Thus sayeth the Lorde vnto the. Thou shalt not be slayne with ỹ sweard, but shalt dye in peace. * Lyke as thy * i.reg.xxii.c fore fathers the kynges, thy progenitours, were brente: so shalt thou be brẽt also, and in thy mourninge they shall saye: oh Lord. For thus haue I determyned, sayeth the Lorde.

Then spake Jeremy the prophet all these wordes vnto zedekiah kynge of Juda in B Jerusalem: what tyme as the kynge of Babylons hooste besieged Jerusalem, and the rẽnaũt of the cyties. Namely, Lachis and Azecach, which yet remayned of ỹ * stronge de- * ii.par.xi.a. fensed cyties of Juda.

These are the wordes that the Lord spake vnto Jeremy the prophete, when zedekiah was agreed with all the people at Jerusalẽ, that there shulde be proclamed * a libertie: so * Exo.xxi.a. that euery mã shuld let his seruaunt & hand- Leui.xxv.c mayde go free, Hebrue and Hebruesse, and no Deute. xv. b. Jewe to holde hys brother as a bonde man. Nowe as they had consented, all the princes and all the people which had gathered vnto this agreemẽt that euery mã shulde set at lybertie his bõde seruaunte and bonde woman and no longer to holde them bonde euen so they were obedient, & let them go free. But afterwarde they repented, and toke agayne the seruauntes and hande maydens, whom they had lett go free, and so made thẽ bõde againe.

For the which cause the worde of ỹ Lorde C came vnto Jeremye frõ the Lorde hym selfe, sayinge: Thus sayeth ỹ Lord God of Israel: * I made a couenaunt with youre fathers, * Deu.xv.a. Exod. xxi.a whẽ I brought thẽ out of Egypt, (that they shulde no more be bondmen) sayinge. When seuẽ yeares are oute, euery man shall let hys bought seruaũte an Hebrue go free, yf he haue serued hym syx yeares. But youre fathers obeyed me not & herkened not vnto me. As for you, ye were nowe turned, & did right before me, in that ye proclamed, euery mã to let his neighboure go free, and in that ye made a couenaũt before me, in the tẽple that beareth my name. But yet ye haue turned youre selues agayne, and blasphemed my name. In this, ỹ euery man hath requyred his seruaũt & hãdmayde agayne, whõ ye had let go quyte and free, & cõpelled thẽ to serue you agayne, and to be youre bõde men, and bondwemen. And therfore thus sayeth the Lorde: ye haue not obeyed me, euery man to proclame fredome

dome vnto his brother & neyghbour: wher-
☞ fore, ☞ I wyll call you vnto a fredome,
sayeth the Lord: euen vnto the swearde, to
pestilence, & to honger, & will make you to be
plaged in all the kyngdomes of the earth.
Yee, those men ꝑ haue broken my couenaũt,
*Gene.xv.d. & not kepte the wordes of the appoyntemẽt,
☞ which they made before me: * ☞ whẽ they
hewed the calfe in two, & when there wente
thorowe the two halfes therof: The Princes
of Juda, the Princes of Jerusalem, the gel-
ded men, the Priestes and all the people of the
lande, which wente thorowe the two sydes
of the calfe. Those men wyll I geue into the
power of their enemies, & into the handes of
them that folowe vpon their lyues.
*Dra.xxxix.a Jere.lii.d. * And their deed bodies shalbe meate for
the foules of the ayre, & beastes of the felde.
As for Zedekiah the kynge of Juda and hys
Princes, I wyll delyuer thẽ into the power
of their enemyes, and of them that desyre to
slaye them, and into the hande of the kynge
*Je.xxxvii.e of Babylons hoste * ☞ which nowe is de-
☞ parted from you: But thorow my commaũ-
dement (sayeth the Lorde) they shal come a-
gayne before thys cytye, they shall fyght a-
gaynst it, wynne it, and burne it: Moreouer,
I wyll laye the cyties of Juda so waste, that
no man shall dwell therin.

¶ The xxxv. Chapter.

¶ He propoundeth the obedience of the Rechabites,
and therby confoundeth the pryde of the Jewes. The
commaundemẽt of Jonadab the father of the Rechaa-
bites. He threatneth punyshment vnto the rebellious
Jewes. He promyseth prosperite vnto the Rechabi-
tes, for their obedience vnto their father.

A The wordes whyche the Lorde spake
vnto Jeremy, in ꝑ raygne of Jehoa-
kim the sonne of Josiah kyng of Ju-
*iiii.Re.x.c. da, are these: Go vnto the house of * the Re-
chabites, & call them out, and bringe them to
the house of the Lorde into some commody-
ous place, and geue them wyne to dryncke.
Then toke I Jazaniah the sonne of Jeremy
the sonne of Habazinias, and his brethren, &
all his sonnes, and the whole housholde of ꝑ
Rechabytes: and brought them to the house
of the Lorde into the closet of the chyldren of
Hanan the sonne of Jegedaliah the man of
God: which was by the closet of the Princes
B that is aboue the closet of Maasiah the sõne
of Selum, which is ꝑ treasurer. And before
the sonnes of the kynred of the Rechabytes,
I set pottes full of wyne, and cuppes, & sayde
vnto them: Drincke wyne. But they saye
de: we wyll dryncke no wyne for Jonadab
the sonne of Rechab oure father commaun-
ded vs, saying: ye and youre sonnes shall ne-
*Jer.xxix.b uer dryncke wyne * buylde no houses, sowe
no sede, plante no vynes, yee, ye shal haue no
vineyardes: but for all youre tyme ye shall
dwell in tentes, that ye maye lyue longe in ꝑ
lande wherin ye be straungers.
Thus haue we obeyed the cõmaundemẽt
of Jonadab the sonne of Rechab oure father
in all that he hath charged vs, & so we dryn-
ke no wyne all oure lyfe longe: we, nor oure
wyues, our sonnes and oure daughters. Ne-
ther builde we any house to dwell therin, we
haue also amonge vs nether vineyardes, ner
cornelande to sowe: but we dwell in tentes,
we obeye, and do accordynge vnto all, that
Jonadab oure father commaunded vs.
But now that Nabuchodonosor the king
of Babylon came vp into ꝑ lande, we sayde,
come, lett vs go to Jerusalem, that we maye
escape the hooste of the Caldees and the As- C
syrians: and so we dwell now at Jerusalem.
Then came ꝑ worde of ꝑ Lorde vnto Jere-
my saying. Thus sayeth the Lord of hoostes
the God of Israel: Go and tell ꝑ mẽ of Juda
and ꝑ inhabitours of Jerusalẽ: Will ye not be
reformed, to obey my wordes sayeth ꝑ Lor-
de: The wordes which Jonadab the sonne of
Rechab cõmaunded his sonnes, ꝑ they shulde
drynke no wyne, are fast and surely kept: for
vnto thys daye they dryncke no wyne, but
obeye their fathers cõmaundement. But as
for me, * I haue stand vp early, I haue spokẽ * Je.xxv.
vnto you, & geuen you earnest warnynge: & and xxxiiii
yet haue ye not bene obedient vnto me. Yee,
I haue sent my seruauntes, all the prophetes
vnto you, I rose vp early, & sent you worde,
sayinge: O turne you, nowe euery mã frõ his
wycked waye: amende youre lyues, and go
not after straũge goddes, to worshyp ye thẽ:
that ye maye continue in the lande, which I
haue geuen vnto you & youre fathers, but ye
wolde nether heare me, ner folowe me.
The chyldren of Jonadab Rechabs sonne D
haue stedfastly hepte their fathers commaũ-
dement, ꝑ he gaue thẽ, but this people is not
obedient vnto me. And therfore thus sayeth
the Lorde of hoostes the God of Israel: Be-
holde, I will bringe vpon Juda & vpõ euery
one that dwelleth in Jerusalẽ, all the trouble
ꝑ I haue deuysed agaynst thẽ. * For I haue * Prou.i.
spokẽ vnto them, but they wold not folowe. c.Esay.lxv.
I haue called vnto them, neuertheles they Jerem.vii.
wold geue me no answere. Jeremy also spa-
ke vnto the housholde of the Rechabites:
Thus sayeth the Lord of hoostes the God of
Israell: For so moche as ye haue obeyed the
commaundement of Jonadab youre father,
and hepte all hys preceptes, and done accor-
dyng vnto all that he hath bydde you: Ther-
fore thus sayeth the Lorde of hoostes, ꝑ God
of Israel: * Jonadab the sonne of Rechab * Je.xxxv.
shall not fayle, but haue one out of his stocke
to stande alwaye before me.

¶ The xxxvi. Chapter.

¶ Baruch writeth (as Jeremy endyteth) the boke of
the curses agaynst Juda & Israel. He is sent with ꝑ
boke vnto the people, and readeth it before them all.
He is called before the rulers, & readeth it before thẽ
also. The rulers shewe vnto the kynge the wordes of
the boke. Jehudi taketh the boke, and readeth a ꝑtell
of it, and after casteth it in the fyre. There is another
written, at the commaundement of the Lorde.

In the

A IN the foureth yeare of Jehoakim the sonne of Josiah kynge of Juda, came the worde of the Lord vnto Jeremy, sayinge. * Take a boke, and wrytte therin all the wordes, that I haue spoken to the, agaynst Israel agaynst Juda, and agaynst all the people, from the tyme ✠ I beganne for to speake vnto the (in the rayne of Josiah) vnto thys daye. That when ✠ house of Juda heareth of the plage, which I haue deuysed for them, they maye peraduenture * turne, euery man frō hys wycked waye, that I maye forgeue theyr offences and synnes.

Then dyd Jeremy call Baruch the sonne of Neriah, * and Baruch wrote in the boke at the mouth of Jeremy, all the wordes of ✠ Lorde, which he had spoken vnto hym. And Jeremy cōmaunded Baruch, sayinge: I am in prison, so that I maye not come into the house of the Lorde: therfore go thou thyther, and reade the boke, that thou hast wrytten at my mouth: Namely, the wordes of the Lord and rede them in the Lordes house vpon the fastynge daye, that the people, whole Juda, and all they that come out of the cities, maye heare. Peraduenture they wyll praye mekely before the face of the Lorde, & turne euery one from hys wycked waye. For greate is the wrath and displeasure, that ✠ Lorde hath taken agaynst this people:

So Baruch the sonne of Neriah dyd, according vnto all that Jeremy the Prophete cōmaunded him, readinge the wordes of the Lorde out of the boke in the Lordes house.

And this was done in ✠ fyft yeare of Jehoakim the sonne of Josiah kynge of Juda, in ✠ ix. moneth * when it was commaūded, that all the people of Jerusalem shulde fast before the Lord, and they also that were come from the cyties of Juda vnto Jerusalem.

C Then redde Baruch the wordes of Jeremy out of the boke with in the house of the Lord out of the treasury of Gamariah the sonne of Saphā the Scribe, which is beside the hyer lofte of the * ne we doze of the Lordes house: that all the people myght heare. Nowe whē Michiah ✠ sonne of Gamariah the sonne of Saphan had heard all the wordes of ✠ Lorde out of the boke, he wēte downe to the kynges palace into the Scrybes chambres, for there all the Prynces were set. Elysama the Scribe, Dalaiah the sonne of Semei, Elnathan the sonne of Achbor, Gamariah the sōne of Saphan, Sedekiah the sonne of Hananiah, with all the Prynces. And Michiah tolde thē all the wordes, that he hearde Baruch reade out of the boke before the people.

D Then all the princes sent Jehudi the sonne of Nathaniah, the sonne of Selamiah, the sonne of Chusi, vnto Baruch, saying. Take in thyne hande the boke, wherout thou hast red before all the people, and come. So Baruch the sonne of Neriah toke the boke in his hande, & came vnto thē. And they sayd vnto him. Syt downe, & rede the boke ✠ we maye heare also. So Baruch redd that they might here. Nowe whē they had heard all ✠ wordes, they were abashed one vpon another, ād sayde vnto Baruch. We wyll certifye ✠ kynge of all these wordes. And they examyned Baruch, sayinge: tell vs, howe dydest ✠ wrote all these wordes out of hys mouth? Then E Baruch answered them: he spake all these wordes vnto me with his mouth, & I wrote them in the boke.

Then sayde ✠ princes vnto Baruch: Go thy waye, & hyde ✠ with Jeremy, so that no mā knowe where ye be. And they went into the kyng to the courte. But they kept ✠ boke in the chambre of Elisama the Scribe, & tolde the kyng all the wordes ✠ he myght heare. So the kyng sent Jehudi to fetch him ✠ boke which he brought out of Elysama the Scribes chambre. And Jehudi red in it, that the kynge and all ✠ prynces, which were aboute him, myght heare. Nowe the kynge sat in the wynter house, for it was in the ix. Moneth & there was a fyre before him. And when Jehudi had redde thre or foure leaues therof, he cut the boke in peces with a penne knyfe, and * cast it into the fyre vpō the harth, vntyll ✠ * 1. Reg. xii. c. boke was all brēte in the fyre vpō the harth.

Yet no man was abashed therof, or rente F his clothes: nether the kynge hym selfe, ner his seruauntes, though they hearde all these wordes. Neuertheles Elnathā, Dalaiah, & Gamariah besought the kynge, ✠ he wolde not burne the boke: not withstandynge the kynge wolde not heare them, but commaunded Jerahmael the sonne of Amalech, Saraiah ✠ sonne of Ezriel & Selamiah ✠ sonne of Abdiel, to laye handes vpon Baruch the Scrybe, and vpō Jeremy the Prophete: but the Lorde hepte thē out of syght. After nowe that the kynge had brent the boke, & the sermons which Baruch wrote at the mouth of Jeremy: The worde of the Lord came vnto Jeremye, sayinge. Take another boke, and ☞ wrytte in it all ✠ former sayde sermons: that were wrytte in the fyrst boke, which Jehoakim the kynge of Juda hath brente.

And tell Jehoakim ✠ kynge of Juda: thus G sayeth the Lorde: thou hast brēte the boke, & thoughtest within thy selfe, Why hast thou wrytten therin, that the kynge of Babylon shall come, and make thys lande waste: so ✠ he shall make both people ād catell to be out of it? Therfore thus the Lorde sayeth of Jehoakim ✠ kyng of Juda. * There shall none * iiii. Reg. xxiiii. f. Jere. xxii. c. of hys generacyon syt vpon the throne of Dauid. Hys dead cōpse shalbe cast oute, that the heate of the daye, and the frost of the nyght maye come vpon hym. And I wyll vyset the

wyckednes

wyckednes of hym, of his sede, & of hys seruauntes. Moreouer, all the euell that I haue promysed them (though they herde me not) wyll I bringe vpon them, vpon the inhabitoures of Jerusalē, and vpō all Juda. Then toke Jeremy another boke, and gaue it Baruch the Scribe the sonne of Neriah, whiche wrote therin out of the mouth of Jeremy: all the sermōs that were in the fyrst boke, which Jehoakim the kyng of Juda had burne. And there were added vnto them many mo sermons, then before.

¶ The.xxxvii. Chapter.

Zedekiah succedeth Cononiah. He sendeth vnto Jeremye to praye for hym. Jeremy goinge out the lande of Ben Jamin is taken. He is beaten, and put in prison. He is deliuered by kynge Zedekiah.

* iiii. Regū. xxiiii.b.

ZEdekiah ꝑ sonne of Josiah * which was made kynge thorowe Nabuchodonosor kynge of Babylon, reigned in the lāde of Juda, in the steade of Cononiah the sonne of Jehoakim. But nether he, ner hys seruauntes, ner the people in the lande wolde obeye the wordes of the Lorde, which he spake by the Prophet Jeremy. * Neuertheles, Zedekiah the kyng sent Jehucal ꝑ sonne of Selemiah & Sophoniah the sonne of Maasiah the Preest to the Prophet Jeremy, saying: O praye thou vnto the Lorde oure God for vs. Nowe Jeremy walked fre amonge the people at that tyme, and was not put in prison as yet. * Pharaos hoste also was come out of Egypte: which whē the Caldees that besiged Jerusalem perceaued, they departed from thence.

* Jere. xxi.a. and.xxii.a

* Exe. xxii.b

Then came the worde of the Lorde vnto Jeremy the Prophet, sayinge: Thus sayeth the Lorde God of Israel, thys answere shall ye geue to the kynge of Juda, that sent you vnto me for councell: * Beholde, Pharaos hoste which is come forth to helpe you, shall returne to Egypte into his awne lande: but the Caldees shall come agayne, and fyght agaynst thys cytie, wynne it, and sett fyre vpon it. For thus sayeth the Lorde, disceaue not youre awne myndes, thynckinge on this maner: tush, the Caldees go now their waye from vs. No, they shall not go theyr waye. For though ye had slayne the whole hoste of the Caldees, that besiege you, and euery one of the slayne laye in his tente, yet shulde they stande vp, and set fyre vpon thys cyte. Now when the hoste of the Caldees was broken vp from Jerusalem, for feare of the Egyptyans armye, Jeremye went out of Jerusalem towarde the lande of Ben Jamin, to get hym from amonge the people. And when he came vnder Ben Jamyns porte, there was a porter, called Jeriah, the sonne of Selemiah the sonne of * Hananiah, which fell vpon hym, and toke him sayinge: thy mynde is to runne to the Caldees. Then sayde Jeremy: It is not so, I go not to the Caldees. Neuertheles, Jeriah wolde not beleue hym, but brought Jeremy bounde before the Princes. Wherfore the princes were angrye with Jeremy, and smote him, and layed hym in prison in the house of Jonathas the scribe. For he was the rular of the prison. Thus was Jeremy put into the dongeō and prison, and so laye there a longe tyme. * Then Zedekiah the kyng sent for him, and called him, and asked hym quyetly in his awne house, sayinge: thynkest thou this busynes (that now is in hande) commeth of the Lorde? Jeremy answered: yee, that it doth: and thou (sayed he) shalt be delyuered into the kynge of Babylons power.

* Jere. xxxvii. b.

* Jere. xxxvii. b.

Moreouer, Jeremy sayde vnto kynge Zedekiah. What haue I offended agaynst the, against thy seruauntes, or agaynst thys people, that ye haue put me in prison? * Where are youre prophetes which haue prophecyed vnto you, & sayde, that the kynge of Babylon shulde not come agaynst you & this lāde? And therfore heare nowe, O my Lorde the kynge: let my prayer be accepte before the, and sende me nomore into the house of Jonathas the Scribe, that I dye not there. Then Zedekias the kynge commaunded to put Jeremy in ꝑ fore entrye of the prison, and dayly to be geuen hym a cake of bread out of the bakers streate vntyll all the bread in the cytie was eate vp. Thus Jeremy remayned in the fore entry in the prison.

* Jere. xxxvii. b.

¶ The.xxxviii. Chapter.

The wordes of the writer Jeremy is put into a dongeon. At the request of Abdemelech the Ethiopian the kyng commaundeth Jeremy to be brought forth of the dongeon. Jeremye sheweth the kynge how he myght escape death.

SAphatiah the sonne of Mathan, Gedoliah the sonne of Phasphur, Jucal the sonne of Semeliah, and Phashur ꝑ sonne of Melchiah perceaued the wordes, that Jeremy had spoken vnto all the people, namely on thys maner: Thus sayeth the Lorde: * Who so remayneth in thys cytie, shal perish, ether with the sweard, with honger or with the pestylence. But who so falleth vnto the Caldees, shall escape with his soule for a praye, & shall lyue. * For thus sayeth the Lorde: Thys cytie (no doute) must be delyuered into the power of the kynge of Babylon, and he also shall wynne it. Then sayde the princes vnto the kynge: Syr, we beseche you let thys mā be put to death. For thus he discourageth the handes of the soudiers that be in thys cytie, and the handes of all the people, when he speaketh soche wordes vnto them. This mā verely laboureth not for peace of the people, but myschefe. Zedekiah the kynge answered & sayde: lo, he is in youre handes, for the kyng maye denye you nothinge. Then toke they Jeremy, and cast hym into the dongeon of Melchiah

* Jere. xxi. b. and. xxvii.

* Jere. xxxviii.

Melchiah the sonne of Hamelech, that dwelt in the fore entrie of the prison. And they lett downe Jeremy with coardes into a dongeō, where there was no water, but myre. So Jeremy stacke fast in ꝑ myre. Now when Abedmelech the Mozian beynge a chamberlayne in the kynges courte, vnderstode, that they had cast Jeremy into the dongeon: he went out of the kynges house, and spake to ꝑ kynge, (which then sat vnder the porte of Benjamin) these wordes: Myn Lorde ꝑ kynge, C where as these men medle with Jeremye the prophet, they do hym wronge: Namely, in that they haue put him in prison, there to dye of honger, for there is no more bread in the cytie. Then the kynge commaunded Abedmelech the Mozian and sayde: Take from hence .xxx. mē whom thou wylt, & drawe vp Jeremy the prophet out of the dongeon, before he dye. So Abedmelech toke the men wᵗ him, and went to the house of the kynge, and there vnder ꝑ treasurie he gatt olde ragges & worne cloutes, and lett them downe by a coarde, into the dongeon to Jeremy.

And Abedmelech the Mozian sayde vnto the prophet Jeremy: O, put these ragges and D cloutes vnder thyne arme holes, betwyxte them and the coardes: & Jeremy dyd so. So they drewe vp Jeremy with coardes & toke him out of the dongeō, & he remayned in the ✠ Je.xxxvii.c fore entrye of the prison. Then ✠ zedekiah the kynge sent & caused Jeremy the prophete to be called vnto hym, into the thyrde entrye, that is in the house of the Lord. And the kinge sayd vnto Jeremy: I will aske the somewhat but hyde nothynge from me. Then Jeremy answerde zedekiah: Yf I be playne vnto the, thou wilt cause me to suffre death: If I geue the councell, thou wylt not folowe me. So the king swore an ooth secretly vnto Jeremy, sayinge. As truly as the Lorde lyueth that made vs these soules, I wyll not slaye the, yet geue the into the handes of them that seke after thy lyfe.

E Thē sayde Jeremy vnto zedekiah. Thus sayeth the Lord of hooستes the God of Israel ✠ Je.xxxvii.c ✠ If case be, that thou wylt go forth vnto the kynge of Babylons princes, thou shalt saue thy lyfe, and thys cytie shalt not be brēt yee, both thou and thy housholde shall escape with youre lyues. But yf thou wylt not go forth to the kynge of Babylons princes, thē shall thys cytie be deliuered into the handes of the Caldees, which shall set fyre vpon it, and thou shalt not be able to escape thē. And zedekiah sayde vnto Jeremy. I am afrayde for the Jewes, that are fled vnto ꝑ Caldees, lest I come in theyr hādes, and so they to haue me in derisyon.

F But Jeremy answerde: No, they shall not betraye the: O herken vnto the voyce of the Lord (I beseche the) which I speake vnto ꝑ, so shalt thou be well, and saue thy lyfe. But yf thou wilt not go forth, ꝑ Lorde hath tolde me this playnely: Beholde, all the wemen ꝑ are left in the kynge of Judaes house, shalbe led forth out to the kynge of Babilons princes. And they shal saye, ꝑ thou art disceaued: and that they whō thou didest put thy trust, haue gotten the vnder, & sett thy fete fast in the myre, and gone their waye frō the. Therfore all thy wyues with their chyldren shall they leade forth vnto the Caldees, and thou shalt not escape their handes, but shalt be the kyng of Babilons prisoner, & this cytie shalt thou cause to be brent. Then sayde zedekiah vnto Jeremye: loke that no body knowe of G these wordes, and thou shalt not dye. But yf the princes perceaue, ꝑ I haue talked wᵗ ꝑ, and come vnto the, saying: O speake, what sayde the king to the: hyde it not frō vs, & we wyll not put the to death. Tell vs (we praye the) what sayde the kynge to the? Se thou geue them thys answere: I haue humbly besought the kynge, that he wyll lett me lye no more in Jehonathans house, that I dye not there. Then came all the princes vnto Jeremy, and asked hym. And he tolde them, after the maner as the kynge had him. Then they helde theyr peace, and let hym alone for they perceaued nothinge. ✠ So Jeremy abode ✠ Je.xxxix.e styll in the fore entrie of the prison, vntyll the daye that Jerusalem was wonne.

¶ The .xxxix. Chapter.

¶ Nabuchodonosor besegeth Jerusalem. zedekiah fleeth. He hys taken of ꝑ Chaldees. Hys sonnes are slayne. His eyes are thrust oute. Jeremy is prouyded for. Abedmelech is deliuered from captiuitie, because of the confydence that he hath in God.

NOwe ✠ when the cytie of Jerusalem A was taken (for in the .ix. yeare of zedekiah kynge of Juda in the tenth ✠ Je.xxxix.a iiii.reg.xxv.a Moneth, came Nabuchodonosor the king of Babylon & all his hoste, and besieged Jerusalem & foughte agenst it. And in the .xi. yeare of zedekiah in the fourth Moneth ꝑ. ix. daye of the Moneth, he brake into the cytie.) Thē all the princes of the kyng of Babylon, came in, & sat them downe vnder the porte: Nergel, Sarezer, Samgarnebo, Sarsachim, Rabsaris, Nergel, Sarezer, Rabmag, wᵗ all the other princes of the kynge of Babylon. ✠ And when zedekiah the kynge of Ju- ✠ Je.xxxix.a da with hys soudiers sawe them, they fled, and departed out of the cytie by nyght thorowe the kynges garden, & thorowe the porte that is betwene ꝑ two walles, and so they went towarde the wyldernesse.

But the Caldees hoste folowed faste af- B ter them, and toke zedekiah in the felde of Jericho, and brought hym prisoner to Nabuchodonosor ꝑ kynge of Babylon vnto Reblath, that lyeth in the land of Hemath where he gaue iudgement vpon him. So ꝑ kyng of Babylon caused the chyldre of zedekiah and all the

all the nobles of Juda he slayne, before hys face at Reblath. And made zedekias eyes to be put out, and bounde him with two chaynes, and sent him to Babylon.

C * Moreouer, the Caldees brent vp the kynges palace, with the other houses of the people, and brake downe the walles of Jerusalem. As for the remnaunt of the people þ were in the cytie, and such as were come to helpe thē (whatsoeuer was left of þ comē forte) Nabuzaradan the chefe captayne caryed thē to Babylon. But Nabuzaradā the chefe captayne let the rascall people (& those that had nothinge) dwell styll in the lande of Juda, and gaue them vineyardes & corne feldes at the same tyme. Nabuchodonosor also the kynge of Babylon gaue Nabuzaradan the chefe captayne a charge, concernynge Jeremy, sayinge: take and cherish hym, and make moche of him: se thou do hym no harme, but intreate him after his awne desyre.

* fiii. Regū. xxv.b Jerr.xxxix.b.

Do Nabuzaradan the chefe captayne, Nabusazban Rablares, Nergal Sarezer Rabmag and all the kynge of Babylons Lordes sent for Jeremy * and caused hym to be fet out of the fore entrye of the preson, & cōmitted him vnto Godoliah the sonne of Ahikam the sonne of Saphan: that he shulde carye hi home, * and so he dwelt amonge the people.

* Jerr. xxx: viii.b.

D * Jerr. xl. b. Now whyle Jeremy laye yet bounde in the fore entrie of the preson, þ worde of the Lord came vnto him, sayinge: Goo and tell Abedmelech the Mozian: Thus sayeth the Lorde of hoostes the God of Israel: Beholde, the cruell and sharpe plage that I haue deuysed for this cytie, will I bringe vpon them, that thou shalt se it: but I wyll delyuer þ (sayeth the Lorde) and thou shalt not come in þ handes of those men, whom thou feareste. For doutles I wyll saue the, so that thou shalt not perish wt the swearde: but thy lyfe shalbe saued, ād that because thou hast put thy trust in me, sayeth the Lorde.

¶ The.xl. Chapter.

¶ Jeremye hath leeuce to go whether he wyll. He dwelleth with the people that remayneth at Jerusalem, ouer whom Godoliah ruleth. Johanan prophesyeth death vnto Godoliah.

I Thys is the worde that the Lord spake vnto Jeremy, * when Nabuzaradan the chefe Captayne had let him go fre from ‡ Ramah, whyther he had led him bounde amōge all the presoners, that were caryed from Jerusalem and Juda vnto Babylon. The chefe captayne called for Jeremy, and sayde vnto hym. The Lorde thy God spake myghtely before of the mysery vpon this place: Nowe the Lorde had sent it, and performed it as he had promysed. For ye haue synned agaynst the Lord, and haue not bene obedient vnto his voyce, therfore commeth this plage vpon you. Beholde, I lowse the bondes from thy handes this daye: yf þ wilt nowe go with me vnto Babylon, vp then: for I wyll se to the, & prouyde for the. But yf thou wylt not go with me to Babylō, thē remayne here. * Beholde, all the lande is at thy wyll, loke wher thou thynkest cōuenient and good for the to abyde, there dwell. For as yet he was not gone backe againe to Godoliah therfore he sayde to him: Go backe to Godoliah the sonne of Ahicam, the sonne of Saphan: * whō the kynge of Babylō hath made gouernoure ouer the cyties of Juda, & dwell with hym amonge the people, or remayne where soeuer it pleaseth the. So the chefe Captayne gaue him hys expenses with a rewarde, and let him go. * Thē wente Jeremy vnto Godoliah the sonne of Ahikam to Mizpa, and dwelt there with hym among the people that were left in the lande.

* Jerr. xxxix. a ‡ Jos. xviii. b

B * Gen. xiii. Reb. ix. * iiii. Regū. xxv. c. * Jerr. xxxix.

Nowe when the captaynes of the hoste of Juda (which wt their felowes were scatred abrode on euery syde in the lande) vnderstode that þ kynge of Babylō had made Godoliah the sonne of Ahicam gouernoure in the land, and þ man, wyfe and childe, yee, and þ poore men in the lande (that were not led captyue to Babylon) shulde be vnder his iurisdictiō: They came to Godoliah vnto Mizpa: Namely, Ismael the sonne of Nathaniah, Johanan and Jonathan the sonnes of Careah, Hareah the sonne of Thanhometh, the sonnes of Ophai the Netophathite, Jesaniah þ sonne of Maachati, with theyr companyōs. And Godaliah the sonne of Ahicam, the sonne of Saphan, swore vnto them and theyr felowes in this maner * Be not afrayed to serue the Caldees, dwell in the lande, and do the kyng of Babylon seruice, so shall ye prospere. Beholde, I dwell at Mizpa to be an officer in the Caldees behalfe, and to satisfye soche as come to vs. Therfore gather you wyne, corne and oyle, and kepe them in your ware houses, and dwell in youre cyties that ye haue in keppynge.

C

* iiii. Regū. xxv.

D Yee, all the Jewes also þ dwelt in Moab vnder the Ammonites, in Idumea and in all the countreys, when they herde, that þ kinge of Babylō had made Godoliah the sonne of Ahicam the sonne of Saphan, gouernoure vpon thē þ were left in Juda. All the Jewes (I saye) returned oute of all places where they were fled vnto: and came into the lande of Juda to Godoliah vnto Mizpa, & gathered wyne & other frutes, & that very moche.

Moreouer, Johanan the sonne of Careah and all the captaynes of the hoste, that were scatred on euery syde in the lāde, cam to Godoliah in Mizpa, & sayde vnto him. knowest thou not that Baalis kynge of the Ammonites hath sent Ismael the sonne of Nathaniah, to slaye the? But Godoliah the sonne of Ahicam beleued them not. Then sayde Johanan the sonne of Careah vnto Godoliah in Mizpa

en Mizpa these wordes secretly: Let me go, I praye the, and I will slaye Ismael ꝑ sonne of Nathamah, so that no body shall knowe it. Wherfore will he kyll the, that all the Jewes which resorte vnto the, might be scatred and the remnaunt in Juda perysshe. And Godoliah the sonne of Ahikam sayde to Johanan the sonne of Careah. Thou shalt not do it, for they are but lyes, that thou sayest, of Ismael.

¶The.xli.Chapter.

¶ Ismael slayeth Godoliah spitefully, & many other with hym. Johanan followeth after Ismael.

A

But in the seuenth Moneth it happened, ꝑ * Ismael the sonne of Nathaniah the sonne of Elisama (one of the kynges bloude) came with them that were greatest aboute the kynge, & ten men ꝑ were sworne with him: vnto Godoliah the sonne of Ahicam to Mizpa, & they dyd eate together. And Ismael the sonne of Nathaniah with those ten men that were sworne to him, starte vp, and smote Godoliah the sonne of Ahicā the sonne of Saphan with the swearde, and slewe him, whom the kynge of Babylon had made gouernoure of the lande. Ismael also slewe all the Jewes that were with Godoliah at Mizpa, and all the Caldees that he founde there waytynge vpon hym and those that were able to fyght they slewe with hym.

The nexte daye after that he had slayne Godoliah (the matter was yet vnknowne) & there came certayne mē from Sichē, from Silo and Samaria, to the nombre of.lxxx. which had shauen theyr beardes, rent theyr clothes, and were all heuye, bringynge meat offringes, & incense in their hādes ☞ to offre it in the house of the Lorde. And Ismael the sonne of Nathamah went forth of Mizpa * weepinge, to mete thē. Nowe when he met thē, he sayde: Go youre waye to Godoliah ꝑ sonne of Ahicam. And when they came in the myddest of the cytie, Ismael the sonne of Nathaniah (wt thē that were sworne vnto him) slewe them, euen at the myddest of the pyt. Amonge these.lxxx. men there were ten, that sayde vnto Ismael: Oh slaye vs not, for we haue yet a great treasure in ꝑ felde, of wheate barley, oyle and hony. So he spared them, & slewe them not with theyr brethren. Nowe the * pyt wherin Ismael dyd cast ꝑ deed bodies of the men (whom he slewe because of Godoliah) had kynge Asa caused to be made, for feare of Baasa the kyng of Israel, and the same pyt dyd Ismael fyll with slayne mē As for the remnaunt of the people, ꝑ kynges daughters and all the people that were yet left at Mizpa, vpon whom * Nabusaradan the chefe Captayne had made Godoliah the sonne of Ahicam gouernoure: Ismael ꝑ sonne of Nathaniah caryed them awaye prysoners towarde the Ammonites. But when Johanā the sonne of Careah & all they which had bene captaynes ouer the kynges hoste with hym, herde of all the wyckednes that Ismael the sonne of Nathaniah had done: * they toke theyr cōpanions, & went out for to fyght wt Ismael the sonne of Nathaniah, and founde him by the greate waters that are in Gibeon. Nowe when all the people, whō Ismael led captiue, sawe Johanā the sonne of Careah and all the other Captaines of the hoste, they were glad. So all the people that Ismael had caryed awaye from Mizpa, were brought agayne.

* Gen.xliii.c. i.Reg.xvi.b.

And when they returned, they came to Johananthe sonne of Careah. But Ismael the sonne of Nathamah fled from Johanā with eyght of hys sworne companyons, & wente to the Ammonites. Then Johanan the sonne of Careah and all the captaynes of ꝑ hoste that were with him, toke all the remnaūt of the people, whom Ismael the sonne of Nathaniah had led awaye. (When he had slayne Godoliah the sonne of Ahicam) whom they also had rescued from hym: fyghtinge men, wemen & chyldren, & gelded men, whom they brought agayne from Gibeō: and wente frō thēce, & sat thē downe at Geruth Camaam, whiche lyeth besyde Bethlehem * that they myght go into Egypte for feare of the Caldees: of whome they were afrayed, because ꝑ Ismael the sonne of Nathaniah had slayne Godoliah Ahikams sonne * whom ꝑ kynge of Babylō had made gouernoure in the lāde.

B

* Jerre.xlii.c.

* Jerre.xli.a.

¶The.xlii.Chapter.

¶ The Captaynes aske counsell of Jeremye what they ought to do. Jeremye manyfesteth the remnaūt of the people not to go into Egypte.

A

Then all the captaynes, & Johanan ꝑ sonne of Kareah, Jezaniah ꝑ sonne of Osayah came with all the people frō the leest vnto the most, and sayde vnto Jeremy the prophete. * O heare oure petition, that thou mayest praye for vs vnto the Lorde thy God, namely, for all the remnaūt, wher of there be very fewe of vs left of many, as ꝑ seest vs: ꝑ the Lorde, thy God may shewe vs a waye to goin, & tell vs, what we shulde do. Then Jeremy ꝑ prophet sayde vnto them: I haue herde you. Behold I will praye vnto God youre Lorde as ye haue requyred me: and loke what answere the Lord geueth you, I shall certifye you therof, and kepe nothynge back frō you. And they sayde vnto Jeremy. * The Lord of trueth & faithfulnes be oure recorde, that we wyll do all ꝑ the Lorde thy God commaundeth vs, whether it be good or euell. We wyll herke vnto ꝑ voyce of oure Lorde God to whō we sende the, that we maye prospere, when we haue followed the voyce of the Lorde oure God.

* Jerre.xvi.a. and.xxxvii.a.

* Josue.i.a. i.Mach.ii.b. Jerre.xlii.a.

B

And after ten dayes came the worde of the

Lorde vnto Jeremy. Thē called he Johanan the sonne of Kareah, & all the captaynes of ꝑ people that were with hym: yer, and all the people from the leest to the moost, and sayde vnto them. Thus sayeth the Lorde God of Israel vnto whom ye sent me, to laye forth
*Jerery.b. your prayers before him: * If ye wyll dwell in this lande, I shall buylde you vp, and not breake you downe: I shall plāte you, and not rote you out: for ☞ I repent, as concernynge the trouble that I haue done to you. Feare not the kynge of Babylon, of whom ye stād in awe, O, be not afrayed of him, sayeth the Lorde: for I wyll be w you, to helpe you, and delyuer you from his hande. I wyll pardon you, I wyll haue mercy vpon you, and cause him to pytie you, & bringe you agayne vnto youre awne lande.

¶ Neuertheles, yf ye purpose not to dwell in this lande, ner to folowe the voyce of the Lorde youre God: but wyll saye thus, we will not dwell here, but go into Egypt: where we shal nether se warre, heare the noyse of the trompe, ner suffre honger, there wyll we dwell. Wherfore, heare nowe the worde of ꝑ
*Jer.xxxvij.a. Lord, O ye remnaunt of Juda. * Thus sayeth the Lorde of hoostes the God of Israel: If ye be wholy purposed to go into Egypte, & ye
*Jerr.xlii.c. entre ther to dwell as straungers: * the swearde ꝑ ye feared shall ouer take you in Egypte: and ꝑ honger wherof ye be here afrayed shall hange vpō you & folowe you into Egypte, and there ye shall dye. And all they, that of sett purpose vndertake to go into Egipte to sotourne there, shall perysh with the swearde, with honger and pestilence: not one of them shall remayne, there shall none escape the plage, that I wyll bringe vpon them.

For thus sayeth the Lorde of hoostes the God of Israel: lyke as my wrath and indygnacyon is moued agaynst ꝑ inhabitatours of Jerusalē, so shall my displeasure be kyndled agaynst you also, yf ye go into Egypte: & there ye shalbe reuyled, abhorred, brought to
D shame and confusyon: and as for thys place, ye shall neuer se it more. The Lorde forbydeth you, O ye remnaunt of Juda, that ye shall not go into Egypte.

And forget not that I haue warned you earnestly this daye, for ye haue dissembled w me. *For ye sent me vnto the Lorde youre
*Jer. xlii.a. God, and sayde: O praye thou the Lord oure God for vs: and loke what answere ꝑ Lorde oure God geueth the, that bryng vs agayne, and we shall do therafter. Nowe haue I shewed, and declared vnto you, but you haue not obeyed the voyce of the Lord youre God, for the whych cause he hath sent me to you.
*Deu.xxviij.c Nowe therfore, * If ye wyll not folowe it, beleue, that ye shall perishe with ꝑ swearde, with honger and pestilence: euen in the same place, where youre lust is to go, and dwell.

¶ The.xliii. Chapter.

¶ Johanan carryeth the remnaunt of the people into Egypte, contrary to the worde of Jeremye. Jeremy prophecyeth the destruccyon of Egypte.

NOwe when Jeremy had ended all the wordes of the Lord his God vnto the people which to declare ꝑ Lorde they? God had sent hym to them, (euen all thes wordes I saye) Azariah the sonne of Osaiah, and Johanan the sonne of Kareah with all the stubborne personnes, sayde vnto Jeremy: * Thou lyest, the Lorde oure God hath not sent the to speake vnto vs, that we shulde not go into Egypte, and dwell there: B But Baruch the sonne of Neriah prouoketh the agaynst vs, that he myght bringe vs in to the captiuyte of the Caldees: ꝑ they might slaye vs, and carye vs awaye prysoners vnto Babylon.

So Johanan the s[illegible]ne of Kareah, and all the captaynes of the hoost, and all ꝑ people folowed not the commaundement of the Lorde: Namely, to dwell in the lande of Juda. But Johanan the sonne of Kareah, and all the captaynes of the hoost, caried awaye all the remnaunt in Juda, * that were come together agayne from all the heythē (amōg whom they had bene scatred) to dwell in the lande of Juda: Men, wemen, chyldren, the kynges daughters, all those that Nabuzaradan the chefe captayne had lefte with Godoliah the sonne of Ahikam, the sonne of Saphan. They caryed awaye also the prophete Jeremy, Baruch the sonne of Neriah, and so came into Egypte: for they were not obedyent, vnto the cōmaundement of God. Thus came they to Taphnis.

And in Taphnis the worde of the Lorde happened vnto Jeremy, saying: Take great stones in thyne hande, and hyde them in the bryck wall, vnder ꝑ doze of Pharaos house in Taphnis, that all the men of Juda maye se, and saye vnto the: Thus sayth the Lorde of hoostes the God of Israel. * Beholde, I
* Jer.xxv. wyll sende and call for Nabuchodonosor the kynge of Babylon my seruaunt, and wyll sett his seate vpon these stones that I haue hyd, and he shall spreade his tente ouer them.

And when he commeth, he shall smyte the lande of Egypte, some with slaughter, some D with presonment, and some with ꝑ swearde. He shall set fyre vpō the temples of the Egyptians goddes, and burne them vp, & take the seines prysoners. Moreouer, he shall arraye him selfe with the lande of Egypte, lyke as a shepherde putteth on his cote, and shall departe his waye from thence in peace. The pyllers also of the ☞ temple of the Sunne ꝑ is in Egypte: shall he breake in peces, and burne the tempels of the Egyptians goddes.

¶ The

¶ The.xliij. Chapter.

¶ He reproueth the people for theyr idolatrye. They that fle wyde by the threatenyng of ꝑ Lorde are chastened. The destruccyon of Egipte and the Jewes therin is prophecyed.

THis is the worde that was shewed to Jeremy, concernyng all the Jewes: which dwelt in Egypte: at Migdol, at Taphnis, at Noph, & in the lande of Pathures. Thus sayeth the Lorde of hoostes, the God of Israel: Ye haue sene all the misery, that I haue brought vpō Jerusalem, and vpon the cityes of Juda: so that thys daye they are desolate, and no man dwellynge therin: and that because of the greate blasphemies which they committed, to prouoke me vnto anger. In that they went backe to do sacrifyce and worship vnto straunge goddes: whom nether ye, ner youre fathers haue knowne. Howebeit, I sent vnto them my seruauntes all the prophetes. * I rose vp early, I sent vnto them, and gaue them warnyng. O do no soche abhominable thynges, & thynges that I hate. But they wolde not folowe ner herken, to turne from their wickednes, & to do nomore sacrifyces vnto straunge goddes. * Jere.xxvb.a xxvij.c

Wherfore myne indignacion and wrath was kyndled, and it brente vp the cytyes of Juda, the feldes with the stretes of Jerusalem, so that they were made waste and desolate, as it is come to passe thys daye. Nowe therfore, thus sayeth the Lorde of hoostes, the God of Israel: Howe happeneth it, that ye do so greate euyll vnto youre awne soules: thus to destroye the men and wemen, chyldren and babes of Juda: so that none of you is lefte, because ye prouoke me vnto wrathe with the worckes of youre awne handes: when ye offer vnto straunge goddes in the lāde of Egipt, where as ye be gone to dwell. That ye myght vtterly perysshe, and that ye myght be reuyled and shamefully intreated of all natyons. Of haue ye nowe forgotten the wickednes of your forefathers, the wickednes of the kinges of Juda and their wyues, the wyckednes that ye youre selues and youre wyues haue done in the lande of Juda, in the cytie and in the lande of Jerusalē.

Yet are ye not sorry vnto this daye, ye feare not, nether walke ye in my lawe and [my] commaundementes, that I haue geuen vnto you and youre forefathers.

Therfore thus sayeth the Lorde of hoostes, the God of Israel: I am stedfastly aduised and determyned to punysshe you, & to rote out all Juda. As for the remnaunt of Juda, that purposly wente into Egipt, ther to dwell, I wyll take them, * and they shall all be destroyed. In the lande of Egypt shall they perysshe, beynge consumed with the swearde and with honger. For from the leest vnto the moost, they shall perysshe with the swearde and with honger. Moreouer, they shalbe reuyled, abhorred, shamed, and confounded. For I wyll visit them that dwell in Egypte, * as I haue visyted Jerusalem, with the swearde, with honger and with pestilence. So that none of the remnaūt of Juda, which are gone to dwell in Egipte, shall be left to come agayne into the lande of Juda all though they thynke to come thyther agayne, and to dwell there. For none shall come agayne, but soch as are fledd awaye. * Jer.xxxix.a.

Then all the mē which knewe that their wyues had offred vnto straūge goddes, and a greate sorte of wyues that stode there, yee, and all the people that dwelt there in Egipt in the cytie of Pathures, answerde Jeremye, and sayde: As for the wordes that thou hast spoken vnto vs, in the name of the Lorde, we wyll in no wyse heare them: but whatsoeuer goeth out of oure awne mouthe, that we wyll do. We wyll do sacrifyce and offer oblatyons vnto the quene of heauen, * lyke as we and our forefathers, oure kynges and oure heades haue done in the cytie of Juda, and in the stretes and feldes of Jerusalem. For then had we plenteousnes of vitayles, then were we in prosperyte, and no mysfortune came vpon vs. * Jere.vii.b

* But sens we left to burne incense, and to do sacrifyce vnto the quene of heauen, we haue had scarcenesse of all thynges, and perisshe with the swearde and honger. Last of all, when we wemen dyd sacrifyce and offered vnto the quene of heauen, dyd we make her cakes and poure vnto her drinchofferinges, euē to that ymage dyd we sacrifyce and serue, without oure husbandes wylles? * i.Mach.i.b

Then sayde Jeremy vnto all the people, to the men, to the wemen, and to all the folke, which had geuen him that answere: Dyd not the Lorde remember the sacrifyces that ye, youre forefathers, youre kynges and rulers, with all the people, haue offered in the cyties of Juda, in the stretes and lāde of Jerusalem: and hath he not consydered thys in his mynde? In somoch that the Lorde might no longer suffer the wyckednes of youre inuencyons, and the abhomynable thynges, which ye dyd: * Is not youre lande desolate and voyde: yee, abhorred and accursed, so that no man dwelleth therin eny more, as it is come to passe thys daye? * Esa.i.a

* Dyd not all thys happen vnto you, because ye made soch sacrifyces to idols, and synned agaynst the Lorde. * Ye haue not folowed hys voyce, to walke in hys lawe, in his ordynaunces and statutes. * in.Regū. xviij.b Jere.ii.c. iii.c.and.v.f. ¶ Baruc.ij.a

Yet this is the cause, that all misfortune happened vnto you, as it is come to passe this daye. Moreouer, Jeremy spake vnto all the people and to all the wemen. Heare the worde of the Lorde all Juda, ye that be in

the lande of Egipt. Thus sayth the Lord of hooſtes the God of Israel. Ye and your wyues haue ſpoken with youre awne mouth, ꝑ thinge that ye haue fulfylled in dede.

*Jer.xliiij.c *Yet, thus haue ye ſayde: We wyll nott ſayle, but perfourme the vowes that we haue vowed, we will do ſacrifyce & powre out drinckofferinges to the quene of heauē. Purpoſly wyll ye let vp your awne meanynges and perfourme your vowes. And therfore, heare the wordes of the Lorde, all Juda, ye that dwell in the lande of Egipte.

G *Gen.xxij.c Beholde, *I haue ſworne by my greate name, ſayeth the Lorde: that my name ſhall not be rehearſed thorowe eny mans mouthe of Juda, in all the lande of Egipte, to ſaye: The Lorde God lyueth, for I wyll watche, to plage them, and not for theyr wealthe.

*Jere.xlvi.c. *And all the men of Juda that be in the lāde of Egypte ſhall peryſhe with the ſwearde, and with honger, vntyll they be vtterly deſtroyed. Neuertheles, thoſe that flydd awaye for the ſwearde, ſhall come agayne into the lande of Juda: but there ſhall be very feawe of them. And all the remnaūt of Juda, that are gone into Egypte, there to dwell, ſhall knowe whoſe wordes ſhall be founde true: theyrs or myne. Take thys for a token that I wyll viſet you in this place, ſayth ꝑ Lord: and that ye maye knowe ꝑ I (without doubte) will perfourme my purpoſe vpon you to punyſhe you. Beholde, ſayth the Lorde, I wyll delyuer Pharao Hophra kynge of Egipte into the handes of his enemyes that ſeke after his lyfe: *euen as I gaue Zedechias the king of Juda, into the handes of Nabuchodonoſor kynge of Babilon hys enemye which ſought after his lyfe.

*1.Mach.vij.b. *Jerem.xxxix.b.

¶ The.xlv. Chapter.

¶ Baruch is reioyced of Jeremy.

A *Jer.xxxvi.a These are the wordes that Jeremye the prophete ſpake vnto Baruch ꝑ ſonne of Neriah. *after that he had wrytten theſe ſermons in a boke at the mouth of Jeremy: In the fourth yeare of Jehoakim the ſonne of Joſias kynge of Juda, ſayinge. Thus ſayth the Lorde God of Israel vnto the, O Baruch: In ſomoche as thou thoughteſt thus, whē thou waſt writyng, Woe is me, the Lorde hath geuē me ſorowe vpon ſorowe. I haue weryed my ſelfe with ſyghing, and haue founde no reſt.

Therfore tell hym, O Jeremye, that the Lorde ſayth thus: Beholde, the thing that I haue buylded, wyll I breake downe agayne and rote out the thinge that I haue planted: yee, this whole lande. And ſeke ſt thou yet promocyō? Loke not for it, and deſyre it not. For I wyll bringe a miſerable plage vpon all fleſhe, ſayeth the Lorde. *But thy lyfe wyll I geue the for a pray in all places, whereſoeuer thou goeſt.

B

*Jere.xlv.b

¶ The.xlvj. Chapter.

¶ The prophecyeth the deſtruction of Egypt. Deliuerance is promyſed to Iſrael.

A Here folowe the wordes of ꝑ Lorde to the prophete Jeremye, which he ſpake agaynſt all the Gentyles.

These wordes folowing preached he to *the Egipcyans concernynge the hooſt of Pharao Necho kynge of Egypte: *when he was in Charcamis, beſyde the water of Euphrates: what tyme as Nabuchodonoſor ꝑ king of Babilō ſlewe him, in the fourth yeare of Jehoakim the ſonne of Joſias king of Juda.

*ij.Par.xxxv. *iij.Par.xxxvj. *Eſa.xix. and.xx. Eze.xxx. xxxi. and.xxxij. *Wake ready buckler and ſhylde, and go forth to fyght: harnes your hoꝛſes, and ſett your ſelues vpon them: ſet your ſalettes faſt on, bring forth ſpeares, ſcoure youre ſwearddes, and put on your breſte plates.

But alas, howe happeneth it, ꝑ I ſe you ſo afrayde? why ſhrynche ye backe? Theyr worthyes are flayne. Yee, they runne ſo faſt awaye, that none of them looketh behynde him. Fearfulnes is fallen vpon euery one of them, ſayeth the Lorde. The lightеſt of foote ſhall not flee awaye, and the worthies ſhal not eſcape.

B Towarde the north by the water of Euphrates, they dyd ſtōble and fall. But what is he this, ꝑ ſwelleth vp, as it were a floude, roaringe and ragynge lyke the ſtreames of water? It is Egipte that ryſeth vp lyke the floude, and caſteth out the waters with ſo greate noyſe.

And he ſayde: I will go, and wyll couer the earth, I will deſtroye the citye with thē that are therin. Gett you vp ye hoꝛſes, rolle forth ye charettes, come forth worthies: ye Mohrians, ye Libeans with youre bucklers, ye Libeans with your bowes. This daye of ꝑ Lorde God of hoſtes, is a daye of vengeaunce, that he maye auenge hym of hys enemyes. The ſwearde ſhall deuoure, it ſhalbe ſatiſfyed, and bathed in theyr bloude. For the Lorde God of hoſtes ſhall haue a ſlayne offering towarde the north, by the water of Euphrates. Go vp, O Gilead, and bringe triacle vnto the daughter of Egypt. But in vayne ſhalt thou go to ſurgery: for thy wounde ſhall not be ſtopped. The heythen haue herde of thy ſhame, and the lande is full of thy confuſion: for one ſtronge man dyd ſtomble vpon another, and they are fallen both together.

C

D *Jere.xlvij.a *These are the wordes ꝑ the Lorde ſpake to the prophete Jeremy concerning the comming of Nabuchodonoſor the kynge of Babilon, which was ſent to deſtroye the lāde of Egipt. Preach out thorowe ꝑ lāde of Egipt: & cauſe it to be proclamed at Migdol, Noph and

and Taphnis, and saye: Stande styll, make the ready, for the swearde shall consume the rounde aboute.

Howe happeneth it, ỹ thy mightye worthies are fallen? why stode they not fast? Euen because the Lord thrust them downe. The slaughter was greate, for one fell euer still vpon another. One cryed vpon another. Up, let vs go agayne to oure awne people, and to oure awne naturall contrey from the cruell swearde.

They dyd crye euē there, O Pharao kyng of Egipt thou trobulous king: the tyme wil bring sedityon. As truly as I lyue, sayth the king, * whose name is the Lorde of hostes, it shall come as the mount of Thabor, and as Libanus yt it stode in the see. O ỹ daughter of Egipte make ready thy geer to flyt. For Noph shalbe voyde and desolate, so that no man shall dwell therin. The lande of Egipt is lyke a goodly fayre calfe: but destruccyon shall come out of the north I saye it cōmeth. Her waged soudyers that ben with her, are like fat calues. They also shall fle awaye together, and not abyde: for the daye of their slaughter, and the tyme of their vysytation shall come vpon them.

The crye of them shall make a noyse, as the blast of a trompete. For they shall enter in with their hostes, and come with axes, as it were hewers downe of wodde. And they shall cut downe her wodde, sayth the Lorde. They shalbe innumerable: for they shalbe mo in nomber then the grashoppers, so that no man shalbe able to tell them. The daughter of Egipte is confoūded, and deliuered in to the handes of the people of the north.

Thus sayth the Lorde of hostes the God of Israel. Beholde, I wyll visit that restles people of Alexandria, Pharao and Egypte: yee, bothe their goddes and their kynges: euen Pharao, and all them that putt their trust in hym. Yee, I wyll deliuer them into the handes of those, that seke after their lyues. Namely into the power of Nabuchodonosor the kyng of Babilon, and into the power of hys seruauntes. And after all these thynges it shalbe inhabyted as afore tyme, sayth the Lorde.

But be not thou afrayed (O my seruaūt Jacob) feare not thou, O Israel. For lo, I wyll helpe the from farre, and thy seede from the lande of their captiuite. Jacob also shall come agayne, and be in rest: he shall prospere and no man shall do him harme. Feare thou not (O Jacob my seruaunt) sayth the Lord, for I am with the: and wyll destroye all nacyons, amonge whom I haue scatered the. Neuertheles, I wyll not consume the: but chasten the and correcte the: yee, and that wt discrecyō: neither will I spare the as one that were fautlesse.

The.xlvij. Chapter.

The worde of the Lorde agaynst the Philistines.

These are the wordes, that the Lord spake vnto Jeremye the prophete, agaynst ỹ Philistines, before that Pharao smote the citye of Azah. Thus sayth the Lorde: Beholde, there shall waters aryse out of the north: & shall growe to a greate floude, runnynge ouer and couerynge the lande, the cyties, and them that dwell therin.

And the men shall crye, and all they that dwell in the lande, shall mourne at the noyse and stampinge of their stronge barbed horses, at the shakyng of their charettes and at the romblynge of the wheles. The fathers shall not loke to their chyldren, so feable and wery shall their handes be: at the same tyme when he shall be there, to destroye the whole lande of the Philistines. He shall make waste both Tirus, Sidon, and all other that are sworne vnto them.

For the Lorde wyll destroye the Philistines, the remnaunt of the yle of Caphtor. Baldenesse is come vpon Azah, Ascalō with her other valleys shall kepe her peace.

Howe longe wilt thou saye, O ỹ swearde of the Lorde? When wylt thou ceasse? Turne agayne into thy swete reste, and leaue of. But howe can it ceasse, when the Lorde hym selfe hath geuen him a charge agaynste Ascalon, and rayled it vp agaynst the cityes of the see coast?

The.xlviij. Chapter.

The worde of the Lorde agaynst the Moabites.

Thus sayeth the Lorde of hoostes the God of Israel agaynst * Moab: woo be to the cytie of Nebo: for it is layed waste, brought to confusion: and Kiriathaim taken, Misgab is brought to shame and afrayed: Moab can boast nomore of Hesebō: for they haue deuysed against it. Come, shall they saye, let vs rote them out, ỹ they maye be nomore amonge the nomber of the Gentiles, and that thou Madmen maye nomore be thought vpon: and the swearde shall persecute the. A voyce shall crye frō Horonaim: With greate wastynge and destruccyon is Moab made desolate.

Chyldren coulde tell of the crye therof. For at the goynge vp vnto Luyth, he arose with lamentation and mournynge, and downe towarde Horonaim, they heard a cruell and a deedly crye. Get you awaye, saue your lyues, and be lyke vnto the heeth in the wilderneste. * For because thou hast trusted in thine owne workes and treasure, thou shalt be take: Chamos with his prestes and princes shall go awaye into captiuyte.

The destroyer shall come vpon all cyties

none shall escape. The valleys shalbe destroyed, and the felde shalbe layed waste, lyke as the Lorde hath spoken.

Geue wynges vnto Moab, that she get her awaye spedely: for her cyties shalbe made so desolate, that no man shall dwell therin. Cursed be he that doth the worcke of the Lorde negligently, and cursed be he that keepeth backe his * swearde from sheddynge of blonde. * Jer.xlviii.b

Moab hath euer bene ryche and carelesse from her youth vp, she hath setten and take her ease with her treasure. She was neuer yet put out of one vessell into another (that is) she neuer wente awaye into captiuyte, therfore her taste remayneth, and her sauour is not yet chaunged.

C But lo, the tyme cōmeth, sayeth the Lord, that I shall sende her trullers to trulle her vp: which shall remoue her from her dwellynge: and tomptye her vessels, and breake her wyne pottes. And Moab shalbe ashamed of Chamos, lyke as Israel was ashamed of * Bethel, wherin she put her trust Wherfore do ye thynke thus: we are myghtye and stronge men of warre? Moab is destroyed, and her cyties brent vp: her chosen yonge men be slayne, sayeth the kyng, whose name is the Lorde of hostes. The destruccyō of Moab commeth on apace, and her fall is at hande: * 4.Regū. xv.a

All her neyghbours shall mourne for her, and all they that know her name shall saye, O howe happeneth it, that the stronge staffe and the goodly rodde is thus broken? And thou daughter Dibon, come downe frō thy glory, & syt in thyrst. For he that destroyeth Moab, shall come vp to the also, and breake downe thy stronge holde.

D And thou that dwellest in Aroer, get the to the strete, and loke aboute the: aske them that are fledd and escaped, and saye: what thinge is happened? Oh, Moab is confounded and ouercome.

Mourne and crye, tell it out at Arnon, þ Moab is destroyed. For iudgment shall come vpon the playne lande: Namely, vpon Holon, and Jahazah, vpon Mephaath and Dibon, vpon Nabo and the house of Bethathaim, vpon Cariathiarim and vpō þ house Gamul, vpon the house Maon and Carioth vpon Bozrah and all the cyties in the lande of Moab, whether they lye farre or neare.

Ob * The horne of Moab is smyten downe and her arme broken, sayeth the Lorde. Make her dronken, for she magnifyed her selfe aboue the Lorde, that she maye clappe theyr hādes at her vomyte, and that she also maye be laughed to scorne. O Israel, shalte thou not laugh him to scorne, when he is taken amonge theues. * Yee, because of thy wordes that thou hast spoken agaynste hym, thou * Jer.xlviii.a.

shalt be dryuen awaye. Ye Moabites shall leaue the cyties, and dwell in rockes of stone, and become lyke doues, that make theyr nestes in holes.

E * As for Moabs pryde, we haue hearde of it: she is verye hye mynded. I knowe her stoutnes, her boastynge, her aroganeye, and the pryde of her stomach, sayeth the Lorde. I knowe (sayeth the Lorde) her indignacyon, she doth not ryght, her wordes are lyes, and they haue not delt truly. Therfore shall there mourning be made for Moab, and euery mā shall crye for Moabs sake: a lamentatyon shalbe made to the men that stande vpō the wall. So will I mourne for the also, O Jazer and for the, O thou vineyarde of Sabamah. Thy vyne braunches shall come ouer the see, and the braunches of Jazer but vnto the see: þ destroyer shall breake into thy haruest and grape gathering: myrth and cheare shalbe taken awaye from the tymbre felde, and from the whole lande of Moab. * Esa.xvi.a. Jer.xlviii.a.

There shalbe no swete wyne in the presse, the tr[illegible]r shall haue no stomacke to crye yee, ther shalbe none to crie vnto him: which afore tyme were heard frō Heselbon to Eleale and Jahaz, which lifted vp their voyce frō Zoar vnto Horonaim, that ☞ bullocke of thre yeare olde shall go mourning. The waters also of Nemrim shalbe dryed vp. Moreouer, I will make Moab cease, sayeth the Lord, from the offeringes and censing that she hath made vnto her goddes in hie places. Wherfore my hert mourneth for Moab, lyke a crowde playenge an heup songe: and for the mennes sake of the brycke wall my herte mourneth also: euen as a pype that pypeth a dolefull songe: for they shalbe very frawe, and destroyed. Db F

* All heades shalbe shauen, and all beardes clipped of: all handes bounde, and loynes girded about with sackecloth. Vpon all the house toppes and stretes of Moab, ther shall be lamētable mourning. For I wyll breake Moab lyke an vnprofytable vessell, sayth þ Lorde. O howe is she destroyed? O howe mourneth she? O howe doeth Moab hange downe her heade, & is ashamed? Thus shall Moab be a laughing stock: & had in derision of all thē þ be rounde aboute her. * For thus sayeth the Lorde. Beholde, the enemye shall come flieng as an aegle: & spreade hys winges vpon Moab. They shall clyme ouer þ walles, & wynne the strōgholdes. Then þ mighty mens hertes in Moab shalbe lyke the hert of a woman trauelyng with chylde. * Esa.xv.b. * Deu.xxviii. Jer.xlix.b. G

And Moab shalbe made so desolate: that she shal nomore be a people, because she hath sett vp her selfe agaynst the Lorde. * Feare, pytte & snare shall come vpon the, O Moab, sayeth the Lorde. Whoso escapeth the feare, shall fall in the pytte: and who so getteth * Esa.xxiiii.a

out

out of the pyt, shalbe taken in the snare. For I will bring a yeare of visitation vpō Moab, sayth the Lorde. They that are able to flye, shall stande vnder the shadowe of Hesebon. For there shall go a fier out of Hesebō, and a flame from Sion, and shall burne vp that proude people of Moab, and the toppe of those seditious chyldren.

Wo be vnto ỹ, O Moab, for thou people of Chamos shalt perysshe. Yee, thy sonnes and daughters shalbe leade awaye captiue. Yet at the laste wyll I bryngе Moab out of captiuite agayne, sayeth the Lorde. Thus farre is of the plage of Moab.

¶ The xlix. Chapter.

¶ The worde of the Lorde agaynst the Ammonites, agaynst Idumea, Damascus, Cedar and Elam.

A * Ammonytes, thus the Lorde sayth: Hath Israel no children, or is he without an heyre? Why hath youre king then take Gad in? Wherfore doth his people dwell in his cityes? Beholde therfore, the tyme commeth, sayth the Lorde, ỹ I wyll bring a noyse of warre into Rabah of the Ammonites: and it shall be layed on a desolate heape: and her cityes brēt vp: & the Israelites shalbe lordes ouer those that had them in possession afore, sayeth the Lorde. Hesebon shall mourne, for Ay shalbe roted out of the grounde, sayth the Lorde.

The cityes of Rabah shall crye out, and gyrde thē selues with sacke cloth: they shall mourne, & runne about the walles: for theyr king shalbe led awaye prysoner: yee, his prestes and princes with hym.

Wherfore trustest thou in the valley? thy valleye hath flowed awaye, O thou fearte daughter, & thynkest ỹ thou art so safe, by reason of thy treasure, that no mā shall come to the? Beholde, I will bryngе a feare vpon the, sayth the Lorde God of hostes, from all those that be about the: so that ye shalbe scattered euery mā from another, and a mā shall gather them together agayne ỹ be fled. But after that, I wyll bring the Ammonites also out of captiuyte agayne.

* Vpon the Edomites hath the Lorde of hoostes spoken on thys maner: Is there no more wysdome in Themā? Is there nomore good counsell amonge his people? Is theyr wysdome then turned clene to naught? Gett you hence, turne youre backes, crepe downe into the deppe, O ye citesyns of Dedan.

For I will bryng destruction vpō Esau: yee, and the daye of hys visytatyon. If the grapegatherers came vpon the, shulde they not leaue some grapes? If the night robbers came vpon the, shulde they not take so moch as they thought were ynough?

But I wyll make Esau bare, and discouer his secretes, so that he shall not be able to hyde them. Hys sede shalbe wasted awaye: yee, hys brethren and hys neyghbours, and he hym selfe shall not be lefte behynde.

Thou shalt leaue thy fatherlesse children behynde the, and I wyll kepe them, and thy widdowes shall take their comforte in me. * Jere.xxb.d
For thus hath the Lorde spoken. * Behold, Eze.xv.b
they that me thought were vnmete to drinke of the cuppe, haue dronken with the tyrst: and thynkest thou then to be free? 1.Pet.iiij.c

No, no, thou shalt nether be quite nor free: but thou must drinke also. For why? I haue sworne by my selfe, sayth the Lorde, ỹ Bozrah shall become a wylderness, an open shame, a laughyng flocke and cursynge: and all her cyties shalbe a continuall deserte.

For I am perfectly informed of ỹ Lorde D
that he hath sent a message allredy vnto the heythen. Gather you together, and go forth agaynst them: make you ready to the battayle: for lo, * I wyll make the but small amonge the heythen, and lytell regarded amonge men. * Abd.i.a

* Thy hye stomacke and the pryde of thy * esa.xlviij.b
herte haue discreaued the, because thou wylt Jere.xlviij.b
dwell in the holes of stony rockes, and haue the hye mountaynes in possession. Neuertheles, though thy neste were as hye as the aegles, yet wyll I cast the downe, sayeth the Lorde. Wherefore, Idumea shalbe a wildernes: * whoso goth by it, shalbe abashed, and * Jer.xlviij.h.
wonder at all her myserable plages. ‡ Lyke xlix.b. and.l.b
as Sodome, Gomor, and the cytyes ỹ laye ‡ Gen.xix.c
ther about were turned vp side downe, saith the Lorde, so shall no body dwell in Idumea, and no man shall haue his habitation there. Behold, lyke as the lyon, so shall a destroyer come vp frō the pleasaunt medowes of Jordane vnto the stronge dwelling place: & whē I haue made him quiet, I will make him to flee from her: and all chosen men, will I set in araye agaynst her. Who is lyke vnto me? What is he that will stryue with me? What shepherde maye stande in my handes?

* Therfore, heare the counsell of ỹ Lorde, * Psal.xxxvii.b
that he hath taken vpon Idumea: and hys purpose ỹ he hath deuysed vpon the citesyns of Theman. The leest of ỹ flocke shall teare them in peces, & loke what fayre thinge they haue, they shall make it waste, & them selues E
also. At the noyse of their fall, the earth shall quake ỹ crye of their voyce shalbe heard vnto the redd see. Beholde, * the enemye shall * Jer.xlviij.f
come and flie vp hit her, like as it were an aegle, & spreade his winges vpō Bozrah. Then shall the hertes of the worthyes in Edom be as the hert of a woman trauelyng of chylde.

* Vpō Damascus, & Hemath and Ar- D
phad shall come confusiō: for they shall heare * Esa.xvij.a
euell tydinges: they shalbe tossed to and fro Amos.i.a
lyke the see that cannot stande styll. Damascus shalbe sore afrayed, and shall flee, trem-

come vpon her. Horowe & payne shall ouertake her as a woman trauilynge of chylde. Wut howe shuld so worshipfull & glorious a cite be forsake? heare therfore: her yonge men shall fall in the stretes, and all her me of warre shalbe taken awaye in ꝑ tyme, sayeth the Lorde of hostes. I wyll kyndle a fyre in the walles of Damascus, which shall consume the palace of Benhadad.

*Esa.xvi.c *As for Cedar and the kingdom of Hazor, whō Nabuchodonosor the kyng of Babylon smote downe, the Lorde hath spoken thus vpon them: Aryse, and get you vp vnto Cedar, and destroye the people towarde ꝑ east. Their tentes and their flockes shall they take awaye: yee, their hangynges and their vessels. Their camels also shal they carye awaye with the. They shall crye to the: Feare is on euery syde.

R Flie, get you fone awaye, creape into caues, that ye maye dwell there, O ye inhabiters of Hazor, saith the Lorde: for Nabuchodonosor the kynge of Babylon hath holden a councell concernynge you: and concluded his deuyce agaynst you. Aryse, and get you vp agaynst yonder ryche and careles people (sayeth the Lorde) which haue nether gates nor doze barres, but dwell alone. Their camels shalbe stollen, and the droues of their catell dryuen awaye.

Moreouer, those wyll I scater towarde all the wyndes: and bringe them to destruccyon: yee, and that throwe their awne familyers, sayth the Lorde. Hazor also shall be a dwellyng for dragons, and an euerlastyng wildernes: so that no body shall dwell there: and no man shall haue there his habitation.

G *Ezec.xxvi.b Dani.viii.a These are the wordes that the Lorde spake to the prophete Jeremy, concernyng *Elā, in the begynnynge of the raygne of Sedechiah kynge of Juda. Thus sayeth the Lorde of hostes: Beholde, I wyll breake the bowe of Elam, and take awaye their strength: and vpon Elam I wyll bring the foure wyndes from the foure quarters of heauen, and will scater them agaynst the same foure windes. And there shalbe no people, but some of Elā shall fle vnto them.

For I wyll cause Elam to be afrayed of their enemyes, and of them that seke their lyues: and wyll bryngo vpon them the indygnation of my wrath, sayth the Lorde. And I wyll persecute them with the swearde, so longe tyll I haue brought them to naught. I wyll sett my throne in Elam, I wyll destroye both the kynge and the princes from thence, sayth the Lorde. But in processe of tyme I wyll bryngo Elam out of captiuyte agayne, sayth the Lorde.

¶ The .l. Chapter.

¶ Declareth the destruccyon of Babylon, and the deliuerance of Israel, which was in captiuyte.

THe wordes that the Lorde spake vnto the prophete Jeremy, concernynge Babylon, and the lande of ꝑ Chaldees: *Preache amonge the Gentyles, let your voyce be heard, make a token, crye out, kepe no slēce, but saye: Babylon is wonne. *Bel is confounded, and Merodach is ouercome. A *Esa.xlvi.a and.xlvii.a Jere.xxxi.a and.li.a *Esa.xlvi.a

*Yee, their goddes be brought to shame: and their ymages burst in peces. For out of the north ☞ there doth come a people agaynst her: which make her lāde so waste, that no body dwell therin, nether man nor beast: for they flye and departe from thence. *In those dayes and at that tyme, sayth ꝑ Lord: the chyldren of Israel shall come, they and the chyldren of Juda, wepynge and making haste, and shall seke the Lorde their God. They shall aske the waye to Sion, thyther shall they turne their faces, sayynge: Come and we wyll cleaue to the Lorde, in a couenaunt that neuer shalbe broken. *Ier.xxxi.a Esa.xxxvi.a ☞ b

Wy people hathe bene a lost *flocke, ☞ my shepherdes haue discerued the, and haue made them go astraye vpon the hylles. They haue gone frome the mountayne to the lyle hyll, and forgotten their folde. All they that came vpon them, haue deuoured them: and their enemyes sayde: We haue made no faute agaynst them: for they haue displeased the Lorde: yee, euen the Lorde, which is the dewtye of their ryghteousnesse & that defended their fathers. Yet shall ye flie from Babylon, and departe out of the lande of the Chaldees, and ☞ be ye as the rammes that goo before the flocke. *For loo, I wyll wake vp an hoost of people from the northren lande, and bringe them vpon Babylon: these shall laye sege to it, and wynne it. Their arowes shall not mysse, lyke as a connynge archer shuteth not wronge. *Ier.xxxi.a ☞ b ☞ b *Jere.l.d

And the Chaldees shalbe spoyled, and all they that spoyle them, shalbe satisfied, sayth the Lorde, *although ye were so chearfull and glad, to treade downe myne heritage, and fulfylled youre pleasures, as the calues in the grasse, and triumphed ouer them lyke the bulles, when ye had gotten the victory. Youre mothers shalbe sore confounded, and they that bare you, shall come to shame. *Esa.xlvii.a

Lo, the shalbe the least sett by amonge the nacions, voyde, wasted and dryed vp. No man shalbe able to dwell there, for the feare of the Lorde, but the shalbe whole desolate. *All they that go by Babylon, shall stande styll, and be abashed, and shall wondre at all her plages. *Jer.xxxvii. xlix.b.xxxiii.

Go forth in youre araye against Babylon rounde about, all ye that can handle bowes: shute at her, spare no arowes: for she hathe synned agaynst the Lorde. Crye out: vpon her, vpon her, agaynst her rounde about: she

shall

shall yelde her selfe, her foundatiõs shall fall and her walles shall come downe: for it shalbe the vengeaunce of the Lorde. *Yee, vengeaunce shalbe taken of her, and as she hath done, so deale ye with her. Rote out ꝑ sower from Babilon, and him that handleth the sythle in harueste. For feare of the swearde of the enemye, euery man shall gett him to hys awne people: and euery man shall flee to his awne lande. Israel is a scatered flocke, the lyons haue dispersed them. *Fyrst the king of the Assirians deuoured them, *last of all this Nabuchodonosor king of Babiló hath brosed all their bones.

Therfore, thus saith the Lorde of hoostes the God of Israel: Beholde, I will visit the kyng of Babylon and his kingdome as *I haue visited the kyng of the Assirians, and wyll bryng Israel agayne to his pleasaunt pasture, that he maye fede vpon Charmel and Basan, and be satisfyed vpon the moũt of Ephraim and Galaad. *In those dayes and at the same tyme, sayth the Lord, ☞yf the offence of Israel be sought for, there shall none be founde. Yf men enquere for the synne of Juda, there shalbe none: for I wyll be mercyfull vnto them, whom I suffre to remayne ouer.

Go downe, O thou auenger, into the enemyes lande, and visit them that dwell therin: downe with thé, and smyte them vpõ the backes, sayth the Lorde: do accordyng to all that I haue commaũded the. There is gone aboute the lande a crye of a slaughter and great murther, namely on this maner. How happeneth it, that the hammer of the whole worlde is thus broken and brosed in sonder? Howe chaunceth it, that Babilon is become a wilderneſſe amonge the Heythen on thys maner? I my selfe haue layed wayte for the, and thou art take vnawares: art thou trapped and snared: for why? thou hast prouoked the Lorde vnto anger. The Lorde hath opened his house of ordinaunce, & brought forth the weapens of hys wrath. For the thynge that is done in the lande of the Chaldees, it is the Lorde of hoostes worcke.

Come agaynste her, for this is her ende: breake vp her chestes: threshe her as ye threshe corne: destroye her, that nothing shalbe left. Slaye all their mygh tye souldyers, and put them to death. Woo be vnto them, for the daye and tyme of their visitatyon is at hande. We thynke I heare allready a crye, of them that be fled and escaped out of the lãde of Babilon, which shewe in Sion the vengeaunce of the Lorde our God, the vengeaunce of his temple: yee, a voyce of them, that crye agaynste Babylon. Call vp all the archers agaynst Babilon, pitche your tentes rounde about her, that none escape. *Recõpence her, as she hath deserued: and accordynge as she hath done, so deale with her agayne, for she hath *set vp her selfe agaynst the Lorde, agaynst the holye one of Israel. Therfore shall her yonge men fall downe in the stretes, and all her men of warre shalbe rooted out in that daye, sayth the Lorde. Beholde, I speake vnto the, O thou proude, sayth the Lorde God of hostes: for thy daye shall come, euen the tyme of thy visitation. And the proude shall stomble and fall and no man shall helpe him vp. I wyll burne vp his citeyes with fyer, and it shall consume all that is rounde about him.

Thus sayth the Lorde of hoostes: The childzen of Israel and Juda suffer violence together. All they that haue them in captiuitie, kept them fast, and wyl not let thé go, but their auenger and redemer is mightye, whose name is the Lorde of hoostes: he shall maintayne their cause, he shall make the lãde shake, and iudge them that dwell therin, one with another. The swearde shall come vpõ the Chaldees, sayth the Lorde, vpon them that dwell in Babilon, vpon their princes, and vpon their wyse men. The swearde vpõ their sothsayers, as for those, they shall become fooles. The swearde vpon their worthies, so that they shall stande in feare. The swearde vpon their horsmen and charettes, and vpon all the comon people that dwell vnder them: so that they shall all become lyke women. The swearde vpon their treasure, so that it shalbe stolẽ awaye. Drought vpon their waters, so that they shalbe dried vp. For the lande worshippeth ymages, and delyteth in straunge wondefull thinges. Therfore shall wylde beastes, Iamia & catte of mountaynes, and estryches dwell therin, for there shall neuer man dwell there, nether shall eny man haue his habitation there for euermore. Like as God destroyed *Sodom and Gomorre, with the cityes that laye ther aboute, sayth the Lorde. So shall no man dwell there also, nether shall eny man haue there his habitatyon. *Beholde, there shall come a people from the north with a greate bonde of men, and many kynges shall stande vp from the endes of the earthe. They beare bowes and buckelers, cruell are they and vnmercyfull.

Their voyce roareth like the raging see, they ryde vpon horsses, and come weapened to fyght agaynst the, O Babylon. Assoone as the king of Babilon heareth tell of them, his handes shall waxe feable. Sorowe and heuynes shall come vpon him, as a woman trauelynge with chylde. Beholde, *lyke as the lyon cõmeth vp from the pleasaunt medowes of Jordane vnto the grene pastures of Ethan, so wyll I dryue them forth, and make them runne agaynst her. But whom shall I chose out: & ordeyne to soch a thynge?

* Jer.xlix.a. For who is lyke me, or who will stryue wt me? for what shepherd maye stande agaynst me? Therfore, heare the counsell that ꝑ Lord hath geuen vpon Babilon, and the deuyce ꝑ he hath take vpon the land of the Chaldees: The least among the people shall teare them in peces, and lose what pleasaut thing they haue: they shall laye it waste. The noyse at the wynnynge of Babylon shall moue the earth, and the crye shalbe heard amonge the Gentiles:

¶ The.li. Chapter.

¶ Howe Babylon shalbe ouerthrowen. Jere: my geueth hys booke to Saraias.

Thus hath ꝑ Lorde sayd: * beholde, I wyll rayse vp a perlous wynde agaynst Babylon and her citezēs, that heare cuyll wyll agaynst me. I wyll sende also into Babilon fanners, to fanne her out, and to destroye her lande: for in the daye of her trouble they shalbe aboute her on euery syde. Moreouer, the Lorde hath sayde vnto the bowe men, and to them that clyme ouer ꝑ walles in brest plates. Ye shall not spare her yonge men: kyll downe all her host. Thus ꝑ slayne shall fall downe in the lande of the Chaldees, and the wounded in the stretes. * As for Israel and Juda, they shall not be forsake of their God, of ꝑ Lorde of hostes for the holy one of Israel sake: no, though they haue fylled all their land full of synne. * Flye awaye from Babilon, euery man saue his lyfe, that ye be not roted out wt her wickednesse: for the tyme of the Lordes vengeaunce is come: yee, he shall reward her agayne. Babylon hathe bene in the Lordes hande, ☞ * a golden cuppe that maketh all landes dronken. Of her wyne haue all people dronken: therfore, are they out of theyr wittes. * But sodenly is Babylon fallen, & destroyed. Mourne for her, bringe plasters for her woundes, yf she maye paraduenture be healed againe. We wold haue made Babylon whole, saye they: but she is nott recouered. Therfore wyll we let her alone, and go euery man into his awne countreye. For her iudgment is come into heauen, & is gone vp to the cloudes. The Lord hathe brought forth our righteousnes. And therfore come on, we wyll shewe Sion the worcke of the Lorde oure God.

Make sharpe the arowes, and multiplye youre shyldes: * for the Lorde shall rayse vp the spirite of the kinge of the Medes, which hath allready a deuyce to destroye Babylon. This shalbe the vengeaūce of the Lord, and the vengeaunce of his temple.

Set vp tokens vpon the walles of Babilon: make youre watchstronge, sett youre watchmen in arraye: yee, holde prouyde watches: and yet for all that shall the Lorde go forth with the deuyce, which he hath taken vpon them that dwell in Babilon.

O thou that dwellest by the greate waters, O thou that hast so great treasure and riches, thyne ende is come, and the rebening of thy wynninges. * The Lorde of hoostes hath swoine by him selfe, that he wyll ouerwhelme the with men, lyke grasshoppers in nūber, which with a corage shall crie, alarū, alarū agaynst the. * Yee, euen the Lorde of hostes, that wt his power made the earth, wt hys wysdome prepared the rounde worlde, and with his discretiō spred out the heauēs. Assone as he letteth his voyce be heard, the waters in ꝑ ayre ware scarce. * He drayweth vp the cloudes from the endes of the earth. He turneth ꝑ lightenynges to rayne, he bringeth the wyndes out of their secrete places. If they be esteemed by their wysdome, all mē are become fooles. * Confounded be all the casters of ymages: for the thing ꝑ they make is but diseate, and hath no breath. Playne is it and an errony ouse worke: and in the time of visitation it shall perishe.

Neuertheles, the portiō of Jacob is none soch: but he ꝑ made all thinges, whose name is the Lorde of hoostes, he is the rodde of his ¶ enheritaūce. Thou hast bene myne hammer and weapens for warre: for with the haue I broken the people in peces: and with the haue I destroied kingdomes. Thorow the I haue beaten to poulder horse and horseman: yee, the charettes & soch as sat vpō the. Thorowe the I haue broke man & womā, olde & yonge, bacheler & mayden. Thorowe the I haue destroyed the shepherde and his flocke, the husbandeman and his catell, the princes and the rulers. Therfore wyll I reward the citye of Babilō & all her citesins, ꝑ Chaldees wt all the cuyll which they haue done vnto Sion: yee, that ye youre selues shall se it, sayth the Lorde: Beholde, I come vpon the, ☞ ꝑ ¶ noysome hill, sayth the Lorde: thou that destroyest all landes: I wyll stretche oute my hande ouer the, and cast the downe from the stony rockes: and will make the a brent hill: so that nether corner stones, ner pinacles, ner foundatyōs of stones shalbe taken emy more out of the, but wast and desolate shalt thou lye for euermore, sayth the Lorde.

Set vp a token in the lande: blowe the trompettes amonge the heythen: prouoke ꝑ nations agaynst her, call the kyngdomes of Ararat, Mynni and Ascanes agaynst her. Set the prince agaynst her: bring as great a sorte of terrible horses against her: as yf they were grasshoppers. Prepare agaynst the the people of the Medes wt their kynges, prynces and all their chefe rulers: yee, & the whole lande that is vnder hym.

The lāde also shall shake and be afrayed wht the deuice of the Lorde shall come forth

agaynst

agaynst Babylon: to make the lande of Babylon so waste, that no man shall dwell eny more therin. The worthyes of Babylō shall leaue ꝑ batayll, and kepe thē selues in stroge holdes, their strēgth hath fayled them, they shalbe lyke wemen. Theyr dwellynge places shalbe brent vp, theyr barres shalbe broken. One purseuaunt shall mete another: yee, one poste shall come by another, to bring the kynge of Babylon tydinges: that his cytie is taken in on euery syde, the foordes occupied, the fennes brent vp, and the soudiers sore afrayed.

D

For thus sayeth the Lorde of hoostes the God of Israel: the daughter of Babylō hath bene in her tyme lyke as a threshyng flooze, but shortly shal her haruest come. Nabuchodonosor the kynge of Babylon hath deuoured & destroyed me, he hath made me an empty vessell. He swalowed me vp lyke a dragon, and fylled his bely with my delycates: he hath cast me oute, he hath taken my substaunce awaye, and the thinge that was left me hath he caried vnto Babylon, sayeth the daughter that dwelleth in Syon: yee, & my blonde also vnto the Caldees, sayeth Jerusalem. Therfore thus sayeth the Lorde: Beholde, I wyll defende thy cause, and auenge the: I wyll drincke vp her see, and drye vp her water sprynges.

E

Esay.xiii.c. * Babylon shall become an hepe of stones a dwellinge place for dragons, a fearfulnes and wondrynge, because no man dwelleth there. They shall roare together lyke lyons, and as the ponge lyons when they be angrye, so shall they bende them selues. In theyr heate I shall gyue them a dyner and Jere.li.b. they shalbe drocken for sore. * Then shall they slepe an euerlastynge slepe, and neuer wake, sayeth the Lorde. I shall carye thē downe to be slayne lyke sheepe, lyke wethers and goates. O, how was ☞ Sesach wonne: O, how was the glory of the whole lāde taken/ how happeneth it, that Babilon is so wondred at among the heathen/ The see is ryssen ouer Babylon, and hath couered her wt his greate waues. Her cyties are layed waste the lande lyeth vnbuylded and voyde: it is a lande where no man dwelleth, and where no Jerem.l.a. man trauayleth thorowe. Moreouer, * I Esa.xlvi.a. wyll viset Bel at Babylon: and the thynge Dani.xiiii.d. that he hath swalowed vp, that same shall I plucke out of hys mouth. The Gentyls also shall runne nomore vnto hym, yee, and the walles of Babylon shall fall.

Esay.xlviii.b. Apoc.xviii.c. O my people, * come out of Babylon, ꝑ euery man maye saue his lyfe, from the fearfull wrath of the Lorde. Be not faynteherted, and ☞ feare not at euery rumoure that shalbe herde in the lāde: for euery yeare bringeth newe tydinges, & in the yere folowynge newe tydinges, & robbynge in the lande and Lorde vpō Lorde. And lo, the tyme cōmeth, that I wyll viset the ymages of Babylon, & the whole lāde shalbe confoūded: yee, and her slayne shall lye in the myddest of her. Heauē & earth with all that is therin, shall reioyce ouer Babilō, whē the destroyers shall come vpon her frō the North, sayeth the Lorde.

F

* Lyke as Babilon hath beaten downe & slayne many out of Israel, so shall there fall * Jere.l.c many, and be slayne in all her kyngdome. Ye that haue escaped ꝑ swearde, haste you, stāde not styll, remembre the Lorde a farre of, and thynche vpon Jerusalem, for we were ashamed to heare the blaspheмyes: our faces were couered with shame, because the straunge aleauntes came into the Sanctuary of the Lorde. Wherfore, beholde (sayeth the Lord) the tyme commeth, that I wyll viset ꝑ ymages of Babylon, and thorowe the whole lād they shall mourne and fall. * Though Ba- * Jere.xlvi.d bylon clymed vp into heauen, and kepte her power an hye: yet shal I sende her destroyers sayeth the Lorde.

A pyteous cry shalbe hearde from Babilon, and a greate mischef from the land of the Caldees, when the Lorde destroyeth them, and when he dryueth out the hye stomack & proude boastynge, wherwith they haue bene as furious as ꝑ waues of greate water floudes, and made greate crakes with their wordes. For the destroyers shall come vpon her (euen vpon Babylon) which shall take their worthyes, and breake their bowes: for God is disposed to auenge hym selfe vpon them, and sufficiently torecompence them. Yee, (sayeth the Lorde.) I wyll make theyr princes, theyr wyse men, theyr chefe rulers, and all their worthyes, dronckē: so that they shall slepe an euerlastynge slepe, and neuer wake. Thus sayeth the kynge, whose name is the Lorde of hoostes.

G

Moreouer, thus sayeth the Lorde of hoostes. The thycke wall of Babylō shalbe broken, and her hye gates shalbe brent vp. And the thynge that the Gentyles and the people haue wrought with greate trauayle and labour, shall come to naught and be consumed in the fyre.

This is the charge ꝑ Jeremy gaue vnto Saraiah the sonne of Neriah, the sonne of Maasiah, when he went towarde Babylon with Zedekiah the kyng of Juda, in ꝑ fourth yeare of hys raygne. Nowe thys Saraiah was a peaceable prynce. Jeremy wrote in a booke all the misery that shulde come vpon Babylon, yee, and all these sermons that be wrytten agaynst Babylon, and gaue Saraiah thys charge. When thou commest vnto Babilon, se that thou reade all these wordes, and saye. O Lorde, thou art determined to rote out thys place, so that nether people ner catell shall dwell there eny more, but to

lye waste for euer: and when thou hast rede out the booke, bynde a stone to it, and cast it in the myddest of Euphrates, and saye, Euen thus shall Babylon syncke, & be thrust downe with the burthen of trouble, that I wyll bringe vpon her: so that she shall neuer come vp agayne. Thus farre are the preachynges of Jeremy.

¶ The .lii. Chapter.

¶ He reporteth the takynge of Zedekiah. Jerusalem is taken of the Chaldees. Zedekiahs sonnes are kylled before hys face, and hys eyen put oute. The cytie is burned. The temple is spoyled and robbed. They that were lefte in Jerusalem are caryed to Babylon. Joyne Jehoachyn is brought forth of prison, & lyft vpon a kyng.

3 ZEdekiah was * one and .xx. yeare olde, when he was made kyng, and he raygned eleuen yeare in Jerusalem. His mothers name was Hamutall, Jeremyes daughter of Lybna. He lyued wickedly before the Lorde euen as Jehoachin dyd. For ✠ Lorde was angry at Jerusalem and Juda, so longe tyll he had cast them out of hys presence. And Zedekiah fell frō the kynge of Babilō. * But in the nynth yeare of hys raygne, In the tenth moneth, & tenth daye of the moneth it happened, that Nabuchodonosor the kyng of Babilon with all hys hoost came before Jerusalem, and besieged it, and made them bulwarckes rounde about it. And thys besiegynge of the cytie endured vnto the eleuenth yeare of kyng Zedekiah.

* iiii. Regū. xxiiii.b. & pa.xxvi.b.

* Jer.xxxix.a. iii.Esd.xvi.a.

8 * And in the fourth moneth, the .ix. daye of the moneth, there was so great honger in the cytie: that there were nomore vytayles for the people of the lande. So all the soudiers brake awaye, and fled oute of the cytie by nyght thorowe the waye of the porte betwene the two walles by the kynges garden. Nowe the Chaldees had compassed the cytie rounde about, yet wet these men their waye towarde the wyldernes.

* iiii. Regū. xxv.a. Jere. xxxviii. b.xxxix.a.

And so the Chaldees folowed vpon them, and toke Zedekiah the kynge in the felde of Jericho, when his hoost was runne frō hym: So they caryed the kyng awaye prysoner to Reblath, vnto the kynge of Babylon in the lande of Hemath, * where he gaue iudgemēt vpon hym.

* Jer.xxxix.b

The kynge of Babylon also caused Zedekiahs sonnes to be slayne before his face, yee C and put all the princes of Juda to death at Reblath. Moreouer, he put out the eyes of Zedekiah, caused hym to be bounde with two chaynes, to be caried vnto Babylon: and let hym lye in prison, tyll he dyed.

Nowe the tenth daye of the fyfth moneth in ✠ nynth yeare of Nabuchodonosor kynge of Babilon, Nabusaradan the chefe captayne and the kynge of Babylons seruauntes came vnto Jerusalem, and brent vp the house of the Lorde. He brent vp also the kynges palace, all ✠ houses and all the gorgeous buyldynges in Jerusalem. And the whole hoost of the Chaldees that were with the chefe captayne, brake downe all the walles of Jerusalem rounde about.

As for the poore people and soch folke as yet was left in the cytie: which also were fallen to the kynge of Babylon, yee, and what people as yet remayned: Nabuzaradan the chefe captayne caried the awaye prysoners. But the poore people of the coūtre, dyd Nabuzaradan the chefe captayne leaue in the lande, to occuppe the vyneardes and feldes. D

The Chaldees also brake the brasen pyllers that were in the house of the Lorde, yee, the seate and the brasen lauer that was in ✠ house of the Lorde: and caryed all the metall of them vnto Babylon. They toke awaye also the Candlesons, thonels, flesthookes, syrynkers, spones, and all the brasen vessell that was occupied in the seruyce: with the basens, colepannes, syrynkers, pottes, candelstyckes, spones, and cuppes: wherof some were of golde, and some of syluer.

The chefe captaine toke also the two pillers, the lauer, the twelue brasen bullockes that stode vnder the seate * which kyng Salomon made in the house of the Lord: and all the vessell conteyned so moch metall, that it myght not be weyed. For euery piller was eyghtene cubytes hye: and ✠ rope that went aboute it, was twelue cubytes. & foure fyngers thycke and rounde. Nowe vpō the rope were brasen knoppes, āō euery knoppe was fyue cubytes hye: and vpon the knoppes were whopes, and pomgranates rounde about of cleane brasse: E * iiii.Reg.

After thys maner were both the pyllers fashyoned wt the pōgranates, wherof there were an hundred and .lxvi. which hanged vpon the whoopes rounde about. The chefe captaine also toke Sariah the hie preste, and Sophoniah that was chefe next hym, and the thre kepers of the treasury. He toke oute of the cytie a chāberlayne which was a captayne of the soudyers, and seuen men that were the kynges seruauntes, which were founde in the cytie: and Sepher a captayne that vsed to muster the men of warre, with threscore men of the countre that were taken in the cytie. These Nabuzaradan the chefe captayne toke, and caried them to the kynge of Babylon vnto Reblath: and the kyng of Babylon caused them to be put to death at Reblath in the lande of Hemath. And thus Juda was ledde awaye captiue, oute of hys awne lande. This is the summe of the people, whō Nabuchodonosor ledde awaye captiue. F G

In the seuenth yeare of hys raygne, he caried awaye of the Jewes, three thousand and three and twenty. In the .xviii. yeare Nabuchodonosor

chodonosor caryed awaye from Jerusalem eyght hundzeth thirty and two persones. In the.xxiii. yeare of Nabuchodonosor Nabuzaradan the chefe captayne, toke awaye seuen hundzeth fourty and fyue Jewes prysoners. The whole summe of all the prysoners, is foure thousande and syxe hundzeth.

In the.xxxvii. yeare after that Jehoachin the kynge of Juda was caryed awaye in the xxv. daye of the.xii. moneth, Euilmerodach kynge of Babylon (the same yeare that he reygned) gaue Jehoachin the kyng of Juda hys pardon, and let hym out of prison, and spake louyngly to him. And sett his trone aboue the trones of the other kynges ꝑ were with hym in Babylon. He chaunged also the clothes of his prison, yee, and he dyd eate wt hym all his lyfe longe. And he had a continuall lyuyng geuen him of the kynge of Babylon, euery daye a certayne thynge alowed him all the dayes of hys lyfe, vntyll he dyed.

✠

¶ The ende of the booke of the Prophete Jeremy.

¶ The lamentacyons of Jeremy.

¶ The fyrst Chapter.

¶ It happened after Israel was brought into captiuite, and Jerusalem destroyed, that Jeremy the prophete sate weppynge, and sorowfully behaueth Jerusalem and sighynge and howlynge with an heuy and wofull herte, sayde.

ALas, howe sytteth the cytie so desolate, ꝑ somtyme was full of people! howe is she become lyke a wedowe, * which was ꝑ lady of all nacyons! howe is she brought vnder trybute, & that ruled all landes. She weyeth sore in ꝑ nyght so that the teares runne downe her chekes: for amonge all her louers, there is none that geueth her eny comforte: * ye her nexte frendes trāsgresse agenst her, and are become her enemyes. Juda is taken prisoner, because she was deryed: and for seruynge so many straūge goddes, she dwelleth nowe amonge the Heythen. She fyndeth no rest, all they that persecuted her, toke her, in strayte places wher she coulde not escape. The streates of Sion mourne, because no man cōmeth no more to the solēpne feastes. All her gates are desolat, her prestes make lamētacīō, her mayden are carefull: & she her selfe is in great heuynesse. Her enemies haue bene rulers ouer her, and her enemyes haue prospered: because the Lorde hath chastened her for her greate wyckednes: * her chyldren are ledde awaye captiue before theyr enemye. All the bewtie of the daughter of Sion is awaye, her princes are become lyke hertes that fynde no pasture. They are dryuē awaye before theyr enemie, so that they haue no more power. ¶

Nowe doth Jerusalem remembre the tyme of her misery and disobedience, yee, the ioye and pleasure that she hath had in tymes past seynge her people is brought downe thorow the power of theyr enemye, and there is no man for to helpe her: her enemyes stande lokynge at her, and laugh her Sabbath dayes to scorne. Jerusalem hath synned euer, more and more, therfore is she come in decaye. All they that had her in honoure despyse her: for they haue sene her fylthynes. Yee, she syghyth, and is ashamed of her selfe.

& her shyftes are defyled, she remembred not what wolde folowe: therfore is her fall so wonderfull, and there is no man to cōforte her. O Lorde, consydre my trouble, for myne enemye hath the vpperhande. The enemye hath put hys hāde to all the precious thynges that she had, yee, euē before her eyes came the heathen in and out of the Sanctuary: * whom thou (neuertheles) hast forbydden to come within thy congregacyon.

* All her people seke theyr breade with heuynes, and loke what precyous thing euery man hath, that geueth he for meate, to saue hys lyfe. Consydre, O Lorde, and se, how vyle I am become. Haue ye no regarde O all ye that go fore by, be holde and se, yf there be eny sorow lyke vnto myne, wherwith the Lorde hath troubled me, in the daye of his fearfull wrath. ✣ From aboue hath he sent downe a fyre into my bones and it burneth them cruellye: he hath layed a net for my fete and thrown me wyde open: he hath made me desolate, so that I must euer be mournynge. The yocke of my transgressyon is come at the last, with hys hāde hath he taken it vp, and put it aboute my neck. Thy strength is gone: the Lorde hath delyuered me into those handes, wherout I cannot quyte my selfe. The Lorde hath destroyed all the myghtye men, that were in me he hath proclaymed a feaste, to slaughter all my best men. The Lorde hath troden downe the daughter of Juda, lyke as it were in a wyne presse. * Therfore do I wepe, and myne eyes gusshe out of water: for the comforte that shulde quycken me, is farre fro me. ¶

Thy chyldren are dryuen awaye, for why? the enemy hath gotten the ouerhande.

Syon casteth out her handes, and there is no man

* Jere. 16. c.

* Deutero. xxiij. c.

* iiij. xx. bi.. c Treno. 4. c

* Jere. xiii. c. Treno. ii. c

no man to cõforte her The Lorde hath laied the enemyes rounde aboute Jacob, and Jerusalem is become abominacyon in the mydest of them. * The Lorde is ryghtuous, for I have provoked his countenaunce vnto anger. O take hede all ye people, and cõsydre my heuinesse. Myne maydens and my yonge men are led awaye into captiuyte.

* Dani. ix.a.

I called for my louers (but they begyled me) for my prestes and counsellers, but they perysshed euen whyle they sought for meate, to saue theyr lyues. * Consydre (O Lorde) howe I am troubled, my wombe is disquyeted, my hert turneth about in me, and I am full of heuines because I rebelled so burnlie. The swearde hurteth me without, & within I am like vnto death. They heare my mournyng, but there is none that wyll cõforte me. All myne enemies have hearde of my trouble and are glad therof, because thou hast done it and thou hast brought forth ỹ tyme which ỹ calledest, whē they also shalbe like vnto me.

G

* Deut. 9.c

Frō the shall come all their aduersitie thou shalt plucke thē awaye euē as thou hast pluked me, because of all my wikednes. For my sorowe is very greate, & my hert is heuy.

¶ The. ii. Chapter.

A

* Deut.xxviii.b

ALas, * howe hath the Lorde darckened the daughter of Syon so sore in hys wrath? As for ỹ honour of Israel he hath cast it downe frō heauen vnto ỹ erth. Howe happeneth it, that he remembred not his awne * fote stole when he was angre?

*1. Para. xxix.a. Psal. xcviii.a

The Lorde hath cast downe all the habitatyons of Jacob without any fauour: all ỹ stronge places of the daughter Juda hath he broken in hys wrath, and throwen them downe to the grounde: her kyngdome and her princes hath he suspended. In the wrath of hys indignacyon he hath broke all (ℭ the horne of Israel: he hath wt drawen his right hande from the enemye: yee, a flame of fyre is kyndled in Jacob, and hath consumed vp all rounde aboute. He hath bent his bowe lyke an enemye, he hath fastened hys right hād as an aduersary: and euery thynge that was pleasaunt to se, he hath smytten it downe. He hath poured out his wrath lyke a fyre, into the tabernacle of the daughter of Syon.

ℭ

B

The Lorde is become lyke as it were an enemie, he hath deuoured Israel and all hys palaces: yee, all his strong holdes hath he destroyed, and fylled ỹ daughter of Juda with moche sorowe and heuynesse.

* Jere. xli.b.

* Her tabernacle (which was lyke a garden of pleasure) hath he destroyed: her hye solēne feastes hath he put downe. The Lorde hath brought it so to passe, that the hie solēne feastes and Sabbathes in Syon, are cleane forgotten. In his heuy displeasure hath he made the kynge and prestes to be despised.

The Lorde hath forsaken hys awne auster, and hath abhorred his awne Sanctuarye, and hath geuen the walles of theyr towres into the handes of the enemye. Theyr enemies made a noise in the house of ỹ Lord, as it had bene in a solempne feaste daye.

C

The Lorde thought to breake downe the walles of the daughter of Sion, he spred out his lyne, and drewe not in hys hande, tyll he had destroyed them: Therfore mourne the turrettes and the broken walles together.

Her gates are sonke downe to the grounde, her barres are broken and smytten in sonder, * her kynge & princes are caried awaye to the Gentyls. They have neither lawe ner prophetes, ner yet eny vysyon frō the Lorde.

* Jer. xl

The senatours of the daughter Sion sytt vpon the grounde in silēce: they have strawed asshes vpon theyr heades, and gyrded them selues with sack cloth. The maydens of Jerusalē hange downe theyr heades to the grounde. Myne eyes begyne to faple me thorowe wepyng, * my body is disquyeted, my liuer is poured vpō the earth, for ỹ greate hurte of my people, seynge the chyldren and babes dyd swowne in the stretes of the cyte.

D

* Thren.ii.

Euen when they spake to theyr mothers: where is meate and dryncke? for whyle they so sayde, they fell downe in the stretes of the cytie, lyke as they had bene wouñded, and some dyed in theyr mothers bosome.

What shall I saye of the, O thou daughter Jerusalem, to whom shall I lycken the? To whom shall I cõpare the. O ỹ daughter Sion, to comforte the withall? Thy hurte is lyke a mayne see, who maye heale the?

E

* Thy prophetes have loked out vayne and folisshe thinges for the, they have not shewed the of thy wickednes, to kepe the frō captiuite: but have ouerladen the, and throwē falsshed stirred the a brode. All they that go by the, clappe their handes at the: hyllynge and waggynge their heades vpō the daughter Jerusalem, and saye: Is this the cyte that men call so fayre: wherin the whole lande reioyseth? All thyne enemies gape vpon ỹ: whysperinge and bytinge their teth, sayinge: let vs deuoure, for the tyme that we loked for, is come: we have founde and sene it.

* Jere.xxiii.b. Thren.ii.b. Jere.xviii.b.

F

The Lorde hath fulfylled the thinge, that he was purposed to do: and performed that he had deuised longe a go: he hath destroyed, and not spared. He hath caused thyne aduersarye triumphe ouer the, and set vp the horne of thyne enemie. * Let thyne herte crye vnto the Lorde, O thou cytie of the daughter Sion: let thy teares runne downe lyke a ryuer daye and nyght, rest not, and let not the aple of thyne eye leaue of. Stande vp and make thy prayer in the fyrst watch of the nyght, poure oute thyne hert lyke water before the Lorde. lyft vp thyne handes, for the

* Deut. xxviii.c. and xxxi. Jere. xiii.

lyues

Glyues of thy ponge chyldren, that dye of honger in the stretes. Beholde, O Lorde, and consydre, why hast thou gathered me vp so cleane? Shall ꝑ wemen then eate their awne frute, euen chyldꝛē of a spanne longe? Shall the prestes and prophetes be slayne thus in the Sanctuary of the Lorde? Ponge and olde lye behynde the stretes vpon the grounde, my maydens and ponge men are slayne with the swearde: whom thou in the daye of thy wrathfull indignacion hast put to death: yee, euen thou hast put them to death, & not spared them. Thy neyghboures that are rounde about me, hast thou called, as it were to a feast daye: so ꝑ in the daye of the Lordes wrath none escaped, nether was eny left behynde. Those that I haue brought & norysshed, hath myne enemy destroyed.

The .iij. Chapter.

I Am the mā, that (thorowe the rodd of hys wrath) haue experience of misery. He droue me forth, and led me: yee, into darckenesse, but not into lyght. Agaynst me onely he turneth hys hande, and layeth it euer vpon me.

Hy flesshe and my skynne hath he made olde, & my bones hath he bruised. He hath buylded rounde aboute me, and closed me in with gall and trauayle. He hath sett me in darcknes, as they that be deed for euer.

He hath so hedged me in, that I cannot get out, and hath layed heuy lynckes vpon me. Though I crye and call pyteously, yet heareth he not my prayer. He hath stopped vp my wayes with foure squared stones, and made my pathes croked.

He layeth wayte for me lyke a Beare, and as a lyon in a hole. He hath marred my wayes, and broke me in peces, he hath layed me waste altogether. He hath bent hys bowe, & made me as it were a marck to shut at: The arowes of his quyuer hath he shot euen into myne reynes. * I am laughed to scorne of all my people, they make songes vpon me all the daye longe. He hath fylled me with bitternes, and geuen me wormwod to dryncke. He hath smitten my teth in peces with stones, and rolled me in ꝑ dust.

He hath put my soule out of rest, I forget all good thynges. I thought in my selfe: I am vndone, there is no hope for me in the Lorde. Or remembre yet my misery and my trouble, the wormwod and the gall.

Yee, thou shalt remembre them, for my soule melteth awaye in me. Whyle I consydre these thynges in my herte, I get a hope agayne. Namely, it is of the Lordes mercyes that we are not, vtterly consumed. For truelye hys pytefull compassion hath not ceassed. Ne we mercyes shall the Lorde shewe vpon the, erly, yee in the daye spryngē, (O Lorde) greate is thy faythfulnesse.

* The Lorde is my portyon, sayeth my soule, therfore wyll I hope in him. O how good is the Lorde vnto them, that put their trust in hym, and to ꝑ soule that seketh after hym? The good man with stylnes and pacience tarieth, for the health of the Lorde. * psal.xxxi.a

O howe good is it for a man, to take the yock vpon him from his youth vp. He sytteth alone, he holdeth hym still, and dwelleth quyetly by him selfe. He layeth hys face vpon the earth, yf (percase) there happen to be eny hope. He offereth his cheke to the smyter, he wyll be content with reproues. D

For the Lorde wyll not forsake for euer, * but though he punysche hym: yet according to the multitude of his mercyes, he receaueth to grace agayne: For he doth not plage & cast out the children of men from his herte. * i.Reg.xi.b.

To treade all the presoners of the earth vnder his fete. To moue the iudgement of man before the most hyghest.

To condempne a man in hys cause. The Lorde hath not pleasure in soche thynges.

What is he then that sayeth: there shulde somthinge be done without the Lordes commaundement. Out of the mouth of the moost hyghest goeth not euell and good? E

Wherfore then murmureth the lyuynge man: let him murmure at his awne synne.

* Let vs loke, well vpō our awne wayes and remembre oure selues, and turne againe to the Lorde. Let vs lyfte vp oure hertes with oure handes vnto the Lorde that is in heauen. We haue bene dissemblers, and haue offended, wyll thou therfore not be intreated? Thou hast couered vs in thy wrath, and persecuted vs, thou hast slayne vs without any fauoure. * Thou hast hyd thy selfe in a cloude, ꝑ oure prayer shuld not go thorowe. Thou hast made vs out castes, and to be despysed amonge the people. All oure enemyes gape vpon vs. * Iob.xxvi.b psal.xxxix.a. * Ecc.xxvb.b

Feare and pyt is come vpon vs, yee, deceyte and destruccion. * Whole ryuers of water gushe oute of myne eyes, for the greate hurte of my people. * Treno.i.d.

Myne eyes runne, and cannot ceasse, for there is no rest. O Lorde, when wylt thou loke downe from heauen, and consydre?

Myne eye breaketh my herte: because of all the daughters of my cyte. Myne enemies hunted me out sharpely, lyke a byrde, yee, and that without a cause. They haue put downe my life into a pyt, & they haue cast stones vpon me. They poured water vpon my heade, then thought I: nowe am I vndone. I called vpon thy name, O Lord, out of ꝑ depe pyt. Thou hast herde my voyce: and hast not turned awaye thyne eares fro my syghthynge and crienge. Thou hast enclyned thy selfe vnto me, when I called

vpon

vpon the, and haste sayde: feare not. Thou
(O Lorde) hast mayntened the cause of my
G soule, and hast redemed my lyfe. O Lorde
þ hast sene my blasphemers, take thou my
cause vpon the. Thou hast well consydred
howe they go aboute to do me harme, & that
all their coūcels are agaynst me. Thou hast
heard their despytefull wordes (O Lorde)
yee, and all theyr ymaginacyōs agaynst me.
The lyppes of myne enemyes, and theyr
devices that they take agaynst me, all þ daye
lōge. Thou seyst also theyr syttinge dowe,
and theyr rysinge vp: they make theyr
songes of nothynge but of me. Reward
them (O Lorde) accordynge to the worckes
of theyr handes, Geue them an obstinate
herte: euen thy curse. Persecute them (O
Lorde) with thyne indignacyon, and rote the
out from vnder the heauen.

¶ The. iiij. Chapter.

A HOwe is the golde become so dym-
me? howe is the goodly colour of
it so sore chaunged? and the stones
of the Sanctuary thus scatred in
the corner of euery strete. The
chyldren of Syon that were alwaye in ho-
noure, and clothed with the most precyous
golde: howe are they nowe become lyke the
erthen vessels which be made with the pot-
ters hande? The dragons geue theyr yong
ones suck with bare brestes: but the daugh-
ter of my people is cruell, and dwelleth in the
wylderne[illegible] lyke the Estriches. The ton-
ges of the suckynge chyldren, cleue to the ro-
fe of theyr mouthes for very thyrst. The
yonge children aske bread, but there is no mā
that geueth it the. They that were wonte
to fare delycately, perysshe in the streates: they
that afore were brought vp in purple, make
nowe moche of donge. The synne of the
B daughter of my people is become greater the
* Gen.xix.a. * the wyckednes of Sodome, that sodenly
was destroyed, and not taken with handes.
Her ablepeners (or Nazarees) were whyter then the snowe or mylke: theyr colour
was freshe, reade as Cozall, theyr bewtye
lyke the Saphyre. But nowe theyr faces
very blacke. In so moche, that thou shuldest
* Psal. cij.a. not knowe them in the streates. * Theyr
skynne cleueth to theyr bones, It is withered
and become lyke a drye stocke. They that
be slayne with the swcard are happyer then
soche as dye of honger, and perysshe awaye,
lampyshynge for the frutes of the felde.
* Deutro. xxviij.c. xxviij. Regū. vi.f. * The wemen (which of nature are py-
tifull) haue sodden theyr awne childre with
theyr handes, that they might be their meate
in the miserable destruccyon of the daughter
* Trenn.iij.a of my people. * The Lorde hath perfour-
med hys heuy wrath: he hath poured oute the
furiousnes of hys displeasure. He hath kyn-
led a fyre in Syon, which hath consumed the
foundacyons therof.

Nether the kynges of the earth, ner all þ
inhabitours of the worlde, wolde haue bele-
ued that the enemy and aduersary shuld ha-
ue come in at the gates of the cytie of Jeru-
salem. Which neuertheles is come to pas-
se for the synne of her prophetes, and for the
wickednes of her prestes: that haue shed * in
nocentes bloude within her. So that the
blynde men wente stomblynge in the stree-
tes, and stayned them selues with bloude.
They wolde in no wyse touche there gar-
mentes. But they cried vnto euery man
flee the stayuynge, awaye, gett you hence,
touche it not. Yee, they fleade and remoued
from them yee, they haue sayde amonge the
hethen they shall nomore dwell in this cytie.
The countenaunce of the Lorde hath ba-
nysshed them, and shall neuer loke more vpō
them. For they them selues nether regarded
the prestes, nor pytied theyr elders.
Wherfore yet oure eyes fayle vs, whyle
we loke for vayne helpe: seynge we be euer
waytyng vpon a people, that can do vs no
good. They laye so sharpe wayte for vs
that we cannot go safe vpon the stretes: for
oure ende is come, oure dayes are fulfyl-
led, oure ende is here. * Oure perscu-
ters are swyfter then the Aegles of the ayre,
they folowed vpon vs ouer the mountaynes
and layed wayte for vs in the wylderne sse.
The very * breth of oure mouth: euen
the anoynted Lorde hym selfe was taken in
ther nett of whom we saye: Vnder hys sha-
dowe we shalbe preserued amonge the hey-
then. And thou (O daughter Edom) that
dwellest in the lande of Huz, be glad and re-
ioyce: for the cuppe shall come vnto the also,
whych whan thou suppest of, thou shalt be
dronken. Thy synnes is well punyshed,
(O thou daughter Syon) he shall not suffre
the to be caryed awaye eny more. But thy
wyckednes (O daughter Edō) shall he vp-
set, and for thy synnes sake, he shall lede the
into captyuite.

¶ The. v. Chapter.

¶ The prayer of Jeremy.

G All to remembraunce (O Lorde)
what we haue suffred, consydre,
and se oure confusion. Oure enhe-
ritaunce is turned to the straūgers
and oure houses to the aleauntes.
We are become carefull and fatherles, and
oure mothers are as the wyddowes. We are
fayne to bryncke oure awne water for mo-
ney, and oure awne wod must we bye with
money. Oure neckes are vnder persecucion,
we are weery, and haue no rest.
Afore tyme we yelded oure selues to the
Egyptians, and nowe to the Assyrians, only
that we myght haue bred ynough. * Oure
fathers (which now are gone) haue synned, &
we must

we muſt beare theyr wyckednes. Seruaun-
tes haue the rule of vs, and no man delyue-
reth vs out of their hãdes. We muſt get oure
lyuynge with ꝑ parell of oure lyues, becauſe
of the drouth of the wyldernes.

Oure ſkynne is as it had bene brent in an
ouen, for very ſore honger. The wyues are
rauiſhed in Syon, and the maydens in the
cyties of Juda. The princes are hanged vp
with the hande of the enemies, they haue not
ſpared ꝑ olde fage men, they haue take ponge
mennes lyues from thẽ, & the boyes are han-
ged vp vpon trees. The elders ſytt nomore
vnder the gates, and the ponge men vſe no-
more playenge of muſycke. The lope of oure
D herte is gone, oure mery queet is turned into
mournynge. The garlande of oure heade is
fallen: alas, that euer we ſynned ſo ſore.

Therfore, oure herte is full of heuynes, &
oure eyes dymme: becauſe of the hyll of Sion,
that is deſtroyed. In ſo moch, that the foxes
runne vpon it. But thou, O Lorde, that re-
maynell for euermore, and thy ſeate worlde
without ende: wherfore wylt thou ſtyll for-
Lam.v.c get vs, and forſake vs ſo longe? * O Lorde
turne thou vs vnto the, and ſo ſhall we
be turned. Renue oure dayes as in
olde tymes, for thou haſt bany-
ſhed vs nowe longe ynough,
and haſt bene ſore diſ-
pleaſed at vs.

¶ The ende of the lamenta-
cyons of Jeremy.

¶ The booke of the Prophete Ezechiel.

¶ The fyrſt Chapter.

¶ The tyme wherin Ezechiel prophecyed, and in what place. Hys offsprynge and office. The viſyon of the foure beaſtes. The viſyon of the wheles. The viſyon of the throne, and of the ymage aboue the throne.

A IT chaunced in ꝑ .xxx. yeare, the fyfthe daye of the fourth moneth, that I was among the preſoners by the ryuer of Cobar: ☞ where the hea-
uens opened, and I ſawe a viſyon of God. Nowe the fyfth daye of the moneth made out the fyfth yeare of Kynge Joachins captyuite. At the ſame tyme came the worde of the Lorde vn-
to Ezechiel the ſonne of Buzi the preſte, in the lande of the Chaldees by the water of Co
E.i.a. bar, * where ↠ the hande of the Lorde came ↠ vpon hym.

And I loked, and beholde a ſtormy wynde came out of the North with a greate cloude B
full of fyre, which with hys glyſtre lyghte-
ned all rounde aboute. And in the middeſt of the fyre it was all cleare lyke the face of an angell, and as it were the lykenes of foure beaſtes, and thys was there lykeneſſe. They were faſhyoned lyke a man: ſaupn-
ge, that euery one had foure faces and foure wynges.

Theyr legges were ſtreight, but theyr fete were lyke bullockes fete, and they gly-
ſtered, as it had bene fayre ſcoured metall. Vnder theyr wynges, vpon all the foure cozners they had mens handes. Theyr faces and theyr wynges were towarde the foure cozners: yet were the wynges ſo, that one euer touched another. When they went, they turned them not aboute: but eche one went ſtreight forwarde.

Furthermore thys was the ſymilitude C
of theyr faces. * Vpõ the ryght ſyde of theſe * Ezech. 1.b.
foure, theyr faces were lyke the face of a mã, and the face of a lyon: But vpon the lefte ſyde, they had the face of an oxe, and the fa-
ce of an Aegle. Theyr faces alſo and theyr wynges were ſpred out aboue: ſo that two wynges of one touched euer two wynges of another, & with the other they couered their body. Euery one when it went, it went ſtreyght forwarde. Where as the ſpyrete led them, thyther they went, * and turned not * Ezec. 1.c
aboute in theyr goynge.

The faſhyon and countenaunce of the D
beaſtes was lyke hoate coales of fyre, euen as though burning creſſettes had bene amõg the beaſtes: ↠ (thys was the vyſyon) and the fyre gaue a glyſtre, and out of the fyre there went lyghtenynge. When the beaſtes wente forwarde & backward, one wold haue thought it hadlyghtened. Now when I had well cõ-
ſydered the beaſtes, I ſawe a worche of whe-
les vpon the earth with foure faces alſo nye vnto the beaſtes.

The faſhyon and worche of the wheles was lyke ꝑ ſee. The foure wheles were toy-
ned and made (to loke vpon) as it had bene one whele in another. When one wente for-
warde, they wente all foure, and turned thẽ not about in theyr goinges. They were large greate and horrible to loke vpõ. Theyr bac-
kes were full of eyes rounde about them all foure. When the beaſtes wente, the wheles E
wente alſo with them. And when the beaſtes lyfte them ſelues vp from the earth, the whe-
les were lyft vp alſo. Whyther ſoeuer ꝑ ſpyrete wente, thyther went they alſo, and the whe-
les were lyfte vp, and folowed them: for the ſpyrete of lyfe was in the wheles. When the beaſtes wente forth, ſtode ſtyll, or lyft them ſelues from the earth, then the wheles alſo wente, ſtode ſtyll, and were lyfte vp, for the ſpyreth of lyfe was in the wheles.

Aboue

Above, ouer the heades of the beastes there was a fyrmament, which was fashyoned as it had bene of the most pure Christall, and that was spred oute above vpon theyr heades: vnder the same fyrmament were theyr wynges layed abrode, one towarde another and two wynges couered ꝑ body of euery beaste. And when they wente forth, I herde the noyse of theyr wynges, lyke ꝑ noyse of greate waters, as it had bene the voyce of the greate God, and a rushynge together as it were of an hoost of men. And when they stode styll, they let downe theyr wynges.

Nowe when they stode styll, and had letten downe theyr wynges, it thondred in the fyrmamẽt that was above theyr heades. Above the fyrmament that was ouer theyr heades, there was the lykenes of a seate, as it had bene made of Saphyr. Upon the seate there satt one lyke a mã. * I beheld hym, and he was lyke an angell, as it had bene all of fyre within from his loynes vpwarde.

And beneth, when I loked vpon him vnder ꝑ loynes, me thought he was lyke a shynynge fyre, that geueth lyght on euery syde. Yet, the shyne and glystre that lyghtened rounde about, was lyke a raynbowe, which in a raynye daye appeareth in the cloudes. Euẽ so was the similytude, wherin the glorye of the Lorde appeared. When I sawe it, I fell vpon my face, and herkened vnto the voyce of hym that spake:

¶ The.ii. Chapter

¶ The prophete is sente to call the people from theyr synnes.

AND then sayde he vnto me: Stãde vp vpõ thy fete (O ꝑ sonne of mã) and I wyll talke with the. * And as he was comminge vnto me, the spyrete came into me, and sett me vp vpon my fete: so that I marched the whyle, ꝑ he sayde vnto me. And he sayde Behold, thou sonne of man: I wyll sende the to the chyldren of Israel, to those runnagates and obstinate people: for they haue taken parte agaynst me, and are runne awaye fro me: * both they and theyr fore fathers vnto thys daye.

Yet, I wyll sende the vnto a people that haue rough vysages and stiffe stomakes: vnto whõ thou shalt saye on thys maner: Thus the Lorde God hym selfe hath spoken, that whether they be obedient or no (for it is a frowarde housholde) they maye knowe yet that there hath bene a prophete amonge them.

* Therfore (thou sonne of man) feare thẽ not, neither be afrayed of theyr wordes: for prouokers and thornes are with the. Yet, thou dwellest amonge scorpions. but feare not theyr wordes, be not abashed at theyr lookes, for it is a frowarde housholde.

Be that thou speake my wordes vnto them, whether they be obedient or not, for they are obstynate. Therfore, thou sonne of man, obey thou all thynges that I saye vnto the, & be not thou stynecked, lyke as they are a stynecked housholde. Open thy mouth, and eate that I geue the.

So as I was lokynge vp, beholde, there was sent vnto me an hãde, wherin was closed * a booke: and the hande opened it before me, and it was wrytten within and without full of carefull mournynges: alas, and woo

¶ The.iii. Chapter.

¶ The prophete beynge sente with the worde of God and with the constant boldenes of the spyrete, is sent vnto the people that were in captyuyte. The punyshment of a cruell that heareth not the people theyr synnes.

AFter thys, sayde he vnto me: Thou sonne of man, eate that, whatsoeuer it be: yee * eate that booke, and go thy waye, and speake vnto the chyldren of Israel: So I opened my mouth, and he gaue me the booke for to eate, and sayde vnto me. Thou sonne of man, thy belly shall eate, and thy bowels shalbe fylled with ꝑ booke, that I geue the. Then dyd I eate the boke, * and it was in my mouth sweter then hony. And he sayde vnto me: thou sonne of man, * get ꝑ soone vnto the house of Israel, and shewe them the wordes, that I cõmaunde the for I sende the not to the people that hath a straũge, vnknowne, or hard speache, but vnto the house of Israel. Not to many nacyons, which haue dyuerse speaches and harde languages, whose wordes thou vnderstãdest not * Neuertheles, yf I sent the to those people, they wolde folowe the. But the house of Israel wyll not folowe ꝑ, for they wyll not folowe me: yee, all the house of Israel haue stiffe forheades & harde hertes. * Beholde therfore, I will make thy face preuayle agaynst their faces, and harde thy forehead agaynst their foreheades: so that thy forehead shalbe harder then an * Adamant or flynt stone: that thou mayest feare them the lesse, and be lesse afrayed of thẽ, for they are a frowarde housholde.

He sayde moreouer vnto me: thou sonne of man, take diligent hede with thyne eares, to the wordes that I speake vnto the, fasten them in thyne herte: and go to the prisoners of thy people, speake vnto them, and saye on thys maner: Thus the Lorde God hath spoken: whether ye heare, or heare not. With that the spyrete tolde me vp. And I herde the noyse of a greate rushynge and remouynge of the most blessed glory of the Lorde out of hys place.

I herde also the noyse of the wynges of the beastes, that russhed one agaynst another,

ther, yet, and the rattlyng of the wheles, that were by them, whych rushynge and noyse was very greate.

* Nowe when the spyrete toke me vp, and caryed me awaye, I wente wyth an heuy & sorowfull mynde, but the hãde of the Lorde comforted me ryght soone.

And so in the begynnynge of the moneth Abib, I came to the presoners, * that dwelt by the water of Cobar, & remayned in ỳ place, where they were: And so contynued I amonge them seuen dayes, beynge very sory.

And when the seuen dayes were expired, the Lorde sayde vnto me: * Thou sonne of man, I haue made the a watchmã vnto the house of Israell: therfore take good hede to the wordes of my mouthe, & geue the warnynge at my commaundement.

If I saye vnto the, concernynge the vngodly man, that (wythout doute) he must dye, and thou geuest hym not warnynge, nor speakest vnto hym, that he may turne from hys euell waye, and so to lyue: Then shall ỳ same vngodly mã dye in his awne vnrighteousnes: but hys bloude wyll I requyre of thyne hand. Neuertheles, yf thou geue warnynge vnto the wycked, and he yet forsake not his vngodlynesse: then shall he dye in his awne wyckednesse, but thou hast discharged thy soule.

Nowe yf a righteous man go from * his righteousnesse, and do the thynge ỳ is euell: I will laye a stomblynge blocke before hym, and he shall dye because thou hast not geuen hym warnyng: yee, dye shall he in hys awne synne, so that the vertue, whych he dyd before, shall not be thought vpon: but his bloude wyll I requyre of thyne hande.

Neuertheless, yf thou exhortest the righteous, that he synne not, & so the righteous do not synne: then shall he lyue, because he hath receaued thy warnynge, and thou hast discharged thy soule. And there came ỳ hãde of the Lorde vpon me, and he sayd vnto me: Stãde vp, and go into the felde, that I may there talke wyth the.

So when I had rysen vp, and gone forth into the felde: Beholde, the glory of the Lord stode there, * lyke as I sawe it afore, by the water of Cobar.

* Then fell I downe vpon my face, & the spyrete came into me, whych set me vp vpon my fete, & sayd thus vnto me: Go thy waye, and sparre thy self in thyne house. Beholde, (O thou sonne of man) there shall chaynes be brought for the, to bynde the wythall, so that thou shalt not escape out of them. And I will make thy tunge cleue so to the rofe of thy mouth, that thou shalt be domme, & not be as a chyder wyth them: for it is an obstinate housholde.

But when I speake vnto the, then open thy mouth, and saye: Thus sayeth ỳ Lorde God: who so heareth, let hym heare: who so will not let him leaue, for it is an obstynate housholde.

¶ The .iiij. Chapter.

¶ The beleger of the cytie of Jerusalem is figured. The tonge contynuinge of the captiuitye of Israel. An honger is prophesyed to come in the captiuitye.

THou sonne of man: take a tyle stone, & laye it before the, and describe vpon it the cytie of Jerusalẽ, howe it is beseged, howe bulwarkes and stronge holdes are grauen on euery syde of it: destroye also tentes, and an hoost of men rounde about it, wyth engynes of warre.

Moreouer, take an yron panne, and set it betwixte the and the cyte, in stede of an yron wall. Then set thy face towardst, besege it, and laye ordinaunce agaynst it, to wynne it. Thys shalbe a token vnto the house of Israel. But thou shalt slepe vpõ thy left syde, and laye the synne of the house of Israel vpõ the. Certayne dayes appoynted, thou shalt slepe vpon that syde, and beare their synnes.

* Neuertheless, I will appoynte the a tyme (to put of theyr synnes) & the nombre of the dayes: Thre hundreth and .xc. dayes must thou beare the wyckednesse of the house of Israell. Whẽ thou hast fulfylled these dayes lye downe agayne, and slepe vpõ thy ryght syde .xl. dayes, and beare the synnes of the house of Juda.

* I daye for a yeare, a daye (I saye) for a yeare, wyll I euer laye vpon the. Therfore set nowe thy face agaynst that beseged Jerusalem, and discouer thyne arme, that thou mayest prophesye agaynst it.

Beholde, I wyll laye chaynes vpon the, that thou shalt not turne the from one syde to another, tyll thou hast ended the dayes of thy siege.

Moreouer, take vnto the wheate, barly beanes, growell sede, Milium and fytches: & put these together in a vessel, and make the loaues of bread therof, accordynge to the nombre of the dayes that thou must lye vpõ thy syde: that thou mayest haue bread to eate, for thre hundreth and .xc. dayes.

And the meate that thou eatest, shall haue a certayne wayght appoynted: namely twentye sycles euery daye. Thys apoynted meate shalt thou eate dayly, frõ the begynnynge to the ende.

Thou shalt drynche also a certayne measure of water: Namely, the .vj. parte of an hyn shalt thou drynche dayly frõ the begynnyng vnto the ende. Barly cakes shalt thou eate, yet shalt thou fyrst roll them at a fyre made with mans dõge, that they maye se it. And with that sayde the Lorde: Euen thus shall the chyldren of Israel eate their defyled bread in the myddest of the Gentiles, amõge whom I wyll scatter them.

Then

D Then sayde I: Oh Lorde God. Beholde my soule was yet neuer stayned: for from my youth vp vnto this houre, I dyd neuer eate of a deed carcase, or of that which was slayne of wylde beastes, nether came there euer any vncleane flesshe in my mouth.

Wher vnto he answered me, and sayde: well than, I wyll graunte ꝑ to take cowes donge for the donge of a mā, and to bake the bread wyth all before them.

Furthe he sayde vnto me: Beholde thou sonne of man, * I wyll myrrhe all the prouisiō of bread in Jerusalē, so that they shall weye their bred and eate it with scarcenesse. But as for water, they shall haue a very lytle measure therof, to drincke. And when they haue nomore bread nor water, one shall be destroyed with another, & sampyth awaye for their wyckednesse.

* Eze. v.b. and. xxiiii.b. and. xxxv.xxvi.d

¶ The. v. Chapter.

¶ The vtmost of the house, for which he sygnifyeth the destruccion of the people. The causes of the anger of God towarde the people.

A AND Thou sonne of man, take the then a sharpe knyfe, namely, a rasoure. Take that, and shaue the heare of thy head and beerd: Then take the scales and the wayght, & deuyde the hearre a sunder. And after thou hast accomplished ꝑ dayes of the syege: burne the thyrde parte therof in the fyre in the myddest of the cytie, & cut the other thyrde parte in peces wyth a knyfe. * As for ꝑ thirde parte ꝑ remayneth, cast it in the wynde and I wyll drawe out ꝑ swerde after them.

* Jere. lvi.d.

Yet afterwarde, take a lytle of the same, and bynde it in thy cote lappe. Then take a curtely of it, and cast it in the myddest of the fyre: & burne it in the fyre. Out of the same fyre shall there goo a flame, vpon the whole B house of Jsrael. Moreouer, thus sayde the Lorde God: Thys same is Jerusalem. I sett her in the myddest of the heathen & nacions that are rounde about her, but she hath despysed my iudgementes more then the Gētiles them selues, and broke my commaundementes more then ꝑ nacyons, that lye rounde about her. For they haue cast out myne ordinaunces, and not walcked in my lawes.

*Leu. xviii.b Therfore, thus sayeth the Lord God: * For so moch as ye haue bene more augmented in nombre of people then the heathen, ꝑ dwell rounde about you: and ye haue not walcked in my lawes, nether haue ye hepte myne ordinaunces, and ye haue not lyued so ryghtwysly as the hethen that are rounde about you: Therfore thus sayeth the Lord God:

C I wyll also come vpon the, I my selfe I saye, for in the myddest of the wyll I syt in iudgmēt, in the syght of the heathen, & wyll handle the of soch a fashyon, as I neuer dyd before, and as I neuer wyll do from that tyme forth, and that because of all thyne abhominacions. For in the, fathers * shall be sayne to eate their awne sonnes, and the sonnes their awne fathers. Soch a courte will I kepe in the, and the whole remnaūt of the wyll I scatre in to all the wyndes.

* Eze. v.b. Deu. xxviii.d. xxix.d.

Wherfore, as truly as I lyue (sayeth the Lord God) seyng thou hast defyled my Sanctuary, with all maner of abhominacyons & all thy shamefull offences: For thys cause wyll I also destroye the. Myne eye shall not owerse the, nether wyll I spare the.

* One thyrde parte wythin the, shall dye of the pestilence & of honger: Another thirde parte shall be slayne downe rounde about the with ꝑ swerde: The other thyrde parte ꝑ remayneth, wyll I scatre abroade towarde all the wyndes, and drawe out the swearde after them. Thus I wyll perfourme my indignacīō & set my wrath agaynst them, and D cast my selfe. So that whē I haue fulfylled myne anger agaynst them, they shall knowe that I am the Lorde, which wyth a fruent gelousy haue spoken it. Moreouer, I wyll make the waste and abhorred, before all the heathē that dwell about the, & in the sight of all them, that go by the: so that whē I punish the in my wrath, in myne anger, & with ꝑ plage of my whole displeasure: thou shalt be a very abhominacion, shame, a gasynge & wondrynge stocke, amonge the heathē that lye about the. Euē I the Lorde haue spokē it, and it shall come to passe, when I shute amonge them the perlous darte of honger, which shal be but death: Yee, therfore shall I shute them, because I will destroye you: * I wyll encrease hūger, and mynish all the prouision of bread amonge you.

* Eze. xiiii.d

Plages & misery wyll I sende you, yee, & wylde beastes also to destroye you. Pestilence and bloudshedinge shall come vpon you, & the swearde wyll I bringe ouer you. Euen I the Lorde, haue sayde it.

¶ The. vi. Chapter.

¶ Of the wrath that the people shalbe plagued for the synne of Idolatrye. He prophecieth the repentaunce of the remnaunt of the people, and their deliuerance. The destruccion of the frowarde is prophesyed.

AND the worde of the Lorde came vnto A me, sayinge: Thou sonne of man, turne thy face to the * mountaynes of Jsrael, that thou mayest prophecie vnto them, and saye: Heare the worde of the Lord God, O ye mountaynes of Jsrael: Thus hath the Lorde God spoken to the mountaynes, hylles, valleys and dales.

* Eze. xxxvi.a

Beholde I, I my selfe I saye, wyll bringe a swearde ouer you, and destroye youre hye places: I wyll cast downe youre aulters, and breake downe youre ymages. Youre slayne men wyll I laye before youre goddes, and the deed carcases of the chyldren of Jsrael wyll I cast before their Idoles, youre bones wyll I destroye rounde

aboute

aboute youre aulters, and dwellyng places.

The cyties shalbe desolate, & hyllchapels layed waste: youre aulters destroyed, & broken: youre goddes cast downe, and taken awaye, your ſtatues layde euē wyth the grounde, your awne worckes cleane roted oute.

Youre slayne men shall lye amonge you, that ye maye learne to knowe, howe that I am the Lorde. Those þ be amōge you & haue escaped the swearde, wyll I leaue amōge the Gentiles, for I wyll scatre you amonge the nacyons. And they that escape of you, shall thinche vpon me amōge the heathen, where they shalbe in captiuitye.

As for that whorysh and vnfaythfull herte of theirs, wherewyth they runne awaye from me, I wyll breake it: yee, & put oute those eyes of theirs, that commytte fornicacyon with theyr Idols.

Then shall they be ashamed, and displeased wyth their selues, for the wyckednesses and abhominacyons, which they haue done: and shall learne to knowe, þ I am the Lorde howe that it is not in vayne, that I þ Lorde spake, to brynge soch misery vpon them.

The Lorde sayde moreouer vnto me: Smyte thyne handes together, and stampe wyth thy fete, and saye: Wo worth all the abhominacions and wyckednesses of the house of Israel, for because of them, they shall perysh wt the swearde, wyth honger and with pestilēce. Who so is farre of, shall dye of the pestilēce: he that is nye at hande, shall perysh wyth the swearde: and the other that remayne & þ are beseged, shall dye of honger.

Thus wyll I satisfye my wrothfull displeasure vpon them. And so shall ye learne to knowe, that I am the Lorde, when youre slayne men lye amonge youre Idols, and aboute youre aulters: vpon all hye hylles and toppes of mountaynes, amonge all grene trees, amonge all thycke okes: euē in the places, where they dyd sacrifyce to all theyr Idols. I wyll stretch myne hande oute vpon them, and wyll make the lande waste: So þ it shall lye desolate and voyde, frō the wyldernesse of Deblathah forth, thorowe all their habitacions: to learne thē for to knowe, that I am the Lorde.

The. vij. Chapter.

The ende of all the lande of Israel shall sodenly come. The cause of the destruccyō therof. The prophete is cōmaunded to shewe the summe of the euelles that are at hande.

The worde of the Lorde came vnto me on thys maner: The I call, O þ sonne of man. Thus sayeth the Lorde God vnto the lāde of Israel: The ende commeth, vpon the lande of Israel yee, verely the ende cōmeth vpon all the foure corners of þ lāde. But nowe shall þ ende come vpon the for I wyll sende my wrath vpon the, & will punyshe þ: accordynge to thy wayes, & rewarde the after all thyne abhominacions. * Myne eye shall not ouerse the, nether will I spare the: but rewarde þ, accordyng to thy wayes, and declare thyne abhominacyons. Then shall ye knowe, that I am the Lorde. * Eze. viij. & xj.

Thus sayeth the Lord God: Beholde, one misery and plage shall come after another. þ ende is here. The ende (I saye) is come, it watched for þ, beholde it is come all ready, thy destruction is erlye come agaynst the, þ dwellest in the lande.

The tyme is at hande, the daye of sedicion is harde by, & the crye shall not be as the soundinge agayne of the mountaynes. Therfore, I wyll shortly pour out my sore displeasure ouer the, and fulfyll my wrath vpō the. I wyll iudge the after thy wayes, and rechpence the all thy abhominacyons.

* Myne eye shall not ouerse the, nether wyll I spare the: but rewarde the after thy wayes, & thyne abhominations shall be punished in the middes of the, to learne you for to knowe, howe that I am the Lord þ smyteth. Beholde, the daye is here the daye is come, þ houre is ryne out, the rodde flourisheth, pryde wareth grene, malicyous violence is growne vp, and the vngodly wayte to a stat. None of the shal remayne ouer, none of their riches, not one of ther seede, and no lamētacion shall be made for them. * Eze. vij. b. and xj. c.

The tyme cōmeth, the daye draweth nye: * who so byeth, lett him not reioyce: he that selleth, let hym not be sory: for why. * Trouble shall come in the myddest of them all: so þ the seller shall not come agayne to the thinge he solde, all though they lyte be yet with þ lyuinge. For wh the prophecye was preached vnto all the people, none returned from ther synne, and noman toke strengthe to him agēst his wyckednesse, to saue his awne lyfe. The trompettes shall ye blowe, & make you all ready, but no mā shall goo to þ battell, for I am wroth with all þ whole multitude. * 1. Cor. vij. b. ‡ Ezec. xij. b. 1. Thes. v. d.

The swearde shalbe without, pestilence and honger wythin: so that whoso is in the felde, shalbe slayne with the swearde: and he that is in the cytie * shall perysh with honger and pestilence. * Deu. xxxij. b.

And soch as escape and flie from amonge them, shall be vpō the hylles, lyke as the doues in þ felde: euery one shalbe afrayed, because of his awne wyckednesse.

All handes shalbe let downe, & all knees shalbe weake as the water: they shall gyrde them selues wyth sackcloth, feare shall fall vpon them. Theyr faces shalbe confoūded, * and theyr heades balde: theyr syluer shall they cast forthe in the stretes, & their golde shalbe despysed. * Yee, theyr syluer & golde maye not delyuer thē, in the daye of þ fearfull wrath of the Lorde. * Esa. xv. b. * Sophon. i. d. Ezec. v. b. Prouer. xi. a.

¶ ij They

They shall not satisfye their hongry soules, neither fyll their emptye bellyes therw: For it is become their awne decaye thorow
*Ofee.viij.a their wickednes: And ther bewtyfull costlye ornamente that God had ordeyned to be their great glorye, in it they haue sett vpabhominacyõs vnto ther Idols. For this cause wyll I make them and it to be abhorred. Moreouer, I wyll geue it into the handes of the straungers to be spoyled: and to the wycked, for to be robbed, ād they shall destroye it. Myne face wyll I turne frō them, my treasury shalbe defiled: for the theues shall go in to it, and suspende it. Make a cheyne, for the lande is whole defyled wyth vnrygh̄teous iudgement of innocent bloude, and the cytie is full of violent oppressyon. Wherfore, I
G wyll bringe the most cruell tyrauntes from amonge the heathen, to take theyr houses in possessyon. I wyll make the pompe of the proude to cease, and ther sanctuary shall be defyled. When thys trouble commeth, they shall seke peace, but they shall haue none.
One myschefe and sorowe shall folowe another, and one rumoure shall come after ano-
*Jerr.xxv. biij.c. ther: * Then shall they seke visyons in vayne at their Prophetes. The lawe shall be gone from the prestes, and wysdome from the elders. The kynge shall mourne, the Prynces shalbe clothed with heuynesse, and the hāndes of the people in the lānde shall tremble for feare. I wyll do vnto them after theyr awne wayes, accordynge to their awne iudgemētes wyll I iudge them: to learne them for to knowe, that I am the Lorde.

¶ The.viij. Chapter.

¶ An appearaunce of the symilitude of God. Ezechiel is brought vnto Jerusalē in the spyrite. The Lord declareth the Prophete the Idolatries of the house of Israel, and chefely of the Prestes.

I IT happened, that in the syxte yeare ꝓ fyfth daye of the syxte moneth. I sat in my house, and the Lordes of the councell of Juda with me: and the hande of the Lorde God fell euen there vpon me. And as
*Ezec.i.c. I loked vp, * I sawe as it were a lickenesse of fyre from hys loynes downe warde, and frō hys loynes vpwarde it shyned maruelous
*Eze.xl.b. and.xl.d. cleare & lyke an angell to loke vpon. * This symilitude stretched out an hande, and toke
B me by the heayre lockes of my head, and the spyrite lyft me vp betwyxte heauē and earth: and brought me in a visyon to Jerusalem, into the entrie of ꝓ inner porte that lyeth towarde the north: there stode an ymage, with whō he that hath all thynges in hys power, was very wroth.
And beholde, the glory of the God of Is-
*Ezec.i.a. rael was in the same place: euen * as I had sene it afore in the feilde. And he sayde vnto me: Thou sonne of mā, Olyft vp thyne eyes, and loke towarde the north. Then lyft I
C vp myne eyes towarde the north, & beholde: beside the porte northwarde, there was an aulter made vnto the ymage of prouocacyō in the very entryng in. And he sayde furthermore vnto me: Thou sonne of mā, seest thou what these do? Seest thou the greate abhominacyons that the house of Israel cōmytte in thys place, to dryue me frō my sanctuary? But turne the aboute, and thou shalt se yet greater abhominacyons. And wyth that brought he me to the courte gate: & when I loked, beholde, there was an hole in ꝓ wall. Then sayde he vnto me: Thou sonne of mā, dygge thorow the wall. And whē I dygged D thorow the wall, beholde, there was a doze. And he sayde vnto me: Go thy waye in, and loke what wycked abhominacyons they do here. So I wente in, and sawe: and beholde, there were all maner ymages of wormes & beastes, all Idoles and abhominacyons of the house of Israel paynted euery one rounde about the wall. Ther stode also before the *Exo.xxxij. Num.xiij. ymages. *lxx. Lordes of the councell of the house of Israel: and in the myddest of them stode Jaazanith the sonne of Saphan: And euery one of thē had a censoure in hys hāde, and out of the incense, there went a smoke, as it had bene a cloude. Then sayde he vnto me. Thou sonne of mā, hast thou sene what the Senatoures of the house of Israel do secretly, euery one in hys chambre? * For they E * Job.xxij. Esa.xxix. Jerr.xxiij. Ezec.xj.c. saye: Tushy, the Lorde seeth vs not, the Lorde regardeth not the worlde. And he sayd vnto me: Turne the yet agayne, and thou shalt se yet greater abhominacyōs ꝓ they do. And wyth that he brought me to the doze of the porte of the Lordes house, towarde ꝓ north. And beholde, there sat women mournynge for Thamus. Then sayde he vnto me: hast F thou sene thys, thou sonne of man? Turne ꝓ aboute, and thou shalt se yet greater abhominacyōs then thes are. And so he brought me into the inwarde court of the Lordes house: and beholde at ꝓ porte of the Lordes house, betwyxte the laze entrye ād the aulter, there were fyue and twēty men, that turned their backes vpon the temple of the Lorde, and theyr faces towarde ꝓ easte, and these worshyppe the sonne.
And he sayde vnto me: hast thou sene this, G thou sonne of man? Thynketh the house of Juda, that it is but a trifle, to do these abhominacyons here? Shulde they fyll the lande full of wyckednesse, and vndertake to prouoke me vnto anger? Yee, and purposely to cast vp theyr noses vpon me? Therfore will I also do some thynge in my wrathfull displeasure, so ꝓ myne eye shall not ouerse the, nether wyll I spare them. * Yee, and though * Prou.i. Jerr.xi.b. and.xiiij.b. Ezech.viij.c. they crye in myne eares wyth loude voyce, yet wyll I not heare them.

¶ The.ix. Chapter.

The

¶ The destruccyon of Idolatres, and the conuersacion of the ryghtwers. They that shalbe saued are marcked. They that are vnmarcked are slayne. A complaynte of the Prophet for the destruccyon of the people.

HE cryed also with a loude voyce in myne eares, sayinge: Come, here ye rulers of the cyte, euery man wyth his weapened hande to the slaughter. Then came there syx mē out of the strete of the vpper porte towarde the north, and euery man a weapē in hys hāde to slaughter. There was one amōgest them, that had on hym a lynen rayment, & a wrytars pynckhorne by hys syde.

These wente in, & stode besyde the brasen aulter: for the glory of the Lorde was gone awaye from the *Cherub whych was vpon him, & was come downe to the threshold of the house, and he called the man that had the lynen rayment vpon hym, and the wrytars pynckhorne by his syde, and the Lorde sayde vnto hym: Go thy waye thorowe the cyte of Jerusalem, and set a marcke vpon the foreheades of them, that mourne and are sory for all the abhominacions, that be done therin. And to the other, he sayde that I myght heare: * Go ye after hym thorowe the cytie, slaye, ouerse none, spare none: kyll and destroye both olde men and ponge, maydens, chyldren, and wyues.

But as for those, that haue the marcke vpon them: se that ye touch thē not, * and begynne at my Sanctuary. Then they begāne at the elders, whych were in the temple, for he had sayde vnto thē: When ye haue defyled the temple, and kylled the courte wyth the slayne, thē go your waye forth. So they wente out, & slewe downe thorowe the cytie. Nowe when they had done the slaughter, & I yet escaped: I fell downe vpon my face, & cryed, sayinge: O Lorde, wylt thou then destroye all ỹ residue of Israel, in thy sore displeasure, that thou hast poured vpon Jerusalem? Then sayde he vnto me: The wyckednesse of the house of Israel and Juda is very greate: so ỹ the lande is full of bloude, and the cytie full of vnfaythfulnesse: For they saye: * The Lorde regardeth not the earth, he seeth vs not. Therfore wyll I vpō them, & myne eye shall not ouerse thē, nether wyll I spare thē, but wyll recompense theyr wyckednesse vpon theyr heades. And beholde, the man that had the lynen rayment vpon hym, and the wrytars pynckhorne by hys syde: tolde all the matter howe it happened, and sayde: Lorde as thou hast cōmaunded me, so haue I done.

¶ The.x. Chapter.

¶ Of the man that tooke whote burninge coles oute of the myddes of the wheles & of the Cherubyns, in token of the burninge of Jerusalem. A rehersall of the vysyon of the wheles, of the beastes, and of the Cherubyns.

AND as I loked, beholde, in the firmament that was aboue the Cherubins there appeared the symilitude of a stole of Saphyr vpon them: * Then sayde he that sat therin, to him that had the lynē rayment vpon hym: Crepe in betwene the wheles that are vnder the Cherubyns, and take thyne hāde full of hoote coales out from betwene the Cherubyns, and cast them ouer ỹ cytie. And he crepte in, that I myght se.

Now the Cherubyns stode vpō the ryght syde of the house, when the man wente in, & the cloude fylled the inner courte. * But the glory of the Lorde remoued from the Cherubyns, and came vpon the threshold of the house: so that the temple was full of cloudes, and the courte was full of the shyne of the Lordes glory. Yee, and the sounde of the Cherubyns wynges was hearde into the fore courte, lyke as it had bene the voyce of the almyghtye God, when he speaketh. Nowe when he had byden the man that was clothed in lynen, to go and take the hoote coales from the myddest of the wheles, whych were vnder the Cherubyns: he wēte & stode besyde the wheles. Then ỹ one Cherub reached forth hys hande from vnder the Cherubyns, vnto the fyre that was betwene the Cherubyns, and toke therof, and gaue it vnto hym that had on the lynen rayment in his hande: which toke it, & went out. And vnder the wynges of the Cherubyns, there appeared the lyckenesse of a mans hāde: I sawe also foure wheles besyde the Cherubyns, so ỹ by euery cherub there stode a whele. And the wheles were (to loke vpon) after the fashion of the precyous stone of Tharsys: yet (vnto the syght) they were all .iiij. of one fashyon, as yf one whele had bene in another.

When they wente forth, they wente all foure together, not turnynge aboute in their goinge: But where the fyrst wente, thyther wente they after also, so that they turned not aboute in their goyng. Their whole bodyes, their backes, theyr handes & wynges, yee, and the wheles also, were all full of eyes rounde aboute them all foure. And I hearde hym call the wheles. * Euery one of thē had foure faces: so that the one face was the face of a Cherub, the seconde of a man, the thyrde of a lyon, the fourth of an Aegle, & they were lyfted vp aboue. This is the beast, that I sawe at the water of Cobar. Nowe whē the Cherubyns wente, the wheles wente wyth them, and when the Cherubyns shoke theyr wynges to lyft thē selues vpwarde, ỹ wheles remayned not behynde, but were wyth them also. Shortly, when they stode, these stode also. And when they were lyft vp, the wheles were lyft vp also with them, for the spyrete of lyfe was in the wheles.

* Then the glory of the Lorde was lyft

vp from the thresholde of the temple, and remayned vpon the Cherubyns: And the Cherubyns flackered wyth theyr wynges, and lyfte them selues vp from the earth: so that I sawe when they went, and the wheles vnder them. And they stode at the east syde of the porte that is in the house of the Lorde. So the glory of the Lorde was vpon the. Thys is the beast ꝑ I sawe vnder the God of Israel, by the water of Cobar. And I perceaued, that it was the Cherubyns. Euery one had foure faces, & euery one foure wynges, and vnder theyr wynges, as it were mens handes. Nowe the figure of theyr faces was, euen as I had sene them, by the water of Cobar, and so was the countenaunce of the: Euery one in pys goinge wēte strayght forwarde.

¶ The.xj. Chapter.

¶ Who they were that seduced the people of Israel. Against these he prophecyeth, shewynge them howe they shalbe vtterlyes abroade. The remynaunt of ꝑ herd ymaketh of God, otherwyse can we not wacke in hys commaundementes. He threatenyth them that leane vnto theyr owne councelles.

Moreouer, the spyrete of the Lorde lyft me vp, and brought me vnto the East porte of the Lordes house. And beholde, there were xxv. men vnder the doze amōge whō I sawe Jaazaniah the sonne of Azur, and Pheltiah the sonne of Bananiah, the rulers of the people. Then sayde the Lorde vnto me: Thou sonne of man: these men ymagyn myschefe, and a wycked councell take they in thys cyte, sayinge: tush, there is no destruccyon at hande, let vs buylde houses: this Jerusalē is the cauldzon, and we be the flesshe. Therfore shalt thou prophecye vnto them, yee, prophecye shalt thou vnto them, O sonne of mā. And wyth that fell the spyrete of the Lorde vpon me, and sayde vnto me: Speake, thus sayeth the Lorde: On this maner haue ye spoken (O ye house of Israel) ꝑ I knowe the ymaginacyons of youre hertes. Many one haue ye murthured in this cyte, and fylled the stretes full of the slayne.

Therfore, thus sayeth the Lorde God: The slayne men that ye haue layed on the grounde in this cyte, are the flesh, and thys cyte is the cauldzon: * But I wyll bzynge you out of it. *ye haue feared the swerde, ꝑ I wyll bzynge a swearde ouer you, sayeth the Lorde God. I wyll bzyue you out of thys cyte and delyuer you into youre enemyes hande, and will condemne you. Ye shalbe slayne in all the coastes of Israel, I wyll be auenged of you: to lerne you for to knowe, that I am the Lorde. Thys cyte shall not be youre cauldzon, neyther shall ye be ꝑ flesh therin: but in the coastes of Israel wyll I punysh you, that ye maye knowe, that I am the Lorde: in whose commaundementes ye haue not walcked, ner kepte my lawes: * but haue done after ꝑ customes of the heathen, that lye rounde about you.

*ezec.xxxiii.a. ‡mal.xxvi.c.

*Leu.xviii.a. Deute.xii.b.

Nowe when I preached, Pheltiah the sonne of Bananiah dyed. Then fell I downe vpon my face, and cryed wyth a loude voyce: O Lorde God, wylt thou then vtterlye destroye all the remnaunt in Israel? And so the worde of the Lorde came to me on thys maner: thou sonne of man: thy brethren, thy kynsfolke, & the whole house of Juda, which dwell at Jerusalem, saye. Wythdrawe ye farre from the Lorde, for the lāde is geuē vs in possessyon. Therfore tell the, thus sayeth the Lorde God: I wyll sende you farre amonge the Gentiles, and skatre you amōge the nacyons, & I wyll halowe you but a lytle, in the landes where ye shall come. Tell the also, thus sayeth the Lorde God: I wyll gather you agayne out of the nacyons, and bzynge you from the countrees where ye be skatred, and wyll geue you the lande of Israel agayne. And they shall comme thyther, And they shall take awaye all ther Idols & all ther abhominacyons from thence.

*And I wyll geue you one hert, and I wyll plāte a newe spyrete wythin youre bowels. That stony herte will I take out of your body, and geue you a fleshly herte (that ye maye walke in my commaundementes, and kepe myne ordinaunces, and do them: & ye maye be my people, & I youre God But soke whose hertes are dysposed to folowe theyr abhominacyōs and wycked lyuinges: those mens dedes wyll I bzynge vpon theyr owne heades, sayeth the Lorde God. After thys dyd the Cherubyns lyft vp theyr wynges, and the wheles wente wyth them, and the glory of the Lorde was vpon them. * So the glory of the Lorde wente vp frō the myddest of the cyte, and stode vpon the mount of the cyte towarde the east: * But the wynde toke me vp, and in a vysyon (whych came by the spyrete of God) it brought me agayne into Caldea amonge the presoners. Then the vysyon that I had sene vanyshed awaye fro me. So I spake vnto the presoners, all the wordes of the Lorde, whych he had shewed me.

*Jere.xxxi. ‡Ezech.xxxvi.

*Ezech.xi. and.xliii.a.

*Ezech.xliii. and.xlvi.a.

¶ The.xij. Chapter.

¶ The parable of the vessels of the captiuitye. The exposycyon of the parable, by whych the takynge of Jerusalē by Nebuchadnezzar is signified. Another parable wherby the dyuersite of honger and thyrst is signified.

The worde of the Lorde came vnto me, sayinge: Thou sonne of man, thou dwellest in the myddest of a frowarde housholde: * whych haue eyes to se, and se not: eares haue they to heare, and yet heare they not, for they are an obstinate housholde. Therfore (O thou sonne of man) make thy gere redy to flyt, and go forth by fayre daye lyght, that they maye se. Yee, euen

*Ezech.vi.b. Esay.vi.b. Mat.xiii.b. Mar.viii.b. Luke.viii.a. Iohn.xii.b. Rom.xi.b.

in

in theyr syght shalt thou go from thy place to another place: yf paraduenture they wyll consyder, that they be an vnobedient housholde: Thy gere that thou hast made redy to flyt wythall, shalt thou beare out by dayze daye syght that they maye se: and thou thy selfe shalt go forth also at euē in their syght, as a mā doth when he flytteth. Dygge thorow the wall, that they maye se & beare thorow it the same thyng, that thou toheest vp in their syght. In
B their syght shalt thou beare vpō thy shulders, & cary it forthe in the darke. Hyde thy face that thou se not the earth, for I haue made the a shewoken vnto the house of Israel. Nowe as the Lorde commaunded me, so I dyd: the geare that I had made readie brought I out by daye. At euē I brake downe an hole thorow the wall wyth my hande: and when it was darcke, I toke the gere vpon my shoulders, and bare them out in theyr syght.

C And in the morninge, came the worde of the Lorde vnto me, sayinge: Thou sonne of mā, yf Israel that frowarde housholde aske the, and saye: what doest thou there? Then tell thē: Thus sayeth the Lorde God: Thys punyshment toucheth the chefe rulers at Ierusalem, and all the house of Israel, that dwell amonge them: Tell them: I am youre shewe token: lyke as I haue done, so shall it happen vnto you: Flyt shall ye also, and go into captiuitie. * The chefest that is amōge you, shall lade hys shulders in the darcke, & get hym awaye. He shall breake downe the
D wall, to carye stuffe therthorow: he shall couer his face, that he se not the grounde, with his eyes. * Wy lyne wyll I sprede out vpon hym, and catch him in my net, and cary hym to Babylon, in the lāde of the Caldees: which he shall not se, and yet shalt he dye there. As for all hys helpers, & all hys hostes, that be about hym. I wyll scatre them towarde all the wyndes, and drawe out a swearde after them. * So when I haue scatred them amōge the heathen, and strowed them in the landes, they shall knowe, that I am the Lorde. But, I wyll leaue a lytle nōbre of them frō the swearde, hunger and pestilence: to tell all their abhominacyons amonge the heathen, where they come: that they maye knowe, howe that I am the Lorde.

E Moreouer, the worde of the Lorde came vnto me sayinge: Thou sonne of man: wyth a frarfull tremblynge shalt thou eate thy bread, wyth carefulnesse & sorowe shalt thou drynche thy water. And vnto the people of the lāde, speake thou on this maner: Thus sayeth the Lord God, to them that dwell in Ierusalem, and to the lande of Israel: Ye shall eate youre bread wyth sorowe, and drynche youre water wyth heuynesse: Yee, the lande wyth the fulnesse therof shalbe layde waste, for the wyckednesse of them that dwell therin. And the cyties that now be well occupyed, shall be voyde, and the lāde desolate: that ye may knowe, howe that I am the Lorde.

Yet came the worde of the Lorde vnto me A
agayne, sayinge: Thou sonne of man, what maner of by worde is that, which ye vse in the lāde of Israel, sayinge: Tush, * seynge that the dayes are so slacke in commynge, all the visyons are of none effecte: Tell them therfore, thus sayeth the Lorde God: I wyll make that by worde to ceasse, so that it shall nomore be commenly vsed in Israel. *ii. Pet. iii. b

But saye thys vnto them: The dayes are at hāde, that euery thynge which hath bene prophecyed, shalbe fulfylled. There shall no
G visyō be in vayne, nether eny prophetie fayle amonge the chyldren of Israel: For it is I the Lorde, that speake it: and whatsoeuer I the Lorde speake, it shall be perfourmed, and not be slacke in commynge.

Yee, euen in youre dayes (O ye frowarde housholde) will I deuyse some thynge, and bringe it to passe, sayeth the Lord God. And the worde of the Lorde came vnto me saying: Beholde, thou sonne of man: The house of Israel sayeth on thys maner: Tush, as for the visyon that he hath sene, it wyll be many a daye or it come to passe: It is farre of yet, the thynge that he prophecyeth. Therfore saye vnto them: Thus sayeth the Lorde God: All my wordes shall nomore be slacke: Loke what I speake, that same shall come to passe, sayeth the Lorde.

¶ The.xiij. Chapter.

¶ The worde of the Lorde against false prophetes, wherby they teach the people the counceiles of theyr awne hertes.

The worde of the Lorde came vn- A
to me, sayinge: Thou sonne of mā. Speake, prophecye agaynst those pphetes, that preach in Israel: & saye thou vnto them that prophecye out of theyr awne hertes: Heare the worde of the Lord, thus sayeth the Lord God: * Wo be vnto those folysh prophetes, that folowe theyr awne spyrete and speake where they se nothyng. O Israel, thy prophetes are lyke the foxes vpon the drye felde: For they stande not in the gappes, nether make they an hedge for the house of Israel, that men myght abyde the battell in the daye of the Lorde. Vayne thynges they se, and tell lyes, to * mayntaine their preachynges wythall. The Lorde (saye they) hath spoken it, whan in very dede the Lorde hath not sent them. Vayne visyons haue ye sene, and spoke false prophecyes, whē ye saye: the Lorde hath spoken it, where as I neuer sayde it. * Ezech. xxxiiij a. * Iere. xxiij. a

Therfore, thus sayeth the Lord God: Be- B
cause youre wordes be vayne, and ye se out lyes: Beholde, I wyll vpon you, sayeth the Lorde. Wyne hādes shall come vpon the

prophetes that loke out wayne thinges, and preach lyes: they shall not be in the councell of my people, nether wrytten in the boke of the house of Israel, nether shall they come in the lande of Israel: ye maye knowe, howe I am the Lorde God. And that for by cause: they haue deceaued my people, * and tolde the of peace, where no peace was. One setteth vp a wall, and they dawbe it with lowse claye. Therfore tell them whych dawbe it with vntempered morter, that it shall fall * For there shall come a great shower of rayne greate hayle stones shall fall vpon it, & a sore storme of wynde shall breake it, so shall the wall come downe. Shall it not then be (I say vnto you: where is nowe the morter, that ye dawbed it wyth all) Therfore thus sayeth the Lorde God: I will breake out in my wrothfull displeasure wyth a stormy wynde, so that in myne anger there shall come a mighty shower of rayne, & hayle stones in my wrath, to destroye withall.

As for the wall, that ye haue dawbed w vntempered morter, I will breake it downe, make it euen wyth the grounde: so ye the foundacyon therof shall remoue, and it shall fall, yee, and ye youre selues shall perysh in the myddest therof: to learne you for to knowe, that I am the Lorde. Thus will I performe my wrath vpon thys wall, and vpō them that haue dawbed it wyth vntempered morter, and then will I saye vnto you: The wall is gone, and the dawbers are awaye. These are the prophetes of Israel, which prophecye vnto the cytie of Jerusalē, and loke out visiōs of peace for them, where as no peace is, sayeth the Lorde God. Wherfore (O thou sonne of mā) sett thy face agaynst the daughters of thy people, which prophecye out of their awne hertes: and speake thou prophecye agaynst the, and saye: Thus sayeth the Lorde God: Wo be vnto you, that sowe pylowes vnder all arme holes, ād bolsters vnder the heades both of yōge and olde, to catch soules wyth all. * For whan ye haue gotten the soules of my people in youre captiuite, ye prompte them lyte, and dishonoure me to my people, for an hādfull of barly, and for a pece of bread: whan ye kyll the soules of the, that dye not, and promes lyfe to them, that lyue not: Thus ye dissemble w my people, that beleueth youre lyes.

Wherfore, thus sayeth the Lord God: Beholde, I will also vpon the pylowes, wher wyth ye catch the soules in flyenge: the will I take from youre armes, and let the soules go, that ye catch in flyēge. Youre bolsters also will I teare in peces, and delyuer my people out of youre hād: so that they shall come nomore in youre handes to be spoyled, and ye shall knowe, that I am the Lorde. Seing that wyth youre lyes ye discomforte the herte of the ryghteous, whom I haue not discomforted: Agayne: For so moch * as ye cōfyrme the hande of the wycked, so that he maye not turne from his wicked waye, and lyue: therfore shall ye spye out nomore vanitie, nor prophecye youre awne gesynges: for I will delyuer my people out of youre hande, that ye maye knowe, howe that I am the Lorde.

¶ The .xiiij. Chapter.

¶ The Lorde denyeth hys worde to the people for their synnes sake. The diligence of the wilde beth the Lorde sometyme deceaued by false prophetes. A comforte of the that lyued vnder Babylon.

There resorted * vnto me certayne of the elders of Israel, & sat downe by me. Then came the worde of ỹ Lorde vnto me, sayēg: Thou sonne of mā, these men beare their vnclennes in their hertes, and go purposly vpon the stomblynge blocke of their awne wyckednesse: shulde I then answer at their request? Therfore speake vnto them, & saye: thus sayeth the Lorde God: Euery man of the house of Israel that beareth hys vnclene Idols in hys herte, purposynge to stomble in hys awne wyckednesse, and commeth to a prophet, to enquere eny thinge at me by him: vnto that mā will I the Lorde myselfe geue answerr, accordynge to the multitude of hys Idols: that the house of Israel maye be snared in their awne hertes, because they be clene gone fro me, for their abhominaciōs sakes.

Wherfore, tell the house of Israel: thus sayeth the Lorde God: * Be conuerted, forsake youre Idols, and turne youre wyues from youre fylthynesse, and turne youre faces frō all youre abhominations. For euery man, (whether he be of the house of Israel or a straunger, ỹ sogeourneth in Israel) whych departeth fro me, and carryeth Idols in hys herte, purposynge to go styll stōblyng in his awne wyckednesse, and commeth to a Prophet, for to aske councell at me thorow hym: vnto that man will I the Lord geue answere, by myne awne selfe. I will set my face agaynst that man, and will make hym to be an example for other, yee, and a comen byworde: and will rote him out of my people, that he may know, how that I am the Lorde. * And yf that Prophete be disceaued, whē he telleth hym a worde: then I the Lorde my selfe haue disceaued that Prophet, and will stretch forth myne hande vpon hym, to rote hym out of my people of Israel: and they both shalbe punyshed for their wyckednes. Accordynge to the synne of hym that asketh, shall the synne of the Prophete be: that the house of Israel be led nomore fro me thorowe errours, and be no more defyled in their wyckednesse: but that they maye be my people, & I their God, sayeth the Lorde God. And the worde of the Lord came vnto me,

me, sayenge: Thou sonne of man, when the lande synneth agaynst me, & goeth forth in wyckednesse: I will stretch out myne hande vpon it, & destroye all the prouisyõ of their bred, and sende derth vpon them, to destroye man & beest in the lande. * And though Noe, Daniel & Job, these thre men were amonge them, yet shall they in their ryghtuousnesse delyuer but their awne soules, sayeth ỹ Lorde God. If I bringe noysome beastes into the lande, to waste it vp, & it be so desolate, that no man may go therin for beastes: yt these thre men also were in the lande, as truly as I lyue (sayeth ỹ Lorde God) they shall saue neither sonnes ner daughters, but be only delyuered them selues: and as for the lãde, it shall be waste.

* Exe.xiiij.d. and.xv.b.
* Ier.xv.a.

Or yf I bringe a swearde into the lãde, & charge it to go thorowe the lãde: so that I slaye downe man & beast in it, & yf these thre men were therin: As truly as I lyue (sayeth ỹ Lorde God) they shall delyuer neither sonnes ner daughters, but only be saued them selues. If I sende a pestilence into the lande, & poure out my sore indignacyon vpon it in bloude, so that I rote out of it both man and beast. And yf Noe, Daniel & Job were therin: as truly as I lyue (sayeth ỹ Lorde God) they shall delyuer neither sonnes ner daughters, but saue their awne soules in their righ tuousnes. Wherefore, thus sayeth the Lorde God: Howe more when I sende my * foure troublous plages vpon Jerusalem: the swarde honger, perilous beastes & pestylence, to destroye mã and beast out of it. Beholde ther shall be a remnaũt saued therin, which shall bringe forth their sonnes and daughters. Beholde, they shall come forth vnto you, and ye shall se their waye, and what they take in hande, and ye shall be cõforted, as touchinge all the plages that I haue brought vpon Jerusalem. They shall comforte you, when ye se their waye and workes: and ye shall knowe, howe that it is not without a cause, that I haue done so agaynst Jerusalẽ, as I dyd, sayeth the Lorde God.

* Jer.xv.a. Ezec.xiiij.d.

¶ The.xv. Chapter:

¶ As the vnprofytable wood of ỹ vyne tree is cast in to the fyre, so sayeth he that Jerusalem shalbe brent.

AND the worde of the Lorde came vnto me, sayinge: Thou sonne of man: What cõmeth of the vyne amonge all other trees, & of the wylde vyne stock amonge all other tymbre of the groune? Do men take wood of it, to make any worcke with all? Or maye there a nayle be made of it, to hange any thynge vpon? Beholde, it is cast in ỹ fyre to be brent, the fyre consumeth both the endes of it, the myddest is brent to asshes. Is it mete then for any worcke? No,

Sayenge then, that it was mete for no worcke, beinge whole: much lesse maye there any thinge be made of it, when the fyre hath cõsumed & brent it. And therfore thus sayeth the Lorde God: Lyke as I cast ỹ vyne into ỹ fyre for to be brẽt, as other trees of ỹ wodd: Euen so will I do with them that dwell in Jerusalem, & set my face agaynst them: they shall go out from the fyre, & yet the fyre shall cõsume them. * Thẽ shall ye knowe, that I am the Lorde, when I set my face agaynst thẽ, & make ỹ lande waste: because they haue so sore offended, sayeth the Lorde God.

* Exe.xiiij.d. and.xvij.b.

¶ The.xvj. Chapter:

¶ The prophete entendynge to speake of the abhominacyons of Jerusalem: doth first shewe the benefytes of God towarde it. Jerusalem is reproued of vnkyndenes, for her fornicacyon with Idoles. He sheweth the wickednes of other people in euery parcell of the synnes of Jerusalem. The cause of the abhominacyons into wdych the Sodomytes fell. Mercy is promysed to the repentaunt.

AND * sayne, the worde of ỹ Lorde spake vnto me, sayinge: Thou sonne of mã, shewe the cytie of Jerusalem their abhominaciõs, & saye: thus sayeth ỹ Lord God vnto Jerusalem: Thy progeny and kynred came out of the lãde of Canaan * thy father was an Amorite, thy mother a Cethyte, thus was the maner of thy byrth. In ỹ daye of thy byrth when thou wast borne, ỹ stringe of thy nauell was not cut of: ỹ wast not bathed in water to make the clene: Thou wast nether rubbed wt salt, ner swadled in clouters: No mã regarded ỹ so moch, as to do any of these thinges for the, or to shewe the soch fauoure, but ỹ wast vtterly cast out vpõ ỹ felde, yee, despised wast ỹ in ỹ daye of thy byrth

* Exe.xvi.a.
* Exe.xvi.a.

Then came I by the, and sawe ỹ troden downe in thyne awne bloude, & sayde vnto the: Lyue, although thou be defyled in thyne awne bloude, ye euen I (I tell the) sayde vnto ỹ lyue, although thou be defyled in thyne awne bloude. * So I plãted ỹ, as ỹ blossome of the felde: ỹ art growẽ vp, & wart greate: ỹ hast gotten a maruelous pleasaũt beutie, thy breastes are come vp, thy heare is goodly growẽ, where as ỹ wast naked & bare afore.

* Esa. b.a. Jere.xl.c.

Nowe whan I wente by the, & loked vpõ the: beholde, thy tyme was come, yee, euẽ the tyme to wowe the. Then spred I my clothes ouer ỹ, to couer thy dishonestye: yee, I made an othe vnto the, * & maried my selfe with the (sayeth the Lord God) and so thou becamest myne awne. Then washed I the with water, and pourged thy bloude from the. I anoynted the with oyle, I gaue the chaunge of raymentes, I made the shues of Taxus leather: I gyrded ỹ about with white sylke I clothed the with kerchefes, I decked the wt costly apparell, I put rynges vpon thy fyngers: a chayne about thy necke, spanges vpon thy fore heade, eare rynges vpõ thyne eares, and set a be wtfull crowne vpõ thyne head. Thus wast thou decked with syluer & golde, & thy raymẽt was of fyne white sylke

* Jere.iij.a. Ose.ij.c.

of nedle wozke & of diuerse colours.

Thou dyddest eate nothinge but symnels, honny & oyle: marueilous goodly wast thou & beutyfull, yee euen a very Quene wast þ In so moch, that thy beuty was spoken of amõge the heythen, for thou wast excellent in my beuty, which I put vpõ the sayeth the Lorde God. But thou hast put confidence in thyne awne beuty, & played the harlot, whẽ thou haddest gotten the a name. Thou hast cõmitted whordome, with all that wente by the, & hast fulfylled their desyres: yee, thou hast taken thy garmẽtes of diuerse colours, & dechte thyne aulters therwith, where vpõ þ myghtest fulfyll thyne whordome, * & of soch a fashyõ, as neuer was done, ner shalbe.

* The goodly ornamentes & Jewels which I gaue the of myne awne golde and syluer, hast thou taken, and made the mẽs ymages therof, & commytted whordome wythall.

¶ Thy garmentes of diuerse colours hast thou taken, and dechte them ther with: myne oyle & incense hast thou set before them. My meate which I gaue the, as symnels, oyle & hony: (to fede the withall) that hast thou sett before them, for a swete sauoure. And thys came also to passe, sayeth the Lorde God: * Thou hast take thine awne sõnes & daughters, whõ thou haddest begotten vnto me: and these hast thou offred vp vnto thẽ, to be their meate. Is this but a small whordome of thine (thinckest thou) that thou slayest my chyldren, and genest them ouer, to be brent vnto thẽ? And yet in all thy abhominacyons and whordome, thou hast not remẽbred the dayes of thy youth, howe naked & bare thou wast at þ tyme, and troden downe in thyne awne bloude. After all these thy wyckednesses (wo wo vnto the, sayeth the Lorde) (thou hast buylded the stewes and brothel houses in euery place) Thou hast buylte hye places, yee at þ head of euery strete hast þ buylded þ an aulter. Thou hast made thy beuty to be abhorred, þ hast layed out thy legges to euery one that came by, & multiplied thyne whordome. * Thou hast commyptted fornicacyon wõ the Egyptyans thy neyghbours, which had moch flesshe: and thus hast þ encreased thine whordome, to anger me.

Beholde, I dyd stretch out myne hande ouer the, & dyd * minisshe thy stoare of fode, and delyuer the ouer in to the wylles of the Philistines thine enemyes, which are ashamed of thy abhominable waye. * Thou hast played the whore also with the Assyrians, because thou wast insatiable: Yee, thou hast (I saye with thẽ) played the harlot, & yett haddest thou not ynough. Thus hast þ forthermore cõmytted thy fornicacyon frõ the lande of Canaã vnto the Caldees, & yet thy lust not satisfyed. Howe obstinate is thine herte (sayeth the Lorde God) seynge thou doest all these workes of an errant whore: buyldinge thy stewes at þ head of euery strete, & thy brothell houses in all places. Thou hast not bene as an other whore, þ holdeth scorne of a small rewarde, but a wife þ breaketh wedlocke, & taketh other in stede of her husbõde. Gyftes are geuen to all other whores, but þ geuest rewardes vnto all thy louers: & offrest them gyftes, to come vnto þ out of all places, & to cõmytte fornicacyõ wõ the. It is come to passe wõ the in thy whordomes contrary to the vse of other women: yee, there hath no soch fornicacyon bene cõmitted after þ, seynge that thou profrest gyftes vnto other, and no rewarde is geuen the: this is a cõtrary thinge.

Therfore, heare the worde of the Lorde, O thou harlot: thus sayeth the Lorde God: For so moch as þ hast sett forth thy youthe to whordome, & discouered thy shame, thorowe thy whordome wõ all thy louers, and with all þ Idols of thy abhominacyons in þ bloude of thy chyldren, * whõ thou hast geue them: Beholde therfore, I will gather together all thy louers, vnto whõ thou hast made thy selfe cõme: yee, and all them whõ thou fauourest, & euery one þ thou hatest: I wyll (I saye) gather thẽ together rounde aboute the, and * will discouer thy shame before thẽ, that they maye se all thy fylthynes.

* Moreouer, I will iudge þ as a breaker of wedlocke and a murtherer, and recõpence þ thyne awne bloude in wrath and gelousy. I will geue þ ouer in to their power, þ shall breake downe thy stues, & destroye thy brothell houses: they shall stryppe þ out of thy clothes, all thy fayre & beutyfull Jewels shall they take frõ þ, & so let the syt naked & bare: * yee: they shall bringe þ comẽ people vpõ þ, which shall stone the, & slaye þ downe wõ their swerdes. * They shall burne vp thy houses, & punysh the in þ sight of many wemen. Thus will I make thy whordome to ceasse, so þ thou shalt geue out no more rewardes.

Shulde I make my wrath to be still, take my gelousy from the, be cõtent, & no more to be displeased? seynge thou remẽbrest not the dayes of thy youth, but hast prouoked me to wrath in all these thinges? Beholde therfore I wyll bringe thyne awne wayes vpõ thyne heade, sayeth the Lorde God: howe be it, I neuer dyd vnto the, accordynge to thy wickednesse & all thy abhominacyons. Beholde, all they that vse comen prouerbes, shall vse thys prouerbe also agaynst the: soche a mother, soch a daughter.

Thou art euẽ thy mothers awne daughter, þ hath cast of her husbande & her chyldren: Yee, thou art the syster of thy systers, which forsoke their husbandes & their chyldre. * Youre mother is a Cethyte, and youre father an Amorite. Thyne eldest syster is Samaria, she and her daughters that dwell

vpon

vpon thy left hande.

F But thy yongest syster that dwelleth on thy ryght hande, is Sodoma & her daughters. Yet hast thou not walked after their wayes, nor done after their abhominacyõs: but ꝓ stodest a lytell & very small tyme, and in all thy wayes ꝓ hast bene moze corrupte then they. As truly as I lyue, sayeth ꝓ Lozde God: Sodoma thy syster wt her daughters, hath not done so euell, as ꝓ and thy daughters. Beholde, * the synnes of thy syster Sodoma were these: Pryde, fulnesse of meate, aboundaunce & idlenesse: these thynges had she & his daughters. Besydes ꝓ, they reached not their hande to the poore and nedy, but were proude, and dyd abhominable thynges before me: therfore I toke them awaye, as pleased me. Nether hath Samaria done halfe of thy synnes, * yee, thou hast exceaded them in wickednesse: In so moch that in comparyson of all ꝓ abhominaciõs which ꝓ hast done, ꝓ hast made thy systers good wemen. Therfore thou (which dydest condẽpne thy syster) beare thyne awne shame, for thyne awne offences, that ꝓ hast committed, moze abhominable then they dyd, which in dead ar moze ryghteous, then ꝓ art, be thou (I seye) ashamed, and beare thy shamfull rebuke, seynge ꝓ thou hast proued thy systers in cõparyson of the ryght wyse.

G As for their captiuyte, namely ꝓ captiuyte of Sodoma, & her daughters: ꝓ captiuyte of Samaria & her daughters: I will bringe thẽ agayne, so will I also bringe agayne thy captiuyte amõge them: ꝓ ꝓ mayest take thyne awne cõfusion vpon ꝓ, & be ashamed of all ꝓ thou hast done, & to cõforte them. Thus thy systers (namely) Sodoma & her daughters: Samaria and her daughters, wt thy selfe, & thy daughters, shalbe brought agayne to youre olde estate. When ꝓ walt in thy pryde, & before thy wickednesse came to lyght: thou woldest not heare speake of thy syster Sodoma, vntyll the tyme ꝓ the Syrians with all their townes, & the Philistines with all that lye rounde about thẽ, brought the to shame & confusyon: ꝓ ꝓ mygtest beare thyne awne lythynes & abhominacyõ, sayeth ꝓ Lozde.

For thus sayeth the Lozde God: I shulde (by right) deale with the, as thou hast done. Thou hast despysed the oth, and broken the couenaunte. Neuertheles, I will remẽbre ꝓ couenaũt that I made with the in thy youth in so moch that it shalbe an euerlastinge couenaunt: so that ꝓ also remẽbre thy wayes, & be ashamed of them: then shalt thou receaue of me thyelder & yonger systers, whõ I wyll make thy daughters, and that besyde thy couenaũt. * And so will I reme my couenaũt with ꝓ, that thou mayest knowe that I am the Lozde: that thou mayest chuncke vpon it, be ashamed, and excuse thyne awne confusyõ nomoze: when I haue forgeuen the, all that thou hast done, sayeth the Lozde God.

¶ The .xvij. Chapter.

¶ The parable of the two Aegles.

THe wozde of ꝓ Lozde came vnto me, A
sayinge: Thou sonne of mã: put forth * a darcke speakynge and a parable, vnto ꝓ house of Israel, & saye: Thus sayeth ꝓ Lozde God: There came a great * Aegle wt greate wynges, yee, with a myghtye longe bodye, & full of fethers of dyuerse colours, vpõ the mount of Libanus, & toke the hyest braunch frõ a Cedre tree, & brake of ꝓ toppe of his twygge, & caryed it into ꝓ lãde of Canaan, & set it in a cyte of marchaũtes. He toke also of the seade of the lande, & planted it in a frutefull grounde, he brought it vnto greate waters, and set it as a wyllowe tree therby. Then dyd it growe, and was a greate vynestocke, but lowe by the grounde whose braunches turned in to it selfe, and ꝓ rotes of it, were fastened vnder it, thus there came of it a vyne, and it brought forth blossomes, & spred out braũches. But there was another B
Aegle, a great one, which had greate winges & many fethers: and beholde, ꝓ rotes of thys vyne had an hũger after him, & spred out his braunches towarde him, ꝓ he mygt water her with the ozchyerd ꝓ he had planted. Nevertheles, it was planted vpõ a good groũd besyde greate waters, so ꝓ (by reason) it shulde haue brought out braũches & frute, & haue bene a goodly vyne. Speake ꝓ therfore, thus sayeth ꝓ Lozde God: Shall this vyne C
prospere? shall not his rotes be pluckte oute, his frute be broken of, his grene braunches, wither & fade awaye? ye, without ether stroge arme or many people, shall it be plucked vp by ꝓ rotes. Beholde, it was plãted: shall it spere therfore? Shal it not be dryed vp & withered, yee, euen in ꝓ shutinge out of his blossomes, as soone as ꝓ east wide bloweth?

Moreouer, ꝓ wozde of ꝓ Lozd came vnto me sayinge: Speake to ꝓ frowarde housholde: knowe ye not, what these thynges do signifye? Tell thẽ: Beholde, * ꝓ kynge of Babylon came to Jerusalẽ, & toke ꝓ kynge and his prynces, and ledde them to Babylon. D
*4.reg. xxiiij.c.

He toke of the kynges sede, and made a couenaunt wyth hym, and toke an othe of him: The prynces of the lande toke he with hym also, that the lande myght be holden in subiectyon, and not to rebelle, but kepe the couenaunt, and fulfyll it. But he fell from him, & sent his Emballytours into Egypt ꝓ he myght haue horses and moche people. Shulde that prospere? Shulde he be kepte safe, that doth soch thynges? Or shulde he E
escape, that breaketh hys couenaunt? As truly as I lyue sayeth the Lozde God: he shall dye at Babylon, in the place where the kynge dwelleth, ꝓ made hym kynge: whose

othe he

othe he hath despysed, and whose couenaunt he hath broken. Nether shall Pharao with his greate hoost & multitude of people, mayntayne him in the warre: when they cast vp dykes, and set vp bulwarkes to destroye moch people. For seynge he hath despysed þ othe, and broken the couenaũt (where as he yet gaue his hande ther vpon) and done all these thynges, he shall not escape.

A Therfore thus sayeth the Lorde God. As truly as I lyue, I wyll bringe myne othe þ he hath despysed, and my couenaunt that he hath broken, vpon his awne head. * I wyll cast my net aboute him, and catch him in my yarne. To Babylon will I carie him, there will I punishe him, because of the greate offence that he made me. As for those that fle from him out of the hoost, they shalbe slayne with the swearde. The residue shalbe scatred towarde all the wyndes: and ye shall knowe, that I the Lorde haue spoken it. * Eze.xvij.b. xxxviij.a.

G Thus sayeth the Lorde God: I wyll also take a braunche from an hye Cedre tree, and will set it, & take þ vppermost twygge, þ yet is but tendre, and plante it vpõ an hye hyll: Namely, vpon the hye hyll of Syon will I plante it: þ it maye bringe forth twygges, & geue frute, and be a greate Cedre tree: so þ all maner of foules maye bylde in it, & make their nestes vnder þ shadow of his braũches.

And all the trees of the felde shall knowe that I the Lorde haue brought downe þ hye tree, and set the lowe tree vp: þ I haue dryed vp the grene tree, and made the drye tree to florysshe: Euen I the Lorde that spake it, haue also brought it to passe.

¶ The.xviij. Chapter.

¶ The Lorde techeth þ euery man shall beare his awne synne. To him that amendeth, is Gods grace promysed. Death is prophecied to the ryghteous, which turneth backe from the ryghte waye.

A THe worde of þ Lorde came vnto me, on this maner: what meane ye by thys comen prouerbe, þ ye vse in the lãde of Israel, sayinge: * The fathers haue eaten soure grapes, & þ childrẽs tethe are set on edge: As truly as I lyue, sayeth þ Lorde God, ye shall vse this byworde nomore in Israell. * Jere.xxxi.c

B Beholde * all soules are myne. Lyke as þ father is myne, so is þ sonne myne also. The soule þ synneth, shall dye. * If a man be godly, & do the thinge þ is equall and ryght, he eateth not vpõ the hylles: he lyfteth not hys eyes vp to þ foule Idols of Israel: he defyleth not his neyghbours wyfe: he medleth nõ menstruous woman: he greueth no body: he greueth his detter his pledge agayne, he taketh none other mans good by violence: * he parteth his mete vñ the hongrye: he clotheth the naked. * he lendeth nothynge vpõ vsury he taketh nothynge ouer: he withdraweth his hande from doynge wronge: he dealeth faythfully betwene man & man: & walketh in my cõmaundementes, and kepeth my lawes, & pertourmeth the faythfully: * This is a ryghtuous man, he shall surely lyue sayeth the Lorde God. * Ezech.xx.a. * Leui.xviij.a. * Deut.xxiij.

If he nowe gett a sonne, that is a murtherer, a sheder of bloude: yf he do one of these thynges * (though he do not all) he eateth vpon the hylles: he defyleth his neyghbours wyfe: he greueth the poore & nedy: he robbeth & spoyleth: he geueth not þ better his pledge againe, he lyfteth vp his eyes vnto Idols, & medleth with abhominable thinges: he lendeth vpon vsury, & taketh more ouer. Shall this man lyue? he shall not lyue. Seynge he hath done all these abhominacyons, he shall dye, his bloude shalbe vpon him.

C Nowe yf this man get a sonne also, that seeth all hys fathers synnes, which he hath done: and feareth, nether doth soch lyke: Namely, he eateth not vpon the mountaynes: he lyfteth not his eyes vp to þ Idols of Israel: he defyleth not his neyghbours wyfe: he vexeth no mã: he kepeth no mans pledge: he nether spoyleth, nor robbeth eny mã: he dealeth his meate w the hõgrye: he clotheth þ naked: he oppresseth not the poore: he receaueth no vsury, nor any thynge ouer: he kepeth my lawes, & walcheth in my commaundementes. This mã shall not dye in his fathers synne, but shall lyue without fayle. As for his father: because he oppressed & spoyled hys brother, and dyd wyckedly amonge his people: lo, he is dead in his awne synne. And yet saye ye: Wherfore then shulde not thys sõne beare his fathers synne? Therfore: because þ sonne hath done equytie & ryght, hath kepte all my cõmaundemẽtes, & done them: therfore shall he lyue in dede. The same soule that synneth, shall dye. * The sonne shall not beare the fathers offence, nether shall the father beare þ sonnes offence. The ryghteousnes of þ ryghtuous shall be vpõ him, & the wickednes of þ wicked shall be vpõ him self also. * But yf þ vngodly wyll turne awaye frõ all his synnes þ he hath done, and kepe all my cõmaundementes, and do the thinge þ is equall and ryght: doutles he shall lyue, and not dye. As for all his synnes þ he dyd before, they shall not be thought vpõ: but in his righteousnes þ he hath done, he shall lyue. * For haue I eny pleasure in þ death of a synner, sayeth þ Lord God, but rather þ he cõuerte, and lyue? D * Deut.xxiij. xxiij. Psal.xxxij. * Jere.xxxi. b. Eze.xxxiij.d. * xxxiij.d.

Agayne: yf þ ryghtuous turne awaye frõ his ryghtuousnes, and do iniquyte, accordynge to all þ abhominacyons, þ the wicked mã doth: shall he lyue? All the ryghteousnes þ he hath done, shall not be thought vpõ: but in þ faute that he hath offended withall, and in the synne that he hath done, he shall dye.

And yet ye saye: Tush * þ waye of þ Lord is not indifferent. Heare therfore ye house of Israel: Is not my waye ryght? Or, are not * Eze.xxxiij. a.

poure wayes rather wicked: * whē a ryghteous man turneth awaye from hys ryghteousnesse, and medleth wyth vngodlynes: he muste dye therin: yee, for the vnrighteousnes that he hath done, muste he dye. Agayne, * when the wycked mā turneth awaye frō his wickednesse, that he hath done, and doth the thinge which is equall and ryght: he shall saue his soule alyue. For in so moch as he remembreth him selfe, & turneth him from all the vngodlynes that he hath vsed, he shall lyue and not dye.

And yet sayeth the house of Israel: Tush, the waye of the Lorde is not equall. Are my wayes vnryght (O ye house of Israel): Are not poure wayes rather vnequall? As for me, I wyll iudge euery man, accordynge to his wayes, O ye house of Israel, sayeth the Lorde God. * Wherfore, be conuerted, and turne you cleane from all your wyckednesse, so shall there no synne do you harme. Cast awaye frō you all poure vngodlynesse, that ye haue done: * make you newe hertes and a newe spirite. Wherfore wyll ye dye, O ye house of Israell? seynge I haue no pleasure in the death of him yͭ dyeth, sayeth the Lord God. Turne you then, and ye shall lyue.

¶ The.xix.Chapter.

¶ The captyuitye of Iehoahaz & of Iehoachin is signified by the lyons whelpes, & by the iron. He setteth out yͤ prosperitye of the cytie of Ierusalem that is past, & the myserye therof that is present.

Bvt thou sonne of man mourne for the princes of Israel, & saye. Wherfore laye thy mother yͤ lyonesse amonge the lyōs, & nourished her yonge ones amonge the lyons whelpes? One of her whelpes she brought vp, and it became a lyō: it learned to spoyle, and to deuoure folke. The heathen herde of him, and toke him in their nettes, and brought him in chaynes vnto the lande of Egypte.

Nowe when the damme sawe, that all her hope and cōforte was awaye, she toke another of her whelpes, and made a lyon of him: which wente amonge the lyons, & became a fearce lyon: learned to spoyle and to deuoure folcke: he destroyed their palaces, and made their cyties waste. In so moch that yͤ whole lande & euery thinge therin, were vtterly desolate, thorow yͤ very voyce of his roaringe.

Then came the heathen together on euery syde out of all countres agaynst hym, layed their nettes for hym, and toke hym in their pyte. * So they bounde him with chaynes, and brought him to the kyng of Babylon: which put him in prison, that his voyce shulde nomore be herde vpon the mountaynes of Israel. As for thy mother, she is lyke a vyne in thy blonde, planted by the water syde: her frutes and braūches are growē out of many waters, her stalkes were so stroge, that mē myght haue made staues therof for officers: she grewe so hye in her stalkes.

So whan men sawe that she exceaded the heygth & multitude of her braūches, she was roted out in displeasure, and cast downe to yͤ grounde. The East winde dryed vp her frute, her stronge stalkes were broke of, withered and brent in the fyre. But now she is plāted in the wyldernesse, in a drye & thurstye grounde. And there is a fyre gone out of her stalckes, which hath brent vp her braūches and her frute: so that she hath no mo stroge stalckes, to be staues for officers. This is a pyteous and miserable thinge.

¶ The.xx.Chapter.

¶ The Lorde denyeth that he wyll answere them when they praye, for the offence of vnkyndenes wherof he here obiecteth. He promiseth that his people shall returne from captiuitie. By the wood that shulde be brent is signified the burninge of Ierusalem.

Anno. vij. yeare the.x. daye of the v. moneth, * it happened, yͭ certayne of yͤ elders of Israel came vnto me, for to aske councell at the Lorde, & sat them downe by me. Then came yͤ worde of yͤ Lorde vnto me on thys maner: Thou sonne of mā: speake vnto the elders of Israel, & saye vnto them: Thus sayeth the Lord God: Are ye come hyther to aske eny thynge at me? As truly as I lyue (sayeth yͤ Lorde) I will geue you no answere. Wilt yͤ not reproue the (thou sonne of mā) wilt thou not reproue them? Shewe them yͤ abhominacyons of their fore fathers, & tell them. Thus sayeth the Lorde God: * In the daye when I chose Israel, and lyft vp myne hande vpon the sede of the house of Jacob, & shewed my selfe vnto them in the lande of Egypte: Yee, when I lyfte vp myne hande ouer them, and sayde: I am the Lorde youre God, euen in the daye yͭ I lyfte vp myne hāde ouer the, to bringe them out of the lande of Egypte, into a lande yͭ I had prouyded for the, which floweth with mylcke & hony, & is a pleasaunt lande amonge all other. Then sayde I vnto them: * Cast awaye euery mā the abhominacions that he hath before him, and defyle not youre selues with the Idoles of Egypte, for I am the Lorde youre God.

But they rebelled agaynst me, and wolde not folowe me: to cast awaye euery man the abhominacyons of hys eyes, and to forsake the Idoles of Egypte. Then I made me to poure myne indignacyon ouer them, & to satisfye my wrath vpon them: yee, euen in the myddest of yͤ lande of Egypte. But I wolde not doit, for my names sake: that it shulde not be vnhalowed before yͤ heathen, amōge whom they dwelt, & amonge whō I shewed my selfe vnto them, yͤ I wolde bringe them out of the lande of Egypte. Now whē I had carryed them out of the lande of Egypte, and brought them into the wyldernesse: I gaue them

them my commaundemētes, & shewed them my lawes, * which whoso kepeth shall lyue in them: I gaue them also my holy dayes, to be a token betwixte me & them, & therby to knowe, that I am the Lorde, which halowe them. And yet the house of Israel rebelled agaynst me in ꝑ wylderneſſe, they wolde not walcke in my commaundemētes, they haue cast awaye my lawes (which whoso kepeth shulde lyue in them) and my Sabboth dayes haue they greatly vnhalowed.

* Then I made me to poure out myne indignacyon vpon thē, & to cōsume them in the wylderneſſe. Yet I wolde not do it, for my names sake: lest it shulde be dishonoured before the heathen, from the whych I had caryed them awaye. But I swore vnto them in the wylderneſſe, that I wolde not bryngе them in to the lande, which I gaue them: a lande that floweth with mylcke and hony, & is a pleasure of all landes: and that because they refused my lawes, and walcked not in my cōmaundementes, but had vnhalowed my Sabbathes, for their herte was gone after their ydoles. Neuertheleſſe, myne eye spared them, so ꝑ I wolde not vtterly slaye thē, and cōsume them in the wylderneſs. Wherfore, I sayde vnto their sonnes in the wylderneſſe: * walcke not in the statutes of youre fore fathers, kepe not their ordinaunces, and defyle not your selues with their ydoles, for I am the Lorde youre God. But walcke in my statutes, kepe my lawes & do them, halowe my Sabbathes: * for they are a token betwixte me & you, ꝑ ye maye knowe howe ꝑ I am the Lorde your God. Notwythstandyngе, their sonnes * rebelled agaynst me also: they walked not in my statutes they kepte not my lawes to fulfyll thē (which he ꝑ doth shall lyue in them) neither halowed they my Sabboth dayes. Then I made me agayne to poure out my indignacion ouer them, & to satisfye my wrath vpō thē in the wylderneſſe. Neuertheleſſe, I wythdrewe my hāde for my names sake, lest it shulde be vnhalowed amonge the heathen, before whō I had brought thē forth. I lyft vp myne hāde ouer thē also in the wylderneſſe, ꝑ I wolde scatre them amonge the heathen, & strowe them amonge the nacyons, because they had not kepte my lawes, but cast asyde my cōmaundementes, vnhalowed my Sabbathes, and lyft vp their eyes to their fathers Idoles. Wherfore I gaue thē also cōmaundementes not good, & lawes thorowe the whych they shulde not lyue, & I vnhalowed thē in their awne giftes * (whē I appointed for my selfe all their fyrſt borne) to make thē desolate: ꝑ they myght knowe, howe ꝑ I am the Lorde.

Therfore (O thou sonne of man, tell the house of Israel, thus sayeth the Lorde God) Beſyde all thys, youre fore fathers haue yet blasphemed me more, and greatly offended agaynst me. For after I had brought them in to the lande, that I promysed to gyue thē, when they sawe euery hye hyll & all ꝑ thicke trees: they made there their offrynges, & prouoked me wyth their oblacyons, makynge swete sauoures there, and powred out their drinckoffrynges. Then I asked thē what is ꝑ hyll altare ꝑ ye go to it? And therfore is it called ꝑ hye place vnto this daye. Wherfore, speake vnto ꝑ house of Israel: Thus sayeth the Lorde God: ye are euen as vncleane as youre fore fathers & commytte whordome also with their abhominacyōs. In all youre ydoles, where vnto ye bryngе your oblacyons, * and to whose honoure ye burne your chyldren: ye defyle youre selues, euen vnto thys daye: howe darre ye thē come, and aske any questyon at me? As truly as I lyue (sayeth the Lorde God) ye get no answere of me: and as for the thynge that ye go about, it shall not come to passe, where as ye sayē: we wyll be as the heathen, & do as other people in the lande, wod and stone wyll we worshyppe.

As truly as I lyue, sayeth the Lorde God, I my selfe wyll rule you wᵗ a mighty hande, with a stretched out arme, & with indignacyon powred out ouer you: and will bryngе you out of the nacyons and landes, wherin ye are scatred, and gather you together with a myghty hande, with a stretched out arme & wᵗ indignacyon poured out vpon you: and wyll bringe you in to the wylderneſſe of the people, & there I will reason with you face to face. Lyke as I punyshed youre fore fathers in the wylderneſſe, so will I punyshe you also, sayeth the Lorde God. I will bringe you vnder my iurisdiccyon, and vnder ꝑ bonde of the couenaunt. The forsakers also and the transgressours will I take from amonge you, & bringe them out of the lande of youre habitacyon: as for the lande of Israel, they shall not come in it: ꝑ you maye knowe howe that I am the Lorde.

Go to nowe then (sayeth the Lorde God) ye house of Israel * Euery one of you folowe your ydols, and serue them seynge ye refuse to obeye me. And my holy name shall ye nomore vnhalowe with your offringes and Idoles. For vpon my holy hyll, even vpō the hye hill of Israel sayth ꝑ Lord God, shall all the house of Israel and all that is in the lāde, worshyppe me: * and in the same place will I fauoure thē, and there will I requyre your beaue offringes and the fyrſtlynges of your oblacyons, with all youre holy thynges.

I will accepte youre swete sauoure, whē I bringe you from the nacyons, and gather you together out of the landes, wherin ye be scatred: that I maye be halowed in you before the heathen, and that ye maye knowe, that

that I am the Lorde, whych haue brought you into the lãde of Israel: yee, into the same lande, that I swore to geue vnto youre forefathers. There shall ye call to remembraũce youre awne wayes & all youre ymaginacyõs, wherin ye haue bene defyled: * and ye shall iudge youre selues worthy to be destroyed, for all youre wickednes, yͭ ye haue done. And ye shall knowe, yͭ I am yͭ Lord: whẽ I entreate you after my name, not after youre wycked wayes, ner accordinge to youre corrupte workes: O ye house of Israel, sayeth yͭ lord.

Moreouer, the worde of the Lorde came vnto me, sayinge: Thou sonne of mã, set thy face towarde the south, & speake to the southwynde, & saye to the wod towarde the south: Heare the worde of the Lorde, thus sayeth the Lorde God: Beholde, I wyll kyndle a fyre in the, that shall consume the grene trees with the drye. ‡ Noman shalbe able to quẽch hys flame, but all that loketh from the south to the noreth, shalbe brent therin: & all flesshe shall se, that I the Lorde haue kyndled it, so that no man maye quenche it. Then sayde I: O Lord, they wyll saye of me: * Tuth, they are but fables, that he telleth.

¶ The .xxi. Chapter.

¶ She sheweth the swerde, yͭ is to saye, destruccyon to the cytie of Jerusalem. She sheweth the fall of kynge Zedekiah. She is commaũded to prophecy the destruccyon of the chyldren of Ammon. After yͭ slaughter of other, at the last the Lord threatneth wrath vnto Nabuchodonosor kynge of Babylon.

And the worde of yͭ Lord came to me, sayinge: Thou sonne of man, set thy face towarde Jerusalẽ, speake agaynst the Sanctuary, and prophecye agaynst the lande of Israel, saye to yͭ lãde of Israel. Thus sayeth the Lorde: Beholde, I wyll vpon the, & will drawe my swearde out of the sheath, & rote out of the both the ryghtuous & the wycked Seynge then yͭ I will rote out of yͭ both the ryghtuous and wycked, therfore shall my swearde go out of his sheath against all flesh frõ yͭ north to yͭ south: yͭ all flesh maye knowe howe yͭ I the Lord haue drawẽ my swearde out of yͭ sheath, & it shall not be put in againe

Mourne therfore (O thou sonne of man) yͭ thy lopnes crack withall, ye mourne bitterly for thẽ their presence. And yͭ they saye, wherfore mourneth thou? Then tell thẽ: for the tidynges that commeth, at the whych all hertes shall melt, all handes shalbe letten downe, all stomaches shall faynte, & all knees shall ware febie. Beholde, it cõmeth & shalbe fulfylled, sayeth the Lorde God.

Agayne, the worde of the Lorde came vnto me, sayinge: Thou sonne of man, prophecye, and speake. Thus sayeth the Lord God: speake. The swearde, the swearde is sharpened & well scoured. Sharpened is it for the slaughter, & scoured that it maye be bryghe. Shall we then make myrthe? Agẽst yͭ * tribe of my sonne it is gone for the destropinge all trees. He hath putt his swearde to the dyghtinge, good holde maye be taken of it. This swearde is sharpened & dyght, that it maye be geuen in to the handes of the manslayer.

Crye (O thou sonne of man, & howle, for this swearde shall smyte my people, & all the rulers in Israel) my people shalbe fearede thorowe this swearde. Smite therfore thou vpõ thy thygbe, for it is gone for the to make a tryall. And what a tryall shall this be, whẽ euẽ my sceptre shall be reproued? Yt shall not be sayeth the Lorde God. Prophecy yͭ sonne of man, & smyte thyne hãdes together: make the swearde two cogged, ye make it thre edged, that manslayers swearde, yͭ swearde of the greate slaughter, whych shall smyte thẽ euen in their preuy chambres: to make them abashed & faynt at the hertes, & in all gates to make some of them fall. I haue geue that fearfull swerde. O howe bryght and sharpe is it, howe well dight & mete for the slaughter. Gett the some place alone, ether vpõ the ryght hande or on the lefte, whyther so euer thy face turneth. I wyll smyte my hãdes together also & satysfye my wrothfull indignacyon vpon: Euen I the Lorde haue sayde it.

The worde of the Lorde came yet vnto me agayne sayinge. Thou sonne of mã, make yͭ two streetes, yͭ the swearde of the kynge of Babylon maye come. Both these streetes shall go out of one kynges lãde. And chose yͭ a place, at the heade of the strete chose out a corner. Make yͭ a strete, yͭ the swearde maye come to warde Rabath of the Ammonites, & to the stronge cytie of Jerusalẽ. For the kynge of Babylon shall stande in the turnynge of the waye, at the head of the two streetes: * to aske councell at the sothe sayers, castinge the lottes wͭ his arowes, to aske councell at the Idole, and to loke in the lyuer. But yͭ sothe sayinge shall poynte to yͭ ryght syde vpõ Jerusalem, yͭ he maye set men of warre, to smyte it wͭ a greate noyse, to crye out Alarm, to sett batell rammes agaynst the gates, to graue vp dyches, & to make bulwarkes.

Neuertheles, as for the sothe sayinge, they shall holde it but for vanite. And esteame thẽ as those to whome they haue often sworne. Notwithstandynge he shall remembre their wyckednesse, so that by ryght they must be taken & wonne. Therfore sayeth the Lorde God. For so moch as ye youre selues shewe youre offence, and haue opened youre wickednesse, so that in all youre workes men maye se youre synnes: therfore ar ye come to remẽbraunce, and ye shalbe taken by violence.

O thou shamefull wicked guyde of Israel whose daye is come: euen the tyme that wickednesse shall haue en ende. Thus sayeth the Lorde God: take awaye the garlond, & put of the crowne, and so it is it awaye: the humble is

die is exalted, and the proude brought lowe.
Punyshe, punyshe, yee, punyshe the will I, & destroye them: and that shall not be fulfylled vntyll he come, to whom the iudgement belongeth, & to whō I haue geuen it. And thou (O sonne of man) prophecy, & speake: Thus sayeth the Lorde God to ꝑ chyldꝛē of * Ammon, & to their blasphemy, speake thou: The swearde, ꝑ swearde, is drawen forth all redy to the slaughter, & scoured to consume that it glysereth (because thou hast loked ꝑ out vanytees, and prophecyed lyes) ꝑ it maye come vpon thy necke, lyke as vpon the other vngodly, whych be slayne: whose daye came, when their wyckednesse was full.

Shulde I put it vp agayne? Naye I wyll punyshe the, in ꝑ lāde where thou wast norisched & borne, and poure my indignacyō vpō the and wyll blowe vpon the in the fyre of my wrath, and delyuer ꝑ vnto cruell people, which are lerned to destroye. Thou shalt fede the fyre and thy bloude shall be shed in ꝑ lande, that thou mayest be put out of remembraunce. Euen I the Lorde haue spoken it.

¶ The.xxij. Chapter.

¶ The worde of the Lorde against Jerusalem for mans slaughter, & bringinge her abouse vnto their fathers & mothers, & other wyckednesse. Of the wycked doctryne of the false prophetes & preestes, & of their vnsaciable couetousnes. The tyrannye of rulers. The wyckednes of the people.

MOreouer, the worde of ꝑ Lorde came vnto me, & sayde: thou sonne of man, wylt thou not reproue thys bloudthurstye cyte? Shew them their abhominacyons, and tell them: Thus sayeth the Lorde God: O thou cyte, that sheddest bloude in ꝑ myddest of ꝑ, that thy tyme maye come also: & makest the Idoles to defyle the wythall. Thou hast made thy selfe gylty, in ꝑ bloude ꝑ thou hast shed: and defyled the in the Idoles, which thou hast made. Thou hast caused thy dayes to drawe nye, & made the tyme of thy yeares to come. Therfore wyll I make the to be confounded amonge the heathen, & to be despysed in all the lādes, whether they be nye or farre from the: they shall laugh the to scorne, thou that hast gotten the so foule a name, & art full of mysches. Beholde, the rulers of Israel haue brought euery man hys power, to shed bloude in the. * In the haue they despysed father & mother, in ꝑ haue they oppressed the straunger, in the haue they vexed the wydowe and the fatherlesse. Thou hast despysed my Sanctuary, and vnhalowed my Sabbath. Murtherers are there in the, that shede bloude, & eate vpō the hylles, and in the they vse abhominacyon.

* In ꝑ haue they discouered their fathers shame, in the haue they vexed wemē in their sicknesse. Euery man hath dealte shamefully with his neyghbours wyfe, & abhominably defyled hys daughter in lawe. In the hath euery man forced his awne syster, euen his fathers daughter: yee, * gyftes haue they receaued in the, to shede bloude. ‡ Thou hast taken vsury and encrease, thou hast oppressed thy neyghbours by extorcyon, and forgotten me, sayeth the Lorde God. Beholde, I haue smyten my handes vpon thy couetousnesse, that thou hast vsed, and vpon the bloude which hath bene shed in the. Is thy herte able to endure it, or may thy handes defende the? I the Lorde that speake it, wyll bringe it also to passe. * I wyll scatre the amōge the heathen, & strowe the abroute in the landes, & wyll cause thy fylthynesse to crasse out of the: yee, and thou shalt be thyne awne enheritaunce & not myne in the syght of the heathen, that thou mayest knowe, that I am the Lorde.

And the worde of the Lorde came vnto me, sayinge: Thou sonne of man, * the house of Israel is turned to drosse. All they ꝑ shulde be brasse, tynne, yron, & lead & stre in ꝑ fyre become drosse. Therfore, thus sayeth ꝑ Lorde God. For so moche as ye all are turned in to drosse, beholde: I wyll bringe you together vnto Jerusalem, lyke as syluer, brasse, yron, tynne and leade are put together in the fornace, and the fyre blowē there vnder to melte them. Euen so will I gather you, put you in together, and melte you in my wrath & indignacyon. I wyll bringe you together, and kyndle the fyre of my cruell displeasure vnder you, that ye maye be melted therin.

Lyke as the syluer is melted in the fyre, so shall ye also be melted therin: that ye maye knowe, howe that I the Lorde haue powred my wrath vpon you.

And the worde of ꝑ Lorde came vnto me, sayinge. Thou sonne of man, tell her. Thou art an vncleane lande, which is not rayned vpō in the daye of ꝑ cruell wrath: * thy Prophetes that are in the, are swornē together to deuoure soules, lyke as a roarynge Lyon, ꝑ lyueth by his praye. They receaue ryches and good, & make many wyddowes in the. Thy preestes breake my lawe, and defyle my Sanctuary. * They put no differēce betwene the holye & vnholye, nether discerne betwene ꝑ cleane & vncleane: they turne their eyes fro my sabbathes, & I am vnhalowed amonge them. Thy rulers in the are lyke raueshynge wolues, to shed bloude, and to destroye soules, for their awne couetous lucre. * As for thy Prophetes, they dawbe with vntempered clayē, they se vanityes, and prophecye lyes vnto the, sayinge: ꝑ Lorde God sayeth so, where as the Lorde hath not spoken. The people in the lande vseth wycked extorcyon & robbery. They vexe the poore & nedye and * oppresse the straunger agaynst ryght. And I sought in the lande for a man, that wolde make vp the hedge, and sett him selfe in the gappe

gappe before me in the landes behalfe, ꝑ yt
thulde not be corrupted: but I could fynde
none. Therfore, I will poure out my cruell
displeasure vpō thē, & burne thē in the fyre
of my wrath: they awne wayes will I re-
cōpēce vpō they heades saieth ꝑ lord God.

¶ The. xxiii. Chapter.

Of the forsaken, that is to say, of the Idolatrye
of Samaria and Jerusalem, vnder the names of Oho-
lah & Oholibah. In comparysō of Samaria he shew-
eth ꝑ fornicacion of Jerusalem is ꝑ filthyer. The de-
structyon of Jerusalem is prophecied. The abundaūce
of euell that is founde oute. They destruccyon.

THe worde of the Lord came vnto
me saynge: Thou sone of mā, there
were two wemē, ꝑ had one mo-
ther. These (whē they were yōge)
begāne to playe ꝑ harlottes * in
Egypt. There were they breastes brosed, &
ꝑ pappes of they maydenhead vnd ꝑ Egy-
ptiās destrope. The eldest of them was cal-
led Oholah & her yōgest sister Oholibah.
These two were my wyues, & bare sonnes &
daughters. They names were Samaria,
& ꝑ was Oholah: & Jerusalē, ꝑ was Oholi-
bah. As for Oholah she begāne to go a who
ring, whē I had take her to me. * She was
sett on fyre vpon her louers ꝑ Assirians as
her neybours which had to do wt her: euen
ꝑ prices & Lordes ꝑ were dekkte i costly arayc
fayre yonge men, lusty ryders of horses.

Thus thorow her whordome, she cleued
vnto all the yonge men of Assiria. Yee, she
was madd vpō thē, & defyled her selfe wt all
they Idols. Neither ceassed she frō ꝑ fornī-
cacyon, ꝑ she vsed wt the Egyptians: for in
her youth they laye wt her, they brosed the
brestes of her maydenhead, & poured they
whordome vpō her. Wherfore, * I delyue-
red her ito the handes of her louers, euē the
Assirians, whom she so loued. These disco-
uered her shame, toke her sonnes & daugh-
ters, & slewe her wt ꝑ sweard: An euel name
gat she of all people, and they punished her.

* Her sister Oholibah sawe this, and de-
stroyed her selfe wt inordynate lone, more
then she, & exceded her sister in whordome
* she loued ꝑ Assirians (which also laye wt
her) namely, ꝑ prices & greate lordes, ꝑ were
clothed wt all maner of gorgious apparell
all lusty horsmē & fayre yonge personnes.

Then I sawe, that they both were defy-
led a lyke. But she ferreated styll i whordo-
me, for when she sawe mē paynted vpō the
wall, ꝑ ymages of the Caldees sett forth wt
freshe coulours, wt fayre gyrdles about thē
& goodly bonettes vpō they heades, lokyn
ge all lyke princes (after the maner of the
Babylonyās and Chaldees in they awne
lande (where they be borne) immediatly, as
soone as she sawe thē, she brent in lone vpō
them, and sente messaungers for them into
the lande of the Chaldees.

Now when the Babylonyans came to
her, they laye with her and defyled her with
they whordome, and so was she polluted
with them. And when her lust was abated
from thē, * her whordome and shame was
discouered and sene: then my herte forsoke
her, lyke as my herte was gone from her
sister also. Neuertheles, she vsed her whor-
dome euer the longer the more, and remem-
bred the dayes of her youth, wherin she had
played the harlot i the lande of Egypte: * she
brent in lust vpon them, whose flesshe was
lyke the flesh of Asses, and they sede lyke
the sede of horses. Thus thou hast renned ꝑ
filthynesse of the youth, when thy louers
brosed thy pappes, and marred thy brestes
in Egypte.

Therfore (O Oholibah) thus sayeth the
Lord God: I will rayse vp thy louers (wt
whom thou hast fatysfyed thy lust) against
the, and gather them together rouñde about
the: namely the Babylonians, and all the
Chaldees, rulers, mightye mē & tyrañtes,
wt all the Assiriās: all yonge & fayre louers:
princes and Lordes, knyghtes and gentel-
men, which be all good horsmē. These shall
come vpon the with horses, charrettes, and
a greate multitude of people: which shalbe
harnessed aboute the on euery syde, wt brest-
plates, shyldes & helmettes. I will punish
the before them, yee, they them selues shall
punysh the, accordynge to they awne iudg-
mēt. I will put my gelousy vpon the, so
that they shal deale cruelly with the. They
shall cut of thy nose and thyne eares, and
the remnaunt shall fall thorow the sweard.
They shall cary awaye thy sonnes and
daughters, and the residue shalbe brent in
the fyre. They shall stryppe the out of thy
clothes, and cary thy costly Jewels awaye
with them.

Thus will I make an ende of thy fil-
thynesse and whordome, which thou hast
brought oute of the lāde of Egypte: so that
thou shalt turne thyne eyes nomore after
them, and call thy mynde nomore vpon
Egypte. For thus sayeth ꝑ Lorde beholde
I will delyuer the into the handes of them,
whom thou hatest, yee, euen into the han-
des of them, with whom thou hast fulfyl-
led thy lust, whych shall deale cruelly wyth
the. All thy labour shall they take with
them, and leaue the naked and bare, and
thus the shame of thy filthye whordome
shall come to lyght. All these thynges shall
happē vnto the, because of thy whordome
which thou hast vsed amonge the Gentyls
wyth whose Idols thou hast defyled thy
selfe. Thou hast walked in the waye of
thy sister, therfore will I geue ꝑ her cup-
pe in thy hande.

Thus sayeth the Lord God: Thou shalt

dyncke of thy systers cuppe, how depe and
farre so euer it be to ꝑ botome. Thou shalt
be laughed to scorne, and had at greatly in
derision, as is possible. Thou shalt be full
of dronkennes and sorowe, for the cuppe of
thy syster Samaria is a cuppe of destruc-
cion and wastynge: the same shalt thou
dyncke, and suppe it out euen to the dreg-
ges, yee, thou shalt eat vp the broken peces
of it, & so teare thyne awne brestes: for cui
I haue spoken it sayeth the Lorde God.

F Therfore, thus sayeth ꝑ Lorde God: For
so moch as thou hast forgotten me, & cast
me alide behinde the, so beare now thyne
awne sylthynes and whordome. The Lorde
sayde moreouer vnto me: Thou sone of mā
wilt ꝑ not reprone Oholah ād Oholibah?
Shewe them theyr abhominacions: name-
ly that they haue broken theyr wedlocke, &
stayned theyr handes wt bloude: yee, euen wt
theyr ydoles haue they cōmytted aduoutry
* and offred them by the fyre theyr awne
children (to be deuoured) whō they had borne
vnto me. Yee, & thys haue they done vn-
to me also: they haue defyled my Sāctua-
ry ī same daye, & haue vnhalowed my
Sabboth. For when they had slayne theyr
children for theyr Idols, they came the sa-
me daye into my Sanctuary to defyle it.
Lo, thys haue they done in my house: Besy
de all thys, thou hast sent they messāgers
for men out of farre countrees: & when they
came, thou hast bathed & paynted thyne eyes
wt colours, trymmed & set forth thy self of
ꝑ best fassion: thou sattest vpō a goodly bed
and a table spred before the: wherupō thou
hast set myne * incense and myne oyle.

* Ezech. xxiii. b

Then was there great chere with her to
optayne peace, and though with thole men
G many mē came, yet were ther also brought,
men of Sabba from the wildernesse: which
gaue thē bracelettes vpon theyr handes, &
fayre glorious crownes vpon theyr heades:
and I sayde vnto her: that seynge she was
stryken in age in her whordomes: now shall
her fornycatiōs come to an end wt her. And
they wente into her as vnto a comē harlot
Eue so wet they, (I say) to Oholah & Oho-
libah those sylthy wemen. O all ye ꝑ loue
vertue & ryghteousnes, iudge thē, punishe
thē: * as aduoutrers & murtherers ought
to be iudged & punished. For they are breā-
chers of wedlocke, & the bloude is i theyr hā-
des. Wherfore thus sayeth the Lorde God
I wil brīge a greate multitude of people vp-
pō thē, & make thē be scatred & spoyled: the-
se shall stone thē, & gore thē wt theyr swear-
des. They shal slaye theyr sonnes & daugh-
ters, and burne vp theyr houses with fyre.

Thus will I destroye all soch sylthy-
nes out of the land: that all wemen maye
learne, not to do after your vnclennes.

* Leui. xx. b
Ezech. xvi. b

And so they shall laye your sylthynes
vpon your awne selues, and ye shalbe pu-
nyshed for the synnes that ye haue cōmyt-
ted with your Idols: and ye shall knowe ꝑ
I am the Lorde God.

¶ The. xxiiii. Chapter.

¶ Declareth the tryenge of Ierusalem by a prate:
like vnto a fleshpotte. The parable of Ezechiels
wyfe beynge dead, which he after expoundeth.

In the nynth yeare, i ꝑ tenth mo- A
neth, the tenth daye of the mo-
neth, came the worde of the Lord
vnto me, sayenge. O thou sonne
of mā, wryte vp the name of thys daye, yee,
euen the houre of this present daye: when
the kyng of Babylon sett hym selfe against
Ierusalem. Shewe vnto that obstinate houshol-
de * a parable, and speake vnto thē: Thus * Ezech. xi. c.
sayeth the Lorde God: Sett the a * potte, xxiiii. d.
sett it on, and powre water into it: put all ꝑ
peces together in it, all the good peces: the
loyne & the shulder, and fyl it with the best
bones. Take one of the best shepe, & an hea-
pe of bones with all: let it boyle well, & lett
the bones lye well therin. With that say- B
de the Lorde God on thys maner. * Wo be * Amos. vi. a
vnto the bloudy cytie of the pot, wherupon Abac. ii.
the rustynes hāgeth, & is not yet scoured a-
waye. Take out the peces that are in it, one
after another: there neade not lottes be cast
therfore, for the bloude is yet in it. Vpon a
playne dyre stone hath she powred it, & not
vpon the grounde, ꝑ it myght be couered wt
dust. And therfore haue I letten her powre
her bloude vpon a playne dyre stony roche,
because it shulde not be hyd, and ꝑ I myght
bringe my wrothfull indignacyon & ven-
geaunce vpon her.

Wherfore, thus sayeth the Lorde God: O, C
wo be vnto ꝑ bloudy thurstye cytie, for who
euen I my selfe will make a grett fyre and
sett moche woode, and kyndell the fyre and
seath the fleashe, and spice the pott, so that
the very bones shall be brent. Moreouer I
will sett the pott empty vpon the coles, so
ꝑ his metall shall be brent & molten also for
heate, & ꝑ sylthynes of yt shall be molten in
yt, & ꝑ drosse of yt shal be cōsumed. Thou to
kest great payne thys to defyle thy selfe.
And yt will not be purged frō ꝑ exceadinge
drosse in yt: but thorow fyre shall ꝑ drosse
of yt be purged. In thy sylthynes euen in
thy mysheuous dedes, ꝑ dost cōtynue & be- D
cause thy sylthynesse is abhominable, for
I haue clensed the, but thou art not clensed.
Thou shalt not be pourged frō thyne vnclē
nesse, tyll I haue powred my wrothful dis-
gnacio vpō ꝑ. Eue I ꝑ Lorde haue so denyd.
Yee, it is come therto all redy, ꝑ I wyll
do it. I will not go bache, I will not spare,
I will not be intreated: but accordinge to thy
wayes & ymaginacions, ꝑ shalt be punyshed,
sayeth the Lorde God. And the worde of E
the Lorde

the Lord came vnto me, saieg: Thou sonne of man, beholde, I will take awaye ꝑ pleasure of thyne eyes w a plage: yet shalt thou nether mourne, ner wepe, ner water thy cheks therfore: ꝑ mayest mourne by thy selfe alone, but vse no deadly lamentacio. Holde on thy bonet, and put on thy shoes vpō thy fete, couer not thy face, & eat no mourners bread. So I spake vnto ꝑ people by times in ꝑ morning, & at euē my wyfe dyed: then vpō ꝑ next morowe, I dyd as I was cōmanded. And ꝑ people sayd vnto me, wilt ꝑ not tell vs what thys signifyeth towarde vs, for this ꝑ doest for our sake. I answered them, ꝑ worde of ꝑ Lorde came vnto me sayeg: Tell ꝑ house of Israell, thus sayeth the Lorde God: beholde, I will suspēde my sanctuary: euen the glory of your power, ꝑ pleasure of your eyes, and the thing that ye loue: your sonnes and daughters whom ye haue left, shal fall thorow the swearde.

Lyke as I haue done, so shall ye do also: ye shall not hyde your faces, ye shall eate no mourners bread: your bonnettes shall ye haue vpō your heades, & shoes vpō your fete. Ye shall nether mourne ner wepe, but, i your synnes ye shalbe sorowfull, & one repēte with another. Thus Ezechiel is your shew token. For loke as he hath done, so (whē this cōmeth) ye shall do also: that ye maye lerne to knowe, ꝑ I am ꝑ Lorde God. But beholde, O thou sonne of man: In the daye when I take from them theyr power, theyr ioye & honour, the lust of theyr eyes, the burthen of theyr lyfes: namely, theyr sonnes and daughters, shall not this be knowen: Then shall there one escape, and come vnto ꝑ, for to shew the. In ꝑ daye shall thy mouth be opened to him, which is escaped, ꝑ thou mayest speake, and be nomore dōme. Yee, and thou shalt be theyr shewtokē that they maye knowe, howe that I am ꝑ Lorde.

¶ The. xxv. Chapter.

¶ The worde of the Lord vpon the sonnes of Ammon, which reioyced at the fall of Jerusalem. Against Moab and Seyr. Against Idumea. Against the Philistynes.

THe worde of the Lorde came vnto me, sayenge: Thou sonne of man, set thy face agaynst the * Ammonytes, prophecye vpon them, and saye vnto the Ammonytes: heare the worde of ꝑ Lorde God. Thus sayeth ꝑ Lorde God: For so moch as thou speakest ouer my sanctuary. A, ha, I trowe it be nowe suspended: & ouer the land of Israel, I trowe it be now desolat, yee, & ouer ꝑ house of Juda, I trowe they be nowled awaye prysonners: Behold, I will delyuer the to the people of ꝑ east, ꝑ they maye haue ꝑ in possession: theyr shall set theyr castels and houses in the. They shall eate thy frute, & drynke vp thy milcke. And for Rabath, I will make of it a stal for camels, & of Ammon a shepefolde: and ye shall knowe that I am the Lorde.

For thus sayeth ꝑ Lorde God: In so moch as thou hast clapped with thyne handes, & stamped with thy fete, yee, reioysed i thyne herte ouer the lande of Israel with despite: beholde, I will stretch out myne hāde ouer the also, & delyuer the, to be spoyled of the heathen, and rote the out from amōge the people, and cause the to be destroyed oute of all landes: yee, I will make the to be layed waste, that thou mayest knowe, that I am the Lorde. 25

Thus sayeth the Lorde God: For so moch as * Moab & Seir do saye: As for ꝑ house of Juda, it is but lyke as all other Gētyles be: Therfore beholde, I will open ꝑ syde of Moab, & take awaye theyr strength, their cyties & chefe coastes of theyr lāde, which are ꝑ pleasures of ꝑ cōtre. As namely. Bethiesimoth, Baalmeon & Cariathaim: the se will I ope vnto the of the east, ꝑ they maye fall vpō ꝑ Ammonites: & will geue it the in possessiō: so ꝑ the Ammonites shall nomore be had in remēbraunce amonge ꝑ heathen. Euē thus will I punysh Moab also, that they maye know, how ꝑ I am the Lorde. C

Moreouer, thus sayeth ꝑ Lorde God: Because that * Edom hath auenged and eased hym selfe vpon the house of Juda, & haue done great offece & auēged hi selfe vpō the therfore, thus sayeth the Lord: I will reach out myne hāde vpon Edom, & take awaye man & beast out of it. From Themā vnto Dedā will I make it desolate, they shall be slayne w the swerde. * Thorow my people of Israel will I auēge me agayne vpō Edō they shall hādle him, accordig to my wrath and indygnacyon, so that they shall knowe my vengeaunce, sayeth the Lorde God.

Thus sayeth the Lorde God: For so moch as the * Philistines haue done this: namely taken vengeaunce with despytefull stomackes, and of an olde euell will set them selues to destroye. Therfore, thus sayeth ꝑ Lorde God: Behold, I will stretch out myne hād ouer ꝑ Philistynes, & destroye ꝑ destroyer, and cause all the remnaūt of the see coast, to perysh. A great vēgeaūce wyll I take vpō the, and punysh them cruelly: ꝑ they maye knowe, how that I am the Lorde, which haue auenged me of them. D

¶ The. xxvi. Chapter.

¶ The prophecyeth that Tyrus shalbe ouer thorowen because it reioyced at the destruccyon of Jerusalem. The wondering and astonyshement of the marchaunts, for the desolacyon of Tyrus.

IT happened, that in the eleuenth yeare, the fyrst daye of ꝑ moneth the worde of the Lorde came vnto me, sayenge: Thou sonne of mā, A

*Esa.xviii.a
Jere.xlvii.b
Eze.xxvi.b
xxvii.xxviii.

*because that Tyre hath spoke vpō Jerusalem: A, ha, now I trowe the portes of the people be broken, and she turned vnto me, for now þ she is destroyed I shall be fylled. Yee, therfore, sayeth þ Lord God: Beholde O Tyre, I will vpō þ, I will bringe a great multitude of people agaynst þ, lyke as whē the see aryseth with his waues: These shall breake the walles of Tyre, and cast downe her towres: I will scrape the groūde from her, and make her a bare stone: yee, as the dryenge place, where the fyshers hāge vp theyr nettes by þ see syde. Suē I haue spoken it, sayeth the Lorde God. The Gētyls shall spoyle her: her daughters vpō þ felde shall perysh wt the swearde, that they maye knowe how that I am the Lorde.

For thus sayeth the Lord God: Beholde, I will bryng hither Nabuchodonosor (which is the kynge of Babylon, and a kynge of kynges) frō þ North vpon Tyre: wt horses, charettes, horsmen, and with a greate multitude of people. Thy daughters that are i the lād shall he slaye with the sweard: but agaynst the, he shall make bullworkes and graue vp dyches aboute þ, and lyft vp hys shylde agaynst the. Hys slynges and batelrāmes shal he prepare for thy walles, and wt his weapens breake downe thy towres. The dust of hys horses shall couer the, they shalbe so many: thy walles shall shake at þ noyse of the horsmen, charettes and wheles when he commeth to thy portes, as men do into an opē cytie. With þ hoffes of his horse fete, shall he treade downe all thy stretes.

He shal slaye the people with the sweard, and breake downe þ pylers of thy strēgth. They shall waste awaye thy ryches, and spoyle thy marchaūdyse. Thy walles shall they breake downe, and destroye thy houses of pleasure. Thy stones, thy tymbre ād foundacyons shall they cast in the water.

*Jere.lvi.b.

*Thus will I bring þ melody of thy songes, and the voyce of thy mynstrelsy to an ende, so that they shall nomore be herde. I will make a bare stone of the, yee, a dryge place for nettes, & þ shalt neuer be buylded agayne: For euen I the Lord haue spokē it, sayeth the Lorde God: thus hath the Lorde God spoken concernynge Tyre. The Iles shall be moued at the noyse of thy fall, & at the crye of the slayne, þ shall be murthered i the. All kynges of the see shall come downe from theyr seates regall: they shall laye awaye theyr roabes, and put of theyr costly clothynge. Yee, with tremblinge shall they D be clothed, they shall syt vpon the ground: they shalbe afrayed at thy sodeyn fall, ād be abasshed at the.

They shall mourne for the, and saye vnto the. *O thou noble cytie, that hast bene so greatly occupyed of olde, thou that hast

*Prime.i.a.
2.o.xviii.c

bene the strongest vpon the see with thyne inhabytours, of whom al men stode i feare. Howarte thou nowe so vtterly destroyed? Now at þ tyme of thy fall þ inhabytours of the Iles, yee, and the Iles them selues, shall stande i feare at thy ende. For thus sayeth the Lorde God: whē I make the a desolate cytie (as other cyties be, that no mā dwell in) and whē I bringe the depe vpon þ that greate waters maye couer the. Then wil I cast the downe vnto thē, that descende into the pitte: vnto a people that hath bene lōge deed, and set the i a lande that is beneth, lyke the olde wildernes, with them which go downe to theyr graues, so that no mā shall dwell more in the. And I will make the to be nomore in honoure, in the lande of the lyuinge. I will make an ende of the, and thou shalt be gone. Though thou be sought for, yet shalt thou not be founde for euermore, sayeth the Lorde God.

¶ The.xxvii. Chapter.

¶ The prophete is moued to bewayle the desolacyon of Tyrus. He setteth out the prayse of Tyrus for the hauntynge of marchaūtes therto.

The worde of the Lord came vnto me A sayenge: O thou sonne of man, make a lamentable cōplaynte vpō *Tyre, *Ezec.xxvi.a xxviii. and saye vpon Tyre, þ which art a porte of the see, þ occupieth with moche people, & many Iles: thus speaketh þ Lord God: O Tyre, thou hast sayd: what, I am a noble cytie thy borders are in the middest of the see, ād thy buylders haue made þ maruelously goodly. All thy tables haue they made of cypres trees of þ moūt Sanyr, frō Libanus haue they take Cedre trees, to make þ maste: B and þ Okes of Basan to make þ rowers.

Thy bourdes haue they made of yuery, & of costely wood out of the Ile of Cethim. Thy sayle was of dyuers colours, small nedle worke out of þ lāde of Egypt, to hange vpō thy mast: & thy hāgiges of yelow sylke purple, out of þ Iles of Elisah. They of Sydon & Arnad were thy maryners, and þ wysest i Tyre were thy shypmasters. The C eldest and wysest at ☞ Gebal were they, þ mēded & stopped thy shyppes. All shyppes of the see wt theyr shypmen occupyed theyr marchaundies i þ. The Perses, Lydians ād phutes were in thyne host, & helped the to fyght: these hanged vp theyr shyldes & helmettes with the, these sett forth they bewty. They of Arnad were with thyne hoost rounde aboute thy walles, & þ Pigmeniās were thy watchmen vpō thy towres, these C hāged vp theyr quyvers rounde aboute thy walles, and made the maruelous goodly. Tharsis occupyed with the in all maner of wares, in syluer, yron, tynne and lead, and made thy marcket greate. Jauan, Tubal,

and

and Meſech were thy marchauntes, which
brought the mē, and ornamentes of metall
for thy occupiēge. They of ꝓ houſe of Tho-
garma brought vnto the at the tyme of thy
marte, horſe, horſmen and mules. They of
*Dedan were thy marchauntes: and many
other Iles that occupyed with the, brought
the weathers, Elephāt bones & Peacockes
for a preſent. The Siriās occupied with ꝓ,
becauſe of thy diuerſe workes, and increa-
ſed thy marchaundies, with Smaragdes,
with ſcarlet, with nedle worcke, with whyte
lynen cloth, with ſpiche, and with cryſtall.

Juda and the lande of Iſrael occupied wꝺ
the & brought vnto thy marketes, wheat,
of Minnith and pānag, balme, hony, oyle, &
trycacle. Damaſcus alſo vſed marchaūdyes
wꝺ the, in the beſt wyne of Helbon & wꝺ woll:
becauſe thy occupiēg was ſo greate, āꝺ thy
wares ſo many, Dan, Janan & Meuſall ha
ue brought vnto thy marckettes, yron redy
made, with Caſſia & Calam⁹, accordige to
thine occuppenge. Dedan occupied with the
in ſayre tapeſtrye worcke and cuſhyns.
Arabia & al the princes of Cedar haue oc-
cupied wꝺ the, in thepe, wethers and goates.

The marchauntes of Seba and Rema
haue occupied alſo with the, ī all coſtly ſpy-
ces, in all precyous ſtones and golde, which
they brought vnto thy marckettes. Harā,
Chene and Eden, the marchauntes of Sa-
ba, Aſſiria, and Chelmad, were all doers wꝺ
the, and occupyed with the. In coſtly ray-
ment, of yelow ſylcke & nedle worcke (ve-
ry precyous, & therfore packte and bounde
together with roapes.) Yee, and in Cedre
woodde, at ꝓ tyme of thy marckettes. The
ſhyppes of Tharſis were the chefe of thy oc-
cuppenge.

Thus thou art full, and in greate wor-
ſhip, euen ī the myddeſt of the ſee. Thy rob-
bers ſhall brynge the into grett waters, ꝓ
eaſte winde ſhall ouerbeare the into ꝓ myd-
deſt of the ſee: ſo that thy wares, thy mar-
chaundies, thy ryches, thy maryners, thy
ſhypmaſters, thy buylders of thy broken
places, thy occupiers (that brought ꝓ thyn-
ges neceſſary) the men of warre that are in
the: yee, and all thy comens ſhall peryſh in
the myddeſt of the ſee: in ꝓ daye of thy fall.
The ſuburbes ſhall ſhake at the loude crye
of thy ſhypmen. All whyrry men, & all ma-
ryners vpon the ſee, ſhall leape out of theyr
boates, & ſet thē ſelues vpon ꝓ lande. They
ſhall lyft vp theyr voyce becauſe of the and
make a lamētable cry. They ſhall caſt duſt
vpō theyr heades, and lye downe in the aſ-
ſhes. They ſhall ſhaue them ſelues, and put
ſacke cloth vpon them for thy ſake.

They ſhall mourne for the with hertfull
ſorow, and heuy lamentacion, yee, they al-
ſo ſhall wepe for the. Alas, what cytie hath
ſo bene deſtroyed in ꝓ ſee, as Tyre is? Whē
thy wares and marchaundies came frō the
ſees, ꝓ ganeſt al people ynough. The kīges
of the earth haſt thou made ryche, thorow
the multitude of thy wares & occupieng.
But thou art now caſt downe ī to the depe
of ꝓ ſee, all thy reſorte of people is periſhed
with the. All they that dwell ī the Iles are
abaſhed at the, & all theyr kynges are afra-
yed, yee, theyr facys haue chaūged coulou-
re. The marchauntes of the nacyons won-
dre at ꝓ. In that thou art ſo cleane brought
to naught, and commeſt nomore vp.

¶ The. xxviii. Chapter.

¶ The worde of God againſt the kyng of Tyrus for
hys pryde. Daniel the prophet is moued to be wayle
the kyng of Tyrus. The worde of the Lorde againſt
Sydon. The Lord promyſeth that he will gather to-
gether the children of Iſrael.

The worde of ꝓ Lorde came vnto A
me ſayēge: thou ſonne of mā, tell
the prince of *Tyre: Thꝰ ſayeth *Eze.xxvi.
the Lorde God, becauſe thou haſt xxviii.
a proude hert and haſt ſayde: *I *Eſa.xliii.c
am a God, I haue my ſeate in the myddeſt
of the ſee lyke a God: where as thou art but
a man and not God, and yet ſtandeſt ī thyne
awne conceate, that thou arte God: Be-
holde, ꝓ thynckeſt thy ſelfe wyſer then D
*Daniel, that there is no ſecretes hyd from *Dan.ii.d.
the. Wyth thy wyſdome and thy vnder-
ſtandyng, thou haſt gotten the great wel-
thynes, and gathered treaſure of ſyluer āꝺ
golde. With thy greate wyſdome āꝺ occu-
ppenge, haſt thou increaſed thy power, and
becauſe of thy greate rychelle, thy herte is
proude.

Therfore, thus ſayeth the Lorde God: B
For ſo moch as thou haſt lyft vp thyne hert
as though thou were God: Beholde, I will
brynge enemyes vpō the, euen the tyraun-
tes of ꝓ heathē: theſe ſhall drawe out their
ſwerdes vpon thy bewty and wyſdome, &
ſhal defyle thy glory. They ſhall caſt the do
wne to ꝓ pitte, ſo that thou ſhalt dye in the
myddeſt of the ſee, as they that be ſlayne.
Lett ſe, yf thou wilt ſaye then (before them
that ſlaye ꝓ) I am God: where as thou art
but a man and not God, in the hādes of thē
that ſlaye the. Dye ſhalt thou, euen as the
vncircumciſed in the handes of the enemyes
for I my ſelfe haue ſpoken it, ſayeth the C
Lorde God.

Moreouer, the worde of the Lorde came
vnto me, ſayeng: Thou ſonne of mā, make
a lamentable complaynte ouer ꝓ kynge of
Tyre, āꝺ tell hym: Thus ſayeth the Lorde
God: thou art a ſeale of a lykeneſſe, full of
wyſdome & excellēt bewty. Thou haſt bene
in the pleaſaunt garden of God: thou art de
cke with al maner of precious ſtones: with
Ruby, Topas, Cryſtall, Jacynte, Onix,

Jaspis, Saphyr, Smaragde, Carbouncle, and golde. Thy bewty and the holes ꝓ be in ꝓ, were sett forth in ꝓ daye of thy creacyon.

Thou art a layre Cherub exalted by the anoyntyng, stretched vpde out for to couer.

I haue set the ꝓ in this dignyte vpon ꝓ holy mout of God, there hast ꝓ bene, & walcked amõge ꝓ layre glysterige stones. From the tyme of thy creacyõ ꝓ hast bene ryght excellet, tyll wickednes was founde in ꝓ. * Because of thy great marchaũdise, thy hert is full of wyckednesse, & thou hast offended. Therfore, wyll I cast ꝓ frõ ꝓ mõut of God (O thou couering Cherub) and destroye ꝓ amonge the glysterynge stones. Thy hert was proude in thy layre beuty, and thorow thy bewty ꝓ hast destroyed thy wysdome. I will cast the downe to ꝓ grounde, & ꝓ in the sight of kynges. Thou hast defyled thy Sanctuary, wt the greate wyckednes of thy vnryghteous occupyȝge. I wyll bringe a fyre frõ the myddest of the, to cõsume the: & wyll make the to asshes, in the sight of all them that loke vpon the. All they that haue bene acquaynted with the amonge the heathen shalbe abasshed at the, seyng ꝓ art so clene brought to naught, and comest nomore vp.

And the worde of the Lorde came vnto me, sayeng: Thou sonne of man, set thy face agaynst Sydon. * Prophecye vpon it, and speake: Thus sayeth the Lorde God: Beholde, O Sydon, I will vpon the, and gett me honoure i the: that it maye be knowne, how that I am the Lorde: when I punyshe her, and gett me honoure in her. For I will sende pestilence and bloudsheddyng into her streates, so that those which be slayne with the swearde, shall lye roũde aboute in the myddest of her: and they shall knowe, that I am ꝓ Lorde. She shall nomore be a pryckyng thorne, and an hurtyng breer vnto ꝓ house of Israell, nor vnto them ꝓ lye roũde aboute her, and hate her, & they shal knowe that I am the Lorde.

Thus sayeth ꝓ Lord God: whẽ I gather ꝓ housholde of Israel together agayne frõ the nacions amõge whom they be scattred then shall I be sanctifyed in the, i the syghe of the Gẽtyles, & they shall dwell in ꝓ lãd, ꝓ I gaue to my seruaunt Jacob. They shall dwell safely therin, buylde houses, & plante vynyardes: yee, safely * shall they dwell therin: whẽ I haue punyshed all those, that despyse the roũde aboute: & then shall they knowe, that I am the Lorde theyr God.

¶ The.xxix. Chapter.

¶ The prophecyeth agaynst Pharao. He prophecyeth the desolacyon of Egypte, & the sparkyng abroade of the Egyptyans. The Lord promesseth ꝓ he will restore Egypte agayne after.xl. yeares. Egypte is the reward of kyng Nabuchodonosor for the labour wherwith he toke agaynst Tyrus.

In the tenth yeare, vpõ the twelueth daye of the tenth moneth, the worde of the Lorde came vnto me, sayenge: * O thou sonne of man (set now thy face agaynst Pharao the kynge of Egypte) prophecye agaynst him, and agaynst the whole lande of Egypte. Speake, and tell him, thus sayeth the Lorde God: behold, O pharao ꝓ kynge of Egypte, I will vpõ the ☞ thou great dragõ, that lyest in the waters: thou ꝓ sayest: the water is myne. I haue made it my selfe. I will put an hoke in thy chawes and hange all the fysh in thy waters vpon thy skales: after that I will drawe the out of thy waters, yee, and all the fysh of thy waters ꝓ hãge vpon thy skales. ☞ I will cast the out vpon the drye lande wt the fysh of thy waters, so ꝓ ꝓ shalt lye vpõ the feld. Thou shalt not be gathered ner taken vp: but shalt be meate for the beastes of ꝓ felde, & for ꝓ foules of ꝓ ayre: that all they which dwell i Egypte, maye knowe, that I am ꝓ Lorde: because ☞ thou hast bene a * staf of rede to the house of Israel. Whẽ they toke holde of the with theyr hande thou brakest & pyrcedst them on euery syde: and yͤ they leaned vpon ꝓ, thou brakest and hurtedst ꝓ reynes of theyr backes. Therfore, thus sayeth ꝓ Lorde God: beholde, I wyll bringe a swearde vpõ the, & rote out of ꝓ bothe man & beast. Yee, the lãde of Egypte shalbe desolate & waste. Ad they shall knowe, ꝓ I am ꝓ Lorde. Because he sayde: the water is myne, I my selfe haue made it. Beholde therfore, I wyll vpon the, and vpon thy waters: I will make the lãde of Egypt waste & desolate & in abathment, frõ ꝓ tower of Syenes vnto the borders of the Mozians lãde: so that in fourty yeares there shall no fote of man walke there, nether fote of catell go there, nether shall it be habited. I will make the land of Egypte to be desolat, amõge other waste countrees, and her cyties to lye voyde fourty yeares, amonge other voyde cyties. And I will scatre the Egyptians among the heathen and nacyons.

Agayne, thus sayeth the Lorde God: * When the .xl. yeares are expyred, I wyll gather the Egyptiãs together agayne, out of the nacions amõg whom they were scatred, and wyll bryng ꝓ presoners of Egypte agayne into ꝓ land of Pathures theyr awne natyue countre, that they maye be there a lowly small kyngdome: yee, they shalbe the smallest amõge other kyngdomes, lest they exalte them selues aboue the heathen: for I will so mynysh thẽ that they shall nomore rule the heathen. They shall nomore be an hope vnto ꝓ house of Israel, nether prouoke them any more to wyckednes, to cause thẽ turne backe, and to folowe them: and they shall knowe that I am ꝓ Lorde God.

In the

D In the .xxvii. yeare, the fyrst daye of the fyrst moneth, came the worde of ꝓ Lord vnto me sayeng: Thou sonne of mā, Nabuchodonosor the king of Babylō hath made his hoost, with great trauayle & labour to come before Tyre: that euery head maye be halde & euery shoulder bare. Yet hath Tyre geuen nether hym nor hys hoost any rewarde, for the great trauayl that he hath taken there. Therfore, thus sayeth the Lord God: beholde, I will geue the lāde of Egypt vnto Nabuchodonosor the kynge of Babylō, that he maye take awaye all her substaunce, robbe her roberyes, & spoyle her spoyles, to paye his hoost theyr wagyes withall. I will geue hym the lande of Egypte for hys labour, that he toke for me before Tyre. At the same tyme will I cause the horne of the house of Israell to growe forth, and open thy mouth agayne among them: that they maye knowe, how that I am the Lorde.

¶ The .xxx. Chapter.

¶ The destruccyon of Egypt and of his cytyes is bewayled.

A The worde of ꝓ Lorde came more ouer vnto me, sayeng: thou sonne of man, prophecye and speake: thus sayeth ꝓ Lorde God: Mourne, wo worth this daye, for the daye is here, the daye of the Lord is come: ¶ the darke daye of the heathen, ꝓ houre is at hande, the swearde commeth vpon Egypte. When the wounded men fall downe in Egypte, whē her people are taken awaye, and when her foundacyons are destroyed, the Moryās lande shall be afrayed, yee, the Moryans lande, Libia and Lidia, all theyr comen people, and Chub, and all ꝓ be confederat vnto them, shall fall with the thorow the swearde.

B Thus sayeth the Lorde: The mayntenners of the lande of Egypte shall fall, the pryde of her power shall come downe euen vnto ꝓ tower of Syenes shall they be slayne downe with the swearde, sayeth ꝓ Lorde God: amonge other desolate countrees they shalbe made desolate, & amonge other waste cyties they shalbe wasted. And they shall knowe, that I am the Lorde, when I kyndle a fyre in Egypte, and when all her helpers are destroied. At ꝓ tyme, shall theyr messaungers go forth from me in shyppes, to make the careles Moryās afrayed, and sorow shall come vpon them accordinge to the C daye of Egypte, for doubtles it shall come.

Thus sayeth the Lord God: I wil make an ende of the people of Egypt thorow the hand of Nabuchodonosor the kinge of Babylon. he and his people with him: yee, and the cruell tyrauntes of the heathen shalbe brought to destroye the lande. They shall drawe out theyr swordes vpon Egypte, & fyll the lande full of slayne mē. I will drye vp theyr floudes of water, and sell the lāde into the hādes of wicked people. The lande & all ꝓ is therin, will I destroye thorow the enemyes. Euen I the Lord haue sayde it.

And thus sayeth the Lord God: * I will destroye the Idols, and bringe the ymages of ¶ Noph to an ende. There shall nomore be a prince of Egypte, & a fearfulnes will I sende into the Egyptiās lād. As for Pathures, I wyll make it desolate, & kyndle a fyre in Zoan the cyty. No, I punysh, and poure my wrathfull indignacyon vpon Sin, which is the strēgth of Egypt. All the substaunce of Alexandria will I destroye, and kyndle a fyre in Egypte. E

Sin shalbe in greate heuynesse, Alexandria shalbe roted out, and Noph shall haue daylye sorow. The best men of Helyopolys and Bubasto shalbe slayne with ꝓ swearde, and caryed awaye captyue. At Caphnis the daye shalbe darcke, when I breake there the scepter of the lande of Egypt, & when the pompe of her power shall haue an ende, ¶ A cloud shall couer her, and her daughters shalbe led awaye into captiuite. Thus will I punysh Egypt, ꝓ they maye knowe how that I am the Lorde.

It happened in the eleuenth yeare, vpon the seuenth daye of the fyrst moneth, that ꝓ Lordes worde came vnto me, sayenge: Beholde, thou sonne of man, I will breake the arme of Pharao kyng of Egypte: and lo it shall not be bounde vp to be healed, nother shall eny playstre be laied vpō it, for to ease it, or to make it so stronge, as to holde a swearde. Therfore, thus sayeth the Lorde God: Beholde, I will vpon Pharao ꝓ king of Egypte, and bruse his stronge arme (yet is it but a broken one) & will smyte ꝓ swearde out of his handes. F

Asfor the Egyptians. I will scatre thē among the heathen, and strowe them i the landes aboute. Agayne I will strengthe the arme of the kyng of Babylon, & geue him a swearde in his hand: but I will breake Pharaos arme so that he shall holde it before hi pytteously, lyke a wounded man. G

Yee, I wyll stablysh the kynge of Babilons arme, & the armes of Pharao shall fall downe: that it maye be knowne, ꝓ I am the Lord, which geue the kynge of Babylō my swearde in his hand, that he maye drawe it out vpon the lande of Egypte, & that when I scatre the Egyptians amōge the Gētils and strowe them in the landes aboute, they maye knowe, that I am the Lorde.

¶ The .xxxi. Chapter.

¶ A comparyson of the prosperyte of Pharao with the prosperyte of the Assirians. He prophecyeth a lyke destruccyon vnto them bothe.

Moreouer, it happened ī the eleuēth yeare, the fyrst daye of the thyrd moneth, ꝓ the worde of the Lorde came vnto me, sayeng: thou sonne of man, speake vnto Pharao the kynge of Egypte, and to al hys people. Whom art ꝓ lyke in thy greatnesse? Beholde, Assur was lyke a Cedre tre vpon the mount of Lybanus with fayre braūches: so thycke, that he gaue shadowes and shot out very hye. hys toppe reached vnto ꝓ cloudes. The waters made hym great, and the depe set him vp an hye. Rounde aboute the rotes of hym rāne there floudes of water, he sent out his lytle ryuers vnto all the trees of the felde. Therfore was he hyer then all the trees of the felde, and thorow the multytude of waters ꝓ he sent from him, he optayned many longe braūches. All foules of the ayre made theyr nestes in his braūches, vnder his bowes gradzed all the beastes of the felde, and vnder his shadow dwelt all people. Fayre & bewtifull was he in his gretnes & in the length of hys braunches, for hys rote stode beside great waters, & no Cedre tre myght hyde hym. In the pleasaunt gardē of God, there was no fyrre tre lyke hys braūches, ꝓ playne trees were not lyke the bowes of hym. All the trees in ꝓ garden of God myght not be compared vnto him in his bewty, so fayre and goodly had I made hym wt the multytude of hys braunches. In so moch that ⁂ all the trees in ꝓ pleasaunt gardē of God had enuye at hym. Therfore, thus sayeth ꝓ Lorde God: for so moch as he hath lyft vp him selfe so hye, and stretched hys toppe in to ꝓ cloudes, and seinge his hert is proude in his hyghnesse. I wyll delyuer hym into ꝓ handes of the myghtyest among the heathen, which shall rote him out. Accordynge to his wyckednesse wyll I cast hī awaye, ꝓ enemye shall destrope hym, and the myghty men of the heathen shall so scatre him that his braunches shall lye vpon all mountaynes and in all valleyes: his bowes shalbe broken downe to the grounde thorow out the lande. Then all the people of the lande shall go from his shadowe, and forsake him. When he is fallen, all the foules of the ayre shall syt vpon hym, and all wylde beastes of the felde shall go aboute & amonge his braunches: so that from hence forth, no tre in the water shall attayne to his highnesse, nor reach his toppe vnto ꝓ cloudes, nether shall eny tre of the water stande so hye, as he hath done. For vnto death shall they all be delyuered vnder the earth, and go downe to the graue lyke other men.

Moreouer, thus sayeth the Lorde God: In the daye when he goeth downe to the graue I will cause a lamentacyon to be made, I will couer the depe vpon him, I will stauch his floudes, and the great waters shalbe restrayned. I shall cause Lybanus to be sorowfull for his sake, and all the trees of the felde shall be smytte. I will make the heathen shake at the sounde of his fall, when I cast him downe to* hell with them that descende into the pytte. All the trees of Eden, with all the chosen and best trees of Lybanus, yee, and all they that are planted vpō the waters, shall mourne with hym also in the lower habitacyōs: for they shal go downe to hell with him, vnto them that be slayne with the swearde, which dwelt a fore vnder the shadowe of his arme amōg the heathen. To whō shalt thou be lykened, that art so gloryous and greate, amōg the trees of Eden? Yet art thou cast downe vnder the earth (amonge ꝓ trees of Edē) where thou must lye amōge vncircūcysed, wt them ꝓ be slayne wt ꝓ swearde. Euen thus is it wt Pharao & all his people, sayeth the Lorde God.

* Eze.xxxi. Esa.xiiii.

The.xxxii. Chapter.

The prophete is commaunded to bewayle Pharao the kyng of Egypt. He propheceth that destruccyon shall come vnto Egypt thorow the kyng of Babylon.

And ī the eleuenth yeare, ꝓ fyrst daye of the twelueth moneth, ꝓ worde of ꝓ Lorde came vnto me sayenge: thou sonne of mā, take vp a lamētacyō vpō* Pharao ꝓ king of Egypt, & saye vnto him: thou art reputed as a lyon of the heathē, & as a whalfysh i ꝓ see: Thou castest thy waters about the, thou troublest ꝓ waters with thy fete and stāpest in theyr floudes. Thus sayeth the Lord God: * I wyll spreade my net ouer the, namely, a greate multytude of people: these shall bryue ꝓ ito my yarne, for I wyll cast the vpon the lande, and let the lye vpō the felde, that all ꝓ foules of the ayre maye syt vpon the. I will geue all the beastes of the felde ynough of ꝓ. Thy flesh will I cast vpon the hylles, and fyll the valleyes with thy hyghnesse. I wyll water the lāde with the aboundaunce of thy bloude euen to the moūtaynes, and ꝓ ryuers shal be full of thy bloude. When ꝓ art put out, I will couer ꝓ heauen, and make his starres dymme. * I will spreade a cloude ouer the Sunne, and the Mone shal not gene her light. All ꝓ lightes of heauē will I put out ouer ꝓ, & brīg darknes vpon thy lāde, sayeth the Lord God. I will trouble the hertes of many people, when I bryng thy destrucciō amōg ꝓ heathen & coūtrees, whom ꝓ knowest not. Yee, I will make many people wt theyr kinges so afrayed thorow the, ꝓ theyr heare shall stāde vp, when I shake my sweard at theyr faces. Sodenly shall they be astonyed, euery man in hym selfe, at the daye of thy fall.

* Eze.xxxii. and.xxxi.

* Eze.xii. xvii.

* Esa.xiii

For

C For thus sayeth the Lord God, the king of Babylons swearde shal come vpon the, with the swardes of the worthyes wyll I smyte downe thy people. All they that be myghtye amonge the Gentyles shal waste ꝓ proude pompe of Egypte, & bryng downe all her people. All the catell also of Egipte will I destroye, ꝓ they shall come nomore vpon ꝓ waters: so that nether mãs fote ner beastes clawe, shall stere thẽ eny more. Thẽ will I make their waters depe, & cause their floudes to runne lyke oyle, sayeth the Lord God. When I make ꝓ lande of Egypte desolate, and when the countre with all that is therin, shalbe layde waste, & when I smyte all them which dwell in it, that they may knowe, that I am ꝓ Lord. This is ꝓ mournyng, that ꝓ daughters of the heathen shal
D make: Yee, a sorow & lamentacion shal they take vp, vpon Egypte, and all her people, sayeth the Lord God.

In the .xii. yeare, the .xv. daye of the moneth, came the worde of the Lorde vnto me, sayinge: Thou sonne of man. Take vp a lamentacion vpon ꝓ people of Egypte, & cast thẽ downe, yee, them I saye, & the myghtye people of ꝓ heathẽ also, euen with thẽ * that dwell beneth: and with them that go downe into the graue. Downe (how fayre so euer ꝓ be) & laye the with ꝓ vncircumcised. Amõge those ꝓ be slayne with ꝓ swearde, shall they lye. To the swerde is she all redy delyuered: therfore pluck downe to ꝓ grounde, her & all her multitude. The myghtie worthies shal speake to him out of ꝓ hell & to his helpers, ꝓ be gone downe & lye vncircumcised and w them that be slayne with the swearde.

* Esa. xiiii. c Ezech. xxxi. c

E Assur is there also wyth hys company, & their graues roũde aboute, which were slayne and fell all with the swearde, whose graues lye besyde him in ꝓ lowe pytte. hys comens are buried rounde aboute hys graue, all together wounded and slayne with the swearde, which mẽ afore tyme brought feare into the lande of the lyuynge.

* Jerr. xxv. f Dani. viii. a.

* There is Elam also wyth all hys people, and their graues rounde aboute: which all beynge wounded & slayne with ꝓ swearde, are gone downe vncircumcysed vnder ꝓ earth, which neuertheles somtime brought feare into the lande of the lyuynge: for the which they beare their shame, with ꝓ other that be gone downe to the graue.

Their burial is geuen them and all their people, amonge them that be slayne. Their graues are roũde aboute al them, whych be vncircũcised, & with thẽ that be slayne thorow ꝓ swearde: for seyng that in times past they made the lande of the lyuynge afrayed they must now beare their awne shame, w them that go downe to the pytte, and lye amonge them that be slayne.

There is Mesech also and Tubal, and their people, & their graues rounde aboute. These all are amõg the vncircumcised, and them that be slayne wyth the swearde, because afore tyme they made the lande of the lyuynge afrayed.

Shulde not they then lye also amonge ꝓ worthyes, & vncircũcised Spaunters, which with their weapens are gone downe to hell whose swardes are layed vnder their heades, whose wyckednesse is vpon their bones: because that as worthyes, they haue brought feare into the lande of the lyuinge Yee, amonge the vncircũcised shalt thou be destroyed, & slepe wyth them, that perished thorowe the swearde.

There is the lande of * Edom wyth her kynges and princes also, which with theyr strẽgth are layed by them that were slayne with the swearde, yee, amonge the vncircũcised, and them which are gone downe into the pytte. Moreouer, there be all ꝓ prynces of the north, with all the Sidonyãs, which are gone downe to the slayne. G * Jerr. xlix. b Ezech. xxv. b. and. xxxb. a.

With their feare and strength they are come to confusion, and lye there vncircuncised, among those that be slayne with ꝓ swearde: and beare their awne shame, with thẽ that be gone downe to ꝓ pytte. Now whan Pharao seyth this, he shalbe comforted ouer all hys people, that is slayne with the swearde: both Pharao and all his hoost, sayeth the Lord God. For I haue geuen my feare in the lande of the lyuige. But Pharao and all his people shall lye among the vncircuncised, and amonge them that be slayne with the swearde sayeth the Lorde God.

The .xxxiii. Chapter.

The setteth out the office of a curate that preacheth the Gospell. He strengtheneth them that dispayre, and boldeneth them with the promes of mercy. The worde of ꝓ Lord agaynst ꝓ remnaunt of ꝓ people. Agaynst the mockers of the wordes of the prophete.

AGayne, the worde of the Lorde came vnto me: sayenge. Thou sonne of man, Speke to ꝓ children of thy people, and tell thẽ: Whan I sende a swearde vpon a lande, yf the people of the lande take a mã of their countre, & set hym to be their * watchman, the same man (whan he seyth ꝓ swearde come vpon the lande) shall blowe the trompet, and warne the people. A * iii. me. ir.

If a man now heare the noyse of the trõpet & wyll not be warned, and the swearde come: and take him awaye: his bloude shall be vpon his awne head: for he herde ꝓ sound of the trompet, & wolde not take hede, therfore his bloude be vpon him. But yf he will receaue warninge, he shall saue his lyfe.

B Agayne, yf the watchman se ꝑ swearde co-
me, and blowe not with the trõpet, so that
the people is not warned: yf the swearde co-
me then, & take eny man from among thẽ:
the same shall be taken awaye in his awne
synne, but his blode wyll I requyre of the
watchmans hande.

* Ezec.xiii.c * And now (O thou sonne of man) I ha-
ue made the a watchman vnto the house of
Israel: that where as thou hearest eny thin-
ge out of my mouth, thou mayest warne thẽ
on my behalfe. If I saye vnto the wycked
thou wycked, thou shalt surely dye, & thou
geuest him not warnynge, that he maye be-
warre of his vngodly waye: then shall the
wycked dye in his awne synne, but his blo-
de wyll I require of thy hãde. Neuertheles,
yf thou warne the wycked of hys waye, to
turne from it, where as he yet wyll not be
turned from it, thẽ shal he dye because of his
synne, but thou hast deliuered thy soule.

C Therfore (O thou sonne of man) speake
vnto ꝑ house of Israel. Ye, saye thus: Oure
offences and synnes lye vpon vs, and we be
corrupte in them how shulde we then be re-
stored vnto lyfe? Tell them: * As truly as
* Ezec.xviii.c I lyue saieth the Lord God, I haue no plea-
sure in ꝑ death of the wycked, but moch ra-
ther ꝑ the wycked turne frõ his waye, & ly-
ue. Turne you, turne you frõ your vngod-
ly wayes, O ye of the house of Israell. Oh
wherfore wyll ye dye?

Thou sonne of man, tell the chyldren of
* Ezec.xviii.b thy people: * The righteousnes of the rygh
teous shal not saue him, whansoeuer he tur
neth awaye vnfaithfully. Agayne, the wyc-
kednesse of the wycked shall not hurt hym,
whan soeuer he conuerteth from hys vn-
godlynesse.

And the ryghteousnesse of the ryghteous
shall not saue his lyfe, whansoeuer he syn-
neth. If I saye vnto the ryghteous, that he
shal surely lyue, and so he trust to his awne
ryghteousnesse, and do synne, then shall hys
righteousnesse be nomore thought vpõ, but
in the wyckednesse that he hath done he shal
D dye. * Agayne, yf I saye vnto the wycked:
* Esa.lv.b. Ierem.xviii.a. thou shalt surely dye: and so he turne from
his synnes, and do ꝑ thinge that is lawfull
and right: In so moch that the same wicked
man geueth ꝑ pledge agayne, restoreth that
he had taken awaye by robbery, walcketh
in the commaundementes of lyfe, and doth
no wronge. Then shall he surely lyue, and
not dye. Yee, the synnes that he hath done,
shall neuer be thought vpõ. For in so moch
as he doth now the thinge that is lawfull &
ryght, he shall lyue. And yet the chyldren of
thy people saye: Euen: the waye of ꝑ Lorde
is not ryght, but they lye, where as their a-
wne waye is rather vnright.

When ꝑ ryghteous turneth frõ his rygh-
teousnes and doth the thing that is wicked
he shall dye therfore. But yf the wicked tur
ne from his wickednesse, doing the thinge ꝑ
is lawfull and right, he shall lyue therfore.
Yet ye saye: * the waye of the Lorde is not * Ezec.xviii.
equall. O ye house of Israell * I will iudge Ezech.xx.a.
euery one of you after his wayes.

In the .xii. yeare, the .v. daye of ꝑ tenth mo E
neth of oure captiuite, it happened, that one
which was fled out of Ierusalẽ, came vnto
me, and sayd: the citye is destroyed. Now ꝑ
hande of ꝑ Lord had bene vpon me the euen-
ning afore this mã (which was escaped) ca-
me vnto me, & had opened my mouth, vn F
tyll ꝑ morowning ꝑ he came to me: yee, he ope-
ned my mouth, so ꝑ I was nomore domme.
Then came the worde of ꝑ Lord vnto me, &
sayd. Thou sonne of man, these ꝑ dwell in ꝑ
wasted lãde of Israel, saye: Abraham was
but one man, and he had the lande in posses-
sion: now are we many & the lande is geuen
vs to possesse also. And therfore tell them. G
Thus sayeth the Lord: * In the blood haue * Leu.xix.c
ye eaten, youre eyes haue ye lyft vp to Idoles, ‡ and haue shed blood: shall ye then haue ‡ Deut.xii.c
the lande in possession?

Ye leane vpon your swerdes, ye worcke
abhominacions, euery one defileth his neygh
bours wife: and shall ye thẽ possesse the lan-
de? Saye ꝑ these wordes vnto them. Thus
saieth the Lord God. As truly as I lyue all
ye ꝑ dwell in thys wyldernesse, shalbe slayne
with ꝑ swearde: whatsoeuer is vpon the
felde, will I geue vnto the beastes to be deuo-
ured: those that be in strong holdes & den
nes, shall dye of the pestilence. For I wyll
make the lande so desolate and waste, & the
pompe of her strength shal come to an ende.
The mountaynes in Israel shalbe so waste
that noman shall trauayle therby. G

* Then shall they lerne to knowe, that I * Ezec.vii.a.
am the Lord, when I make the lande waste
& desolate, because of all their abhomina-
cions, that they haue wrought. And thou
sonne of man, the chyldre of thy people that
talcke of the, by the walles and in the dores
of their houses, sayinge one to another: Co-
me, let vs heare, what worde is gone forth
from the Lord. These come vnto the, after ꝑ
maner of a greate people: yee, as who sayth
they were my people, they syt downe before
the, and heare thy wordes, but they do not
therafter * for in their mouthes they make a * Esa.lviii.
Iest of them, and theyr herte goeth after Matth.vi.a.
theyr awne couetous lucre. And as a balet
that hath a swete tune, and is pleasaunt to
synge, so shalt ꝑ be vnto them: thy wordes
shal they heare, but they will not do theraf-
ter. Whã this cõmeth to passe (for lo, it com
meth in dede) then shall they knowe, ꝑ there
hath bene a prophet amonge them.

The

The.xxxiiii.Chapter.

¶ Agaynst wycked shepperdes and Lurkers that destroye the flock of Christ, & leade them awrie. The Lord saieth that he wyll wyn his dispersed flocke, and gather them together. He reproueth the malice of certen of the flocke. He promyseth the true Shepherd Christ, and with him peace.

AND the worde of ꝓ Lorde came vnto me, sayinge. Thou sonne of man, prophecye agaynst the shepherdes of Israel, prophecy and speake vnto them. Thus sayeth the Lord God. *Wo be vnto the shepherdes of Israell, that fede them selues. Shulde not the shepherdes fede ꝓ flockes? Ye haue eate vp the fatt, ye haue clothed you with the woll: ꝓ best fedde haue ye slayne, but the flocke haue ye not norished. The weake haue ye not holden vp *the sicke haue ye not healed: ꝓ broken haue ye not bounde together, ꝓ out castes haue ye not brought agayne: ꝓ lost haue ye not sought, but *churlishly & cruelly haue ye ruled the. Thus are they scatred here & there without a shepherde: yee, all ꝓ beastes of the feld deuoure the, and they go astraye.

My shepe go wandring vpon all mountaynes and vpō euery hye hyll. Yee, they be scatred abrode in all feldes, and there is no man, that careth for the, or seketh after the. Therfore, O ye shepherdes, heare the worde of the Lorde. Thus sayeth ꝓ Lord God: As truly as I lyue, for so moch as my shepe are robbed, and deuoured of all the wylde beastes of the felde, bauynge no shepherde: and seinge that my shepherdes take no regarde of my shepe, but fede them selues onely, and not my shepe. Therfore, heare the worde of the Lord (O ye shepherdes) Thus sayeth ꝓ Lord God: Beholde, I my selfe wyll vpon the shepherdes: and require my shepe from their handes, and make them ceasse from fedynge of my shepe: yee, the shepherdes shall fede the selues nomore. For I wyll deliuer my shepe out of their mouthes, so that they shall not deuoure them after this. For thus sayeth the Lorde God: * Beholde, I wyll loke to my shepe my selfe, and seke them. Like as a shepherde among ꝓ flocke seketh after the shepe that are scatered abroade, euen so wil I seke after my shepe, & gather them together out of all places, where they haue bene scatred in the cloudy and darcke daye. I will bringe them out from all people, and gather the togethe out of all lādes. I will bringe them into their awne lande, and fede them vpon the mountaines of Israel, by the ryuers, and in all the places of the countre. I will fede them in ryght good pastures and vpon the hie moūtaynes of Israel shall there foldes be. There shal they lye in a good folde, and in a fat pasture shal they fede: euē vpon the mountaynes of Israell.

I will fede my shepe my selfe, and bringe them to their rest, sayeth the Lorde God. * Soch as be lost, will I seke: soch as go astraye: will I bring agayne: soch as be wouñded, will I bynde vp: soch as be weake, will I make strong: soch as be fat & stronge, those will I rote oute, and fede them with the thing that is lawfull. And as for you (O my shepe) sayeth the Lorde God. * I wyll put a difference amonge the shepe, among the wethers & the goates. Was it not ynough for you, to eate vp ꝓ good pasture, but ye muste treade downe ꝓ residue of youre pasture wt your fete also? Was it not ynough for you to drincke cleare water, but ye must trouble the residue also with youre fete? Thus my shepe must be fayne to eate the thinge, that ye haue troden downe wt youre fete, and to drincke it, that ye with your fete haue defiled. Therfore, thus sayeth ꝓ Lord God vnto them: Beholde, I wyll seuer the fatt shepe from the leane: for so moch as ye haue shot the weake shepe vpon the sydes & shoulders, and runne vpon them with your hornes, so lōge tyll ye haue vtterly scatred them abrode. I will helpe my shepe, so that they shal nomore be spoyled: yee, I will discerne one shepe from another. I wyll rayse vp vnto them one onely shepherde, euen my seruaunt * David, he shall fede the and he shall be their shepherde. I the Lorde will be their God, and my seruaunt David shall be their prince: Euen I the Lorde haue spoken it.

Moreouer, I wyll make a couenaunt of peace with them and dryue al euell beastes out of the lande: so that they maye dwell safely in the wildernesse, and slepe in the woddes. Good fortune and prosperite will I geue them, and vnto all that be roūde about my hyll. * A prosperous shower and rayne will I sende the in due season, that the trees in the wodde maye bring forth their frutes and the grounde her increase. They shalbe safe in their lande, and shall knowe, that I am the Lord, which haue broken their yocke and deliuered the oute of the handes of those, that helde them in subiection.

They shal nomore be spoyled of the heathen, ner deuoured wyth the beastes of the lande: but safely shal they dwell, and no mā shall fraye them, I will set vp an excellent plante for them, so that they shall suffre no more hunger in the lande, nether beare the reproche of the heathē eny more. Thus shall they vnderstande, that I the Lorde theyr God am with them, and that they (euen the house of Israel) are my people saieth ꝓ Lorde God. Ye men are my flocke * ye are the shepe of my pasture: and I am youre God, sayeth the Lorde God.

The

¶ The.xxxv.Chapter.

¶ The destruccyon that shall chaūce on the hyll Seyr, that is, on ꝑ Idumeans, because they troubled the people of the Lorde.

I MOreouer, the worde of the Lorde came vnto me, saying. Thou sonne of man, turne thy face towarde the mount * Seyr, prophecye vpon it, & saye vnto it. Thus sayeth ꝑ Lord God: Beholde (O ꝑ mount Seyr) I wyll vpon the, I wyll reach out myne hāde ouer the, yee, waste and desolate wil I make the. Thy cities will I breake downe, ād ꝑ shalt lye voyde: that thou mayst knowe, how ꝑ I am the Lorde. * For so moch as thou bearest an olde enemyte agaynst the chyldren of Israel, and hast drawne the chylderne of Israell vpō the swerde, what tyme as they were troubled and punished for their synne: Therfore, as truly as I lyue, sayeth ꝑ Lord God, I will prepare the vnto bloude, yee, ☞ bloude shall folow vpon the: * seinge ꝑ sayest wayte for bloude, therfore shall bloude persecute ꝑ. Thus will I make ꝑ mount Seir desolate and waste, and bringe to passe, that there shall no man goo thyther, nor come from thence. His mountaynes will I fyll with his slayne men: thy hilles, valleys and ryuers, shall lye full of them, that are slayne with ꝑ swearde. I will make ꝑ a perpetuall wildernesse, so that thy cityes shall not returne to their former estate ꝑ ye maye knowe, how that I am the Lorde.

☞ And because ꝑ hast sayde: what, ☞ both C these nacions and both these landes must be * myne, & I will haue them in possessiō * where as the Lorde was there. Therfore, thus sayeth the Lord God: As truly as I lyue, I will hādle the accordinge to thy wrath and gelousy, lyke as thou hast dealt cruelly wt them, that I maye be knowen amōg them, how I haue punished ꝑ. Yee, and that thou also mayest be sure, that I the Lorde haue herde al thy despyte ful wordes, which thou D hast spoken agaynst the mountaynes of Israell, sayinge: Lo, they are made waste, and geuē vs to deuoure. Thus with your mouthes ye haue made youre boast agaynst me, yee, and multiplied your proude wordes agaynst me, which I haue herde altogether. Where vnto, thus sayeth the Lord God: to the ioye of all the worlde will I make ꝑ waste. * And lyke as ꝑ (O mount Seyr) wast glad, because the heritage of the house of Israel was destroyed: euen so wyll I do vnto the also, ꝑ thou and whole Edom shal be destroyed, & knowe, that I am the Lorde.

¶ The.xxxvi.Chapter.

¶ He promiseth deliuerance from the Gentyles vnto Israell. The benefytes done vnto the Iewes are to be ascribed to the mercy of God, not vnto their deseruinges. God enricheth our hertes ꝑ we may walke in his commaundementes.

THou sonne of man, prophecye vpon ꝑ I mountaynes of Israell, and speake: * heare ꝑ worde of the Lorde, O ye * Ezec.vi.a mountaynes of Israel. Thus sayeth ꝑ Lord God. Because your enemye hath sayde vpō you: ☞ A, ha, the hye euerlastynge places ☞ are now become ours, prophecy therfore, & speake: thus sayeth the Lord God. Seynge ye be wasted and trode downe on euery syde, and become a possession vnto the residue of ꝑ Gentiles, which haue brought you into mens mouthes and vnto an euell name amonge the people. Therfore, heare ꝑ worde of the Lord God, O ye mountaynes of Israell. Thus sayeth the Lord God vnto the mountaynes and hilles, valleys and dales, to ꝑ voyde wyldernesse and desolate cityes, which are spoyled, & had in derision on euery syde, amonge the residue of the heathē. Yee, euē thus sayeth the Lord God. In the B fyre of my gelousy haue I taken a deuyce, agaynst ꝑ residue of the Gētiles, & agaynst all * Edom: which haue taken in my lande * Ezec.xxv.d vnto them selues for a possessiō: which also reioyced frō their whole hert with a despitefull stomacke, to waste it, and to spoyle it.

Prophecy therfore vpon the lande of Israell, speake vnto the mountaynes & hilles, to valleys and dales, thus sayeth the Lord God. Behold, this haue I deuised in my gelousy & terrible wrath. For so moche as ye haue suffred reproffe of the heathē, therfore thus sayeth the Lord God. ☞ I haue sworne, ☞ that the Gentiles which lye aboute you, shal beare their cōfusion thē selues. And as for you (O mountaynes of Israel) ye shall shute out your braunches, and bringe forth C your frute to my people of Israell, for it is hard by, that it will come. Beholde, I come vnto you, and vnto you wyll I turne me, ꝑ ye maye be tylled and sowne.

☞ I wyll sende you moch people, which ☞ shalbe all of the house of Israell, the cityes shalbe inhabited, & the decayed places shalbe repaired agayne, I wil prouide you with moch people and catell, which shal increase and bringe frute, I wyll restore you also to your olde estate & shewe you more kyndnes thē euer ye had before: wherby ye shal knowe, that I am the Lord. Yee, people wyll I send vnto you (O my folke of Israel) which shall haue the in possession, ād thou shalt be their inheritaunce, so ꝑ thou shalt nomore be without them. Agayne, thus sayeth the Lorde God. For so moch as they saye vnto you, thou art an eater vp of men, and a waster of thy people: therfore thou shalt eate no mo men, nether destroye thy people eny more, sayeth the Lord God. And I will not D suffre the, for to heare thine awne confusion amonge the Gentiles from hēceforth. Thou shalt not beare ꝑ reproffe of the nacions, nor

cast out

caſt out thyne awne people eny moze, ſaieth the Lozd God.

Moreouer, the wozde of the Lozde came vnto me, ſaying. O thou ſonne of mā, when the houſe of Iſraell dwelt vpon their awne groūde, they defiled thē ſelues wt their awne wayes & ymaginacions: ſo ꝓ in my ſight their waye was lyke the vncleānneſſe of a meſtruous womā. Wherfoze, I poured my wzothfull diſpleaſure vpō them, F becauſe of the bloude ꝓ they had ſhed in ꝓ lande, & becauſe of their Idols, wherwith they had defiled thē ſelues. I ſcatred thē alſo amōge the heathen, ſo ꝓ they were ſtrawed aboute in the landes. Accozdinge to their wayes & after theyr awne inuencyons, ſo dyd I puniſhe them.

E * Now, when they were gone vnto the Gen.iii.b. heathen, & come in amonge thē, they diſhoneured my holy name: ſo that it was ſayde of them. Are theſe the people of God, & muſt go out of their awne lād? Thē ſpared I my holy name, which ꝓ houſe of Iſrael had diſhonoured amonge the Gentiles, to whom they came. Therfoze tell ꝓ houſe of Iſrael: Thus ſayeth ꝓ Lozd God: I do not this foz youre ſakes (O houſe of Iſraell) but foz my holy names ſake, wherch ye diſhenoured amonge the heathen, when ye came to them. Therfoze, I wyll halowe my greate name agayne, which amonge the Gētiles is euell ſpoken of: foz ye your ſelues haue diſhonoured it amonge them. And the Gentiles ſhal knowe that I am the Lozd, whan I am honoured in you befoze their eyes, ſayeth the Lozde God.

As foz you, I will take you from amōge the heathē, and gather you together out of all countres, and bzynge you agayne into your awne lande. * Then will I poure cleare water vpon you, and ye ſhalbe clene: yee, from all youre vncleānneſſe and from all your Idols ſhall I cleanſe you. A new herte alſo will I geue you, and a new ſpzete will I put into you. As foz that ſtony herte, I will take it out of youre body, & geue you a fleſhly herte. I will geue my ſpzete amōge you * & cauſe you to walcke in my cōmaundemētes to kepe my lawes, and to fulfill them.

And ſo ye ſhall dwell in the land, that I gaue to your fozefathers, and ye ſhalbe my people, and I wilbe your God. I will helpe you out of all your vncleānes. I will call foz the cozne, and will increaſe it, & let you haue no honger. I will multeplie the frutes of the trees and the increaſe of ꝓ felde foz you, ſo ꝓ ye ſhall beare no moze repzoke of hōger, amonge the Heathen. Then ſhal ye remembze your awne wicked wayes, & your ymaginacions, which were not good: ſo that ye ſhal thinke ꝓ ye were wozthy to be deſtroyed: foz your ſynnes and abhominacyons.

But I wyll not do thys foz youre ſakes G (ſaieth the Lozd God) be ye ſure of it. Therfoze, O ye houſe of Iſraell, be aſhamed of your ſinnes. Moreouer, thus ſaieth ꝓ Lozd God: what tyme as I ſhall cleanſe you from all youre offences, then will I make the cyties to be occupied agayne, and will repaire ꝓ places that be decayed. The deſolate lande ſhal be builded agayne, which afoze time laye waſte in the ſight of all them that wēte by. Then ſhal it be ſayde: this waſte lande is become lyke a garden of pleaſure, and the voyde, deſolate & bzoken downe cityes are now ſtrong, & defenſed agayne. Then ꝓ reſidue of ꝓ heathen that lye rounde about you, ſhal knowe that I am ꝓ Lozde, which repaire that was bzoken downe, and plante agayne, ꝓ was made waſte. Euen I ꝓ Lozd haue ſpoken it, and will do it in dede.

Thus ſayeth the Lozde God: I wyll yet once be founde agayne of ꝓ houſe of Iſrael, and do this foz them: * I ſhal increaſe them * Ieremy.l.b as a flocke of mē. Lyke as the holy flocke & the flocke of Ieruſalem are in ꝓ hye ſolempne feaſtes: ſo ſhall alſo the wilde waſted cyties be filled with flockes of men: and they ſhall knowe that I am the Lozde.

¶ The.xxxvii. Chapter.

¶ He prophecieth the bringynge agayne of the people beynge in captiuite. He writeth the vnyon of the ten tzybes with the two.

THe hande of the Lozde came vpon me A and caried me out in the ſpzete of the Lozde, and let me downe in a playne felde, that laye ful of bones, and he led me rounde about by them: and beholde, the bones that laye vpon the felde, were very many, and marueloꝰ dzye alſo. Then ſayd he vnto me. Thou ſonne of man: thinkeſt thou theſe bones maye lyue agayne? I anſwered O Lozde God, thou knoweſt. And he ſayde vnto me. Prophecy thou vpon theſe bones, and ſpeake vnto them. Ye dzye bones, heare the wozde of ꝓ Lozd. Thus ſayeth the Lozde God vnto theſe bones: Beholde, I wyll put bzeth into you, that ye may lyue: I will geue yow ſynowes, and make fleſhe growe vpon you, and couer you ouer with ſkinne: and ſo geue you * bzeth, that ye may lyue, & * Gene.ii.b knowe, that I am the Lozde.

So I prophecied, as he had commaūded me. And as I was prophecyinge, there came a noyſe & a great mocyon, ſo ꝓ the bones rāne euery one to another. Now whē I had loked, beholde, they had ſynowes, ād fleſhe grewe vpon them: and aboue they were couered with ſkynne, but there was no bzeth in them. Then ſayde he vnto me. Thou ſonne of man, prophecye thou towarde ꝓ wynde: prophecy: and ſpeake to ꝓ wynde. Thus

sayeth the Lord God. Come (O thou ayre) from the foure wyndes, & ☞ blowe vpon these slayne that they may be restored to lyfe. So I prophecied, as he had commaũded me: then came the brethe into them, and they receaued lyfe, and stode vp vpon their fete, a marueilous greate sorte.

Moreouer, he sayde vnto me: Thou sonne of man, these bones are the whole house of Israell. Beholde, they saye: Oure bones dried vp, oure hope is gone, we are clene cut of. Therfore prophecie thou, and speake vnto them: thus saieth the Lord God. Beholde, I will open your graues (O my people) and take you out of your sepulcres, & bringe you into the lande of Israel agayne. So shall ye knowe that I am the Lorde, when I open your graues, and bringe you out of them. My spirite also will I put in you, and ye shall lyue: I will set you agayne in your awne lande, and ye shall knowe, that I am the Lord, which haue sayde it, and fulfilled it in dede.

The worde of the Lorde came vnto me, sayinge: thou sonne of man, take a stycke & wrote vpon it. Vnto Juda and to the chyldren of Israell his companions. Then take another sticke, and write vpon it: Vnto Joseph the stock of Ephraim, & to all the housholde of Israell his compamõs. And than, take both these together in thyne hande, so shall there be one stycke therof. Now yf the chyldren of thy people saye vnto the: wilt thou not shewe vs, what thou meanest by these: Then geue them this answere: thus sayeth the Lord God: beholde, * I will take the stock of Joseph, which is in the hande of Ephraim and of the tribes of Israell his fellowes, and will put them to the stock of Juda, and make them one stock, and they shall be one in my hande. And ỳ two sticches where vpõ thou writest, shalt thou haue in thyne hand, that they may se, and shalt saye vnto them.

* Ose.i.b.

Thus sayeth the Lord God: beholde, I will take awaye the childre of Israel from amonge the heathen, vnto whom they be gone, and will gather them together on euery syde, and bringe them agayne into theyr awne lande: yee, I will make one people of them in the lande, vpon the mountaynes of Israel, and they all shal haue but one kyng. They shall no more be two peoples frõ hence forth, neither be deuided into two kingdomes: they shal also defile thẽ selues nomore with their abhominacions, Idoles, & all their wycked doinges. I will helpe thẽ out of all their dwellinge places, wherin they haue synned: and will so clense them, that they shalbe my people, and I their God.

David my seruaunt shalbe their kyng, & they all shal haue one shepherde onely. They shall walcke in my lawes, & my commaundementes shall they both kepe and fulfyll. They shall dwell in the lande, that I gaue vnto Jacob my seruaunt, where as your fathers also haue dwelt. Yee, euen in the same lande shal they, their chyldren, & their childers chyldren dwell for euermore, & my seruaunt David shalbe their euerlastinge prince. Moreouer, I wil make ☞ a bõde of peace wt them, which shalbe vnto them an euerlastinge couenaunt. I will sette them also, & multiply them, my Sanctuary wil I set among them for euermore. * My dwellynge shalbe with them: yee, I will be their God, & they shal be my people. Thus the heathen also shal knowe, that I the Lord am the holy maker of Israell: when my Sanctuary shalbe amonge them for euermore. * Ezec.xliij.

The.xxxviii. Chapter.

The prophecieth that Gog and Magog shall come with an appointed hoste into the lande of promes. Their entent. He rehearseth ỳ the comming of Gog was before spoken of the prophetes. The destruccion of hym.

And the worde of the Lord came vnto me, sayinge. Thou sonne of man, turne thy face ☞ towarde Gog the lande of Magog which is ỳ chefe prince at Mesech and Tubal: prophecy agaynst hym, & saye. Thus sayeth the Lord God. * O Gog ỳ chefe prince of Mesech and Tubal: beholde, I will vpon the, & will turne the aboute and put a bytt in thy chawes: I will bringe the forth and all thine hoost, both horse and horsmen, which be all weapened of the best fassion: a great people, ỳ handle altogether speares, shildes, & swerdes: the Perses, Morians and with them the Libiãs, which all beare shildes and helmettes: Gomer and all his hoostes: the house of Thogorma out of the north quarters, and all his hoostes, yee, and moch people with the. * ezec.xxxix. apo.xx.

Therfore prepare ỳ, set thy selfe in araye with all thy people, that are come vnto the by heapes, and be thou their defence. After many dayes thou shalt be visited, and in ỳ latter yeares thou shalt come into the lande that hath bene destroyed with the swearde, & now is replenished agayne with diuerse people vpon ỳ mountaines of Israel, which haue longe lyen waste. Yee, they be brought out of the nacions, and dwell all safe. Thou shalt come vp like a stormy wether, to couer the lande, & as it were a darck cloude, thou with all thine hostes, and a greate multitude of people with the.

Moreouer, thus sayeth the Lord God: At the same tyme shal many thinges come into thy mynde, so that thou shalt ymagyn mischefe, and saye: I wyll vp to ponder playne lande, seinge they syt at ease, & dwell so safely (for

sely (for they dwell all without any walles
D they haue neither barres nor dores) to spoyle the, to robbe the, to laye hãde vpon their
so well habited wylderneles: against that
people, ꝓ is gathered together from amõge
the heathen, which haue gotten catell and
good, and dwell in the middest of the lande.
Then shall Saba, and Dedan, and the mar
chãtes of Tharsis with all their worthies
saye vnto the: Art thou come to robbe? hast
thou gathered thy people together, because
thou wilt spoyle? to take syluer and golde?
to carry away catell and good, and to haue
a greate praye?

E Therfore, O thou sonne of man, ꝓ shalt
prophecie, and saye vnto Gog. Thus saieth
the Lorde God. In ꝓ daye thou shalt knowe
that my people of Israel dwelleth safe: and
shalt come from thy place out of the northe
partes, thou & moch people with the which
ryde vpon horses, wherof there is a greate
multitude and an innumerable sorte. Yee,
thou shalt come vpon my people of Israell,
as a cloude to couer the lande. Thys shall
come to passe in ꝓ latter dayes: I will bringe
the vp into my lande, ꝓ the heathẽ maye
knowe me, whẽ I get me honoure vpon the
(O Gog) before their eyes.

F Thus saieth the Lorde God: Thou art
he, of whom I haue spoken afore tyme by
my seruantes ꝓ prophetes of Israel, which
prophecied in those dayes and yeares, that
I shuld bringe the vpon them. At the same
tyme, when Gog commeth vp into the land
of Israel (saieth the Lord God) shal my in-
dignacion go forth in my wrath. For in my
gelousy and hote displeasure I haue decy-
ded* that there shalbe a greate trouble i the
lande of Israell at ꝓ tyme. The very fishes
in the see, the foules of the ayre, the beastes
of the felde, and all the men that are vpon
the earth, shall tremble for feare of me.

G The hilles also shalbe turned vp side dow
ne, the stayres of stone shal fall, and all wal
les shal synche to the grounde. I will cal for
a swearde vpon them in all my mountaines
saieth the Lorde God: so that euery mans
swearde shall be vpon another. With pesty
lence and bloude will I punishe him: for my
rayne and hayle stones, fyre and brimstone
will I cause to rayne vpon him and all his
heape, yee, and vpon all that greate people
that is with hym. Thus will I be magni-
fyed, honoured, & knowne amonge the hea-
then: that they maye be sure, howe that I
am the Lorde.

¶ The. xxxix. Chapter.

The.xxxix.

The sheweth the destruccyon of Gog and Magog. The graue of Gog and of his hoste. The prophecieth that Gog & his company shalbe deuoured of byrdes and beastes, wherfore ꝓ house of Israell is wasted. Their bringinge ageyne frõ captiuitie is promysed.

THerfore, O thou sonne of mã, prophe- I
cie agaynst Gog, and speake. Thus
saieth the Lorde God: Beholde* O *Ezech. xxxviii. c.
Gog: thou chefe prince at Mesech and Tu-
bal, I wyll vpon the, and ☞ punyshe the ☞
with fire plages, & leade the from the north
partes, and bring the vp to the mountaines
of Israell. As for thy bowe, I will smyte it
out of thy left hãde, and cast thyne arowes
out of thy ryght hãde. Thou with all thine
heape, and all the people that is with the, must
fall vpon the mountaynes of Israell. Then
will I geue the vnto foules and wilde bea-
stes of the felde, to be deuoured: there must
thou lye vpon the felde: for euen I the Lord
haue spoken it, saieth the Lord God.

Into Magog, and among those that syt 26
so careles in the Iles: will I send a fyre, &
they shal knowe, that I am the Lord. I wil
make also ꝓ name of my holines to be kno
wne amõg my people of Israel: and I will
not let my holy name be euel spoken of eny-
more: but the very heathen also shall kno-
we, that I am the Lord, the holy one of Is-
rael. Beholde, it commeth, and shalbe fulfil
led i dede, saieth the Lord God. This is the
daye wherof I haue spokẽ. They that dwel
in the cities of Israell, shall go forth and set
fyre vpon the weapẽs, and burne them: shyl
des and speres, bowes and arowes, bylles &
clubbes: seuẽ yeares shal they be burnynge
therof, so that they shal eis bringe no sticke
frõ ꝓ felde, nether haue nede to hewe downe
eny out of ꝓ wodde. For they shal haue wea
pẽs ynowe to burne. They shal robbe those C
that robbed them, & spoyle those that spoy-
led them saieth the Lord God. At the sa-
me tyme wil I geue vnto God a place to be
buried in Israel, euẽ the valley, where tho-
row men go from the east to the see warde.
Those ꝓ trauayle therby, shall stoppe ther
noses for stenche. There shall Gog & all hys
people be buried: and it shalbe called the val
ley of the people of Gog. Seuen monethes
longe shall the house of Israell be burynge
of thẽ that they maye clense the lande. Yee,
all the people of the lande shall burie them.
O, it shall be a glorious daye, when I gete
me that honoure, saieth ꝓ Lord God. They
shal ordeyne mẽ also to be deed buriers, euer
goynge thorow the lande, & appoynte them
certayne places to bury those in, which re-
mayne vpon the felde, ꝓ the lande maye be
clensed. From ende to ende shall they seke, & D
that seuẽ monethes longe. Now those ꝓ go
thorow ꝓ lande, where they se a mans bone,
they shalt set vp a tokẽ by it, tyll ꝓ deed bu-
ryers haue buried it also, in ꝓ valley of the
people of Gog. And ꝓ name of the citie shal
be called, hamonah (ꝓ is a multitude.) Thus
shall they make the lande clene.

And thou sonne of man: thus saieth the
Lorde

Lord God. Speake vnto all the foules and
euery byrde, yee, and to all the wilde beastes
of the felde, heape you together and come,
gather you rounde aboute vpon my slaugh-
ter, that I haue slayne for you: eate a greate
* Apo.xix.d. slaughter vpon the mountaynes of Israell:
eate flesh and drincke bloude. Ye shall * eate
the flesh of the worthies, & drinke the blood
of the princes of the lande: of the wethers,
of the lambes, of the goates, and of the oxen
all be all slayne at Basan. Eate the fat your
belly full, and drincke bloude, till ye be dron-
ken of the slaughter, which I haue slayne
vnto you. Fill you at my table with horses
and stronge horsemen: with captaynes and
men of warre, sayeth the Lord God.

K I will bringe my glory also amonge the
Gentyles, that all the heathen maye se my
iudgement, that I haue kepte, and my hand
which I haue layed vpō them: that the hou-
se of Israell maye knowe, how that I am
the Lord their God from that daye forth. And
the heathen shall knowe, that where as the
house of Israell were led into captiuyte: it
was for their wyckednes sake, because they
offended me.

For the which cause I hyd my face from
them, and delyuered them into the hādes of
their enemies, that they might all be slaine
with the swearde. Accordige to their vncle-
nesse & vnfaithfull dealinges, so haue I en-
treated them, and hyd my face from them.

G Therfore, thus sayeth the Lord God: Now
will I bringe agayne the captiues of Jacob
& haue mercy vpon the whole house of Is-
rael, and be gelous for my holy names sake
All their confusion and offence that they ha-
ue done agaynst me shall be taken awaye: &
so safely shal they dwell in their lande, that
no man shall make them afrayed. And whē
I haue brought them agayne from amōge
the people, when I haue gathered thē toge-
ther out of their enemies landes, & am pray-
sed in them before many heathen: then shal
they knowe, that I am the Lord their God
which suffred thē to be led into captiuite a-
monge the heathen, but now haue I brought
them agayne into their awne lāde, and not
left one of them ponder.

After that, will I hyde my face nomore
* Ezec.xxxix.d from thē * but will poure out my spirete vpō
the house of Israell, sayeth the Lorde God.

¶ The.xl. Chapter.

¶ The tollowynge of the tytles and of the temple that
was to come is shewed vnto the Prophete.

I N the xxv. yeare of oure captiuite, in
the begynnynge of the yeare, the .x.
daye of the moneth: that is the .xiiii.
yeare, after that the cyte was smyten dowe:
the same daye came the hand of the Lor-
de vpon me, and caried me forth: euen into
the lande of Israel brought he me in the vi-
syons of God: & set me downe vpon a mar-
uelous hye mountayne, wher vpō there was
a buylding (as it had bene of a cyte) toward
the north.

Thyther he caried me, and beholde, there
was a mā, whose similitude was like brasse,
which had a threde of flax in his hande, &
a meterodde also. He stode in the doze, and
sayd vnto me: marcke well with thine eyes,
herken vnto with thine eares, and fasten it in
thine hert, whatsoeuer I shal shewe the, for
to that intent that they myght be shewed
therfore art thou brought hyther. And what-
soeuer thou seyst, thou shalt certifye the hou-
se of Israell therof.

Beholde, there was a wall on the out syde 25
rounde aboute the house: the meterodde that
he had in his hande, was sixe cubytes long &
a spanne. So he measured the bredth of the
buyldinge, which was a meterodde, and the
heygth also a meterode. Thē came he vnto
the east doze, & wente vp the steares, & mea-
sured the postes of the doze, wherof euery one
was a meterodde thicke. Euery chābre was
a meterodde lōge & brode: betwene the chā-
bers were fyue cubytes. The poste of the doze
within the porche, was one meterodde. He
measured also the porche of the vttermer
doze, which conteyned a meterodde. Then
measured he the entrye of the doze, that con
teyned eyght cubytes, & his pylers two cu-
bytes: and this entrye stode inwarde.

The chābers of the doze eastwarde, were
thre on euery syde: a lyke brode and longe.
The pylers also that stode of both the sydes C
were of one measure. After this, he measu-
red the wydenesse of the doze, which was .x.
cubytes, & the heygth of the doze .xiii. cuby-
tes. The edge before the chambers was one
cubyte brode vpon both the sydes, and the
chambres six cubytes wyde of eyther syde.
He measured the doze from the rydge of one
chambre to another, whose wydenesse was
xx.v. cubytes, & one doze stode agaynst ano-
ther. He made pilers also .lx. cubites hye, ro-
unde about the courte doze. Before the inwarde
parte vnto the fore entre of the vttermer
doze, were L. cubytes. The chambers and
their pylers within, rounde about vnto the
doze, had syde wyndowes. So had the fore
entries also, whose wyndowes wēre roun-
de about within. And vpon the pylers the-
re stode date trees.

Then brought he me into the fore courte
where as were chambers & paued worckes,
made in the fore courte rounde aboute. xxx.
chambres vpō one paued worcke. Now the
paued worke was a longe beside the dozes
& that was the lower paued worke. After this
he measured the bredth frō the lower doze,
vnto the vttermer courte of the outside,
which had an. C. cubytes vpō the east & the D
north

nozth parte. And the doze in the vttermoste court towarde the nozth, measured he after the lēgth and bzedth: hys thze chambzes also on ether syde with his pillers and fozetreyes: which had euen the measure of the first doze. His heygth was .l. cubytes, the bzedth .xxv. cubites, hys wyndowes & pozches with hys date trees, had euen lyke measure as the doze towarde the east: there were .viij. steppes to go vp vpon, and their pozche before them. Nowe the doze of the ynnermer court stode streyght ouer agaynst the doze, þ was towarde the nozthest. Frō one doze to another he measured .C. cubytes.

D After that, he bzought me to þ southsyde, where there stode a doze towarde the south: whose pillers and pozches he measured, these had the fyrst measure, and with their pozches they had windowes rounde about, like the fyrst wyndowes. The heygth was .l. cubites, the bzedth .xxv. with steppes to go vp vpon: hys pozche stode before with hys pyllers and date trees on ether side. And the doze of the ynnermer courte stode towarde the south, and he measured from one doze to another an .C. cubites. So he bzought me into the ynnermer court, thozowe the doze of the southsyde, which he measured: and it had the measure afozsayde. In lyke maner, hys chābzes, pyllers and fozentreys, had eue the foresayde measure also. And he had with hys pozches roūde about windowes of fifty cubites heygth, and .xxv. cubytes bzoade. The pozches roūd about were .xxv. cubites lōge, and .v. cubites bzoad: and his pozche reached vnto the vttermost court, vpon his pyllers, there were date trees, and eyght steppes to go vp vpon.

E He bzought me also into the ynnost court vpō the east syde, and measured the doze, accozding to the measure afozsayd. His chambers, pyllers and pozches had euen the same measure, as the fyrst had: and with hys pozches, he had wyndowes rounde about. The heygth was .l. cubytes, the bzedth .xxv. cubites: hys pozche reached vnto the vttermost court: his pillers also had date trees on ether syde, & .viij. steppes to go vp vpon. And he bzought me to the nozth doze & measured it: which also had þ fozsayde measure. His chābzes, pillers & pozches had windowes roūde about: whose heygth was .l. cubites, and the bzedth .xxv. Hys pyllers stode towarde the vtmost court, and vpō them both were date trees, and .viij. steppes to go vp vpon. Ther stode a chambze also, whose intraunce was at the doze pyllers, and there the burntofferynges were washed.

F In the doze pozche, there stode on eyther syde two tables foz the slaughtinge: to slepe the bzentofferinges, synofferynges and trespaceofferinges therupō. And on the outside as men go fozth to the nozth doze, ther stode two tables. Foure tables stode on ether side of the doze, that is .viij. tables: wherupon they slaughted. Foure tables were of hewē stone foz the burntofferinges, of a cubite and a halfe longe and bzode, and one cubite hye: wherupon were layed the vessels and ornamentes, which were vsed to the burnt and slayne offeringes: whā they were slaughted. And within, there were hokes foure fingers bzode, fastened rounde about, to hange flesh vpon, and vpon the tables was layed þ offryng flesh. On the out syde of the innermer doze were the syngers chambers in the inwarde court besyde the nozth doze oueragaynst the south. There stode one also, besyde the east doze nozthwarde.

And he sayde vnto me: This chambze on G the south syde belongeth to the prestes, that kepe the habytatyon: and this towarde the nozth, * is the prestes that wayte vpon the aulter: which be the sonnes of † Sadoch, that do seruice before the Lozde in stede of the chyldren of Leui. So he measured the foze court, which had in lēgth an .C. cubites, and asmoch in bzedth by the foure cozners. Now the aulter stode before the house. And he bzought me to the foze entrye of the house, and measured the walles by the entry doze: which were .v. cubites longe on eyther syde. The thyckues also of the doze on eyther syde was thze cubites. The length of the pozche was xx. cubites, the bzedth .xi. cubites, and vpon steppes went men vp to it: by the walles also were pyllers on eyther syde one.

* i. Pa. xxv. g
† iii. Reg. 6. f

¶ The .xlj. Chapter.

¶ The disposytion and deuyce of buyldyng against the temple, & of the other thinges therto belōgyng.

A Fter this, he bzought me to the A tēple, and measured the postes, which were of both sydes syxe cubites thicke, accozdyng to the widenes of the tabernacle. The bzedth of þ doze was .x. cubites, & the walles of the dore on eyther syde .v. cubites. He measured the length therof, which cōteyned xl. cubites, & the bzedth .xx. Then went he in & measured the doze postes: which were two cubites thicke: but the doze it selfe was syxe cubites, and the bzedth of the doze was .vij. cubites. He measured the length and bzedth therof, which were euery one .xx. cubites, before the temple.

And he sayde vnto me: this is the holiest of all. He measured also the wall of the house, which was .vi. cubites. The chābzes that stode roūde about the house, were euery one iiij. cubites wyde: and one stode harde vpon another, wherof ther were xxxiij. ther stode postes beneth by the walles roūde about the house, to beare thē vp: but in the wall of the house, they were not fastened. The syde

chambres were, & hyer & wyder, & had steppes thorowe them rounde about the house.

Thus was it wyder about. & frō the lowest
B men myght go to the hyest by & mydd chābres. I sawe also & the house was very hye rounde aboute. The foundatyon of the syde chābres was a meterodde, & is. vi. cubites broade. The thicknes of the syde wall without, contrined .v. cubites, and so dyd the out wall of the chambres in the house.

Betwene the chambres was the wydenes .xx. cubites rounde about the house. The chambre dores stode ouer agaynst the out wall, the one dore was toward & nozth, the other towarde the south: and the thyckenesse of the out wall was .v. cubites rounde about Nowe the buylding that was separated towarde the west, was .lxx. cubites wyde: the wall of the buylding was .v. cubytes thicke rounde about, and the length foure score cubites & ten. So he measured the house which was an .C. cubytes longe, and the separated buylding with the wall were an .C. cubytes longe also. The wydenes before the house, and of it that was separated towarde the east, was an .C. cubytes.

C And he measured the length of the buylding before and behynde with the chambres vpon both the sydes: and it contryned an .C. cubytes. The ynnermer temple, the porch of the fore court, the syde postes, these thre had syde wyndowes and pyllers rounde about ouer agaynst the postes, frō the grounde vp to the wyndowes. The wyndowes thē selues were syled ouer with bordes: and thus was it aboue & dore vnto the ynmost house: and without also. Yee, the whole wall on euery syde both within and without was sy-
D led ouer with great bordes. There were cherubins and date trees made also, so that one date tree stode euer betwixte to cherubyns. One cherub had two faces, the face of a mā lokyng a syde toward the date tree, & a lions face on the other syde. Thus was it made rounde about in all the house. Yee, the cherubyns and date trees were made from the grounde vp abone the dore, and so stode they also vpon the wall of the temple.

The bypostes of the temple were fouresquared, and the fashyon of the sanctuarye was * eue as it appeared vnto me afore in & visiō. + The table was of wodde .iij. cubites hye and .ij. cubytes longe: hys corners, the length & the walles were of wodde. And he sayde vnto me: Thys is the table, that shall stande before the Lorde. The temple and the holyest of all had eyther of them two dores: and euery dore had .ij. lytle wyckettes which were folde in one vpō another, on euery syde two. And vpon the dores of the temple, ther were made cherubins and date trees, like as vpon the walles: and a greate thycke balke of wodde was before on the out syde of the porche. Vpō both the sydes of the walles of the porch, there were made depe wyndowes and date trees, hauyng beames and balkes, lyke as the house had.

* Exe.i.i.
+ Exo.xxv. c.

The .xlij. Chapter.

Of the chambres of the temple for the prestes, and the holy thynges.

Then caryed he me out into & fore court towarde the nozth, & bro- A
ught me into the chambre & stode ouer agaynst the backbuyldinge nozth ward, which had the legth of an .C. cubytes: whose dore turned toward the nozth. The wydenes conteyned .l. cubytes: ouer agaynst the .xx. cubytes of the ynnermer court, and agaynst the paued wozke that was in the court, besyde all these thre, ther stode pillers, one ouer agaynst another: And before thys chambre there was a walkyng place of .x. cubites wyde, and within was a waye of one cubite wyde ād their dores towarde the nozth. Thus the hyest chābres were alwaye narower then the lowest and myddelmost of the buyldynge: for they bare chambre vpon chambre, and stode thre together one vpon another, not hauyng pillers lyke the fore court: therfore were they smaller then those beneth and in the middest to reken from the grounde vpwarde.

The wall without that stode by the chā- B
bres towarde the vtmost court vpō the fore syde of the chambres, was .l. cubytes longe: for the length of the vtmost chambres in the fore court was .l. cubytes also: but the legth therof before the temple was an .C. cubytes. These chambres had vnder them an intraūce of the east syde, wherby a man myght go in to them out of the fore court, thorowe the thicke wall of the fore court towarde & east, ryght ouer agaynst the separated buylding. Before the same buyldyng vpon thys syde, there were chambres also which had a waye vnto them, lyke as the chambre on the nozth syde of the same length and wydenesse.

Their intraunce, fashyō and dores were C
also of the same maner. Yee, euen lyke as the other chambre dores were: so were those also of the south syde. And before the waye towarde the syngers steppes on the east syde, there stode a dore to go in at. Then sayde he vnto me: The chābers towarde the nozth & the south which stāde before the backe buyldynge: those be holy habytatyons, wherein the prestes that do seruyce before the Lorde, must eate & most holy offeringes: and there must they laye & most holy offeringes, meat offerynges, synne offerynges, and trespace offerynges: for it is an holy place. When the prestes come therin, they shall not go out into the fore courte: but (seynge they be holy) they shall leaue the clothes of their ministra-

tion,

cyon, and put on other garmētes, when they haue any thyng to do with the people.

D Nowe whē he had measured all the vnnermer house, he brought me forth thorowe the east porte, and measured the same rounde about. He measured the east syde with ỹ metrode, which rounde about conteyned .v.C. meterodes: And the north syde measured he which conteyned rounde about euē so moch. The other two sydes also towarde the south and the west, which he measured, conteyned ether of them .v.C. meterodes. So he measured all the foure sydes, where there went a wall rounde aboute .v.C. meterodes lōge, and as broade also which separated the holy from the vnholy.

¶ The.xliij.Chapter.

¶ He seeth the glory of God goyng into the temple, from whence it had before departed. He mencioneth the ydolatry of the children of Israel, for which they were consumed and brought to naught. He is commanded to call them agayne to repentaunce.

A SO he brought me to the dore ỹ turneth toward the east. Behold, then came the glory of the God of Israel frō out of ỹ east, whose voyce was lyke a great noyse of waters, and the earth was lyghtened with his glory. his syght to loke vpon was * lyke the fyrst, that I sawe when I went in, what tyme as ỹ cytie should haue bene destroyed: * and like the vysyon ỹ I sawe by the water of Cobar. Then fell I vpō my face: but the glory of the Lord came into the house, thorowe the east dore. So a wynde toke me vp, and brought me into the vnnermer court: and beholde, the house was full of the glory of the Lorde.

* Eze.i.a.
* Eze.i.a and.xliij.b

B I hearde one speaking vnto me out of the house: and there stode one by me, that sayde vnto me: O thou sonne of man, * this rowme is my seate, & the place of my fotsteppes, where as I wyll dwell amonge the children of Israel for euermore: so that the house of Israel shall nomore defyle my holy name: nether they, ner their kynges thorowe theyr whordome, thorowe their hye places, & thorowe the dede bodyes of their kinges: which haue builded their thresholdes i maner hard vpō my thresholdes, & their postes almost at my postes: & a wall betwyxte me and them. Thus haue they defyled my holy name wt their abhominations, ỹ they haue cōmytted. Wherfore, I haue destroyed them in my wrath. But now they shal put awaye their whordome & the dede bodies of their kinges out of my syght, ỹ I maye dwell among thē for euermore. * Therfore, O ỹ sonne of mā, shewe thou the housholde of Israel a tēple, that they maye be ashamed of their wickednes, & measure thē selues an exāple therat.

* Eze.vi.a. and.xvi.a. Ose.iii.a

* Ezech.ii.a.

And when they be ashamed of all theyr worckes, then shewe them the fourme & fashyon of the temple, the comming in, the gonge out, all the maner and descripcyō therof: yee, all the vses & ordinaunces of it, that they maye kepe and fulfyll all the fashyons and customes therof.

D This is the descripciō of ỹ house. Above, vpon the mount roūde about all the corners, it shalbe ỹ holyest of all. Beholde, that is the descripcyon and fashyon of the house. Thys is the measure of the aultar, after the true cubite: which is a spāne longer then another cubyte, his botome in the middest was a cubite longe and wyde, and the ledge that wēt rounde about it, was a spanne broade. This is the heyght of the aulter. From the ground to the lower steppes, the length is two cubites: and the bredth one cubite: and from the lower steppes to the hygher, are foure cubytes, and the bredth but one cubite.

* The aultar was .iiij. cubytes hye, and from the aultar vpwarde stode .iiij. hornes, and it was .vij. cubytes lōge and .vij. cubites broade, vpon the foure corners: the couering of the aultar was .viij. cubites lōge & broad vpon the foure corners, and the ledge that went rounde about had halfe a cubite, and ỹ botome therof rounde about one cubite: hys steppes stode towarde the east. And he sayd vnto me: Thou sonne of man, thus sayth the Lorde God: these are the ordynaunces and lawes of the aultar: in the daye, whan it is made to offer burntofferinges, and to sprenckle bloude therupon. To the prestes, to the leuites that be of the sede of * Sadoch, and trade before me to do me seruyce, sayeth the Lorde God. Unto these geue thou a yonge bullocke for a synoffering: & take the bloude of hym, and sprenckle his foure hornes with all: and the foure corners of the aultar couering, with the ledge that goeth roūde about, herwith shalt thou clense it, and reconcyle it. * Thou shalte take the bullocke also of the synoffering, and burne him in a seuerall place without the sanctuary.

* ¶xo.xxix.a
* Eze.xliij.c and.xlvij.b
* Leui.xvi.c

The next daye, take a goatbucke, wout blemyth for a synofferynge, to reconcyle the aultar withall, lyke as it was reconcyled wt the bullocke. Nowe when thou hast made it cleane, then offre a yonge bullocke * without blemyth, and a rāme out of the flocke without blemyth also. Offer thē before the Lord: and let ỹ preste cast * salt therupō, and geue them so vnto the Lord for a burntoffryng. Seuen dayes shalt thou bringe euery daye a goatbucke. A yonge bullocke and a ramme of the flocke, both without blemyth, shall they offre. Seuen dayes shall they reconcyle and clense the aultar, and offre vpon it. Whē these dayes are expyred, then vpon the eight daye and so forth, the prestes shall offre their burntofferinges and healthofferinges vpon the aultar: so will I be mercyfull vnto you, sayth the Lorde God.

* Leui.ii.b.

¶ The.xliij. Chapter.

¶ He sheweth what dore of the temple is shut. He is commaunded to byd̄are the people with their offences. The vncircumcised in hert and in the flesshe. Who are to be admitted to the seruice of the temple: & who to be refused. He sheweth what persons he wold haue admitted into the holy place, and also their offyce.

AFter this, he brought me againe to the outwarde dore of the sanctuary on the east syde, and that was shut. Thē sayd ỹ Lord vnto me: This dore shalbe styll shut: & not opened for eny mā to go thorowe it: but only for ỹ Lorde God of Israel: yee, he shall go thorowe it, & is shall it be shut styll. The prince hym selfe shall come thorowe it, that he maye eate bread before the Lorde. At the porche shall he come in, and there shall he go out againe. Then brought he me to the dore vpon the northside of the house. And as I loked aboute me, beholde, * the glory of the Lord fylled the house: and I fell downe vpō my face. So the Lorde spake vnto me: O ỹ sonne of man, fasten thys to thyne herte: beholde, and take diligent hede to all ỹ I wyll saye vnto the, concernyng all the ordynaunces of the Lord, & all his lawes: pondre well with thyne hert the cōmynge in of the house and the goyng forth of the sanctuary: & tell that obstynate housholde of Israell. Thus sayth the Lorde God: O house of Israel, ye haue nowe don ynough withall your abhominacyons, seyng that ye haue brought into my sanctuary straungers, hauyng vncircumcysed hertes and flesshe, where thorowe my sanctuary is defyled, when ye offre me bread, fatt, and blonde.

Thus with all youre abhominations ye haue broken my couenaūt, and not kepte the holy ordynaunces of my sanctuary: but sett kepers of my sanctuary, euen after youre awne mynde. Therfore thus sayth the Lorde God: Of all the straūgers that dwell amōg the chyldren of Israel, no straunger (whose hert and flesshe is not circumcised) shall come within my sanctuary. No, nor the leuites that ben gone backe fro me: and haue discaued the people of Israel with all errours, goyng after their ydoles: therfore shall they beare their awne wyckednes. Shulde they be set and ordeined to ministre vnder the dores of the house of my sanctuary? And to do seruyce in the house: to slaye burntofferynges and sacrifyces for the people: to stande before thē, and to serue them, seynge the seruyce that they do them, is before their ydoles, and cause the house of Israel to stomble thorowe their wickednes? For the which cause I haue pluckte oute myne hande ouer them, sayth the Lorde, so ỹ nowe they must beare their awne iniquitie, and not to come nye me, to serue me with their priesthode, in my sanctuary, and moost holyest of all: that they maye beare their awne shame and abhominatiōs, which they haue done. Shulde I vse them to be porters of the house, and to all the seruyce that is done therin? But the preistes, the leuites, the sonne of * Sadoch, that kepte the holy ordynaunces of my sanctuary, whē the chyldre of Israel were gone fro me, shall come to me, to do me seruyce, to stande before me, and to offre me the fat and the blonde, sayth the Lorde God.

They shall go into my sanctuary, and tread before my table: to do me seruyce, and to wayte vpon myne ordynaunces. Nowe when they go in at ỹ dores of the vtmermer court: they shall put on lynen clothes, so that no wollyne come vpon them whyle they do seruice vnder the dores of ỹ innermer court, and within. They shall haue fayre linen bonettes vpon their heades, and lynen breches vpō their loynes, which in their labour they shall not put about them. And whē they go forth to the people into the outwarde court, they shall put of the clothes wherin they haue ministred, and laye them in the habitatiō of the sanctuary, and put on other apparell, lest they vnhalowe the people with their clothes.

* They shall not shaue their heades, nor nourysh the bushe of their heare, but rounde their heades onely. * All the preistes that go into the inmost court, shall drynche no wyne. † They shall mary no wedowe, nether one that is put frō her husbāde: but a mayde of the seede of the house of Israel, or a wedowe that hath had a preste before.

* They shall shewe my people the differēce betwene the holy and vnholy, betwixt the cleane and vncleane. If any discord arise, they shall discerne it: & geue sentence after my iudgementes. ¶ My solempne feastes, my lawes and ordinaunces shall they kepe, and halowe my sabbathes. ☞ * They shall come at no dead persone to defyle them selues, except it be father or mother, sōne or daughter, brother or syster, that hath had yet no husbande, in soch maye they be defyled.

And when he is clensed, ther shalbe rekened vnto him. vij. dayes: and yf he go into ỹ sanctuary agayn to do seruice, he shall bring a synofferyng, sayth the Lorde God. * They shall haue an heritage: yee, I my selfe wyll be their heritage: & is shall ye geue thē no possessiō in Israel, for I am their possessyon. The meatofferynges, synofferyng and trespaceofferinge shall they eate, & ☞ euery dedicate thynge in Israel, shalbe theyrs. The fyrstlinges of all the fyrst frutes, and all freewyllofferinges shalbe the prestes.

Ye shall geue vnto the preste also all the fyrst frute of your first bozne, all I say, & all that is separated vnto God, all youre heue offeringes (I saye) shalbe the prestes, & also ỹ fyrstlinges of your dough, ỹ God maye prospere

* Ezo.xli.b. Leui.xxiii.a. ſpere the reſidue. * But no beed caryon ſhall the prieſt eate, ner ſoch as is deuoured of wilde beaſtes, foules or catell.

¶ The.xlv Chapter.

¶ Out of all the lāde of promes ar ther ſeparate.iiii. portions, of which the fyrſt is geue to the prieſtes and to the temple, the ſeconde to the leuites: the thyrde to the citye: the foureth to the prynce. An exhortatyon to the heades of Iſrael. Of iuſt weyghtes and meaſures. Of fyrſt fruites. &c.

A * Exe.xlviii.b When ye deuyde the lāde by the lot, ye ſhall put alyde one * parte for the Lorde, to be holy from other landes: namely.xxv.M. meteroddes lōge, and.x.M. broade. This ſhalbe holy, as wyde as it is rounde about. Of thys parte there ſhall belonge vnto the ſanctuary v.C. meteroddes in all the foure cozners, that is cubites wyde rounde about to the ſuburbes And from this meaſure, namely of.xxv.M. meteroddes lōge, and.x.M. broade, thou ſhalt meaſure, wherin the ſanctuary and the holyeſt of all maye ſtande.

The reſydue of that holy grounde ſhalbe the prieſtes, which do ſeruyce in the ſanctuary of the Lorde, and goo in before the Lorde to ſerue hym, that they maye haue rowme to dwell in.

B As for the ſanctuary, it ſhall ſtande for it ſelfe: and to the leuites that ſerue in the houſe, there ſhalbe geuen.xx. habitatyons, of the xxv.M. legth and.x.M. breedth: ye ſhall geue alſo vnto the citye a poſſeſſion of.v.M. meteroddes brode, and.xxv.M. lōge, beſide the parte of the ſanctuary: that ſhalbe for the whole houſe of Iſrael. * Vpon both the ſydes of the ſanctuaryes parte, and by the cytie, there ſhalbe geuen vnto the prince, what ſoeuer lyeth ouer agaynſt the citye, as farre as reacheth weſtwarde and eaſtwarde: which ſhalbe as longe as one parte, from the weſt vnto the eaſt.

* Exe.xlviii.b

C This ſhalbe hys awne lande in Iſrael, that my princes be nomore chargeable vnto my people. And ſoch as remaynneth yet ouer in the lande, ſhalbe geuen to the houſe of Iſrael accozding to theyr tribes. Thus ſayth the Lord God: O ye princes, ye haue nowe oppreſſed and deſtroyed ynough: nowe leaue of, handle nowe accozding to the thinge that is equall and lawfull: and thruſt out my people nomore ſayth the Lorde God. * Ye ſhall haue a true weyght, a true ephah, and a true bath. The ephah and the bath ſhalbe a lyke. One bath ſhall conteyne the tenth parte of an homer, and ſo ſhall one ephah do: their meaſure ſhall be after the homer. * One ſycle maketh.xx. geras. Sothwentye ſycles, and.xxv and.xv. ſycles make a pounde. Thys is the heaue offerynge, that ye ſhall geue to be heaued: namely, the.xvj. parte of an ephah, out of an homer of wheate, and the.xvj. parte of an ephah, out of an homer of barly. The oyle ſhalbe meaſured with the bath: euen the tenth parte of one bath out of a coz.

* Leui.xxi.g Deu.xvi.c Exe.xl.b

D * Exo.xxx.b. Leui.xxvii.b. Numm.iii.g

Ten bathes make one homer: for one homer fylleth ten bathes. And one lambe from two hundred ſheepe out of the paſture of Iſrael: for a meatofferyng, burntofferyng, and healthofferyng, to reconcyle them, ſayth the Lorde God. All the people of the lande ſhall geue thys heaue offerynge with a fre wyll. Agayne, it ſhalbe the princes parte to offre burntofferynges, meateofferinges and drinckofferinges vnto the Lord, in the holy dayes, newe moones, ſabbathes, and in all the hye feaſtes of the houſe of Iſrael. The ſynoffering, meateofferyng, burntoffring and healthofferyng ſhall he geue to reconcyle the houſe of Iſrael. Thus ſayth the Lorde God: The fyrſt daye of the firſt moneth thou ſhalt take a yonge bullocke without blemyſh, and cleanſe the ſanctuarye. So the prieſte ſhall take of the bloude of the ſynofferyng, and ſprynckle it vnto the poſtes of the houſe, and vpon the foure cozners of the aulter, with the dozeposſtes of the vtmermer courte. And thus ſhalt thou do alſo the ſeuenth daye of the moneth * (for ſoch as haue ſynned of ignoraunce, or beynge diſceaued) to reconcyle the houſe wall. * Vpon the.xiiij. daye of the fyrſt moneth, ye ſhall kepe eaſter. Seuen dayes ſhall the feaſte contynue, wherin there ſhall no ſowre ner leuened breed be eaten.

E

F

* Numm.xv.c

* Exo.xii.a Leui.xxiii.a. Deu.xvi.a

G Vpon the ſame daye ſhall the prince geue for him ſelfe and all the people of the lande, a bullocke for a ſynofferyng. And in the feaſt of the ſeuen dayes he ſhall offre euery daye a bullocke and a ram, that are without blemyſh, for a burntoffering vnto the Lorde: and an hegoate daylye for a ſynoffering. For the meatofferynges he ſhall geue euer an ephah to a bullocke, an ephah to a ram, and an hyn of oyle to an ephah. Vpon the fyftenth daye of the ſeuenth moneth, he ſhall kepe the ſeuen dayes holy, one after another, euen as the other ſeuen dayes: with the ſynoffering, burntoffering, meatoffering, and with the oyle.

¶ The.xlvi. Chapter.

¶ The ſacrifices of the Sabboth and of the newe moones. Thorowe which dores they muſt go in, or come out of the temple. &c.

A THus ſaith the Lorde God: The doze of the innermer court towarde the eaſt ſhalbe ſhut the.vj. wozcking dayes: but in the ſabboth and in the daye of the newe moone, it ſhalbe opened. Then ſhall the prince come vnder the doze pozche, and ſtande ſtill without by the doze cheek. So the prieſtes ſhall offre vp his burnt and healthofferinges. And he ſhall wozſhyp at the dozepoſte, and go hys wayes forth agayne: but the doze ſhall nomore be ſhut tyll the euenynge.

On the ſame maner ſhall the people of the lande alſo do their wozſhyp before the Lorde without thys doze vpon the ſabbathes and

newe moones. This is nowe the burntoffe-
ryng, ꝑ the prince shall bryng vnto ꝑ Lorde
vpon the sabboth: syxe lambes without ble-
mysh, & a ram without blemish, & an ephah
for a meatoffering, with the ram. As for the
lābes, he maye geue as many meatofferin-
ges to them as he will: and an hyn of oyle to
an ephah. In the daye of the newe moneth,
it shalbe a yonge bullocke without blemish,
syxe lābes and a ram also without blemish.
With the bullocke he shall geue an ephah, &
with the ram an ephah also for a meateoffe-
ring: but to the lambes, what he maye come
by. And euer an hyn of oyle to an ephah.

C When the prynce cōmeth, he shall go vn-
der the doze porche, and euen there departe
forth agayne. But when the people of the
lande come before the Lord in the hye solēp-
ne feaste, as many as come in by the north
doze to do worshyp, shall go out agayne at
the south doze. And they that come in at the
south doze, shall go forth agayne at ꝑ north
doze. There shall none goo out at the doze,
where he came in, but shall go ryght forth
ouer on the other syde, and the prynce shall
go in and out amonge them.

D Upon the solempne and hye feaste dayes
this shalbe the meatofferyng. An epha to a
bullocke and an ephah to a ram, and to the
lambes, as many as he will: but euer an hyn
of oyle to an ephah. Nowe when the prynce
bryngeth a burntofferyng or an healthoffe-
ringe with a free wyll vnto the Lorde, ꝑ east
doze shalbe opened vnto hym, that he maye
do with his burnt and healthofferinges, as
he doth vpon the sabboth: and when he goth
forth, the doze shalbe shut after him agayne.
He shall dayly bryng vnto the Lorde a lābe
of a yeare olde without blemysh for a burnt
offering: this shall he do euery morning.

E And for a meatoffering, he shall geue the
syxte parte of an epha, and the thyrd part of
an hyn of oyle, to myngle with the cakes,
euery morning. Yee, this shalbe a dayly me-
atofferinge vnto the Lorde: for an euerla-
sting ordinaunce: and thus shall the lambe
meatoffering and oyle be geuen euery mor-
ning, for a daylye burntofferinge.

Moreouer, thus sayeth the Lorde God:
If the prynce gyue a gyfte vnto any of hys
sonnes, then shall it be hys sonnes heritage
perpetuall, that he maye possesse it. But ꝑ
he wyll geue one of hys seruauntes, some of
hys heritage, it shalbe hys ☞ to the * fre
yeare, and then to returne agayne vnto the
F prince: for hys heritage shalbe hys sonnes
* iii.re.xvi.a ii.Mcgō.ii.b onely. * The prince also shall take none of
the peoples enheritaunce, ner put them from
their possession: but to his awne sonnes shall
he geue his possession, that my people be not
scatered abroade, but that euery man maye
haue hys awne.

And he brought me thorowe the intraūce
at the syde of the doze to the habitatyō of the
sanctuary, that belongeth to the prestes and
stode towarde the north, and beholde, there
was a place vpon the west syde, then sayde G
he vnto me. This is the place where the pre-
stes shall dyght the trespace and synofferyn-
ges, and bake meateofferinges, ꝑ they nede
not beare them into the outwarde court: and
so to vnhalowe the people. So he brought
me into the vtmost courte, rounde about all
the foure corners. Beholde, in euery corner
of the court, there was yet a lytle courte. Yee
in all the foure corners of ꝑ court, there was
made a lytle court of .xl. cubites lōge, & .xxx.
cubites broade: these foure lytle courtes we-
re of one like measure: and there went a rid-
ge wall rounde about them all foure, vnder
the which there were harthes made rounde
about. Then sayde he vnto me: Thys is the
kechin where the ministers of the house shall
dyght the slayne offeringes of the people.

¶ The .xlvij. Chapter.

¶ The diuision of the waters that came out of the
temple. The coastes of the lande of promes, and ꝑ
diuision therof by tribes.

After this, he brought me agayne A
before the doze of the house:
and beholde, there gushed oute
waters from vnder the postes
of the house eastwarde, for the
house stode towarde the east, that ran dow-
ne vpon the ryght syde of the house, which
lyeth to ꝑ aulter southwarde. Then caryed
he me out to the north doze, and brought me
forth there rounde about by the vtmost doze
that turneth eastwarde. * Beholde, there ca- * para.xlii.
me forth the water vpō the right syde. Now and.xliii.
whā the man that had the meteodde in hys
hande went vnto the east doze, he measured
a .M. cubites, and then he brought me tho-
rowe the water, euē to the ancles: so he mea-
sured yet a thousande, and brought me tho-
rowe the water agayne vnto the knees: yet
measured he a thousande, and brought me
thorowe the water vnto the loynes. After
this he measured a thousande agayne, then B
was it soch a ryuer, that I myght not wade
thorowe it. The water was so depe, that it
was nedeful to haue swimmed, for it might
not be waded ouer. And he sayde vnto me:
hast thou sene thys, O thou sonne of man?
and with that, he brought me to the ryuer
banck agayne.

Nowe when I came there, there stode ma-
ny trees vpon either syde of the ryuer banck.
Then sayde he vnto me: Thys water that
floweth oute towarde the east, and runneth
downe into the playne felde, commeth into
the see: and from the see runneth out: & ma-
keth the waters whole. Yee, all that lyue &
moue, whervnto thys ryuer commeth, shall
recouer,

recouer. * And where thys water commeth, ther shalbe moch fysh. For all that † cōmeth to this water, shalbe lusty and whole. By this ryuer shall the fyshers stāde from Engaddy vnto En Eglaim, & there spread out their nettes: for there shalbe great heapes of fysh, lyke as in the mayne see. As for his claye and pyttes, they shall not be whole, for why? it shalbe occupyed for salt.

¶ By this ryuer vpon both the sides of the shore, there shall growe all maner of frutefull trees, whose leaues shall not fall of, neither shall their frute perysh: but euer be rype at theyr monethes: for theyr water runneth oute of theyr sanctuarye. Hys frute is good to eate, and his leafe profytable for medicyne. Thus sayeth the Lorde God: Let thys be the border, wherin ye shall deuyde the lande vnto the .xii. tribes of Israel, with the lyne. Parte it indyfferētly vnto one as vnto another: * of the which lande I swore vnto yō fathers, that it shulde fall to youre enherytaunce.

This is the border of the lande vpon the northsyde, from the mayne see, as men go to zabada: namely Hemath, Berotha, Sabarim: from the borders of Damascus and Hemath vnto Hazar Tichon, and † lieth vpon the coastes of Haueran. Thus the borders frō the see forth, shalbe Hazar Enan the border of Damascus, the north and the borders of Hemath, that is the north parte.

The east syde shall ye measure from Haueran and Damascus, from Galead and the lande of Israel by Jordane and so forth, frō the see coast, that lyeth eastewarde: and this is the east parte.

The southsyde is, from Thamar forth to the * waters of stryfe vnto Cades the ryuer to the mayne see: and that is the south parte.

The west parte: namely the greate see frō the borders therof, tyll a mā come vnto Hemath: thys is the west parte.

* Thys lande shall ye parte among you, accordyng to the trybes of Israel, and deuyde it to be an heritage for you, * and for the straungers that dwell amonge you, and beget children. For ye shall take them amonge the chyldren of Israel, lyke as though they were of youre awne housholde and contrey, and they shall haue heritage wt you amonge the chyldren of Israel.

Loke in what trybe the straunger dwelleth, in the same trybe shall ye geue hym hys heritage, sayth the Lorde God.

¶ The .xlviij. Chapter.

¶ The lottes of the .xij. trybes. The partes of the possession of the prestes and of the temple, of the leuites, of the citye, of the prince are rehearsed. The lottes of the other trybes. The gates of the citye.

THese are the names of the trybes that lye vpon the northsyde, by the waye of Hetlon, tyll thou comest vnto Hemath and Hazar Enam, the borders of Damascus towarde the north besyde Hemath: Dan shall haue hys porcyon from the easte quarter vnto the west. Upon the borders of Dan from the east syde vnto the west, shall Aser haue his porcion. Upon the borders of Aser from the east parte vnto the west shall Nephtaly haue his porcion.

Upon the borders of Nephtaly from the east quarter vnto the west, shall Manasses haue his porcyon. Upon the borders of Manasses from the east side vnto the west, shall Ephraim haue hys porcyon. Upon the borders of Ephraim from the east parte vnto ꝑ west, shall Ruben haue hys porcyon. Upon the borders of Ruben from the east quarter vnto the west, shall Juda haue his porcyon. Upon the borders of Juda frō the east part vnto the west, ye shall set asyde one porcion of .xxv. M. meteroddes longe and brode, like as an another porcyon frō the east syde vnto the west, wherin the sanctuary shall stande.

* As for the porcyō that ye shall separate, out for the Lorde, it shalbe .xxv. M. longe & .x. M. brode. Which separated holy porcion shall belonge vnto these: namely to the prestes, towarde the north .xxv. M. and towarde the west .x. M. brode, towarde the east .x. M. brode also, & towarde the south .xxv. M. longe, wherin ꝑ sanctuary of the Lord shall stāde. Yee, this same place shalbe the prestes, that are of the childzen of * Sadoch and haue kept my holy ordinaūce: which went not astraye in the erroure of the childzen of Israel, lyke as the leuites ar gone astraye: and thys separated pece that they haue of lande, shalbe the most holy, harde vpō the borders of the leuites. And next vnto ꝑ prestes shall the leuites haue .xxv. M. longe, and .x. M. broade. Thys shalbe on euery syde .xxv. M. longe, and .x. M. brode. Of this porcyō they shall sell nothing, ner make any permutatiō therof, lest the chefe of the lande fall vnto other, for it is halowed vnto the Lorde.

The other .v. M. after the bredth ꝑ lyeth by the .xxv. M. shalbe comē: it shall belonge to the citye and to the suburbes for habitations, and the citie shall stāde in the middest therof. Let this be the measure: towarde the north parte .v. C. & .iiij. M. towarde ꝑ south parte .v. C. & .iiij. M. towarde the east part, v. C. & .iiij. M. towarde the west parte .v. C. and .iiij. M.

The suburbes harde vpon the citye, shall haue towarde the north .l. and .ij. C. towarde the south .l. and .ij. C. towarde the east .l. and .ij. C. towarde the west also .l. and .ij. C. As for the residue of the length, that lyeth harde vpon the separated holy grounde: namely .x. M. towarde the east, and .x. M. towarde the west, nexte vnto the holy porcion: it and the increase therof shall serue for their meat:

that labourt in the cittye. They that labourt for the wealth of the cittye, shall mayntayne thys also, out of what tribe soeuer they be in Israel.

All that is separated of the .xxv. M. lõge and .xxv. M. brode on the foure partes, that shall ye put aside for the separated porcyon
C of the sanctuary, and for the possession of the cittye. The residue vpon both the sides of the sanctuary and possessyon of the cittye, shall belonge to the prynce, before the place of the .xxv. M. vnto the eastende, & before the place of the .xxv. M. westwarde vnto the borders of the cittye: this shalbe the prynces porcyon. Thys shalbe the holy place, and the house of the sanctuary shall stande in the myddest. Moreouer, from the leuytes and the cittyes possession, that lye in the middest of the princes parte: loke what remayneth betwixt the border of Juda and the border of Beniamin, it shalbe the prynces.

Nowe of the other tribes.

From the east parte vnto the west, shall Beniamin haue his porcyon. Vpon the borders of Beniamin from the eastside vnto the west, shall Simeon haue his porcion. Vpon the borders of Symeon from the east parte vnto the west, shall Issakar haue his porciõ.
D Vpon the borders of Issakar from the east syde vnto the west, shall zabulon haue hys porcion. Vpon the borders of zabulon from the east parte vnto the west, shall Gad haue his porcyon. Vpõ the borders of Gad southward, the coastes shall reach from Thamar forth vnto the waters of stryfe to Cades, & to the floude, euen vnto the mayne see.

34 Num. xxvii., Jos. xxii. xiiij

Thys is the lande with hys * porcyons, which ye shall dystribute vnto the tribes of Israel, sayeth the Lorde God. Thus wyde shall the cittye reach vpon the north parte. v. C. and .iiij. M. measures. The portes of the cittye, shall haue the names of the tribes of Israel. Thre portes of the northside: one Ruben, another Juda, the thyrde Leui.

Vpon the eastside. v. C. and .iiij. M. measures, with thre portes: the one Joseph, another Beniamin, the thyrde Dan. Vpon the southside. v. C. and .iiij. M. measures, with the thre portes: the one Symeon, another Issachar, the thyrde zabulon. And vpon the westside. v. C. and .iiij. measures, with thre portes also: the one Gad, another Aser, the thyrde Nephtali. Thus shall it haue .xviij. M. measures rounde about. And from that tyme forth, the name of the cittye shalbe, the Lorde is there.

C The ende of the Prophecye of Ezechiel.

C The booke of the prophete Daniel.

C The fyrst Chapter.

C The prophete sheweth the captyuite of Jehoakim kynge of Juda. Of the yonges that were in captyuite, the kynge commaundeth to chose which of them shulde be taught the learnynge and language of the Chaldees. They are alowed the kynges prouynge. Daniel abstayneth from the meate of the kynge of Babylon.

IN the thyrde yeare of the rayne of Jehoakim kinge of Juda, came Nabuchodonosor kynge of Babilon vnto Jerusalem, & besieged it: * and the Lorde delyuered Jehoakim the kynge of Juda into hys hande, with certayne ornamentes of the house of God, which he caryed awaye vnto the lande of Sinar, to the house of his God, and there he brought them into hys goddes treasury. And the kynge spake vnto Aspha-
A naz the chefe chamberlayne, that he shulde brynge hym certayne of the chyldren of Israel, that were come of the kynges sede and of prynces, yonge swynga[l]des without eny blemysh, but fayre and weltauored, instruct in all wysedome, connynge and vnderstandynge: which were able to stande in the kinges palace, to reade and to learne for to speake Chaldeyth.

* 4. kyn. xxiiij. 2. par. xxxvi.

Vnto these the kynge appoynted a cer-
B tayne porcion of his awne meate, and of the wyne, which he dranke hym selfe, so to norysh them thre yeare: that afterwarde they myght stande before the kynge. Amonge these nowe were certayne of the chyldren of Juda: namely Daniel, Ananias, Misael ād Azarias. Vnto these, the chefe chãberlayne gaue other names, and called Daniel, Baltasar: Ananias, Sidrach, Misael, Misach: and Asarias, Abednago. But Daniel was at a poynt with hym selfe, * that he wolde not be defyled thorowe the kynges meate, ner the wyne which he dronke. And this he
C desyred of the chefe chãberlayn, lest he shuld defyle hym selfe. Now God gaue Daniel fauoure and grace before the chefe chãberlayn that he sayde vnto him: I am afrayde of my Lorde the kyng, which hath appoynted you your meate and drincke: lest he spye your faces to be worse lykyng then the other swynga[l]des of your age, and so ye shall make me lose my head vnto the kynge.

* Gen. xlix. Tobiæ i. Judic. xiii.

Then Daniel answered Melassar, whom the chefe chamberlayne had set ouer Daniel, Ananias, Misael and Asarias, and sayd: O proue but ten dayes with thy seruãtes, and let vs haue potage to eate, & water to drincke: then loke vpon oure faces, & theyrs that eate of the kinges meate. And as thou seyst, so deale

so deale with thy seruauntes. So he consented to them in thys matter, & proued them .x. dayes. And after the ten dayes, they faces were better lykinge and fatter, then all the yonge sprygaldes, which dyd eate of ꝑ kynges meate.

D Thus Melassar toke awaye their meate and wyne, and gaue them potage therfore. God gaue nowe these foure sprygaldes cõnynge and lernyng in all scripture and wysdome: but vnto Daniel specially, he gaue vnderstandynge of all vysyons and dreames. Nowe when the tyme was expyred, that the kynge had appoynted to bryng in these yong sprygaldes vnto hym: the chefe chãberlayne brought thẽ before Nabuchodonosor, and the kinge communed with them. But amõg them all were founde none soche as Daniel, Ananias, Misael, and Asarias. Therfore stode they before the kinge which in all wysdome and matters of vnderstandinge, that he enquered of them, founde them ten tymes better, then all the sothsayers and charmers, ꝑ were in all his realme. And Daniel abode styll, vnto the fyrst yeare of kynge Cyrus.

¶The.ii.Chapter.

¶The dreame of Nabuchedonosor. He calleth vnto hym sothsayers, and requyreth of thẽ both the dreame and the interpretacyõ therof. They answere that they cannot shewe it, The kynge commaundeth all the wyse men of Babylon to be slayne. Daniel requyreth tyme to solute the questyon. The Lorde openeth the mystery vnto Daniel. Daniel is brought vnto the kynge, & sheweth hym hys dreame and the interpretacion therof. Of the euerlastynge kyngdome of Christ.

A IN the secõde yeare of the raygne of Nabuchodonosor, had Nabuchodonosor a dreame, * where thorow his spryte was vexed, and his slepe brake from hym. Then the kynge commaũded to call to gether all the sothsayers, charmers, witches and caldees, for to shewe the kynge hys dreame. So they came, and stode before the kynge. And the kynge sayde vnto thẽ: I haue dreamed a dreame, and my spryte was so troubled therwith, that I haue clene forgotten, what I dreamed. Upon this the Caldees answered the kynge ☞ in the Syrians speache: O kynge, God saue thy lyfe for euer. Shewe thy seruauntes the dreame, and we shal shewe the, what it meaneth. The kynge gaue the Caldees theyr answere and sayde: It is gone fro me. Yf ye wyll not make me vnderstande the dreame with the interpretacyon therof, ye shall dye, and youre houses shalbe pylled. But yf yee tell me the dreame and the meanynge therof, ye shall haue of me gyftes, rewardes and B greate honoure: onely, shewe me the dreame and the sygnifycacyon of it. They answered agayne, and sayde: the kynge must shewe his seruauntes the dreame, and so shall we declare what it meaneth. Then the kynge answered, saying: I perceaue of a trueth, that ye do but prolonge the tyme: for so moche as ye se, that the thynge is gone fro me. Therfore ye wyll not tell me the dreame, ye shall all haue one iudgement. But ye layne & dissemble wt layne wordes, which ye speake before me, to put of the tyme. Therfore tell me the dreame, & so shall I knowe, yf ye can shewe me what it meaneth. Upõ this, ꝑ Caldees gaue answere before the kynge, and sayde: there is no mã vpõ earth, that can tell the thinge, which the kynge speaketh of: yee, there is nether kynge, prince ner Lorde, that euer asked soche thynges at a sothsayer, charmer or Caldeer: for it is a very harde matter, ꝑ the kynge requyreth. Nether is there any, that cã certifye the kynge therof, excepte the goddes: whose dwellynge is not amonge the creatures.

For the which cause the kynge was wroth C with greate indignation, and commaũded to destroye all the wyse men at Babylon: & the proclamacyon went forth, and the wyse mẽ were slayne. They sought also to slaye Daniel with his companyons. Then Daniel enquered of Arioch the kinges steward, of the iudgement and sentẽce, that was gone forth alredy to kyll soch as were wyse at Babylõ. He answered and sayde vnto Arioch beynge then ꝑ kynges debyte. Why hath the kynge proclamed so cruell a sentence? So Arioch tolde Daniel the matter. Upon this, wente Daniel vp, and desyred the kynge, that he myght haue leysoure, to shewe the kynge the interpretacyon, & then came he home agayne & shewed the thynge vnto Ananias, Misael & Asarias his cõpanions: ꝑ they shulde beseche the God of heauẽ for grace in thys secret, that Daniel & hys felowes with other soche as were wyse in Babylõ, perished not. Thẽ was ꝑ mystery shewed vnto Daniel in a vysyon by nyght. And Daniel prayed the God of heauẽ. Daniel also cried loude, & sayde: O that the name of God myght be prayed for euer and euer, for wysdome and strength are hys awne: * he chaungeth the tymes and ages + he putteth downe kynges, he setteth vp kynges: * he geueth wysdome vnto ꝑ wyse, & vnderstandinge to those that vnderstande, he openeth the depe secretes: he knoweth the thinge that lyeth in darcknesse + for the lyght dwelleth with hym. I thãcke the, & prayse ꝑ (O thou God of my fathers) ꝑ thou hast lent me wysdome & strength, & hast shewed me ꝑ thynge, that we desyred of the, for thou hast opened the kynges matter vnto me.

Upon this went Daniel in vnto Arioch, whom the kynge had ordened to destroye the wyse at Babylõ: he went vnto him, & sayde: destroye not soche as are wyse in Babylon, but bryng me in vnto the kyng, and I shall shewe the kynge the interpretacyon. Then Arioch brought Daniel into the kynge in all the haste, and sayde vnto hym: I haue foũde

a man

* Iob. vii.b. Dani. iiii. a. viii.b.a.

D * Dani. vii.b + Luke. i.c Iob. xxviii.c Ierr. xxvii.a. Dani. iiii.c. * Iob.xxxii.b i. Timo. vi.c. ‡ i. Iohn.i.b.

a man amonge the prysoners of Juda, that shall shewe the kynge the interpretacyon.
The answered the kynge, & sayde vnto Daniel, whose name was Balthazar. Art thou he that cast shewe me the dreame, whiche I haue sene, & the interpretacyon therof? Daniel answered the kynge to his face, & sayde: As for thys secrete, for the which the kynge maketh inquisicyon: it is neyther the wyse, the sorcerer, the charmer nor the deuell conuicter,
* Matth.xi.c. that can certifye the kynge of it. * Only God in heauen can open secretes, and he it is, that sheweth the kynge Nabuchodonosor, what is for to come in the latter dayes.

C Thy dreame, & that which thou hast sene in thyne head vpon thy bed, is this: O kynge thou dydest cast in thy mynde, what shulde come hereafter. So he that is ꝑ opener of mysteries, telleth the, what is for to come. As for me, this secrete is not shewed me, for eny wysdome that I haue, more then eny other lyuinge: but onely ꝑ I myght shewe ꝑ kynge the interpretacyō, and that he myght knowe ꝑ thoughtes of his awne herte. Thou kynge sawest, and beholde: there stode before the a greate Image, whose fygure was marueylous greate, and hys vysage grymme. The Image heade was of fyne golde, hys brest & armes of syluer, his body and loynes were of copper, his legges were of yrō, hys fete were parte of yron, and parte of earth.

* Matth.xxi.c Luke.xx.b. * This thou sawest tyll, the tyme ꝑ, without eny handes, there was hewen of, a stone which smote the Image vpon the fete, that were both of yron and earth, and brake them to poulder: then was the yron, the earth, the copper, the syluer and golde broken altogether in peces: and became lyke the chaffe of corne, that the wynde bloweth awaye from the somer floores, that they can no more be founde. But the stone that smote the ymage, became a greate mountayne, which fulfylleth the whole earth: This is the dreame. And now we wyll we shewe before the kyng, what
ℵ it meaneth.
* Dani.b.b. * O kynge, thou art a kynge of kynges: For the God of heauē hath geuē the a kyngdome, ryches, strength and maiesty: & hath delyuered the all thynges, that are amonge the childzen of men, the beastes of the felde, & the foules vnder the heauen, and geuen the dominion ouer thē all. Thou art that golden head. After ꝑ there shall aryse another kingdome, which shall be lesse then thyne. The thyrde kyngdome shalbe lyke copper, & haue dominacyon in all lādes. The fourth kyngdome shall be as stroge as yron. For lyke as yron breaketh and breaketh all thynges: Yee, euen as yron beateth euery thynge downe, so shall it beate downe and destroye.

Where as thou sawest the fete and toes, parte of earth and parte of yron: that is a deuyded kyngdome, whyche neuertheles shall haue some of the yron grounde mixte with it for so moche as thou hast sene the yron mixte with the claye.

The toes of the fete that were parte of yron and parte of claye, sygnifyeth: that it shalbe a kyngdome partely stronge and partely weake. And where as thou sawest yron mixte wyth claye: they shall myngle them selues wyth the sede of symple people, & yet not cōtynue one wyth another, lyke as yron wyll not be souldered wyth a potherde.

In the dayes of these kynges, shall ꝑ God G
* Dan.ii.c of heauen set vp an * euerlasting kyngdome whych shall not perish, & his kyngdome shal not be geuen ouer to another people: yee, the same shall breake & destroye all these kyngdomes, but it shall endure for euer.

And where as thou sawest, that wythout eny handes there was cut out of ꝑ * mounte * Dan.viii.
* a stone, which brake the yron, the copper, ꝑ earth, the syluer and golde in peces: by that hath the greate God shewed the kyng, what wyll come after this. This is a true dreame, and the interpretacyon of it is sure.

Then the kynge Nabuchodonosor * fell * Act.x.viii.
downe vpon his face, & bowed him selfe vnto Daniel, and commaunded that they shuld offre meat offrynges and swete odoures vnto hym. The kynge answered Daniel, and sayde: yee, of a trueth youre God is a God aboue all goddes, a Lorde aboue all kynges, and an opener of secretes: seynge thou canst discouer this mysterie. So the kynge made Daniel a greate man, and gaue hym many & greate gyftes.

* He made him ruler of all the countrees * Gen.xli.
of Babylon, and Lord of all the nobles, that were at Babylon. Nowe Daniel intreated ꝑ kynge for Sidrach, Misach and Abednago, so that he made them rulers ouer all the officers in the lande of Babylon: But Daniel hym selfe remayned styll in the courte by the kynge.

C The.iii. Chapter.

C The kynge setteth vp a golden Image, which he commaundeth to be worshypped. Sydrach, Misach, and Abednago are accused, because they disputed the kynges commaundment. They are brought vnto the kynge and commaunded to worshippe the Image. They refuse to do it and are put into a burnynge ouen. Vp beleue in God they are delyuered from the fyre. Nabuchodonosor confesseth the power of God after the syght of the myracle.

A Buchodonosor the kynge caused a A
golden Image to be made, whych was.lx. cubytes hye, and syxe cubytes thyche. This he made to be set vp in the felde of Dura in the land of Babylon & sent oute to gather together the dukes, Lordes and nobles, the iudges and officers, the bayliffes and shrieues: with all the rulers of the lande: that they myght come to ꝑ dedicacyō of the Image which Nabuchodonosor

noſor the kynge had ſet vp. So the dukes, Lordes and nobles, the iudges and offycers, debytes and threues with all ꝑ rulers of the lande gathered them together, and came vnto the dedycatynge of the Image, that Nabuchodonoſor the kynge had ſet vp.

Nowe whē they ſtode before the Image, which Nabuchodonoſor ſet vp, ꝑ bedel cried out with all his might: O ye people, kynredes and tunges, to you be it ſayde: that whē ye heare the noyſe of the trompettes, which ſhalbe blowen, with the harpes, ſhawmes, Pſalteries, Symphonies and all maner of Muſick: ye fall downe and worſhippe ꝑ golde Image, that Nabuchodonoſor the kynge hath ſet vp. Whoſo then falleth not downe & boweth him ſelfe, ſhall euen the ſame houre be caſt into an hote burnynge ouen. Therfore, when all the folcke herde the noyſe of ꝑ trompettes that were blowen, with the harpes, ſhawmes, Pſalteries, Symphonies ād all kynde of Melody, then all ꝑ people, kynredes and nacyons fell downe, and bowed them ſelues vnto the golde Image, that Nabuchodonoſor the kynge had ſet vp.

Now were there certayne men of the Caldees, that wente euen then and accuſed the Jewes, and ſayde vnto the kynge Nabuchodonoſor: O kyng, God ſaue thy lyfe for euer, Thou beynge kynge haſt geuen a commaūdement, that all men whē they heare ꝑ noyſe of the trompettes, harpes, ſhawmes, pſalteries, ſymphonies and all the other melodies: ſhall fall downe and bowe them ſelues towarde the golden Image: whoſo then fell not downe & worſhypped not that, he ſhulde be caſt into an hote burnynge ouen. Nowe are there certayne Jewes, * whom thou haſt ſet ouer the offyces of the lande of Babylon: namely, Sydrach: Miſach and Abednago. Theſe men (O kyng) regarde not thy commaūdment, yee, they wyll not ſerue thy goddes, ner bowe them ſelues to ꝑ golden Image, that thou haſt ſet vp.

Then Nabuchodonoſor in a cruell wrath and diſpleaſure, commaunded, that Sidrach Miſach and Abednago ſhulde be brought vnto hym. So theſe men were brought before ꝑ kynge. Then Nabuchodonoſor ſpake vnto them, & ſayde: what? O Sidrach Miſach and Abednago, wyll not ye ſerue my goddes: nor bowe youre ſelues to the golden Image, that I haue ſet vp. Well, be redy hereafter, whē ye heare the noyſe of the trompettes blowe with the harpes, ſhawmes, pſalteries, ſymphonyes and all the other melodyes: that ye fall downe, and worſhyppe the Image which I haue made. But yf ye worſhyppe it not, ye ſhall be caſt immediatly into an hote burnynge ouen. Let ſe, what God is there, that maye delyuer you oute of my handes? Sydrach, Miſach and Abednago

* Dani.ii.g.

anſwered the kynge, & ſayde: O Nabuchodonoſor, we ought not to cōſente vnto the in this matter, for why (oure God whō we ſerue, * is able to kepe vs frō the hote burnyng ouen (O kynge) and can ryght well delyuer vs out of thy handes. And though he wyll not, yet ſhalt thou knowe (O kyng) that we will not ſerue thy goddes, ner do reuerēce to ꝑ Image, which thou haſt ſet vp. Then was Nabuchodonoſor full of indignacyō, ſo that the countenaunce of his face chaunged vpon Sidrach, Miſach, and Abednago. Therfore he charged and commaunded, that the ouen ſhuld be made ſeuē tymes hotter, then it was wonte to be: & ſpake vnto the ſtrongeſt worthies that were in his hoſte, for to bynde Sidrach, Miſach and Abednago, and to caſt them into the hote burnynge ouen.

* Exa.xxxvi.g.

So theſe men were bounde in their cotes hoſen, ſhues wyth their other garmentes, & caſt into the hote burnynge ouen: for the kynges commaundemēt was ſo ſtrayte, and the ouē was exceedynge hote. As for the mē that put in Sidrach, Miſach & Abednago, ꝑ flāme of the fyre deſtroyed them. And theſe thre mē Sidrach, Miſach & Abednago fell downe in the hote burnynge ouen, beynge faſte boūde. Thē Nabuchodonoſor ꝑ kyng marueled, and ſtode vp in all haſt: he ſpake vnto hys councell and ſayde: dyd not ye caſt theſe thre mē bounde into the fyre? They anſwered, and ſayde vnto the king: Yee, O kynge. He anſwered, and ſayde: lo, for all that, yet do I ſe foure mē going lowſe in the myddeſt of the fyer, and nothynge corrupte: and the fourth is lyke ꝑ ſōne of God to loke vpō.

Upon thys went Nabuchodonoſor vnto the mouth of the hote burning ouen: he ſpake alſo, and ſayde: O Sidrach, Miſach and Abednago, ye ſeruaūtes of the hye God, go forth, & come hyther. And ſo Sidrach, Miſach & Abednago went out of the fier. Then the dukes, lordes & nobles, & the kinges coūcell came together to ſe theſe mē, * vpō whō the fyer had no maner of power in their bodies. In ſomoch ꝑ the very here of their heed was not burnt, & their clothes vnchaūged: yee, there was no ſmell of fier felt vpō them.

* Exa.xiii.a

Then ſpake Nabuchodonoſor, and ſayde, Bleſſed be the God of Sidrach, Miſach and Abednago: * which hath ſent his angell, ād defended his ſeruauntes, ꝑ put their truſt in him: that haue altered the kinges cōmaundement: and leoperde their bodies ther vpō: rather then they wolde ſerue or worſhippe eny other God, excepte their awne God onely. Therfore I wyll and commaunde, that all people, kynredes and tunges, which ſpeake any blaſphemy agaynſt ꝑ God of Sydrach, Miſach, and Abednago, ſhall dye, and their houſes ſhalbe prꝑſed: Becauſe, * there is no God that maye ſaue, as thys. So the kynge promoted

* Pſalm. xxxiiii.a. Danie. vi.b. Actes. xii.c

* Exa.xiii.b. Dane. xiii.b.

promoted Sidrach Misach, & Abdenego, in the lande of Babylon.

¶ The .iiii. Chapter.

¶ Nabuchodonosor dreameth agayne. Daniel interpreteth it, Nabuchodonosor is out of his realme, and eateth with beastes. He confesseth the power of God, and is restored into his kingdome.

A * Dani. vi. f.

NAbuchodonosor kynge vnto all people, kynredes and tunges that dwell vpon the whole earth: peace be multiplied amõg you. I thought it good to shewe the tokens and maruelous worcke, þ the hye God hath wrought vpon me. O, howe great are his tokens, and howe myghtie are his wonders! * his kyngdome is an euerlasting kyngdome, and his power lasteth for euer and euer.

* Psal. xlv. b Danie. vii. d. Luke. i. c

I Nabuchodonosor beyng at rest in myne house, and florishynge in my palace, sawe a dreame, which made me afrayed: & the thoughtes that I had vpõ my bedd, with the visyons of myne head, troubled me. * Then sent I out a commission, that all they which were of wysdome at Babilõ shulde be brought before me, to tell me the interpretacyõ of the dreame. So there came the sothsayers, charmers, Caldees and coniurers of deuels: to whom I tolde the dreame, but what it betokened, they coulde not shewe me: tyll at þ last, there came one Daniel (other wyse called Walthazar, accordyng to the name of my God) which hath the spirite of þ holy goddes in him, to whom I tolde the dreame, saying:

* Danie. ii. a.

B

O Walthazar, thou prince of Sothesayers: For so moche as I knowe, that thou hast the spirite of the holy Goddes and no secrete is hyd from the, tell me therfore, what the vysyon of my dreame (that I haue sene) maye signifie. I sawe a visyon in my heade vpon my bed: and beholde, there stode a tre vpon the grounde, which was very hye, greate and myghtye: the heygth reached vnto the heauen, and the bredth extended to all the endes of the earth: hys leaues were fayre, he had very moche frute, so that euery man had ynough to eate therin.

The beastes of the felde had shadowes vnder it, and the fowles of the ayre dwelt in the bowes therof. Shortly, all creatures fed of it. I sawe in my head a visyon vpõ my bed: & behold, a watcher & the holy one came downe frõ heauen, & cryed myghtely, saying. Hewe downe þ tree, breake of his braũches, shake of his leaues, and scatre his frute abrode: that all the beastes maye get them awaye frõ vnder him, and the fowles from his braunches. Neuertheles, leaue the grounde of hys rote styll in the earth, & bynde him vpon the playne felde, with cheynes of yron and stele. With the dewe of heauen shall he be wet, & he shall haue hys parte in the herbes of the grounde with other wylde beastes.

C That mans herte of his shall be take from hym, and a beastes herte shall be geuen hym, tyll seuen yeares be come and gone vpõ him.

This erande of the watcher, is a comaũdment grounded and sought out in the counsell of him, that is most holy: to learne mẽ for to vnderstande, that the hyest hath power ouer the kyngdomes of men, & geueth them, to whom it lyketh him, and bringeth the very out caste of men ouer them. Thys is the dreame, that I kyng Nabuchodonosor haue sene. Therfore O Walthazar, tell thou me what it signifyeth: for so moch as all þ wyse men of my kyngdome are not able to shewe me, what it meaneth. But thou canst do it, for the spirite of the holy Goddes is in the.

Then Daniel (whose name was Walthazar) helde hys peace by the space of an houre and hys thoughtes troubled hym. So the kynge spake, & sayde: O Walthazar, lett neither the dreame ner the interpretacyõ therof feare the. Walthazar answered, saing: O my Lorde, this dreame happẽ to thyne enemies, and the interpretacyon to thyne aduersaries. Is for the tree that thou sawest which was so great & myghtye, whose heygth reached vnto the heauen, and hys bredth into all the world: whose leaues were fayre, and þ frute moch: vnder the which the beastes of þ felde had theyr habitacyon and vpõ whose braũches the fowles of the ayre dyd syt.

D

Euen thou (O kynge) art the tre, greate and stronge. Thy greatnes increaceth, & reacheth vnto the heauẽ, so doth thy power to þ endes of the earth. But where as the kynge sawe a watcher euen an holy angell, þ came downe from heauẽ, and sayde: hewe downe the tree, and destroye it: yet leaue the grounde of the rote in the earth: and bynde hym vpon the playne felde with cheynes of yron & stele: he shall be wet with the dewe of heauẽ, and hys parte shall be with þ beastes of the felde, tyll seuẽ yeares be come and gone vpõ hym: Thys (O kynge) is the interpretacyon, yee, it is the very deuyce of hym, that is hyest of all, and it toucheth my Lorde the kynge.

E

Thou shalt be cast out frõ men, and thy dwellinge shalbe with the beastes of þ felde: with grasse shalt thou be fed lyke an oxe. Thou must be wet with þ dewe of the heauen: yee, seuen yeares shall come, & go vpon the, tyll thou knowe, * þ the hyest hath power vpon the kyngdomes of men, & geueth the to whom he lyst. Furthermore, where as it was sayde, that the rote of the tree shulde be left styll in the grounde: it betokeneth, þ thy kyngdome shal remayne whole vnto the, after thou hast lerned to knowe, that þ power commeth from heauen. Wherfore, O kynge, be cõtent with my cõsell, that thou mayest redeme thy synnes with almoyse * and thyne offences with mercy to pooze people: for thys shall be an helpynge of thyne errour.

* Dani. iv. Iere. xxvii.

* Eccli. xxix.

All these

All these thynges touche the, kynge Nabuchodonosor.

A So after .xii. monethes, the kyng walked vp and downe in the palace of the kingdome of Babylon, and sayde. Thys is the greate cyte of Babylon, which I my selfe (with my power and strength) haue made a kynges courte, for the honour of my magestye. While these wordes were yet in ỹ kynges mouth there fell a voyce from heauen, sayinge: O kynge Nabuchodonosor, to the be it spoke: Thy kyngdome shall departe from the, thou shalt be cast out of mẽs company: thy dwellynge shalbe with the beastes of ỹ felde, so ỹ thou shalt eate grasse lyke as an oxe, tyll seuẽ yeares become and gone ouer the. euen vntyll thou knowest, that the hyest hath power vpon the kyngdomes of men, & that he may geue them, vnto whom it pleaseth him. The very same houre was thys matter fulfylled vpon Nabuchodonosor: so ỹ he was cast out of mens company, and dyd eate grasse lyke an oxe. hys body was wet with the dewe of heauen, tyll hys heares were as great as Aegles fethers, and hys nayles lyke byrdes clawes.

B When thys tyme was past, I Nabuchodonosor lyfte vp myne eyes vnto heauẽ, and myne vnderstandinge was restored vnto me agayne. Then gaue I thãckes vnto the hyghest. I magnifyed and praysed him that lyueth for euermore, * whose power endureth alwaye, and hys kyngdome from one generacyon to another: in comparyson of whom all they that dwell vpon the earth, are to be reputed as nothynge.

* Dani. iii. f.

* Pla. cxxxv. i.

* He handleth accordyng to his will, amõg the powers of heauen & amonge the inhabitours of the earth: and there is none ỹ maye resyste his hande, or saye: what doest thou?

* Iob. xxiii. d.

* At ỹ same tyme was myne vnderstãdinge geuen me agayne, and I was restored to the honoure of my kingdome, to my dignite, and to myne awne shape agayne. My great estates and Princes sought vnto me, and I was set in my kyngdome agayne, so that I had yet greater worshyppe.

Then dyd I Nabuchodonosor, loue, magnifye and prayse the kynge of heauẽ: for all his workes are true, and hys wayes ryght. As for those that go on proudly, he is able to bringe them downe.

The. v. Chapter.

Balthazar kynge of Babylon, abusynge the vessels of the temple, seeth an hande wrytynge in the wall. The sothesayers called of the kynge, cannot expõde the wrytynge. Daniel is called, which readeth it, and interpreteth it also. Balthazar the kynge slayne, Darius succedeth in hys rowme.

A KYnge Balthazar made a great bãket to his thousand Lordes: with all these thousande he made great chere, and when he was dronken with wyne commaunded to bring hym the golden and syluer vessels * which hys father Nabuchodonosor had taken oute of the temple at Ierusalem: that the kynge & his Lordes with his quene and concubynes myght drincke therout.

* i. Pa. xxxvi. c

So they brought the golden vessell, that was taken oute of the temple of the Lordes house at Ierusalem. Then the kynge and his Lordes with his quene and concubines dronke out of them. They dronke wyne, and praysed theyr Idoles of golde, syluer, copper yron, wodde and stone.

In the very same houre there appeared B fyngers, as it had bene of a mans hande wrytynge, ryght ouer agaynst the candelstycke vpon the playne wall in the kynges palace: & the kynge sawe the palme of the hande that wrote. * Then chaunged the kynge his coũtenaũce, and his thoughtes troubled hym, so that the ioyntes of his body shoke, and hys knees smote one agaynst ỹ other. * wherfore the kinge cried myghtely, that they shulde bringe hym the charmers. Caldees and coniurers of deuels. The kynge spake also to the wyse men of Babylon, and sayde: Who so can rede this writing, & shewe me the playne meaning therof: shalbe clothed with purple, haue a cheyne of golde aboute his necke, and rule the thyrde part of my kyngdome.

* Ierem. l. a.

* Dani. ii. a.

Upon this, came all the kinges wyse mẽ: but they coulde nether reade ỹ writynge, nor shewe the kinge what it signifyed. Thẽ was the kynge sore afrayed, in so moch, ỹ hys coloure chaũged, and his Lordes were sore vexed. So by reason of this matter, that had C happened to the kynge & his Lordes, ỹ quene went vp her selfe into the bancket house, and spake vnto the kinge, sayinge: O kyng, God saue thy lyfe for euer. Let not the thoughtes trouble the, and let not thy countenaunce be chaunged. For why? there is a man in thy kyngdome, that hath the spyrite of the holy goddes within him, * as it was sene in thy fathers dayes. He hath vnderstandynge and wysdome lyke ỹ goddes. Ye the kynge Nabuchodonosor thy father made this man chefe of the sothsayers, charmers, Caldees ãd readers of destines: because that soche an aboundaunt spyrite, knowledge & wysdome (to expounde dreames, to open secretes, and to declare harde dowtes) was founde in him: yee. euen in Daniel, whom the kyng named Balthasar. Let this same Daniel be sente for, and he shall tell, what it meaneth.

* Dani. ii. a.

Then was Daniel brought before the kynge. So the kinge spake vnto Daniel, and sayde. Art thou that Daniel, one of the presoners of Juda, whom my father the kynge brought out of Jewry? I haue heard speake of the, that thou hast the spyrite of the holy goddes, experience and vnderstandinge, and that there hath bene greate wysdome founde in the.

D in ꝑ. Nowe haue there bene brought me, wise & conninge charmers, to rede thys wrytyng and to shewe me the meanynge therof. But they coulde not tell me, what thys matter signifyed Then hearde I saye, that thou canst expounde darcke thynges, and declare harde doutes. Well than, yf thou canst rede thys wrytynge, & shewe me the meanynge therof thou shalt be clothed w purple, haue a cheyne of golde aboute thy necke, and rule the thyrd parte of my kyngdome.

E Daniel answered, & sayde before the kyng: * iiii. Regū. v.d. Math.5.a * As for thy rewardes, kepe the to thy selfe, or geue thy ryche gyftes to another: yet not the lesse, I will rede ꝑ wrytyng vnto ꝑ kyng, * Dani.ii.c. & shewe him the interpretacyon therof. * O kynge heare. God ꝑ hyest gaue vnto Nabuchodonosor thy father, the dignitie of a kyng with worshyppe & honour, so that all people, kinreddes & tunges stode in awe and feare of hym, by reason of the hye estate, that he had lent hym. For why, he slewe whō he wolde: he smote, whōit pleased hym. Agayne: whom he wolde, he set vp: and whom he lyst, he put * Dani.iiii.d downe. * But because his hert was so proude, and his stomach set so fast vnto wylfulnesse: he was depoled frō his kyngly trone, & hys magesty was taken from hym. He was shut out frō amonge men, hys herte was lyke a beastes herte, and hys dwellynge was F with the wylde asses: he was fayne to eate grasse lyke an ore, & hys body was wet with the dewe of the heauē, tyll he knewe, that the hyest had power vpon ꝑ kyngdomes of men and setteth ouer them, whom he lyst.

And thou his sonne (O Balthazar) for all this, hast not submytted thyne herte, though thou knewest all these thinges: but hast magnifyed thy selfe aboue the Lorde of heauen, so that the vessels of hys house were brought before the: that thou, and thy Lordes: with thy quene and concubynes, myght dryncke wyne therout. And hast prayed the Idoles of syluer and gold, copper and yron, of wodd * Act.xvii.b. and stone. As for the God * in whose hande consysteth thy breth and all thy wayes: thou hast not loued hym.

G Therfore is the palme of thys hande sent hyther from hym, to token vp this wrytyng. And this is the scripture, that is written vp: Mane, Thetel, Phares. Nowe the interpretacion of the thynge is this: Mane, God hath nombred the kyngdome, and brought it to an ende: Thetel, thou art wryed in the balaunce, and art founde to lyght: Phares, thy kyngdome is delt in partes, and geuen to the Medes and Perses.

Then commaunded Balthazar, to cloth Daniel wyth purple, to hange a cheyne of golde aboute hys necke, and to make a proclamacyon concernynge hym: that he shulde be the ruler of the thyrde parte of hys kyngdome. * The very same nyght was Balthazar ꝑ kynge of the Caldees slayne, and * Darius out of Media toke in the kyngdome, beynge .lxii. yeare of age. * eta.vii. ‡ Dani.v.a.

¶ The.vi. Chapter.

¶ Daniel is made ruler ouer the Lordes. The Imaginacyon of an acte agaynst Daniel. The proclamacyon of the acte, wherof Daniel is accused vnto the kynge as transgressour. He is put into a denne of Lyons by the commaundement of the kynge. He is delyuered by fayth in God. Daniels accusars are put vnto the Lyons to be torne in sonder. Darius by the proclamacyon of a decree, magnifyeth the God of Daniel.

IT pleased Darius to set ouer his kingdome an .C. and.xx. Lordes, whyche shulde be in all hys kyngdome about. Aboue these he set thre Prynces (of whom Daniel was one) that the Lordes myght gene accomptes vnto them, and the kynge to be vndiseased. A

But Daniel exceaded all these Prynces and Lordes, for the spryte of God was plenteous in him: so that the kynge was mynded to set hym ouer the whole realme. Wherfore the Princes and Lordes sought, to pycke out in Daniel some quarell agaynst the kyngdome: yet coulde they fynde none occasyon ner fawte vpon hym. For why: he was so faythfull, that there was no blame ner dishonesty founde in hym.

Then sayde these men: we wyll get no quarell agaynst thys Daniel, excepte it be in the lawe of hys God. Upon this, wente the prynces & Lordes together vnto the kinge, & sayde thus vnto hym: kynge Darius, God saue thy lyfe for euer. All the greate estates of the realme: as the Prynces, Dukes, Senatours and Judges, are determed to put oute a commaundement of the kynge, & to make a sure statute: namely, ꝑ whoso despyzeth any peticyon, ether of any God or man (within this .xxx. dayes) excepte it be onely of the, O kynge: the same person may be cast into the Lyons denne. Wherfore, O kyng, confyrme thou this statute, and make a wrytinge: that the thing which the Medes and Perses haue ordeyned be not altered ner broken. B

So Darius made the wrytinge, and confyrmed it. Nowe when Daniel vnderstode ꝑ the wrytinge was made, he wente into hys house: and ꝑ windowes of his wall towarde Jerusalē stode opē. There kneled he downe vpon hys knees, thre tymes a daye: there he made hys peticyon, and prayed hys God, lyke as hys maner was to do afore tyme. C

Then these men made searche, and founde Daniel makynge hys peticyon & prayinge vnto hys God. So they came to the kynge, & spake before him concernynge his commaundement, sayinge: O kyng, hast thou not subscribed the statute, ꝑ within xxx. dayes who so requyreth his peticion of any God or man but onely of thy selfe, O kynge: he shalbe cast into the denne of the Lyons? The kynge answered

swered, and sayde: yee, it is true. It must be as a lawe of the Medes & Perses, that maye not be broken.

D Then answered they, and sayde vnto the kynge: Daniel one of the preioners of Juda O kyng, regardeth nether the, ner thy statute, that thou hast made, but maketh his peticyon thre tymes a daye. When the kynge herde these wordes, he was sore greued, and wolde haue excused Daniel, to delyuer hym, and put of the matter, vnto ỹ Sunne went downe, to ỹ intent that he myght saue hym:

These men perceauyng the kynges mynde, sayde vnto him: knowe this (O kynge) ỹ the lawe of the Medes and Perses is, that ỹ commaundement & statute which the kynge maketh, maye not be altered. * Then ỹ king bad them bringe Daniel, and they cast hym into the Lyons denne.

The kynge also spake vnto Daniel, and sayde: thy God, whom thou alwaye seruest, he shall defende the. And there was brought a stone, and layed vpon the hole of ỹ denne: this the kyng sealed with his awne ryng, and with the sygnet of hys princes: that the kynges cõmaundement concernynge Daniel, shulde not be broken.

E So the kynge wente into hys palace, and eate no meate ỹ nyght nether was there any instrumentes brought in before hym, nether coulde he take any slepe. But by tymes in the morninge at the breake of the daye, ỹ kynge arose, and wente in all haste vnto the denne of the Lyons.

B Nowe as he came nye vnto the denne, he cried with a piteous voyce vnto Daniel: yee, the kynge spake, and sayde vnto Daniel: O Daniel, thou seruaunt of the lyuinge God, is not thy God (whom thou alwaye seruest) able to delyuer the from the lyons? Daniel sayde vnto the kinge. O kyng, God saue thy lyfe for euer. * Hy God hath sent his angell
F * which hath shut the lyons mouthes, so that they might not hurte me. For why: mine vngyltynesse is founde out before hym. And as for the, O kynge, I neuer offended the.

Then was the kynge exceadinge glad, & commaũded to take Daniel out of the denne. So Daniel was brought out of the denne, and no maner of hurte was foũde vpon him. For he put hys trust in hys God. And as for those men which had accused Daniel, ỹ kyng commaunded to bringe them, and to cast the in the Lyons denne: them, theyr chyldren
* and theyr wyues. * So the Lyons had the mastry of them, and brake all theyr bones a sonder, or euer they came at the grounde.

G * After thys, wrote kynge Darius vnto all people, kynredes, and tũges, that dwelt in all landes: peace be multiplyed with you. Hy commaundement is, in all my dominyon and kyngdome, that men feare and

* Dan.vi.f. * Dani.iii.f. * Esa.xliii. * Dani.vi.a. * Esa.xliii. ‡ Dani.vi.a. * Dani.iii.f. * Esa.xlv. ‡ Jud.xiiii.c. Reg.xvii.c. Dan.vi.f. * Dan.vii.g. * Dani.iii.f.

stande in awe of Daniels God.

* For he is the lyuynge God, which abydeth euer: hys kyngdome shall not fayle, and his powers euerlastinge. * It is he that delyuereth, and saueth: he doth wonders and maruelous workes, in heauen and in earth: he hath preserued Daniel from the power of the Lyõs. This Daniel prospered in the reygne of Darius and Cyrus of Persia.

* Dan.vii.f * Esa.xliii.b Osee viii.a. Dani.iii.f

¶ The. vii. Chapter.

¶ A vision of iiij. beastes is shewed vnto Daniel. The vision is interpreted of iiij. kyngdomes of the worlde. Of the power & increase of Antichrist. Of the euerlastynge kyngdome of Christ.

IN ỹ fyrst yeare of Balthazar kyng of Babylon, sawe Daniel a dreame, and a vision was in hys heade vpon hys bedde. Which dreame he wrote, and the summe of the matter is thys: Daniel spake and sayde: I sawe in my vision by nyght, and beholde: the foure wyndes of the heauen stroue vpon the see, and foure greate beastes came vp from the see, one vnlyke another. A

The fyrst was as * a lyon, and yet had he * Jer.iiij.a.b. Ezech.i.b. and.x.b. ‡ Esa.xvii.a.
† Aegles wynges. I sawe, that his wynges were plucke from hym, and he taken awaye from the earth: that he stode vpon hys fete as a mã, and that there was geuen him a mans herte.

Beholde, ỹ secõde beast was lyke a * beare, & stode vpon the one syde. Amõg his teeth in his mouth he had iii. greate longe teeth, & it was sayde vnto him. Aryse, eate vp, moch flesh. Then I loked, and beholde, there was another lyke vnto a leoparde, this had wynges as a foule, * euen foure vpon the backe. Thys beast had foure heades, and there was power geuen hym. After this I sawe in a vision by nyght, and beholde, the fourth beast was grymme and horrible, and maruelous stronge. It had great yron teeth, it deuoured and destroyed, and stamped the residue vnder hys fete. It was farre vnlyke the other beastes that were before it: for it had * ten hornes, wherof I toke good hede. B * Apo.xiij.c

And beholde, there came vp amonge the, another lytell horne, before whõ there were thre of the fyrst hornes pluckte awaye. Beholde, this horne had eyes lyke a man, and a mouth speakynge prelumptuous thynges. C
* I loked tyll the seates were prepared, and tyll ỹ olde aged sat him downe. His clothinge was as whyte as snowe, and the heares of hys head lyke the pure woll. Hys trone was lyke the fyrye flame, and hys wheles as the burning fyre. There drew forth a fyrie streame, and went out from hym. * A thousande tymes a thousande serued him. & M. tymes ten thousande stode before hym. The iudgement was set, and the bokes opened. Then toke I hede there vnto, because of the voyce of the proude wordes, which the horne spake

* Apoca.i.c. iiii.a.xx.b. Danie.v.a. * Apoca.b.b.

I beheld,

I beholde, tyll the beaste was slayne, and his body destroyed, * geuen ouer to be brent in the fyre.

* Mat.xxv.d Apoc.xix.d xx.c.

As for the power of the other beastes also it was taken awaye, but theyr lyues were prolonged for a tyme and season. I sawe in a vision by nyght, and beholde, * there came one in the cloudes of heauen lyke the sonne of a man, which wente vnto the olde aged, *before whom they brought him. Then gaue he him * power & dignite regall, that all people, tribes and tunges shulde serue him. * His power is an euerlastinge power, which shall neuer be put downe: & his kyngdome endureth vncorrupte. Thy herte was vexed, * & I Daniel had a troubled spirite within me, & the visyõs of my head made me afrayed: tyll I gat me vnto * one of them that stode by, to knowe þ trueth, cõcernynge all these thinges. So he tolde me, and made me vnderstãde the interpretacyon of the thynges.

* Mat.viii.c. Actor.i.b Apoc.i.a.

* Phil. 6.a. 2 Mathew. xxviii.c. Iohn.vii.d.

* dani.viiii.c

* Deu.xx.d.

These foure great beastes, are foure kynges which shall aryse out of the earth These shall take in the kyngdome of the sayntes of the most hyest, and possesse it styll moze & moze for a longe season. After thys I requyred diligently to knowe the trueth, cõcerning the fourth beast, which was so farre vnlyke þ other beastes, and so horrible: whose teeth were of yron, and his nayles of brasse: which deuoured and destroyed, and stamped the residue vnder his fete. I desyred, also to knowe the trueth, as touchynge the * ten hornes that he had vpon his heade, and thys other which came vp afterwarde, before whose face there fell downe thre, which horne had eyes and a mouth that spake presumptuous thinges, and loked with a grymmer visage then hys felowes. I behelde, and the same horne made battayll agaynst the sayntes, yee and gat the victory of them, vntyll the tyme that the olde aged came, that the iudgement was geuen to the chefest sayntes: and tyll the tyme that the sayntes had the kyngdome in possesyon. He gaue me thys answere. That fourth beaste shalbe þ fourth kyngdome vpõ earth: it shalbe moze then all other kyngdomes, it shall deuoure, treade downe, & destroye all other landes.

* Apoc. xiij.a and.xvii.c

* The ten hornes, are ten kynges, þ shall aryse out of þ kyngdome, after whom there shall stãde vp another, which shalbe greater then the fyrst. He shall subdue thre kynges, & shall speake wordes agaynst þ hyest of all: he shall destroye the sayntes of the most hyest, * and thynche, þ he maye chaunge tymes and lawes. They shalbe geuē vnder hys power, * vntyll a tyme, two tymes, & halfe a tyme.

* zacha. i.c.

* Danie.vii.c. † Apoca.xiii.b

But the iudgement shalbe kepte, so that hys power shalbe taken from him, for he shall be destroyed, and perysh at the last. As for þ kyngdome, power and all might that is vnder the heauen: it shalbe geuē to the holy people of the moost hyest, * whose kyngdome is euerlastynge: yee, all powers shall serue and obeye hym. Thus farre extende the wordes. Neuertheles, I Daniel was so vexed in my thoughtes, that my countenaunce chaunged * but the wordes I kepte styll in my herte.

* Luke.i. Danie.viii. * Luke.ii.

The. viii. Chapter.

¶ A visyõ of a stryfe betwene a ramme & an hegoate. The vnderstandyng of the vysyon is of the battell betwene the kynge of Persia and the kynge of the Grecyens. Of the chamefelle kynge Antiochus.

IN the thyrde yeare of the raygne of kynge Balthazar, there appeared a vysyon vnto me Daniel, after that I had sene the * fyrst. I sawe in a vysyon (and whē I sawe it, I was at Susis in the chefe cyte, which lyeth in the lande of * Elam) and in the visiõ, me thought I was by the ryuer of Ulai.

* dani.vii. * Ier.xxv. Ezec.xxxix.

Then I loked vp, & sawe: & beholde there stode before þ ryuer, a rãme, which had two hornes: and these two hornes were hye, but one was hyer then another, & the hyest came vp behinde. I sawe þ this rãme pushed with his hornes, agaynst þ west, agaynst þ north, & agaynst the south: so that no beastes might stande before him, ner defende them from his power: but he dyd as hym lysted, and waxed greatly. I toke hede vnto thys, & then came there an he goate from the west ouer þ whole earth, and touched not the grounde.

Thys goate had a maruelous wrethen horne betwixte his eyes, & came vnto the rãme, that had the two hornes (whō I had sene afore by the ryuer syde) and ranne fearcely vpõ him with his might. I sawe him drawe nye vnto the ramme, beinge very fearce vpõ hym: yee, he gaue hym soche a stroke, that he brake his two hornes. Nether had þ ramme so moch strength as to stande before him: but he cast hym downe, troade hym vnder hys fete: & no man was able to deliuer the rãme out of hys power.

The goate waxed exceadinge greate, and whē he was at the strõgest, his great, horne was broken also. * Then grewe there other foure soch lyke in the steade, toward the. iiii. wyndes of the heauen. Yee, out of one of the leest of these hornes, there came vp yet another horne, which waxed maruelous greate: towarde the south, towarde the east, and towarde the fayre pleasaunt lande. It grewe vp to the hoost of heauen, wherof it dyd cast some downe to the grounde, and of the starres also, and trode them vnder fete.

* dani.viii. and.vi.c. i.macch.i

Yee, it grewe vp vnto the prynce of the hoost, from whom the dayly offeringe was take, and the place of hys Sanctuary casten downe. And a certayne season was geuen vnto it, agaynst þ dayly offeringe (because of wyckednelle) that it myght cast downe þ verite to the grounde, and so to prosper in

all thinges

all thynges, that it wente aboute.

D Upō this I hearde one of the saīctes speakynge, which sayntē sayde vnto one that asked this question. Howe longe shall this vysyon of the daylye sacrifyce and of the wastinge abhominacyon endure: that the Sanctuary and the power shall so be troden vnder foter? And he answered him: Vnto ꝑ euenynge & the mornynge, euen two thousande and thre hundreth dayes: then shall the Sāctuary be clensed agayne.

E Nowe when I Daniel had sene this visiō: and sought for the vnderstandynge of it: beholde, there stode before me a thinge like vnto a man. And I herde a mans voyce in the riuer of Vlay, which cryed, and sayd: O Gabriel, make this man vnderstande the visyō. So he came, and stode by me. But I was afrayed at hys commynge, and fell downe vpon my face.

Then sayde he vnto me, O thou sonne of man, marcke well, for in the last tyme shall this visiō be fulfylled. Now as he was speakynge vnto me, I waxed faynte, so ꝑ I sunche downe to the grounde. But he toke holde vpon me, and sett me vp agayne, sayinge: Beholde, I will shewe the, what shall happen in ꝑ last wrath: for in the tyme appoynted it shalbe fulfylled.

The ramme which thou sawest with the two hornes, is the kynge of the Medes and Perles: but the goate is the kynge of Grekelande: the greate horne that stode betwyxte hys eyes, that is the principall kynge. But where as it brake, and foure other rose vp in the steade: it signifyeth, that out of this people shall stande vp * foure kyngdomes, but not so myghtye as it.

F After these kyngdomes (whyle vngodlynesse is a growinge) there shall aryse a kyng of an vnshamefast face, whych shalbe wyse in darcke speakynges.

He shalbe myghtye and stronge, but not in his awne strength. He shall destroye aboue measure, and all that he goeth aboute shall prosper: he shall slaye the stronge and holy people. And thorowe hys craftynes, falshed shall prospere in hys hande, hys herte shalbe proude, and many one shall he put to death in his welthynesse. He shall stāde vp agaynst the Prynce of Prynces, * but he shalbe destroyed wythout hande. And thys vysyon that is shewed vnto the, is as sure as ꝑ euenynge and the mornynge. * Therfore wrytte thou vp thys syght, for it wylbe longe or it come to passe.

Upon this was I Daniel very faynte, so that I laye sycke certayne dayes: but when I rose vp, I wente aboute the kynges busynesse, and marueled at the vysyon, neuertheles no man knewe of it.

¶ The.ix. Chapter.

¶ Daniel beyngh to haue that pertayned of God whych he had prompted concernynge the returne of the people from their bannyshement in Babylon. I true confessyon. Daniels prayer is hearde. Gabriel the Aungel expounded vnto hym the vysyon of the lxx. weekes. The anoyntynge of Christ. The buyldynge agayne of Jerusalem vnder Nehemiah. The death of Christ.

A In the fyrst yeare of Darius the sonne of Ahasuerus, * whych was of the sede of the Medes, & was made kynge ouer the realme of the Caldees: yee, euen in ꝑ fyrst yeare of his raygne, I Daniel despyred to knowe the yearly nōbre out of the bokes, whereof the Lorde spake vnto * Jeremy the Prophete: that Jerusalem shulde lye waste lxx. yeares: and I turned me vnto God the Lorde, for to praye and make myne intercessiō, with fastynge, sacke clothe & ashes, I prayed before the Lord my God, and knowledged, sayinge.

* O Lorde, thou greate and fearfull God, thou that kepest couenaunt and mercy wyth them, which loue the, and do thy commaundemētes. * We haue synned, we haue offended, we haue bene dysobedient and gone backe: yee, we haue departed from all thy preceptes and iudgementes.

B We wolde neuer folowe thy seruauntes the Prophetes, that spake in thy name to oure kynges and princes, to oure forefathers, and to all the people of the lāde. * O Lord, righteousnesse belongeth vnto the, vnto vs pertayneth nothynge but open shame: as it is come to passe thys daye vnto euery man of Juda, and to them that dwell at Jerusalem. Yee, vnto all Israel, whether they be farre or nye: thorowe out all lādes: wherin thou hast strowed them, because of the offences, that they had done agaynst the.

Yee, O Lorde, vnto vs, to oure kynges & princes, to oure forefathers: euen to vs all, * that haue offended the belongeth opē shame. But vnto the, O Lorde oure God, pertayneth mercy and forgeuenesse. As for vs, we are gone backe from hym, and haue not obeyed the voyce of the Lorde oure God, to walke in hys lawes, * whych he layed before vs by hys seruauntes the Prophetes: yee all Israel haue transgressed, and gone backe from thy lawe, so that they haue not hercken̄ed vnto thy voyce.

C Wherfore, the curse & othe * that is written in the lawe of Moses the seruaūt of God (agaynst whō we haue offended) is poured vpō vs. * And he hath performed his wordes, whych he spake agaynst vs, & agaynst oure iudges that iudged vs: to bryngе vpon vs soch a greate plage, as neuer was vnder heauen, lyke as it is nowe come to passe in Jerusalem. Yee, all this plage, as it is wrytten in the lawe of Moses, is come vpon vs. Yet made we not oure prayer before ꝑ Lorde

pp oure God,

* Dani.v.d.
* Jere.xxv.b and.xxix.b.
* ii. Esd.i.a. and.ix.d.
* Baruch.i.b
* Ezra.i.b.
* Psal.cvi.a
* Ezech.xx.b. ꝑ ich.be.b.
* Deu.xxviii. xxviii. Leui.xxvi.
* Dani.ii.a

oure God, that we mygbt turne agayne frō oure wickednesse, & to be learned in thy verite. Therfore hath the Lorde made haste, to bringe this plage vpō vs, for the Lorde our God is rygbteous, in all his workes whych he doth: for why? we wolde not herken vnto hys voyce.

D

* Baruc.ij.b. Nehe.ix.viii. and.viiii.b.

*And nowe, O Lorde oure God * thou that with a mygbtie hande hast brought thy people out of Egypte, to get thy selfe a name which remayneth this daye: we have synned O Lorde, & done wyckedly agaynst all thy rygbteousnes: yet let thy wrothfull displeasure be turned awaye (I beseche the) frō thy cyte Jerusalem thy holy hyll. And why? for oure synnes sake, and for the wyckednesse of oure forefathers is Jerusalē & thy people abhorred, of all the that are aboute vs: Now therfore, O our God, heare the prayer of thy seruaunt, and hys intercessyon. O let thy face shyne ouer thy Sanctuary, that lyeth waste: for the Lordes sake.

E

O my God, enclyne thyne eare, and herken) at the leest for thyne awne sake) open thyne eyes: beholde howe we be desolated, yee, and the cytie also, whych is called after thy name: for we do not cast oure prayers before ꝑ in oure awne rygbteousnes, no: but onely in thy great mercyes: O Lorde, heare: O forgeue Lorde, O Lorde consydre, tarye not ouer longe: but for thyne awne sake do it. O my God: for thy cyte and thy people is called after thy name.

Is I was yet speakynge at my prayers, knowledgynge myne awne synnes, and the synnes of my people, makynge so myne intercessyō before the Lorde my God, for ꝑ holy hylles sake of my God: yee, whyle I was yet speakynge in my prayer, beholde, the mā Gabriel. (* whō I had sene afore in the vi-
* Dani.viii.c and.viii.a. syon) came flyinge to me, and touched me aboute the offering tyme in the euenynge. He informed me, & spake vnto me: O Daniel sayde he, I am nowe come to make the vnderstande it. For as soone as thou begānest
F to make thy prayer, it was so diuised, & there-
* Dan.x.c.b. fore am I come to shewe the. And why? * For thou art a man greatly beloued.

Wherfore, pondre the matter well, that thou mayest learne, to understāde the visyō. Lxx. weekes are determed ouer thy people, and ouer the holy cytie: that the wyckednes maye be consumed, that the synne may haue an ende, that the offence maye be reconciled, and to bringe in euerlastinge rygbteousnesse, to fulfyll the visyons and the prophetes,
G and to anoynte the moost holy one. Understande this then, and marcke it well: that frō
* 1.Par.xxv: vi.b. 1.Esdr.i.a. the tyme it shalbe concluded * to go and repayre Jerusalem agayne, vnto Christ (or ꝑ anoynted) prince: there shalbe seuen weekes: Then shall the stretes and walles be buyl-

ded agayne. lxij. weekes, but with harde troublous tyme. After these. lxij. weekes, shall Christ be slayne, and they shall haue no pleasure in hym. Then shall there come a people with the Prince, and destroye the cyte & the Sanctuary: and hys ende shall come as the water floude. But the desolacyon shall contynue tyll the ende of the battell.

He shall make a stronge bonde with many, for the space of a weke: & when the weke is halfe gone, he shall put downe the slayne and meat offringe. * And in the temple there * Dani.xii. b. Mat.xxiiij. shalbe an abhominable desolacyon, tyll it have destroyed all. And it is cōcluded, that this wastynge shall contynue vnto the ende.

¶ The.x. Chapter.

¶ There appeareth vnto Daniel a man clothed in lyenen, which sheweth hym wherfore he is sent.

A

In the thyrde yeare of kynge Cirus of Persia, there was shewed vnto Daniel (other wyse called Balthasar) a matter, yee, a true matter, but it is yet a longe tyme vntoit. He vnderstode the matter well, and perceaued what the visyon was. At the same tyme, I Daniel mourned for ꝑ space of thre weekes, so that I had no lust to eate bread: as for flesshe and wyne there came none wythin my mouth: No, I dyd not once anoynte my self, tyl the wole thre weekes were out.

Upon the. xxiiij. daye of the first moneth, I was by the greate floude, called Tygris
* I lyft vp myne eyes, and loked: and beholde, a mā clothed in lyne, whose loynes were
* Dani.viii. Apoc.i.d. gyrded vp with fyne golde of Araby: his body was lyke the Chrysolite stone, hys face (to loke vpon) was lyke lyghtenynge, hys eyes as the flame of fyre, hys armes and fete were lyke fayre glysterynge metall, but the voyce of his wordes was lyke the voyce of a multitude.

B

* I Daniel alone sawe thys visyon * the
* Dani.iii. Actu.ix. men that were wyth me, sawe it not: but a greate fearfulnesse fell vpon them, so ꝑ they fled awaye, and hyd them selues. I was lefte there my selfe alone, and sawe this great visyon, so longe tyll there remayned nomore strength wythin me: yee, I lost my colour clene, I walked awaye, and my strength was gone. Yet hearde I the voyce of hys wordes: and as soone as I hearde it, fayntnesse came vpon me, and I fell downe flat to the grounde vpon my face. And behold, an hande touched me, whych set me vp vpon my knees & vpon the palmes of my handes, sayinge vnto me. * O Daniel, thou well beloued man: * Dani.ix take good hede of the wordes, that I shall saye vnto the, and stande ryght vp, for vnto the am I nowe sent. *

And when he had sayde these wordes, I
C stode vp tremblynge. Then sayde he vnto me: feare not Daniel: for why, sence ꝑ fyrst daye that thou

that thou set thyne herte to vnderstãde, and
vpdest chasten thy selfe before thy God: thy
wordes haue bene herde. And I had come vn
to the, when thou begannest to speake had
not the prynce ouer the kyngdom of the Per-
ses wythstãde me.xxj. dayes. But lo, * Mi-
chael one of the chefe prynces, came to helpe
and I was left to cõtynue ther with the kin-
ges of Persia, & am come to shewe the, what
shall happen vnto thy people in the latter
dayes. For it wylbe longe yet or the vysyon
be fulfylled.

Nowe when he had spoken these wordes
vnto me, I cast downe my head to the grou-
de and helde my tunge. Beholde, there tou-
ched my lyppes one very lyke vnto a man.
Then opened I my mouth, and sayde vnto
him, that stode before me, O my Lorde, my
ioyntes are so wesed in the visyõ, and there is
nomore strength within me. howe may my
Lordes seruaunt then talke with my Lord/
seynge there is no strẽgth in me, so that I cã-
not take my breth/ Upon this there touched
me agayne, one moch lyke a man * and con-
forted me, sayinge. O thou man so well be-
loued, feare not: be cõtent, take a good hert
vnto the, and be stronge. So when he had
spoken vnto me, I recouered, and sayde.
Speake on my Lord, for thou hast refreshed
me. Then sayd he: knowest thou wherfore I
am come vnto the/nowe wyll I go agayne
to fyght with the prince of the Perses. As
soone as I go forth, lo, the prince of Grece-
lãde shall come. Neuertheles, I wyll shewe
the that thynge, that is fast noted in the scryptu-
re of trueth. And as for all yonder matters,
there is none that helpeth me in thẽ, but Mi-
chael youre prynce.

The.xj. Chapter.

The prophecy of the kynges of Persia. Of the kyng-
dome of Grece. Of the kyngdome of Egypte, and of
the bonde therof, and of the battell with the kyngdo-
me of Syria. Of the Iewes that fire vnto the kynge
of Egypte, whom Antiochus the kynge of Syria per-
secuteth, which figureth vnto vs Antechrist. The
pryde of Antiochus.

AND in the fyrst yeare of Darius
of Media, I stode by hym, to cõ
forte him, and to strengthe hym,
& nowe wyll I shewe the trueth.
Beholde, there shall stande vp
yet thre kynges in Persia, but the fourth
shalbe farre rycher then they all. And when
he is in the chefest power of hys ryches, he
shall prouoke euery man agaynst the real-
me of Grecelande. * Then shall there aryse
yet a myghtye kynge, that shall rule with
greate dominion, and do what hym lyst. *
And as soone as hys kyngdome cometh vp,
it shalbe destroyed, and deuyded towarde
the foure wyndes of the heauen. They that
come after hym, shall not haue soche power
& dominyon as he: but hys kyngdome shalbe
scatred, yee, euen amonge other then those.
And the kyng of the south shalbe myghtyer,
then his other princes. And one shall be stro-
ger then he, & shall rule hys dominyon with
greate power.

And in the ende of yeares they shalbe loy-
ned together, and the kynges daughter of the
south shall come to the kynge of the North,
for to make frendshyppe, but she shall not op-
tayne the power of that arme, nether shall
she be able to edure thorowe his myght: but
she, and soch as brought her (yee and he that
begat her, and confforted her for hys tyme)
shalbe delyuered vp. Out of the braunches
of her rote, there shall one stande vp in hys
stede: which with power of armes shall go
thorowe the kynges lande of the north, and
handle hym accordynge to hys strength. As
for their Idols and princes, with their costly
Jewels of golde and syluer, he shall cary the
awaye captyues into Egypte, and he shall
reygne more yeares then the kynge of the
north. And when he is come into the kynges
realme of the south, he shalbe fayne to turne
agayne into hys awne lande. Wherfore hys
sonnes shalbe displeased, & shall gather toge-
ther a myghtye greate hoost of people: and
one of them shall come, and go thorowe lyke
a water flowde: then shall he returne, and go
forthwith defyinge and boastynge vnto his
awne lande.

Then the kynge of the south shalbe an-
gry and shall come forth to fight against the
kynge of the north: yee, he shall brynge a
greate multitude of people together, and a
greate heape shalbe geuen into his hãde: the-
le shall he cary awaye with greate pryde,
for so moche as he hath cast downe so many
thousãdes, neuertheles, he shall not preuay-
le. For the kyng of the north shall gather (of
the new) a greater heape of people then afo-
re, and come forth (after a certayne tyme &
yeares) with a myghtye hoost and excea-
dynge greate good.

At the same tyme there shall many stande
vp agaynst the kynge of the south, so that
wycked chyldren of thy people also shall ex-
alte them selues (to fulfyll the vision) & then
fall. So the kinge of the north shall come to
laye sege, and to take the strõg fenced cyties:
And the power of the of the south shall not
be able to abyde him, and the best men of the
people shall not be so strõg, as to resyst hym.
Shortely, when he commeth, he shall hãdle
hym as he lyst, & no man shalbe so hardy as
to stande agaynst hym. He shall stande in the
pleasaunt coũtre, which thorowe him shal-
be destroyed. He shall set hys face with all
hys power to optayne hys kyngdom, and to
be lyke it. Yee, that shall he do, and geue him
vnto the daughters amonge wemen, to de-
stroye hym. But he shall fayle, nether shall
he optayne hys purpose. After thys shall he

set hys face vnto the. Nes and take many of
them. A prince shall stoppe hym, to do him a
shame, beside the confusyon that eis shall co-
D me vnto him. Thus shall he tourne agayne
to hys awne lande, stomble and fall, and be
nomore founde: so he that came vpon hym &
dyd hym violence, shall stande in hys place,
haue a pleasaunt kyngdome: and after fewe
dayes he shalbe destroyed, & that nether in
wrath, ner i battell. In hys stede there shall
aryse a vyle person, not holden worthy of a
kynges dignytie: this shall come in peaceably,
and opteayne the kyngdome wyth fayre
wordes: he shall fyght agaynst the armes of
the myghtye (and destroye them) yee, and a-
gaynst the prince of the couenaunt.

And after that he hath taken truce wyth
him, he shall dissemblie deceatfully: that he maye
get vp, and ouercome hym with a small flocke:
and so with craftynesse to get him to the
fattest place of the lande, and to deale other
E wyse, the ether his fathers or graundfathers
dyd. For he shall destroye the thynge, that
they had robbed & spoyled, yee, and all theyr
substaunce: ymaginynge thoughtes agaynst
the stronge holdes, and that for a tyme. hys
power and herte shalbe sterred vp wyth a
greate armye agaynst the kinge of the south
where thorowe the kynge of the south shal-
be moued then vnto battell, with a greate &
myghtye hoost also. Neuertheless, he shall
not be able to stande, for they shall conspyre
against him. Yee, they that eate of his meate
shall hurte hym: so that his hoost shall fall, &
many be slayne downe.

These two kynges shalbe mynded to do
myschefe, and talke of deceate at one table:
but they shall not prosper, for why, the ende
shall not come yet, vnto the tyme apoynted
*1.Mac.b.a * Then shall he go home agayne into hys a-
wne lande with great good, and set his hert
agaynst the holy couenaunt, he shalbe busye
agaynst it, and then returne home. At the ti-
me apoynted he shall come agayne, and go
towarde the south. So shall it happen other
wyse then at the fyrst, yet ones agayne. And
why? * Mar.xxiiii.b * the shyppes with Italyans shall come
vpon him, that he may be smytte and turne
agayne: that he may take indignacio against
the couenaũt of holynesse, to medle agaynst
it. Yee, he shall turne him, and drawe soch vn
to him, as leaue the holy couenaunt.

F He shall set myghtye men to vnhalowe the
Sanctuary of strength, to put downe the
dayly offeringe, and to set vp the abhomina
ble desolacyon. And soch as breake the cove-
naunt shall he flatter wyth fayre wordes.
But the people that wyll knowe their God,
shall haue the ouerhande and prosper. Tho-
se also that haue vnderstandinge among the
people shall enfourme the multitude: and for
a longe season, they shalbe persecuted wyth
swearde, with fyre, wyth captiuite & wyth
the takynge away of theyr goodes. Nowe
when they fall, they shalbe sett vp wyth a
lytle helpe: but many shall cleue vnto them
faynedly.

Yee some of those which haue vnderstan-
dyng shall be persecuted also, that they may
be tryed, purifyed and cleansed, tyll the tyme
be out: for there is yet another time appoyn-
ted. The kynge shall do what hym lyst * he *d.Thes.ii.
shall exalte and magnifye him selfe agaynst
all that is God. Yee, he shall speake marue-
lous thinges agaynst the God of all goddes
wherin he shall prosperе, so longe tyll the
* wrath be fulfylled, for the conclusyõ is de- * Apoc.xi.
uised alredy. He shall not regarde the God of
hys fathers, but his lust shall be vpõ wemẽ,
Yee, he shall not care for eny God, for he shall
magnifye him selfe aboue all. In hys place
shall he worshype the myghtie stoute God:
and the God whom his fathers knewe not,
shall he honoure with golde and syluer, with
precious stones and pleasaunt Jewels.

This shall he do, thorowe hys stroge fen-
sed places, settinge vpe hys straunge God G
whom he confesseth and encreasinge his glo-
rye. Soche as will receaue hym, & take hym
for God, he shall geue thẽ greate worshyppe
and power: yee, and make thẽ Lordes of the
multitude, and geue them the lande with re-
wardes. In the latter tyme shall the kynge
of the south stryue wyth him: and the kynge
of the north in lyke maner shall come against
him with charettes, horsmen and wt a greate
nauy of shyppes. He shall come into the lan-
des, destroye and go thorowe: he shall entre
also into the fayre pleasaunt lãde: Many cy-
ties and coũtres shall decaye * excepte Edõ, * Apo.xi.
Moab and the best of the chyldren of Am-
mon, wheych shall escape from hys hande. He
shall stretch forth his handes vpon the coun-
trees, & the lande of Egypte shall not esca-
pe hym. For thorowe his goynge in, he shall
haue dominion ouer the treasures of syluer
and golde, and ouer all the precious Jewels
of Egypt, Libia and Ethiopia. * Neuerthe- * Apo.xi.
lesse, the tydynges out of the East and the
north shall trouble him, for the wheych cause
he shall goo forth to destroye and rote owte
a greate multitude. The tentes of hys pala-
ce shall be pytched betwyxte the two seas,
vpon the hyll of the noble Sanctuary, for he * Apo.xii.
shall come to his dethe, * and then shall no and.xvi.
man helpe hym.

¶ The.xij. Chapter.

¶ The prophecieth the resurrection of the dead. The
darcknesse of the prophecye of Daniel.

THe tyme wyll come also, that the J
great prince * Michael, which stan- * Apo.xii.
deth on thy peoples side, shal aryse
vp, for * there shall come a tyme of * mat.xxiiii.
trouble, soch as neuer was, sens there began
to

to be my people, vnto that same tyme.
Then shall thy people be delyuered, yee, all
those ꝑ be founde wrytten in the boke. ✱ Ma-
ny of them that slepe in the dust of the earth,
shall awake: some to the euerlastynge lyfe,
some to perpetuall shame & reproke. ✱ The
wyse (soch as haue taught other) shall glyt-
ter, as the shynynge of heauen: and those ꝑ
haue instructe the multitude vnto godlynes,
shalbe as ꝑ starres, worlde without ende.
And thou O Daniel, shut vp these wor-
des, and seale the boke tyll the last tyme. Ma-
ny shall go aboute here and there, and then
shall knowledge increase. So I Daniel lo-
ked, & beholde, there stode ✱ (as it were) other
two: one vpon thys shore of the water, the
other vpon yonder syde. And one of the sayd
vnto hym, which was clothed in lynen and
stode aboue vpon the waters of the floude.
How lõge shall it be to the ende of these wõ-
derous workes?
✱ Then herde I the man wyth the lynen
clothes, which stode aboue vpon the waters
of the floude: whe he helde vp hys ryght and
left hande vnto heauen, and sware by hym
whych lyueth for euer ✱ that it shall tary for
a tyme, two tymes and halfe a tyme: & whe
the power of the holy people is clene scatred
abrode, then shall all these thynges be ful-
fylled.
I herde it well, but I vnderstode it not.
Then sayde I: O my Lord, what shall hap-
pen after that? He answered: Go thy waye
Daniel, for these wordes shall be closed vp &
sealed, tyll the last tyme: and many shalbe pu-
rifyed, clensed & tryed, ✱ (as it were in fyre) But
the vngodly shall lyue wyckedly ✱ and tho-
se wicked (as many of them as they be) shall
haue no vnderstãdynge. As for soch as haue
vnderstãding, they shall regarde it. And frõ
the tyme forth ꝑ the dayly offerynge shalbe
put downe & the abhominable desolatiõ sett
vp, there shalbe a C). CCC. dayes ✱ O well
is hym, that wayteth, & cometh to the
thousande. iij. C. and .xxxv. dayes.
Go thou thy waye nowe tyll it
be ended: take thy rest, and
byde thy lot, tyll the
dayes haue an
ende.

The ende of the Prophecye
of Daniel.

The booke of the Prophete Oseas.

The fyrst Chapter.

The tyme wherin Oseas prophecyed. Oseas by
commynge an harlott to hys wyfe, signifyeth the Ido-
latrye of the people. The destruccion of the offspryn-
ge of Jehu, & of the Israelytes, is prophecyed.

This is the worde of the Lorde, that came vnto Oseas the sonne of Beery ✱ in the dayes of Oseas, Joathan, Achas and Jezekias kynges of Juda: and in the tyme of Jeroboã sonne of Joas kynge of Israel. ✱ 4. Reg. xiiij. 2. Par. xxvj. & xxviij.

Fyrst, when the Lorde spake vnto Oseas & he sayde vnto hym. ✱ Go thy waye, take an harlott to thy wyfe, and get chyldren by her: for the lande hath commytted greate whordome agaynst the Lorde. So he went, & toke Gomer the daughter of Deblaim: whych conceaued, and brought forth a sonne. And the Lorde sayde vnto hym: call hys name Jesrael, for ✱ & yet I wyll shortly auẽge the bloude of Jesrael vpon the house of Jehu, & wyll brynge the kyngdome of the house of Israel to an ende. Then wyll I breake the bowe of Israel, in the valley of Jesrael. ✱ Leui. xxi. b. Ezec. xxiiij. a. ✱ iiij. Reg. ix. & x. and. xxij. and xxviij. b. ✱ iij. Reg. xxj. b.

She conceaued yet agayne, and bare a daughter. And he sayde vnto hym. Call her name. Loruhamah (that is, not optayninge mercy) ✱ for I wyll haue no pytie vpon the house of Israel, but forget them and put the cleane out of remembraunce. ✱ Neuertheles, I wyll haue mercy vpon the house of Juda, and wyll saue the, euen thorowe the Lorde they God. But I wyll not delyuer them thorowe my bowe, swearde, battell, horses or horsmen. ✱ iiij. Reg. xvij. c. ✱ Gen. xlix. b iiij. Reg. xix. g

Nowe, whe she had weaned Loruhamah, she conceaued agayne, and bare a sonne. Then sayde he: call hys name, Loamy. For why? ye are not my people, therfore will not I be your God. And though the nombre of the chyldren of Israel be as the sande of the see, whych can neyther be measured ner tolde: yet in the place where it is sayde vnto the ✱ ye be not my people: euen there shall it be sayde vnto them ✱ they be the chyldren of the lyuynge God. ✱ Then shall the chyldren of Juda and the chyldren of Israel be gathered together agayne and chose them selues one head, and then departe out of the lande: for greate shalbe the daye of Israel. ✱ Rom. ix. c. ✱ Joha. i. a. ✱ Rom. xj. b.

The. ij. Chapter.

The prophete is called vnto repentaunce.

Tell your brethren, that they are my people: and your systerne, that they haue optayned mercy. As for your mother, ye shall chyde

her, and reproue her * for she is not my wyfe, nether am I her husbande, onles she put awaye her whoredome out of my syght, & her aduoutry frō her breistes. If no I shall stryppe her naked, & sett her * euen as she came in to the worlde: yee, I shall laye her waste, & make her lyke a wyldernesse, & slaye her for thyrste. I shall haue no pite also vpō her children * for they be the chyldren of fornicacyon.

Their mother hath broke her wedlocke, and she that bare the * is come to confusion. For she sayd: ☞ I will go after my louers, that geue me my watter and my bread, my woll & flaxe, my oyle and my drynche. But I will hedge her waye with thornes, and stoppe it, that she shall not fynde her fotesteppes: and though she runne after her louers, yet shall she not get them: she shall seke them, but not fynde them. * Then shall she saye: well, I will go turne againe to my fyrst housbande, for at that tyme was I better at ease, then nowe. But this wolde she not knowe, where as I yet gaue her corne, wyne, oyle, syluer & gold * wherwith she hath hanged vpon Baal.

Wherfore, ☞ nowe will I go take my corne and wyne agayne in their season, and fet a gayne my woll & my flax, wherwith I gaue her, to couer her shame. * And nowe will I discouer her foolyshnesse, euen in the syght of her louers, & no man shall delyuer her out of my hādes. ¶ Moreouer, I will take awaye all her myrth * her holy dayes, her newmoones, her Sabbathes and all her solēne feastes: I will destroye her vyneyardes & frute trees, though she sayeth: lo, heare are my rewardes, that my louers haue geuen me. I will make it a wodde, and wylde beestes shall eate it vp. I will punysh her also for the dayes of Baal * wherin she censed hym, deckynge hym wyth her earynges & cheynes: whē she folowed her louers, and forgat me, sayeth the Lorde.

Wherfore beholde, I will call her agayne bringe her into a wyldernes, & speake frendly vnto her: there will I geue her her vyneardes agayne, yee & the * valley of Achor also to shewe her hope and comforte. Then shall she synge there * as in the tyme of her youth, and lyke as in the daye when she came out of the lāde of Egypte. Then (sayeth the Lorde she shall saye vnto me) O my housbande, & shall call me nomore Baal: for I will take awaye those names of Baal frō her mouth, yee, she shall neuer remēbre their names eny more. * Thē will I make a couenaunt with them, with the wylde beastes, with the foules of the ayre, and wyth euery thynge that creepeth vpon the earth.

* As for bowe, swerde and battel, I will destroye soch out of the lande, & will make thē to slepe safely. * Thus will I marry the vnto myne awne selfe for euermore: yee, euē to my selfe will I marry the, in ryghteousnesse, in equite, in louynge kyndnesse and mercy. In fayth also will I marry the vnto my selfe, and thou shalt knowe the Lorde. At the same tyme will I shewe my selfe frendly & gracyous vnto the heuens, sayeth the Lorde: and the heauēs shall helpe the earth and the earth shall helpe the corne, wyne and oyle, & they shall helpe Jesrael. * I will sowe them vpon earth, for a sede to myne awne selfe, & will haue mercy vpon her, that was wythout mercy. And to them whych were not my people, I will saye: thou art my people and he shall saye: thou art my God.

¶ The.iij. Chapter.

¶ Of the loue of God towarde the people.

Then sayde the Lorde to me: * Go yet thy waye & wowe an aduouterous woman, whō thy neyghboure loueth, as the Lorde doth the chyldre of Israel: how be it they haue respecte to straunge goddes, * & loue the wyne kannes. ☞ So I gat her for.xv. syluerlynges, and for an homer & an halfe of barlye, & sayde vnto her: Thou shalt byde with me a lōge season, but se that thou playest not the harlot, & loke that medle wt none other mā, & then will I kepe my selfe for the.

* Thus the chyldren of Israel shall syt a great while without kynge and prynce, without offrynge and aulter, without priestes & renelacyon. But afterwarde shall the chyldre of Israel conuerte, and seke the Lorde their God, and * Dauid their kynge: & in the latter dayes they shall worshippe the Lorde, & hys louynge kyndnesse.

¶ The.iiij. Chapter.

¶ A complaynte agaynst the people and the prestes of Israel.

Heare the worde of the Lorde, O ye chyldren of Israel. For the Lorde must punysh, them that dwell in the lande. And why? There is no trewthe, there is no mercie, there is no knowledge of God in the lande: but swearyng, lyenge, manslaughter: theft & aduoutry haue gotte the ouerhande, and one bloudy stryfe folowyth another. Therfore shall the land be in a miserable case, and all they that dwell therin, shall be rotted out. The beastes in the felde, the foules in the ayre, & the fyshes in the see shall dye. Yet is there none, that wyll chaste nor reproue another. * For thy people are like the the prestes, whych shulde reforme other men.

Therfore stombleste thou in the daye tyme & the prophet wt the in the nyght. I will bring thy mother to shame, and why? * my people perish, because they haue no knowledge. Seinge then that thou hast refused vnderstāding, therfore will I refuse the also: so that thou shalt nomore be my prest. And for so moche as thou hast forgotte the lawe of thy God, I will

wyll also forget thy children. The more they increased in the multitude, ¶ more they synned agaynst me, therfore wyll I chãge their honours into shame. * They eate vp the synnes of my people, and corage them in their wickednesse. * Thus the preest is become lyke the people. Wherfore I wyll punish them for their wicked wayes, and rewarde the according vnto their awne ymaginacyons. * They shall eate, ¶ not haue ynough. They haue vsed whoredome, therfore shall they not prospere: and why? they haue forsaken the Lorde and not regarded hym.

Whoredome, wyne ¶ dronckennesse taketh the herte awaye. * My people aske councell at their stockes, their staffe must tell the. For an whoorishe mynde hath deceyued them so that they cõmitte fornication agaynst their God. * They make sacrifyces vpon the hye mountaynes, ¶ burne their incense vpon the hilles, yee, amõg the okes, groues ¶ bushes, for there are good shadowes. Therfore, youre daughters are become harlottes, and youre spouses haue broke their wedlocke. I wyll not punish youre daughters for beinge defyled, ¶ youre brydes ¶ became whores: * seynge the fathers the selues haue medled w harlottes, ¶ offered w vnthryftes: but the people ¶ wyll not vnderstãde must be punyshed.

Though thou Israel art disposed to playe the harlot, yet shuldest not thou haue offended, O Iuda: thou shuldest not haue runne ¶ to Gilgal * ner haue gone vp to Bethauen, * ner haue swoorne, the Lord lyueth. For Israel is gone backe lyke a wanton cowe. The Lorde therfore shall make her fede, as the lambe that goeth astraye. And where as Ephraim is become partaker of Idols, wel, let him go. Their dronckennes hath put the backe, ¶ brought them to whoredome. Their rulers loue rewardes, bringe, (saye they) to their awne shame. A wynde shall take holde of their fethers, and they shalbe confounded in their offrynges.

The.v. Chapter.

¶ Against the preestes and rulers of Israel.

HEare preestes: heare this, take hede, O housholde of Israel: gene eare, O thou kynglye house, for it wer youre parte to se Iudgemente done, but you are become a snare vnto Mysphah, and a spred net vnto the mount of Thabor. They kyll sacrifycers by heapes, And turne farre fro the Lord, ¶ I haue bene a rebuker of the all. * I know Ephraim well ynough, ¶ Israel is not hyd fro me: for Ephraim is become an harlot: ¶ Israel is defyled. They are not mynded to turne vnto their God, for they haue an whorysh spert, so that they cannot knowe ¶ Lorde. * But the pryde of Israel will be rewarded him in his face, yee, both Israel ¶ Ephraim shall fall for their wickednesse, and Iuda with them also. * They shall come with their shepe and bullockes ¶ to seke the Lorde, but they shall not fynde him, for he is gone from the. As for the Lorde, they haue refused him, and brought vp bastarde childre: a moneth therfore shall deuoure them with their porcyõs. Blowe with the shawmes at Gibea, and w the trompet in Ramah, crye out at Bethaue vpon the põpe of Ben Iamin. In the tyme of the plage shall Ephraim be layed waste, therfore dyd I faythfully warne the trybes of Israel. Yet are the princes of Iuda become lyke them * that remoue the landemarches, therfore wyll I poure out my wrath vpon the lyke water. Ephraim is oppressed, ¶ can haue no right of the lawe: for why? they folowe the doctrynes of vngodly men. Therfore will I be vnto Ephraim as a moth, and to the house of Iuda as a caterpyller.

When Ephraim sawe his sycknesse, and Iuda his vylaye, * Ephraim wente vnto Assur, and sent vnto kyng Iareb: yet coulde not he helpe you, ner ease you of youre payne. I am vnto Ephraim as a lyon, and as a lyons whelpe to ¶ house of Iuda. Euen, I will spoyle them, ¶ go my waye. I wyll take the wyth me, and no man shall rescue the. I will go, and returne to my place, tyll they knowledge that they haue synned and seke me.

The.vj. Chapter.

¶ Affliccyon causeth a man to returne to God. The wyckednes of the Prestes.

IN their aduersite they shall cryye se me ¶ saye: come, let vs turne agayne to the Lorde: * for he hath smytten vs, and he shall heale vs: he hath wounded vs, and he shall bynde vs vp agayne: after two dayes shall he quycken vs, in the thyrde daye he shall rayse vs vp, so that we shall lyue in his syght. Then shall we haue vnderstãdynge, ¶ endeuoure oure selues to knowe the Lorde. he shall go forth as the spryng of the daye, ¶ come vnto vs * as the euenynge and mornynge rayne vpon the earth.

O Ephraim, what shall I do vnto the? O Iuda, howe shall I intreate the? seyng youre lone is lyke a mornyng cloude, ¶ lyke a dewe ¶ goeth early awaye. Therfore haue I cut downe the prophetes, and let the be slayne for my wordes sake: so that thy punishment shall come to lyght. * For I haue pleasure in louyng kyndnesse ¶ and not in offringe: yee, in the knowledge of God, more the in burnt sacrifyce. But euen lyke as * Adã dyd, so haue they broken my couenaunt, and set me at naught. ¶ Gilead is a cite of wicked doers of malycyous people ¶ bloudthyrsters. And as theues armed wayte for him that passeth by the waye: euen so is the counsell of the prestes whych with one agreed counsell murther cruelye suche as kepe the waye: yee they here do all vnspeakable mischefe. * Horyble

thynges haue I sene in the house of Israel, there playeth Ephraim the harlot, & Israel is defyled: yee and thou Juda hepest an harueste for thy selfe, when I returne the captyuitie of my people.

¶ The. vij. Chapter.

¶ Of the heresy and wantonnes of the people.

I Whē I vndertake to make Israel whole, then ꝑ vngraciousnesse of Ephraim and the wyckednes of Samaria commeth to lyght: then go they about to lyes: therfore ꝑ theafe robbeth within: & wout the spoyler destroyeth. They cōsidre not in their hertes that I remembre all their wickednes. Nowe ther awne inuentyōs haue beset thē whych, I se well ynough. * They make the kynge and the pynces, to haue pleasure in theyr wyckednes and lyes. All these burne in aduoutry, as it were an ouen that the baker heateth, when he hath left knedynge, tyll the dowe be leuended. Euen so goeth it this daye with oure kynges and pynces, for they begynne to be wodde dronckē thorowe wyne: they vse familiarite with soch as dissease them. They with the ymaginacyon of their herte are lyke an ouen, their slepe is all ꝑ nyght lyke the slepe of a baker, in the morynge is he as hote as the flame of fyre: they are all together as hote as an ouen.

¶ They haue deuoured their awne iudges, all theyr kynges are fallen: yet is there none of thē ꝑ calleth vpon me. ☞ Therfore must Ephraim be myxte amonge the heathen: Ephraim is become lyke a cake, ꝑ no mā turneth, straūgers haue deuoured his strength, yet he regardeth it not: he waxeth full of gray heares, yet wyll he not knowe it * and ꝑ pryde of Israel is cast downe before theyr face, yet wyll they not turne to ꝑ Lord theyr God, ner seke hym for all thys.

Ephraim is lyke a doue, that is begyled, and hath no herte. * Now call they vpō the Egypcyans, nowe go they to the Assyrias: but whyle they be goynge here and there, I shall spreade my net ouer them, & drawe the downe as the foules of the ayre: & accordyng as they haue bene warned, so will I punishe thē. * Wo be vnto them, for they haue forsaken me. They must be destroyed, for they haue set me at naught, * I am he that haue redemed thē, and yet they dissemble wyth me. * They call not vpon me with theyr hertes, but lye houlynge vpon theyr beddes. Where as they come together, it is but for meate & drynche, and me will they not obeye. I haue taught them, and defended theyr arme, yet do they ymagin myschefe against me. They turne thē selues, but not to the most hyest, & are become as a broken bowe. Their pynces shalbe slayne with the sweorde, for the mayer of theyr tunges, soche scornnes shall they haue in the lande of Egypt.

¶ The. viij. Chapter.

¶ The destruccyon of Juda and Israel, because of theyr ydolatrye.

A Set the horne to thy mouth, and blowe: swyftly (as an Aegle) shall the enemye come against the house of the Lorde: for they haue broke my * couenaūt, & trāsgressed my lawe. Israel shulde haue sayde vnto me: ꝑ art my God, we knowe ꝑ: but he hath refused the thyng ꝑ is good, therfore shall the enemy folowe vpō hym. * They haue ordened kynges, but not thorow me: they haue made pynces, & I must not knowe of it. * Of their syluer & golde haue they made them Images, to bringe them selues to destruccyon. * Thy calf, O Samaria, shalbe taken awaye, for my wrothfull indignacyō is gone forth agaynst the. Howe longe will it be, or they can be clēsed. For the calfe came frō Israel, the worke man made it, therfore cā it be no God, but euē ī peaces shall ꝑ calfe of Samaria be broke. ☞ They haue sowne wynde, therfore shall they reape a storme.

Their sede shall beare no corne, there shall no meale be made of theyr increase: though they reape, yet shall straūgers deuoure it vp. Israel shall perish, the Gētiles shall intreate him as a foule vessell. Hence they wēt vp to the Assyrias, they are become lyke a wylde asse in the deserte.

* Ephraim geueth rewardes to get louers and though they hyre them amonge the heathen, yet nowe wyll I gather thē vp. They shall begynne to be weeryed wyth the burthen of kynges and pynces. Ephraim hath made many aulters to do wyckednes, hys aulters (I saye) be had to his sinne. Though I shewe thē my lawe neuer so moch, they counte it but straūge doctryne. Where as they do sacrifyce, offeryng the flesshe and eatinge it: the Lorde wyll haue no pleasure therin: but wyll remembre theyr wickednes, & punishe their synnes. * Israel turneth agayne into Egipt, they haue forgotten him ꝑ made them, they buylde fayre palaces, and Juda maketh many stronge cyties: * therfore will I sende a fyre into theyr cyties, and it shall consume their places.

¶ The. ix. Chapter.

¶ Of the hunger and captiuitye of Israel.

D Oo ☞ not thou triumphe, O Israel, make no boastynge ouer ioyouse thynges as do the heathen, for thou hast commyted adulltry agaynst thy God: whosoeuer rewardes hast thou loued, more then all the cornefloores. * Therfore shall they nomore enioye the cornefloores and wyne presses, and theyr swete wyne shall fayle them. They will not dwell in the Lordes lande * but Ephraim turneth agayne into Egypte, and eateth vncleane thynges amonge the Assyrias: They poure out no wyne for a drinckoffring vnto the Lorde

the Lorde, nether geue they hym their slayne offrynges: but they be vnto them as mourners meates, wherin all they that eate thē, are defyled. For ꝑ bread that they haue soch lust vnto, shall not come into the house of the Lorde. ☞ What wyll ye do then in the solempne dayes, and in the feast of the Lorde? Lo, they shall get thē awaye for the destruccyon: Egypt shall receaue them, and Noph shall bury them.

The nettles shall ouergrowe theyr pleasaunt goodes, and burres shalbe in their tabernacles. Be ye sure (O Israel) the tyme of visitacyon is come, the dayes of recompensynge are at hande. And then shall Israell knowe that they were deceyued by a prophete folysshe mad, and in a transley: for the multitude of thyne iniquitye God shall multiplye enemyes agaynst the. Ephraim hath made him self a watchmā of my God, a prophete ꝑ is become a snare to do hurte in euery strete, and abhominacyon in the house of his God. They be gone to farre, & haue destroyed them selues, lyke as they dyd afore tyme at Gabaa: therfore theyr wyckednes shalbe remembred, and their synnes punyshed.

I founde Israell lyke grapes in the wyldernes, and sawe their fathers as the fyrst fygges in the toppe of the fygge tre. But they are gone to Baal Peor, & runne awaye fro me to ꝑ shamefull Idolls are become as abhominable as their louers. ☞ Ephraim flyeth lyke a byrde, so shall their glory also: In so moch, that they shall nether begette, cōceaue ner beare chyldren. And though they brynge vp eny, yet will I make them childeles amōge men. Yee, wo shall come to thē, when I depart from them. Ephraim (as me thynckt) is plāted in welthynes, lyke as Tyrus, but nowe must she brynge her awne chyldren forth to the manslayer.

O Lorde thou shalt geue thē: what shalt thou geue them? geue them an vnfrutefull wombe & drye brestes. All their wyckednes is done at Gilgall, there do I abhorre thē. For the vngracyousnes of their awne inuencyons, I will dryue them out of my house. I will loue them nomore, for all their prynces are vnfaythfull. Ephraim is bewen downe, their rote is dryed vp, so ꝑ they shall brynge no more frute, yee, and though they brynge forth eny, yet will I slaye euen the best beloued frute of their body. My God shall cast them awaye, for they haue not bene obedient vnto him, therfore shall they go astraye amonge the Heathen.

¶ The.x. Chapter.

¶ Against Israell and ꝑ Lorde.

Israel was a goodly * vyne, but he hath brought forth vnprofytable frute: yee, ꝑ more frute he had, the mo aulters he made: the more good I dyd to their lande, the more frendshype shewed they to their ymages. Their herte is deuyded, therfore wyll they be destroyed. The Lord shall breake downe their ymages, he shall destroye theyr aulters. Then shall they saye: we haue no kynge, for why? we haue not feared ꝑ Lord. And what shall then the kynge do to vs? They comen together, and sweare vayne othes: they be confederat together, therfore groweth their punishment, as the wedes in the forowes of the lande. * Esa.v.b.c.

They that dwell in Samaria haue worshypped the calfe of Bethaue: therfore shall the people mourne ouer them, yee, & the prestes also, that in theyr welthynesse reioyced wyth them: and why? it shall passe awaye frō them. It shall be brought to the Assirian, for a present vnto kynge Jareb. Ephraim shall receaue full punyshment. Israell shalbe confounded for hys awne ymaginacyons, Samaria wt his kynge shall vanysshe awaye as the scomme in the water. ☞ The hye places of Auen where Israell do synne, shall be cast downe: thystles and thornes shall growe vpō their aulters. * Then shall they saye to the mountaynes: couer vs, and to the hylles: fall vpon vs. * Lu.xxiij.c. Apo.vi.c.

O Israell, thou hast synned as * Gabaa dyd afore tyme, where they remayned: shuld not the batayll then come vpon the wycked chyldren, as well as vpon the Gabaonites? I wyll chasten them, euen after myne awne desyre, the people shalbe gathered together ouer them, when I punysshe them for their great wyckednesse. Ephraim was vnto me, as a cowe ꝑ is vsed to go to plowe, therfore I loued hym, and fell vpon his fayre necke. I dyd oue Ephraim, Juda plowed, and Jacob played ꝑ husbādeman: Sowe vnto righteousnes, and reape the frutes of weldoinge: plowe vp your freshe lande, for it is tyme to seake the Lorde tyll he come and rayne righteousnesse vpon you. But you haue plowed vngodlynes: ye haue reped iniquytie, you haue eaten the frute of lyes. Seynge thou puttest thy cōfydence in thyne awne wayes, and leanest to the multitude of thy worthyes: there shall growe a sedicyon amonge thy people. All thy stronge cyties shalbe layed waste, euen as Salmana was destroyed with his kamplyers, thorowe him that was auenged of Arbell, in the daye of batayll, where the mother perysshed with her chyldren. Euen so shall it go with you (O Bethell) because of youre malicyous wickednesse. Lyke as the morynynge goeth awaye, so shall the kynge of Israel passe. * Jud.xx.a.

¶ The xj. Chapter.

¶ Against the vnkyndnesse of Israell.

¶ When Israell was younge, I loued him: & * I called my sonne oute of the lande of Egypte. But ye more they were called, ye more they wet backe, * offringe vnto Idols of Baal, & censynge Images. & I lerned Ephraim to go, & bare them in myne armes, but they regarded not me, ye wolde haue helped them. I led the with cordes of frendshippe and with bandes of loue. I was euen he, ye layed the yoke vpō their neckes. * I gaue their fode my self that they shulde not go agayne into Egypte. And nowe is Assur theyr kynge. For they wolde not turne vnto me. Therfore shall the swearde begynne in their cyties, the floare ye they haue layed vp, shalbe destroyed and eaten: and ye because of their awne ymaginacyons. And my people shall stonde in a doubte whether to tourne them, for when the prophetes called them to the most hieest, not one yet wolde gyue him his glory.

What greate thynges haue I geuen the, O Ephraim? howe faythfully haue I defended the, O Israel? haue I dealt with the as with * Adama? or haue I intreated ye lyke Seboim? No, my hert is other wise mynded. Yee, my mercy is to feruent: therfore haue I not turned me to destroye Ephraim in my wrothfull displeasure. For I am God and no man. I am euen that holy one in the middest of the, though I came not within the cyte.

¶ The Lorde roareth lyke a lyon, that they maye folowe hym: yee, * as a lyon roareth he, ye they maye be afrayed lyke the chyldren of the see: ye they maye be scatred awaye from Egypte, as me fearre byrdes: & fraped awaye (as doues vse to be) frō the Assyrians lande: and that because I wolde haue them tary at home, sayeth ye Lorde. But Ephraim goeth aboute me with lyes, and ye house of Israell dissembleth. Only Juda holdeth hym with God, and with the true holy thynges.

¶ The xij. Chapter.

¶ Against the wycked vsage of the people.

Ephraim is fed with ayre, and folowe the after ye east winde: he is euer increasynge lyes and destruccyon. They be cōfederate with the Assyrians, * their oyle is caryed into Egypte. The Lorde hath a courte to holde vō Juda, and wyll punyshe Jacob. After their awne wayes and accordynge to theyr awne inuencyons, shall he recōpence the. * He toke his brother by the hele, whē he was yet in his mothers woombe: and in his strength he wrestled with God. He * strouve with the angell, and gatt the victorye: so ye he prayde & desyred hym. * He founde him at Bethell, and there he talketh with vs.

Yee, the Lorde God of hoostes, euen the Lorde him selfe remembred him. Then turne to thy God, kepe mercy and equite, & hope styll in thy God. But ye art lyke ye marchaūt ye hath a false weyght in his hande, he hath a pleasure to occupie ertorcyō. Ephraim thinketh thus: * Tushe, I am rich, I haue good ynough: In all my workes shall not one fawte be founde ye I haue offended. Yet am I the Lorde thy God, euē as when I brought the out of the lande of Egypte, and sett ye in thy tentes, and as in the hye feaste dayes.

I haue spoken thorowe the prophetes, & shewed diuerse dispōs and declared my selfe by the ministracion of the prophetes. But at Gilaad is ye abhominacyō, they are fallen to vanyte. At Gilgal they haue slayne oxen: as many heapes of stones as they had in theyr lāde forowes, so many aulters haue they made. * Jacob fled into ye lāde of Syria, & Israell serued for a wife, & for a wife he kepte sheepe.

By a prophete ye Lorde brought them out of Egypte, and by a prophet he preserued the. But Ephraim hath puoked him to displeasure thorowe his abhominacyons, therfore shall his bloude be poured vpō him selfe, and the Lorde hys God shall rewarde hym hys blasphemyes.

¶ The xiij. Chapter.

¶ Of the abhominacyon of Israell.

When Ephraim spake, the hethen trembled: and he was exalted amōge the Israelytes, but he is gone backe to Baal, therfore must he dye. And nowe they synne more and more: * of their syluer, they make the molten ymages, after the ymaginacyons of ther awne brayne ye is, very ydols, and yet all is nothinge but the worke of the craftesman: Not withstondynge they preache of ye same to such as there sacrifi ceth: who so will kysse ye calues, offreth perfectlye. Therfore, they shalbe as ye morninge cloude, and as the dewe that early passeth awaye and lyke as dust that ye whorle wynde taketh awaye, frō the floore, and as smoke that goeth out of the chymney.

I am the Lorde God, which brought the out of the lande of Egypte: that thou shuldest knowe no God but me onely, and that thou shuldest haue * no Sauioure but only me. I toke diligent hede of the in the wyldernesse ye dyre lande. But when they were well fedde and had ynough, they waxed proude, & forgat me * therfore will I be vnto the as a lyō and as a leopārde in ye waye to ye Assyrians. I will come vpon the as she beare, ye is robbed of her whelpes, & I will breake ye stubborne herte of thein. There will I deuoure the as a lyon: yee: ye wylde beastes shall teare the.

* O Israel, thine iniquite hath destroyed the but in me only is thy helpe. Where are thy kynges nowe, that shulde helpe the in all thy cyties? Yee, and thy iudges, of whom thou saydest:

sayde: * geue me a kyng and princes/ well, I gaue the a kynge in my wrath, and in my displeasure will I take hym fro the agayne. The wyckednesse of Ephraim is bounde to-gether, and hys synne lyeth hyd. Therfore, shall sorowes come vpon hym, as vpon a woman that trauayleth. An vndiscrete sonne is he, for he consydreth not, that he shulde not haue bene able to haue endured in the tyme of hys byrth, had not I defended hym from the graue, and delyuered hym from death.

D * O death, I will be thy death: O hell, I wyll be thy stynge. Yet can I se no comforte, for when he is nowe the goodlyest amonge the brethre, the east wynde (euen the wynde of the Lorde) shall come downe fro the wyldernes, and dryue vp his cõduytes, & dryncke vp his welles: he shall spoyle the treasure of all pleasaunt vessels.

As for Samaria, they shalbe made waste, and why? they are dysobedient vnto theyr God. They shall perysshe with the swearde, theyr chyldren shalbe slayne, and their wemẽ great with chylde shalbe rypte vp.

¶ The.xiiij. Chapter.

¶ The destruccyon of Samaria.

A Israell, * turne the nowe, vnto ꝑ Lorde thy God, * for ꝑ hast taken a greate fall thorowe thy wickednes. ☞ Take these wordes with you, when ye turne to the Lorde, and saye vnto hym: O, forgeue vs all oure synnes, receaue vs graciously, * & then wyll we offre the bullockes of oure lyppes vnto the: Assur shalbe nomore oure helper, neither will we ryde vpon horses eny more. As for the workes of oure handes, we wyll nomore call vpon them: For it is thou that are oure God, thou shewest euer mercye vnto ꝑ fatherlesse.

O (yf they wolde do this) I shulde heale theyr sores: yee, with all my herte wolde I loue them: so that my wrath shulde cleane be turned awaye from them. Yee, I wolde be vnto Israel as the dewe, and he shulde growe as the lylie, and hys rote shulde breake out as Libanus. hys braunches shulde spreade out abrode and be as fayre as the olyue tre and smell as Libanus. They that dwell vnder hys shadowe, shulde come agayne, and growe vp as the corne, & flourysshe as the vyne he shulde haue as good a name, as the wyne of Libanus.

D O Ephraim, what haue I to do wyth Idols eny more? I wyll graciously heare hym, and lede hym forth. I wyll be vnto the as a grene fyrre tre, vpõme shalt thou fynde thy frute. * Who so is wise, shall vnderstand thys: and he that is ryght enstructe, wyll regarde it. * For the wayes of the Lorde are ryghteous, soch as he Godly wyll walke in them. As for the wycked, they wyll stomble therin.

¶ The ende of the prophecye of Oseas.

¶ The booke of Joel the prophete.

¶ The fyrst Chapter.

¶ A prophecy agaynst the Jewes. He exhorteth the prestes to prayer and fastynge for the myserye that was commynge at hande.

THys is the worde of ꝑ Lorde, that came vnto Joell the sonne of Phatuel. Heare, O ye elders: ponder this well, all ye that dwell in the lande: yf euer there happened soch a thynge in youre dayes, or in the dayes of youre fathers. Tell youre chyldren of it, and lett them shewe it vnto their chyldren, and so they to certifye theyr posterye therof. Loke what the caterpyller hath lefte, that hath the grashopper eate vp: what the grashoper lefte, that hath the locuste eaten vp: and what the locuste hath left, that hath the blastynge cõsumed. Wake vp ye dronckardes, and wepe: mourne all ye wynesuppers, because of youre swete wyne, for it shall be taken awaye fro youre mouth. Yee, a myghtye and an innumerable people shall come vp into my lande: these haue teeth lyke the teeth of lyons, and chaftbones lyke the lyonelles. * They shall make my vyneyarde waste, they shall pyll of the barcches of my fyggetrees, strype them bare, cast the awaye, and make the braunches whyte.

Make thy moone as a vyrgin doth that gyrdeth her selfe with sacke, because of her byrde grome. For the meate and drynckofferinge shalbe taken awaye from the house of the Lorde, and the prestes the Lordes mynysters shall mourne. The felde shalbe wasted, the lande shalbe in a myserable case: for the corne shalbe destroyed, the swete wyne shall come to cõfusyon, and the oyle vtterly desolate. The housbandmen and the wyne gardeners shall loke pyteously and make lamẽtacyon, for the wheate, wyne and barly, and because the harueste vpon the felde is so clene destroyed. The grapegatherers shall make greate mone, when the vyneyarde and fyggetrees be so vtterly wasted. Yet, all the põgarnettes, palmetrees, apletrees, & the other trees

trees of the felde shall wyther awaye. Thus the merye cheare of the chyldren of men, shall come to confusyon.

Gyrde you, and make youre mone, O ye prestes, mourne ye mynistres of the aulter: goo your waye in, and slepe in sack cloth, O ye officiers of my God: for the meat & drinke offeringe shall be taken awaye frō the house of youre God. Proclayme a fastinge, call the congregacyon, gather the elders * and all the inhabitours of the lande together into the house of the Lorde your God, and crye vnto ℣ Lorde: alas, alas for thys daye. And why? the daye of the Lorde is at hāde, and cometh as a destroyer from the almyghtye. Shall not the meates be taken awaye before oure eyes, ☞ the myrth also and ioye from the house of our God? The sede shall perysshe in the grounde, the garners shall lye waste, the floores shalbe broken downe, for ℣ corne shall be destroyed. O what a lyghynge make the kyne? the bullockes are very euell lykynge, because they haue no pasture: and the shepe are famyshed awaye.

O Lorde, to the wyll I crye: for the fyre hath consumed the goodly pastures of the wylderness, and the flame hath brent vp all the trees of the felde. Yee, the wylde beastes crye also vnto the: for the water riuers are dryed vp, and the fyre hath consumed the pastures of the wylderneſſe.

¶ The.ij. Chapter.

¶ The prophecyeth the commynge and cruelties of their enemyes. An exhortacyon to moue them to conuert.

BLowe out the trōpette in Syon, and crye vpon my holy hyll, that all soche as dwell in ℣ lande, maye tremble at it: * for the daye of the Lorde commeth, and is harde at hande: a darcke daye, a gloomynge daye, a cloudy daye, yee, and a mysty daye, lyke as ℣ morynge spreadeth out vpon ℣ hylles. Namely, a greate and myghtye people: soch as haue not bene sence the beginninge, nether shall be after them for euermore. Before him shall be a consumynge fyre, and behynde him a burnynge flame. The lande shalbe as a garden of pleasure before him, but behinde him shall it be a very waste wylderneſſe, and there is no man, that shall escape hym: They are to loke vpon lyke barbed horses, & runne lyke horsmen. They skippe vp vpō the hylles, as it were the sounde of charettes: as the flame of fyre that consumeth the strawe, and as a myghtye people redy to the batayll.

The folke shalbe afrayed of hym, all faces shalbe as blacke as a pot: These shall runne lyke gyaunts, and leape ouer the walles lyke men of warre. Euery man in his goinge shall kepe hys araye, and not goo out of hys path. There shall not one hynder another, but eche shall kepe his awne waye. They shall breake in at the wyndowes, & not be hurte: They shall come into the cytie, & runne vpō the walles. They shall clyme vp vpon the houses, and skyppe in at the wyndowes lyke a thefe. The earth shall quake before hym, yee, ℣ heauens shalbe moued. * The sunne & the moone shall be darckened, and the starres shall withdraw their shyne. The Lord shall shewe hys voyce before hys hoost, for his hoost is greate, stronge, and myghtye to fulfyll hys commaundement. Thys is that greate and marueilous fearfull daye of the Lorde. * And who is able to abyde it?

Nowe therfore sayeth ℣ Lorde. * Turne you vnto me with all your hertes, with fastinge, weepynge and mournynge, rēte youre hertes, and not youre clothes. Turne you vnto ℣ Lord your God. * for he is gracious and merciefull, longe sufferynge and of great cōpassyon: and redy to pardone wyckednes. Then (no doute) he also shall turne, and forgeue, and after his chastenynge, be shall lett your increase remayne, for meat and drinke offrynges vnto ℣ Lord your God? * Blowe out with the trōpette in Syon, proclayme a fastynge, call the congregacyon, and gather the people together: warne the congregacyō, gather the elders, brynge the chyldren & sucklynges together. Lett the bridegrome go forth of his chāber, and the bryde out of her closet. Lett the prestes serue the Lorde betwyxte ℣ porch and the aulter, wepinge and sayinge: be fauourable, O Lorde, be fauourable vnto thy people: let not thyne heritage be brought to soch confusyon, lest ℣ heathen be lordes therof. * Wherfore shulde they saye amonge the heathen: where is nowe their God.

Then shall the Lorde be gelous ouer his lande, and spare hys people: yee, the Lorde shall answere, and saye vnto his people: Beholde, I wyll sende you corne, wyne & oyle, so that ye shall haue plenty of them: and I will nomore geue you ouer to be a reproche amonge the heathen. Agayne, as for him of the north, I shall dryue him farre from you: and thrust him out into a drye & waste lande, his face towarde the east see, and his hynder partes towarde the vtmost see. The stynche of him shall go vp, and his fylthy corrupcyō shall fall vpō him selfe, because he hath dealt so proudly. Feare not (O lande) but be glad and reioyce, for the Lorde will do great thinges. Be not ye afrayed nether (O ye beastes of the felde) for the pastures shalbe grene, and the trees shall beare their fruite: the fygge trees and vyneyardes shall geue their increase.

Be glad then (O ye chyldren of Syon) and reioyce in the Lorde youre God, for he hath

hath geuen you a teacher of ryghteousnesse: * & he it is that shall sende you downe showers of rayne, early and late in the fyrst moneth: so that the garners shalbe full of corne, and the presses plenteous in wyne and oyle. And as for the yeares that the grashopper, locuste, blastynge, and caterpyller (my greate hoost, which I sent amonge you) haue eaten vp, I shall restore them to you agayne. so ỳ ye shall haue ynough to eate, & be satisfyed: and prayse the name of the Lorde your God, that so marueilously hath dealte with you.

And my people shall neuer be confounded any more. Ye shall well knowe, that I am in ỳ myddest of Israell, and that I am youre God: yee, and that there is none other, and my people shall no more be brought to confusion.

G * After this, will I poure out my spyrete ☞ vpon all flesh: and your sonnes and your daughters shall yphecy: your olde men shall dreame ☞ dreames, and youre yonge men ☞ shall se visyõs, yee, in those dayes I will poure out my spyrete vpon seruautes and maydens. I will shewe wonders in heauē aboue and tokens in the earth beneth: bloude and fyre, and the vapoure of smoke. The sunne shalbe turned into darckenes, and the mone into bloude: before the greate & notable daye of the Lorde come. And the tyme shall come, that * whosoeuer calleth on the name of the Lorde, shalbe saued. For vpon the mounte Syon and at Jerusalem, there shalbe a saluacyon, lyke as ỳ Lorde hath promysed: yee, and amonge the other remnaunt, whom the Lorde shall call.

¶ The.iij. Chapter:

¶ Of the iudgement of God agaynst the enemyes of hys people.

I For take hede: in those dayes and at the same tyme, when I turne agayne the captiuyte of Juda and Jerusalem: I shall gather all people together, and bringe them in ỳ valley of Josaphat: and there will I reason with the: because of my people and heritage of Israel: whō they haue scatred about in the nacyons: and parted my lāde: yee, they haue cast lottes for my people, the yonge mē haue they set in the bordel house, & solde ỳ damsels for wyne, that they myght haue to drincke.

B * Thou Tirus and Sidon and all ye borders of the Philistines: what haue ye to do wt me? Will ye defye me? well, yf ye will nedes defye me, I shall recompence you, euen vpon your heade, & ỳ ryght worthely: for ye haue taken awaye my syluer and golde, my fayre and goodly Jewels, and brought the into your goddes houses. The chyldren also of Juda and Jerusalem haue ye solde vnto ỳ Grekes, ỳ ye myght bringe them farre from the borders of their awne countrees.

Beholde therfore, I wyll rayse them out of the place, where ye haue solde them, * and will rewarde you euen vpō your head. Your sonnes and youre daughters wyll I sell thorowe the handes of the chyldrē of Juda, and so they shall geue them forth to sell, vnto the of Saba, a people of a farre countre: for the Lorde him selfe hath sayde it. Crye oute these thynges amonge the Gentyles, proclayme warre, wake vp the grauntes, let the drawe nye, let them come vp all ỳ lusty warryours of the. * Make you sweardes of your plowshares, and speares of youre sycles & sythes. Let the weake man saye: I am stroge. Mustre you, & come, all ye heathen rounde about: gather you together, there shall ỳ Lorde laye all thy grauntes to the grounde. Lett ỳ people aryse, & get the to the valley of Josaphat for there will I syt, & iudge all heathē rounde about. * Laye to your sythes, for ☞ ỳ harueste is rype: come, get you downe: the wyne presse is full, yee, ỳ wynepresses runne ouer, for their wickednes is waxen greate.

C * Esa.6.a.

D In the valley appoynted, there shalbe many, many people: for the daye of the Lorde is nye in the valley appoynted. * The sunne & moone shalbe darckened, & the starres shall withdraw their lyght. * The Lorde shall roare out of Syon, and crye out of Jerusalē, that the heauens and the earth shall quake withall. But the Lorde shalbe a defence vnto hys awne people, and a refuge for the chyldren of Israel. Thus shall ye knowe, that I the Lorde youre God dwell vpon my holy mounte of Syon. Then shall Jerusalem be holy, & there shall no straungers go thorowe her any more.

* Joel.2.b. Esa.13.b. D * Jere.25.b.

* ☞ Then shall the mountaynes drope swete wyne, and the hylles shall flowe with mylche. All the ryuers of Juda shall haue water ynough, and out of the Lordes house there shall flowe a spring, to water the broke of * Sitim: but Egypte shalbe layed waste, * and Edom shalbe desolate: because they haue dealte so cruelly with ỳ chyldren of Juda, and shed innocent bloude in their lande. Agayne, Juda shalbe inhabited for euermore, & Jerusalē frō generacyō to generacyō: for I will not leaue their bloude vnauenged. And the Lorde shall dwell in Syon.

* Amos.ix.c. ☞ * Jere.xlvi.a † Jere.xlix.b.

¶ The ende of the prophecye of Joel.

¶ The boobe

¶ The booke of the prophete Amos,

¶ The fyrst Chapter.

¶ The tyme of the prophecy of Amos. The worde of the Lorde against Moab, against Tyre, against Edom, and against the sonnes of Ammon.

1 These are the sermons that were shewed vnto Amos, (which was one of the shepherdes at Thecua) vpō Israell, in the tyme of * Oſiah kinge of Juda, and in the tyme of * Jeroboam ꝑ sonne of Joas kynge of Israel, two yeare ☞ before the earth quake. And he sayde: * The Lorde shall roare oute of Sion, and shewe his voyce from Jerusalem: so that the pastures of the shepherdes shalbe in a myserable case, & the toppe of Charmel dryed vp. Thus sayeth the Lorde: for thre and foure wyckednesses of * Damascus, I will not spare her: because they haue throshed Galaad with yron flayles. But I will sende a fyre into the house of Hazaell, the same shall consume the palaces of Benadab. Thus will I breake ꝑ barres of Damascus, and rote out the inhabyter from the felde of Auen, And him that holdeth the scepter, out of the pleasaūt house: so that the people shalbe dryuen out of Syria, sayeth ꝑ Lorde. Thus sayeth ꝑ Lorde: For thre and foure wickednesses of * Gaza, I will not spare her: because they make the prysoners yet more captyue, and haue dryuē them into the lande of Edom. Therfore will I sende a fyre into ꝑ walles of Gaza, whych shall deuoure her houses. I will rote out the that dwell at Asdod and him that holdeth ꝑ scepter of Ascalō, and stretche out myne hāde ouer Accaron, that the remnaunt of the Philistines shall perysshe, sayeth the Lorde.

C Thus sayeth the Lorde: For thre & foure wickednesses of the cytie of * Tyre, I wyll not spare her: because they haue increased the captiuyte of the Edomites, and haue not remembred the * brotherly couenaunt. Therfore, wyll I sende a fyre into the walles of Tyre, that shall consume her palaces. Thus sayeth the Lord: For thre and foure wickednelles of * Edom I wyll not spare hym, because * he persecuted hys brother with the swerde, destroyed his mothers wombe, bare hatred very longe, and so kepte indignacion all waye by hym. Therfore wyll I sende a fyre into Theman, which shall deuoure the palaces of Bosra.

D Thus sayeth the Lorde: for thre & foure wickednesses of the chyldren of * Ammon, I wyll not spare them: because they rypt vp the wemen greate wyth chylde in Galaad, to make the bozders of their landes the wyder. Therfore, I will kyndle a fyre in ꝑ walles of Rabbath, that shall consume her palaces: with a greate crye, in the daye of batayll, in tempest and in the daye of stozme: so that their kynge shall go into captiuyte he & hys princes together, sayeth the Lozde.

¶ The.ij. Chapter.

¶ Against Moab, Juda, and Israel.

Thus sayeth the Lorde: For thre and foure wyckednesses of * Moab, I wyll not spare hym: ☞ because he brent the bones of the kynge of Edom to asshes. Therfore, wyll I sende a fyre into Moab, which shall consume the palaces of Cariath: so that Moab shall perysshe with noyse and the sounde of a shawme. I wyll rote out the iudge from amonge them, & slaye all hys princes with him, sayeth the Lozde. Thus sayeth the Lozde: for thre and foure wyckednesses of * Juda, I wyll not spare him: because he hath cast a syde ꝑ lawe of the Lozde, and not kepte hys commaundementes: for why? * they wolde nedes be disceaued with the lyes that theyr forefathers followed. Therfore, will I sende a fyre into Juda, which shall consume the palaces of Jerusalem.

Thus sayeth ꝑ Lozde: For thre and foure wickednesses of Israel, I will not spare him because he hath solde the ryghteous for money, & the poore for shoes. They treade vpon poore mens heades, in the dust of the earth, & croke the wayes of the meke. The sonne and the father go to the harlot, to dishonoure my holy name, they lye beside euery alter vpon clothes taken to pledge, and in the house of theyr goddes they dryncke the wyne of the oppressed. Yet destroyed I the * Amorite before them, that was as hye as the Cedre trees, and as stronge as the okes: notwithstandynge I destroyed his frute from aboue and his rote from vnder:

* Agayne, I brought you out of ꝑ lande of Egypte, & led you fourty yeares thorowe the wildernes, that ye might haue the Amorites landes in possessiō. I rayled vp prophetes amonge youre chyldren, and abstepners amonge youre yonge men. Is it not so, O ye chyldren of Israel, sayeth the Lorde? * But ye gaue ꝑ abstepners wyne to dryncke, & yee, ye commaūded the prophetes sayinge. Prophecy not. Beholde, I will crasshe you in sonder, lyke as a wayne crasshyth, that is full of sheaues: so that the swifte shall not escape nether the stronge be able to do eny thynge: no, the gyaunte shall not saue his awne lyfe. The archer shall not abyde, and the swyfte of fote

of sote shall not escape. The hoysman shall not saue his syse, and he that is as manly of stomach as a gyaunte, shall in that daye be sayne to runne his waye naked, sayeth the Lorde.

¶ The.iij. Chapter,

¶ He reproueth the house of Israel of wickednes.

HEare, what the Lord speaketh vnto you (O ye children of Israel) namely, vnto all the tribes, whō I brought out of Egypt, and sayde: * you only haue I accepted frō all the generacyons of the earth: therfore, will I visit you in all your wickednesses. Shall twayne walke together excepte they be agreed amonge them selues? * Doth a lyon roare in the wodde, excepte he haue a praye? Or crieth a lyons whelpe out of his denne, excepte he haue gotten somthinge? Doth a byrde fall in a snare vpon the earth where no fouler is? Taketh a mā his snare vp from the groūde, afore he catche som what? Cry they out Alarum with the trōpet in the cytie, and ỹ people not afrayed? Commeth there eny plage in a cytie without it be the Lordes doynge? Nowe doth ỹ Lorde God no maner of thinge, but he telleth his secrete before vnto hys seruauntes the prophetes. When a lyon roareth, who wyll not be afrayed? Seinge then ỹ the Lorde God him selfe speaketh, * who will not prophecy?

¶ Preach in the palaces at Asdod, and in ỹ palaces of the lande of Egypt, and saye: gather you together vpon the mountaynes of Samaria, so shall ye se greate murther and violent oppressyon amōge thē, for why? they regarde not ỹ thinge that is rycht, sayeth ỹ Lorde: they gather together euell gottē goodes, and laye vp robbery in their houses:

Therfore, thus sayeth the Lorde God. This lande shalbe troubled and beleged rounde about, thy strength shalbe plucte frō ỹ, and thy palaces robbed. Thus sayeth ỹ Lorde. Lyke as an heardman taketh two legges or a pece of an eare out of the lyons mouth: Euen so the chyldrē of Israel (ỹ dwell in Samaria, haunge their couches in the corner, their beddes at Damascus, shalbe plucte awaye. * Heare, & beare recorde in ỹ house of Jacob (sayeth ỹ Lorde God of hoostes) ỹ when I begynne to vysit the wickednesse of Israel, I will vysit ỹ aulters at Bethell also: so that the hornes of the aulter shalbe broken of, and fall to the groūde.

As for the wynterhouse & sommerhouse I will smyte them downe: and the houses of yuery: yee, and many other houses shall perysh, and be destroyed, sayeth the Lorde.

¶ The.iiij. Chapter.

¶ Against the gouernors of Samaria.

HEare thys worde ỹ ye fat kyne, that be vpon the hyll of Samaria: ye that do poore men wronge, and oppresse the nedy: ye that saye to your lordes: bringe hyther, let vs drinke. Therfore, the Lorde hath swore by hys holynes: The dayes shall come vpon you, ỹ the enemyes shall carry you away in shyppes, & your posterite shalbe caryed awaye vpō fythers hokes. Ye shall get you out at the gappes one after another, euē the kynges palace shall you ouer throwe, to make awaye to escape, sayeth the Lorde.

Ye came to * Bethell for to worche vngracioulnes, and haue increased your sinnes at * Galgal: ye brought your sacrifyces in ỹ morynge, and youre tythes vnto the thirde daye. Ye made a thankofferynge of leuen, ye promysed free will offeringes, and proclamed them. Soch lust had ye, O ye children of Israel, sayeth the Lord God. Therfore haue I geuen you vele teeth in all youre cyties, and skarsnesse of bred in all your palaces: yet will ye not turne vnto me, sayeth the Lorde. Whē there were but thre monethes vnto the harueste, * I withelde the rayne from you: ye I rayned vpon one cytie: and not vpō another, one pece of groūde was moysture wt rayne, and the groūde that I rayned not vpon, was drye. Therfore two, yee, thre cyties came vnto one, to drynche water: but they were not satisfyed, yet will ye not turne vnto me, sayeth the Lorde.

I haue smytten you with drouth & blastinge: and loke howe many orchardes, vyneyardes, fyggetrees & olyuetrees ye had: the caterpyller hath eaten them vp. But yet will ye not turne vnto me, sayeth the Lorde. Pestylence haue I sent amonge you, * as I dyd in Egypt: your yonge me haue I slayne with the swerde, and caused your horses to be taken captyue: I made the stynkynge sauour of youre tentes to come vp into youre nostrels. Yet will ye not turne vnto me, sayeth the Lorde. Some of you haue I ouerthrowen, * as I ouerthrewe Sodome and Gomorre: so that ye were as a bronde plucte out of the fyre. Yet wyll ye not turne vnto me, sayeth the Lorde. Therfore, thus will I handle the agayne, O Israel, ye euen thus will I handle the. Make the ready then to mete thy God, O Israel. For lo, he maketh the mountaynes, he ordeyneth the wynde, he sheweth man what he is aboute to do: he maketh the morynge and the darcknes, he treadeth vpon the hye places of the earth: the Lorde God of hoostes is his name.

¶ The. v. Chapter.

¶ A complaynte of the captyuite of Israel.

HEare thys worde, O ye house of Israel, a why? I must make thys mone for you. The vyrgyn Israel shall fall, & neuer ryse vp agayne: she shalbe cast downe vpon her awne

* Ioshu.xxi.a
10. Reg.xii.c.
Oseer.iiii.c.
& Oseer.ix.c.
and.xii.b.

* Deu.xi.b.
and.xxviii.b.
Jerr.xiiii.a.
& xi.iii.c.

* Exo.ix.b.

* Gene.xix.c.
& Deu.xii.b.

awne groūde, and no mā shall helpe her vp.
For thus sayeth the Lorde God: Where as there dwelt a. C. in one cytie, there shalbe left scarce an hundred therin: & where there dwelt an C. there, shall scarce ten be left in the house of Israel. Neuertheles, thus sayeth
B the Lorde vnto the house of Israell: Seke after me, and ye shall lyue, but seke not after Bethel. Come not at Gilgal, and go not to Berlaba: for Gilgal shalbe caryed awaye captyue, and Bethel shall come to naught. Seke the Lorde, that ye maye lyue: lest the house of Joseph be brent with fyre and consumed, & lest there be none to quēche Bethell.
Ye turne the lawe to wormwod, & cast
*Job.ix.a. downe rygh̄teousnes vnto ꝑ grounde. * Ye
C for sake the Lord ꝑ maketh the. vij. starres & ꝑ Orion, ꝑ turneth the nyght into daye, and
*Amos.v.b. of ꝑ daye he maketh darknesse. * He calleth the waters of the see, and poureth them out vpon the playne groūde: the Lorde is hys name. He rayseth destruccyon vpon ꝑ myghtye people, & bringeth downe the stroge holde. But they owe him euell will, ꝑ reproueth them openly: and who so telleth thē the playne trueth, they abhorre hym. For so moche then as ye oppresse the poore, and robbe him
*Deu.xxviij.c Soph.i.c. of his best substenaunce: * therfore, where as ye haue buylded houses of square stone, ye shall not dwell in thē. Marueloꝰ pleasaunt
D vyneyardes shall ye plante, but the wyne of them shall ye not drincke: & why? as for the multitude of youre wyckednesses and youre
*Ero.xxiij.a mich.iij.c. stoute synnes, I knowe them ryght well. Enemyes are ye of the rygh̄teous, * ye take rewardes, ye oppresse ꝑ poore in iudgemēt. Therfore, the wyse must nowe be fayne to holde his tunge, so wycked a tyme is it.
Se be after the thinge that is good, & not euell, so shall ye lyue: yee, the Lorde God of hoostes shalbe with you, accordinge to your
*Ps.xcvi.b. Roma.xii.b. 2Deu.xxx.b. awne desyre. * hate the euell, and loue the good: & set vp rygh̄te agayne in the porte: and (no doute) the Lorde God of hoostes shalbe mercyfull vnto the remnaunt of Joseph. If
E no (sayeth the Lorde God, ꝑ God of hostes) there shall be mournynge in all stretes, yee, they shall saye I euery strete: alas, alas. They shall call the housbandman to lamentacyon, and soch as can mourne to mournynge. In all vyneyardes there shall be heuynesse, for I will come amonge you, sayeth the Lorde. Wo be vnto them that desyre the daye of the Lorde. Wherfore wolde ye haue it? As for ꝑ daye of the Lorde, it shalbe darcke and not cleare. Yee, lyke as when a man runneth frō a lyon, and a Beer meteth with him: or whē he cōmeth into the house, & leaneth hys hāde
F vpon the wall, a serpent byteth him. Shall
*Joel.ii.b. Sopho.i.c. not the daye of the Lorde be darcke, * & not cleare? shall it not be cloudy, & no shyne in it?
*Esa.i.b. and.lviij.a. * I hate and abhorre your holy dayes, &
where as ye cense me when ye come together, I wyll not accepte it. And though ye offre me brent offrynges and meat offrynges, yet haue I no pleasure therin. As for your fat thanckoffrynges, I wyll not loke vpon them: I waye with that noyse of thy songes, I will not heare thy playes of musyck: but let that equytie flowe as the water, and rygh̄teousnesse as a myghtye stream.
G Oye house of Israel, * gaue ye me offrynges and sacrifyces those fourty yeares longe in the wyldernes? yet haue ye set vp tabernacles to your * Moloch, and ymages of your Idols, yee, and the starre of your God Rempha, fygures which ye made to worshyppe them. Therfore wyll I cause you to be caryed awaye beyonde Damascus, sayeth the Lord, whose name is the God of hostes.

*Mich.vi.a. *Amos.v.b.

¶ The. vj. Chapter.

¶ Against the prynces of Israell spynge in pleasures.

Wo be to ꝑ proude welthy in Syō to soch as thinke them so sure vpon the mount of Samaria? whych holde them selues for the best of the worlde, and rule the house of Israel, euen as they lyst. Go vnto Calne, and se: and from thence get you to Hemath the great cytie, & so go downe to Gath of the Philistines: be they better at ease then these kyngdomes, or the border of their lande wyder then yours? Ye are taken out for the euell daye, euen ye that sytt in the stole of wyckednesse. Ye that lye vpō beddes of Yuery, and vse youre wā-
B tonnesse vpon your couches: ye that eate the best lambes of the flocke, & the fattest calues of the droue: ye that synge to the lute, and in playenge of instrumentes compare youre selues vnto * David: ye that dryncke wyne
*1ā.vij. c.vi.b. out of goblettes, and anoynte youre selues with the best oyle, but no mā is sory for Josephs hurte. Therfore, nowe shall ye be the fyrst of them, that shall be led awaye captyue, and the lusty chere of the wylfull shall come to an ende.
* The Lorde God hath sworne euen by
C him selfe (sayeth the Lorde God of hostes) I hate the pryde of Jacob, and I abhorre his palaces: and I will geue ouer the cytie, with all that is therin: so that though there remayne ten men in one house, they shall dye. And their nexte kynsfolckes and the deed buriers shall take them, and cary awaye the ꝑ bones, and saye vnto him, that is in the vnnermer house: is there yet eny mo by ꝑ? And he shall answere: they are all gone, holde thy tunge (shall he saye) * for they wolde not remembre the name of the Lorde.
*Am.v.b. *Dut.xii.a.
Beholde, the Lorde is mynded to smyte the greate houses, so that they shall decaye: and the lytie houses, ꝑ they shall cleue a sunder. Who can ranne vp hylles, or plowe with

oxen

orcn vpō ꝑ harde rockes of stone? For why
pe haue turned true iudgement into bytter-
nesse & ꝑ frute of ryghteousnesse ito worm-
wod: Yee, euē ye, that reioyse in vayne thin
ges: ye ꝑ saye: haue not we optayned hor-
nes in oure awne strength? Wel, take hede,
O ye house of Israel, sayeth the Lorde
God of hoostes: I will bringe a people vpō
you, whych shall trouble you, from ꝑ waye
that goeth towarde Hemath, vnto the bro-
he in the medowe.

¶ The. vii. Chapter.

¶ Of the captiuyte of Israel and Juda.

THe Lorde God shewed me soch a vp-
syon: beholde, there stode one that ma
de greshoppers, euen when the corne
was shotynge forth, after ꝑ king had clypt
his shepe. Now when they vndertoke to
eate vp all the grene thinges in the lande, I
sayde: O Lord God, be mercyfull, I beseche
the: who shulde els helpe vp Jacob that is
brought so lowe? So the Lorde was gracio-
us therin, and the Lord sayde: well, it shall
not be. Agayne, ꝑ Lord shewed me thys vi
syon: beholde, the Lorde God called the fy-
re to punysh wythall, ād it deuoured ꝑ gre-
at depe: yee, it cōsumed a parte all redy.
Then sayde I: O Lorde God, holde thyne
hande: for who shulde els helpe vp Jacob ꝑ
is brought so lowe? So the Lord was mer-
cyfull therin, and the Lorde God sayd: wel,
it shall not be.

Moreouer, he shewed me thys vysyō: be-
holde, the Lord stode vpon a plastered wall
and a masons trowel in his hande. And the
Lord sayd vnto me: Amos, what seest thou
I answered: a masons trowell. Then sayde
the Lorde: beholde, I wyll laye the trowell
amōge my people of Israel, & wyll nomore
ouer se them, but ꝑ hye hylchapels of Isaac
must be layed waste, and the churches of Is
rael made desolate, * ād as for the house of
Jeroboā, I wyll stande vp agaynst it with
the swerde. Vpon thys sent Amasyah the
prest to Bethel vnto Jeroboam the kynge
of Israel, sayēge. * Amos maketh the hou-
se of Israel to rebel agaynst the, ꝑ lāde can
not awaye wyth hys wordes. For Amos
sayeth, Jeroboā shall dye wyth the swerde,
and Israell shall be led awaye captiue out
of theyr awne lande. And Amasiah sayde
vnto Amos, Gett the hēce * (ꝑ ꝑ canst se so
well) and fle into the lande of Juda: get the
there thy lyuinge, and prophecy there: and
prophecy nomore at Bethell, for it is the
kynges chapell, and the kynges courte.

Amos answered, and sayde to Amasiah:
* As for me I am nether prophet, ner pro-
phetes sonne: but a keper of catell. Now as
I was breakynge downe molberies, & goig
after the catell, the Lorde toke me, ād sayd
vnto me: Go thy waye, and prophecy vnto
my people of Israell. And therfore, heare ꝑ
nowe the worde of the Lorde: Thou sayest:
prophecy not agaynst Israel, ād speake no-
thynge agaynst the house of Isaac. wherfo
re, thus sayeth ꝑ Lord: Thy wyfe shalbe de-
fyled in the cytie, thy sonnes and daughters
shall be slayne with the swearde, & thy lāde
shalbe measured out wyth ꝑ line. Thou thy
selfe shalt dye in an vnclene lāde, * & Israel
shalbe dryuen out of his awne contre.

¶ The. viii. Chapter.

¶ Agaynst the rulers of Israell. The Lorde sweareth
that he wyll faithfull the thynges whych he hath deter-
myned agaynst Israell.

THe Lorde God: shewed me thys vy-
syon: and beholde, there was a ma-
unde vō sommer frute. And he sayde:
Amos, what seyst thou? I answered: a ma-
unde vō sōmer frute. Then sayde the Lorde
vnto me: the ende cōmeth vpon my people
of Israel, I wyll nomore ouerse them. In ꝑ
daye shall the songes of the tēple be turned
into sorowe, saieth ꝑ Lord God, many deed
bodyes shall lye in euery place, and be cast
forth secretly. * Heare thys, O ye that op-
presse the poore, and destroye the nedy i the
lande, saying: Whē will the new moneth be
gone, that we maye sell vytayle, & the Sab
both, that we maye haue scarcenesse of cor-
ne: to make the bushel lesse, and the Sycle
greater? We shall set vp false wayghtes, ꝑ
we maye get the poze vnder vs wyth theyr
money, and the nedy also for shoes: yee, let
vs sell the chaffe for corne.

* The Lord hath sworne agaynst ꝑ pryde
of Jacob: these workes of theyrs wyll I ne-
uer forget. Shall not the lande tremble, ād
all they that dwell therin, mourne for this?
Shall not theyr destruccyon come vpō thē
lyke a water streame, and flowe ouer thē as
ꝑ floude of Egypte? * At ꝑ same tyme (say-
eth the Lord God) ☞ I shall cause the Sū
ne to go downe at none, and the lande to be
darcke in the cleare daye. * Your hye feastes
wyll I turne to sorowe, & youre songes to
mournynge: I will bringe sack cloth vpon
all backes, and baldnes vpon euery head:
yee, soch a mournynge wyll I sende them.
* as is made vpon an only begotten sonne,
and they shall haue a myserable ende.

Beholde, the tyme commeth (sayeth the
Lorde God) that I shall sende an hunger in
to the earth: ☞ not the hunger of bred, ner
the thyrst of water: but an hūger to heare ꝑ
worde of the Lorde: so ꝑ they shall gofrō ꝑ
one see to ꝑ other, yee, frō ꝑ north vnto the
east, rūnynge aboute to seke ꝑ worde of the
Lorde, & shall not fynde it ☞ In ꝑ tyme,
shall the fayre virgins & the ponge men pe-
rysh for thyrst, yee, euen they that sweare
in the execrable calfe of Samarya, & saye:
as truly as thy God lyueth at Dan, and as

QQ truly

truly as thy God lyueth at Berſaba. Theſe ſhall fall, and neuer ryſe vp agayne.

¶ The.ix. Chapter.

¶ Threatenynges agaynſt Iſrael. No man can eſcape the hande of God.

I Sawe the Lorde ſtandynge vpō the aulter, & he ſayde: ſmyte the doze the ꝛc, ꝓ the poſtes maye ſhake wythall. For theyr couetouſneſſe ſhall fall vpon all theyr heades, & theyr poſterite ſhalbe ſlayne with the ſwerde. * They ſhall not flie awaye, there ſhall not one of them eſcape, ner be delyuered. * Though they were buryed in the hell, my hande ſhall fetch thē from thence: though they clyme vp to heauen, yet ſhall I caſt them downe: though they hyde them ſelues vpon ꝓ toppe of Carmel, yet ſhall I ſeke them out, and bꝛynge them from thece: though they crepe downe from my ſyght into the depe of the ſee, I ſhall commaūde the ſerpente, euen there to byte them. If they goo awaye before theyr enemyes into captiuite, then ſhall I commaūde the ſwerde, there to ſlaye them.

Thus wyll I ſett myne eyes vpon thē for theyr harme and not for theyr wealth. For whē ꝓ Lorde God of hooſtes toucheth a lāde, it cōſumeth awaye, and all they ꝓ dwell therin, muſt nedes mourne: And why? theyr deſtruccyon ſhall aryſe as euery ſtreame & runne ouer them, as the floude in Egypte. * He that hath hys dwellynge in heauen, & groundeth hys tabernacle in the earth: * he that calleth the waters as the ſee, & pourcth them out vpon the playne grounde: his name is ꝓ Lorde. O ye chyldren of Iſrael, are ye not vnto me, euen as ꝓ Hozpans, ſayeth the Lorde: haue not I bꝛought Iſrael out of the lande of Egypte, * The Philiſtynes frō Capthoꝛ, and the Syꝛians from Cyꝛ? Beholde, the eyes of the Lorde are vpon the realme that ſynneth, to rote it clene out of the earth: Neuertheleſs, * I will not vtterly deſtroye the houſe of Jacob, ſayeth the Lorde.

For lo this I promyſe: though I ſyfte ꝓ houſe of Iſrael amōge all nacyons (lyke as they vſe to ſyfte in a ſyue) yet ſhall not the ſmalleſt grauell ſtone fall vpon the earth: But all ꝓ wicked doers of my people, that ſaye: Tuſh, the plage is not ſo nye, to come ſo haſtely vpon vs: thoſe ſhall peryſh wyth the ſwerde. * At that tyme will I buylde agayne the ☩ tabernacle of Dauid, that is fallen downe, and hedge vp his gappes: and loke what ys bꝛoken, I ſhal repayꝛe it: yee, I ſhall buylde it agayne, as it was afoze tyme that they maye poſſeſſe the remnaūt of Edom, yee, and all ſoch people as call vpon my name wyth thē, ſayeth ꝓ Lorde, whych doth theſe thynges.

Beholde, the tyme commeth (ſayeth the Lorde) that the plowman ſhall ouer take ꝓ mower, & treader of grapes, hym that ſoweth ſede. * The mountaynes ſhall dꝛoppe ſwete wyne, ād the hylles ſhall be frutefull & I wyll turne the captiuyte of my people of Iſraell: they ſhal repayꝛe ꝓ waſte cyties, and haue them in poſſeſſion: they ſhall plāte vyneyardes, ād dꝛynche the wyne therof they ſhall make gardēs, & eniope the frutes of them. And I wyll plante thē vpon theyr awne grounde, ſo that I will neuer rote them out agayne from theyr lande which I haue geuen them ſayeth the Lorde thy God.

¶ The ende of the Prophecye of Amos.

¶ The booke of the Prophete Abdy.

¶ Agaynſt Edom, & the truſt that they had in ryches.

THyꝛs is the viſyon ꝓ was ſhewed vnto Abdy. Thus hath the Lord God ſpoken vpō * Edom: We haue hearde of ꝓ Lorde that there is an embaſſage ſent amōge the heathen: Vp let vs aryſe, and fyght agaynſt them. Beholde, * I wyll make the ſmall amonge the heathen, ſo that thou ſhalt be vterly deſpyſed. The pꝛyde of thyne herte hath lyft ꝓ vp thou that dwelleſt in ꝓ ſtronge holdes of ſtone, & haſt made the an hye ſeate: Thou ſayeſt i thyne hert: who ſhall caſt me downe to the grounde? * But though thou weꝛeſt vp as hye as the Aegle, and madeſt thy ſ nett aboue amonge the ſtarres: yet wolde I plucke the downe frō thence. If the theues and robbers came to the by nyght, thou takige thy reſt: ſhulde they not ſteale, tyl they had ynough? If the grape gatherers came vpō the, wolde they not leaue the ſome grapes? But how ſhall they ryppe Eſau, and ſeke out hys treaſures?

Yee, the men that were ſwoꝛne vnto the, ſhal dꝛyue ꝓ out of ꝓ boꝛders of thyne awne lande. They that be now at one w̄ the, ſhall diſceaue the, and ouercome the: Euen they ꝓ eate thy bꝛed, ſhal betraye the, oꝛ euer thou perceaue it. * Shall not I at ꝓ ſame tyme deſtroye the wyſe men of Edom, ād thoſe ꝓ haue vnderſtandyng frō ꝓ mount of Eſau? Thy gꝛaūters (O Themā) ſhalbe afrayed, foꝛ thoꝛow ꝓ ſlaughter they ſhalbe all ouerthꝛowne vpon the mount of Eſau. Shame ſhall come vpon ꝓ, foꝛ the malyce that thou ſhewedeſt to thy * bꝛother Jacob: yee, foꝛ euermoꝛe ſhalt thou periſh, ād that becauſe of

of the tyme, when thou dydest let thy selfe agaynst hym, euen when ꝑ enemyes caryed awaye hys hoost, & when ꝑ aleauntes came in at his portes, & cast lottes vpon Jerusalem, and thou thy selfe wast as one of them.

D Thou shalt nomore se the daye of thy brother, thou shalt nomore beholde the tyme of hys captiuite: ꝑ shalt nomore reioyse ouer the childrē of Juda, in the daye of theyr destruccyon, thou shalt tryūphe nomore in ꝑ tyme of theyr trouble. Thou shalt nomore come in at the gates of my people, in the tyme of theyr decaye: thou shalt not se theyr misery in the daye of theyr fall.

Thou shalt sende out no mā agaynst theyr E hoost, in the daye of theyr aduersyte: nether shalt thou stande waytynge any more at ꝑ corners of ꝑ stretes, to murthur soch as are fled, or to take thē presoners, that remayne in the daye of theyr trouble. For ꝑ daye of ꝑ Lorde is harde by vpon all the heathen.

*Jere.l.c Iosu.xv.b * Lyke as thou hast done, so shalt thou be dealte wythall, yee, thou shalt be rewarded euen vpon thyne head. For lyke wyse as ye haue dronchen vpō myne holy hyll, so shall all heathen drynche cōtynually: yee, drinke shall they, and swalowe vp, so that ye shalbe, as though ye had neuer bene.

☞ But ☞ vpon the mount Syon shall ꝑ F saluacyō be, and holynes, these shalbe holy, & the house of Jacob shall possesse euen those, *that had them selues afore in possessiō. *psalm.lxi.b Moreouer ☞ the house of Jacob shalbe a ☞ fyre, the house of Joseph a flame, and the, * Jere.b.s house of Esau shalbe ꝑ strawe: whych they G shall kyndle and consume, so that nothyng shalbe left of the house of Esau, the Lorde hym selfe hath sayde it. They of the South shall haue the mount of Esau in possession: and loke what lyeth vpon the grounde, that shall the Philystynes haue: the playne feldes shall Ephraim and Samaria possesse: and the mountaynes of Galaad shall Benjamin haue: And thys hoost shalbe ꝑ chyldren of Israels presoners: Now what so lyeth from Canaan vnto Zareptah, and in Sepharad, that shalbe vnder the subiectyō of Jerusalem: and the cyties of the south shall enherett it. Thus they that escape vpon the hyll of Syon, shall go vp to punysh the mount of Esau, * and the kyngdome shalbe the Lordes, *psalm.xliiii.b

¶ The ende of the boke of the prophecye of Abdy.

¶ The boke of the Prophete Jonas.

¶ The fyrst Chapter.

¶ Of the flyght of Jonas when he was sente to preache. A tempeste ariseth, and casteth hym in the see for hys disobedyence.

THe worde of the Lorde came vnto * Jonas ꝑ sonne of Amythay, saying: * Aryse, & get ꝑ to Ninyue that * greate cyte: and preache vnto thē, how that * theyr wyckednes is come vp before me. And Jonas made hī ready to flē ☞ vnto Tharsis from the presence of the Lorde, and gat hym downe to Joppa: where he founde a shyp ready for to go vnto Tharsis. So he payde hys fare, & went afore, that he myght go with them vnto Tharsis, from the presence of ꝑ Lorde. But the Lorde hurled a greate wynde into the see, and there was a myghtye tempest in the see: so that the shyppe was in ieoperdy of goynge in peces. Then the maryners were afrayde, and cryed euery man vnto his God: and the goodes that were in the shyppe, they cast into ꝑ see, to lyghten it of them. But Jonas gatt hym vnder the hatches, where he layed him downe & slōbred. A *1.Esdr.xiiii.c. ☞ *Jonas.iii.b *Gene.x.c *Gen.xlvii.c

So the master of the shyppe came to him B and sayde vnto him: why slomberest thou? Vp, call vpon thy God: yf God (happely) wyll thynke vpon vs, that we perysh not. And they sayde one to another: come, let vs cast lottes: that we maye knowe, for whose cause we are thus troubled. * And so they cast lottes, and the lot fell vpon Jonas. *Josu.vii.c.

Then sayd they vnto him: tel vs, for whose cause are we thus troubled? what is thyne occupacyō? whence cōmest thou? (and whether goest thou)? what coūtre man art thou, & of what nacyō? He answered them: I am an Ebrue, and I feare the Lorde God of heauen, whych made both the see, & drye lande. C Then were the men exceadyngly afrayed, & sayde vnto hym: why dydest ꝑ so? (for they knewe, that he was fledde from the presence of the Lorde, because he had tolde thē) & sayd moreouer vnto hī: What shall we do vnto the, that the see maye ceasse frō troublynge vs? (for the see wrought and was troublous) he answered them: Take me, & cast me into the see, so shall it lett you be in rest: D for I wote, it is for my sake, that this great tempeste is come vpon you.

Neuertheles, the men assayed wyth rowynge, to bryngе the shyppe to lande: but it wolde not be, because the see wrought so: & was so troublous agaynst them. Wherfore they cryed vnto ꝑ Lord, & sayde: * O Lord let vs not perysh for thys mans death, *Deu.xxi.b.

nether laye thou innocent blonde vnto our charge: for thou, O Lord, hast done, euē as thy pleasure was.

So they toke Jonas, and cast hym into the see, and the see lefte ragynge. And ¶ mē feared the Lorde exceadyngly, doyng sacrifyces and makinge vowes vnto the Lorde.

¶ The.ii. Chapter.

¶ Jonas is swalowed of a whale. The prayer of Jonas

A
* Mat.xii.b

But the Lorde prepared a greate fyshe, to swalow vp Jonas * So was Jonas in ¶ bely of ¶ fysh, thre dayes & thre nyghtes. And Jonas prayed vnto the Lorde hys God, out of the fyshes bely, and sayd. ¶ In my trouble I called vnto the Lorde, and he herde me: out of ¶ bely of hell I cryed, & thou herdest my voyce. Thou haddest cast me downe depe in the myddest of the see, & the floude cōpased me

¶ Psal.cxx.c.

B
* Psal.xlii.b

aboute: yee, * all thy waues and roules of water went ouer me. I thought that I had bene cast awaye out of thy syght: but I will yet agayne loke towarde thy holy temple.

The waters compased me, euen to ¶ peryll of soule: the depe laye aboute me, & the wedes were wrapte aboute myne head. I wēt downe to the botome of the hylles, and was barred in with earth for euer. But thou, O

C
Lorde my God, hast brought vp my lyfe agayne out of corrupcio. When my soule fainted wythin me, I thought vpon the Lorde: & my prayer came in vnto the, euen into thy holy temple. ** They that hold of vayne vanyties, wyll forsake his mercy. But I will

**
D
do the sacrifyce with the voyce of thākesge vynge, & wyll paye that I haue vowed: for why? saluacyon commeth of the Lorde. And the Lorde spake vnto the fysh, and it cast out Jonas agayne vpon the drye lande.

¶ The.iii. Chapter.

¶ Jonas is sent agayne to Ninive. The repentaunce of the kyng of Ninive.

A
* Jona.i.a.

Then came the worde of the Lorde vnto Jonas agayne, sayenge * vp, and get the to Ninive ☞ that great cytie & preach vnto them ¶ preachynge which I bade the. So Jonas arose, & wente to Ninive at the Lordes commaundement. Ninive was a greate cyte vnto God, namely, of thre dayes iourney.

B
* Ec.xxvii.a

And Jonas wente to, & entred into the cytie: euen a dayes iourney, & cryed, sayēge: There are yet .xl. dayes ād then shall Ninive be ouerthrowen. ☞ * And the people of Ninive beleued God, and proclaymed fastynge, and arayed thē selues in sack cloth, as well the greate as the small of thē. And the tydinges came vnto the kyng of Ninive which arose out of hys seate, and layd hys apparell of and put on sack cloth, and sate hym downe in asshes.

C
* Mat.xii.a. Luke.xi.c

And it was cryed & commaunded in Ninive, by the auctorite of the kynge and hys Lordes, sayenge: * se that nether man or beest, ore or thepe taste ought at all: ād ¶ they nether fede ner drynke water: but put on sack cloth both man & beast: and crye myghtely vnto God: * yee, se that euery mā turne fro his euell waye, and from the wyckednesse, that he hath in hande.

* Jer.xviii.c

Who can tell? God maye turne, & repente, and cease from his fearee wrath, that we perysh not. And whē God sawe they? workes how they turned from their wicked wayes * he repented on the euell, which he sayd he wolde do vnto them, and dyd it not.

D
* Gen.xviii.b.

¶ The.iiii. Chapter.

¶ Jonas is rebuked of God.

A

Therfore Jonas was sore dyscontent and angrie. And he prayed vnto the Lorde, and sayde: O Lorde, was not thys my sayinge (I praye the) when I was yet in my countre? therfore I hasted rather to fle vnto Tharsis, * for I knowe wel ynough that thou art a mercyfull God, full of compassyon, longe sufferyng, and of greate kyndnes and repentest when thou shuldest take punyshment, * And now O Lord, take my lyfe fro me (I beseche ¶) for I had rather dye then lyue. Then sayde the Lord: art thou so āgrie? And Jonas gat hym out of the cytie, and satt downe on the east syde therof: and there made hym a booth, ād sat vnder it in the shadowe, tyll he myght se,

* Psa.lxxxvi. Joel.ii.c.

* iii.Reg.xix.a

B
what shulde chaunce vnto the cytie.

And the Lord God prepared a wylde vyne, whych sprange vp ouer Jonas, that he myght haue shadowe aboue his head, to delyuer hym out of his payne. And Jonas was exceadynge glad of the wylde vyne.

C
But vpon the nexte morowe agaynst ¶ spryng of ¶ daye. The Lord ordened a worme, whych smote the wylde vyne, so that it wythered awaye. And when ¶ Sunne was vp, God prepared a feruent east wynde: & ¶ Sunne bett ouer ¶ head of Jonas, that he faynted agayne, & wyshed vnto his soule, that he myght dye, ād sayd: It is better for me to dye, then to lyue. And God sayd vnto Jonas: Art thou so angrie for ¶ wylde vyne? And he sayd: yee, very angrie am I, euē vnto the deeth. And ¶ Lord sayd: thou hast

D
compassion vpon a wylde vyne, wheron ¶ best owdest no labour: ner madest it growe whych sprange vp in one nyght & perysshed in another: And shulde not I then haue cōpassyō vpō Ninive that greate cytie, wherin there are aboue an .C. .x. .xx. thousand persones, that knowe not their ryght hand from the lefte, beslydes moch catell?

¶ The ende of the Prophecye of Jonas.

¶ The boke of the Prophete Micheas.

¶ The fyrst Chapter.

¶ Of the destruccyon of Samaria because of their Idolatrye.

A Thys is the worde of the Lorde, þ came vnto Micheas þ Morasthite, i the dayes of * Jothan, Ahas and * Jehezekiah kynges of Juda: whych was shewed hym vpon Samaria & Jerusalē. * Heare al ye people, marcke this well O earth and all that therin is. Yee, þ Lorde God hym selfe be wytnesse amonge you euen the Lord frō his holy temple. For why? * beholde, þ Lorde shall go out of his place, & come downe, & treade vpon the hye thynges of the earth. The mountaynes shall cōsume vnder him, & the valleyes shal cleue asunder: lyke as waxe cōsumeth at the fyre, & as the waters runne downwarde. And all thys shalbe for the wyckednesse of Jacob. and the synnes of the house of Israel.

But what is the wyckednesse of Jacob? Is not * Samaria? Whych are the hye places of Juda? Is not * Jerusalem? Therfore I shall make Samaria an heape of stones i the felde, to laye aboute the vyneyarde: her stones shall I cast into the valley, and discouer her foundacyons. All her Images shall be broken downe & all her garmentes shall be brent in the fyre: yee, all her Idols will I destroye: for why? * they are gathered out of þ hyre of an whore, & into an whores hyre shall they be turned agayne. Wherfore I will mourne & make lamentacīō, bare & naked will I go: I must mourne lyke the dragons, and take sorowe as the Estriches: for þr wounde is past remedy: And why? it is come into Juda, & hath touched the porte of my people at Jerusalem alredy. * Wepe not, lest they at Geth perceaue it.

Thou at Bataphra, welter thy selfe in þ dust & asshes. Thou þ dwellest at Sephyr, get the hence with shame. The proude shall boost nomore for verye sorowe: and why? her neyghboure shal take frō her what she hath The rebellyous cytie hopeth, þ it shall not be so euell: but for all þ, the plage shall come from the Lorde, euen into the porte of Jerusalē, The greate noyse of þ charettes shall feare the, that dwell at * Lachys, which is an occasyon of the synne of the daughter of Syon, for in the came vp the wyckednesses of Israel. Yee, she sent her courlers into the landes of Geth.

The houses of lyes will dysceaue þ kynges of Israel. And as for þ (O thou þ dwellest at Mozalla) I shal bring a possessioner vpon þ, & the plage of Israel shal reach vnto Odolla. Make the balde, & shaue the, because of thy tender chyldren: Make the clene balde as an Aegle, for they shalbe carped awaye captiue from the.

¶ The.ii. Chapter.

¶ Of reasonynges agaynst the frawfull people.

O Wo vnto them, that Imagyn to do herme, & deuyse vngracyousnesse vpō their beddes, to perfourme it i þ cleare daye: for ther power is agaynst God. When they couet to haue landes, * they take it by vyolence, they robbe men of their houses.

Thus they oppresse a man for his house & euery man for his herytage. Therfore thꝰ sayeth the Lorde: Beholde * agaynst thys housshold haue I deuysed a plage, wherout ye shall not plucke your neckes: Ye shall nomore go so proudly, for it wyll be a perlous tyme. In that daye shal thys terme be vsed and a mournynge shalbe made ouer you on thys maner: We be vtterly desolate, þ porcyon of my people is translated. Wha will he parte vnto vs the landes, that he hath taken from vs?

Neuertheles * there shalbe noman to deuyde the thy porcyon in the cōgregacyon of þ Lorde. Tush, holde your tūge (saye they) It shall not fall vpon thys people, we shall not come so to confusyon, sayeth the house of Jacob. Is þ spirite of the Lorde so cleane awaye? or is he so milde? Treuth it is, my wordes are frendly vnto the þ lyue ryght: but my people doth the contrary, therfore must I take parte agaynst them: for they take awaye both cote and cloke from the symple.

Ye haue turned youre selues to fyght, the wemen of my people haue ye shut out from their good houses, & taken awaye my excellent gyftes from their childrē. Up, get you hence, for here shall ye haue no rest.

Because of their Idolatrye they are corrupte, & shal myserably perysh. If I were a fleshly felowe, & a preacher of lyes, & tolde them that they myght syt bybbynge & bollyng, & be droncken. O þ were a Prophete for thys people, But I will gather the i dede, O Jacob, & dryue þ remnaunt of Israell all together. I shal carye them one with another, as a flocke in the folde, and as þ catell in their stalles, that they maye be dysquyeted of other mē. Who so breaketh þ gappe, he shall go before. They shall breake vp þ porte, & go in & out at it. The kynge shall go before them, and the Lorde shalbe vpon the head of them.

¶ The.iii. Chapter.

¶ Agaynst the tyrannye of Princes, and false Prophetes.

A

*Deu.xviii.d
Jerem.v.a
Psa.lxxvii.a
Esaye.b.c

And I sayde: heare, O ye heades of the house of Jacob, & ye leders of þ house of Israell: * Shulde not ye knowe, what were lawfull and ryght? * But ye hate the good, and loue the euel: ye pincke of mennes skynnes, and the flesh from theyr bones: ye eate the flesh of my people, and flay of theyr skynne: ye breake theyr bones, ye choppe them in peces as it were in to a cauldron, & as flesh into a pot.

*Esa.i.b
Eze.viii.c
Zach.vii.b.

Now the tyme shall come, * that whē they call vnto the Lorde, he shall not heare the, but hyde hys face from them, because that thorow theyr awne Imagynacyons they haue dealte so wyckedly.

And as concernynge the prophetes that dysceaue my people, thus the Lorde sayeth

* Ezec.xiii.b

against them. * When they haue eny thynge to byte vpon, then they preach that all shalbe well: but yf a man put not some thig in to theyr mouthes, they preach of warre against hym.

*Deu.xviii.c

* Therfore youre vysyon shalbe turned to nyght, & youre prophecienge to darcknesse. The Sunne shall go downe ouer those prophetes, & the daye shalbe darcke vnto the. Then shall the vysyon seers be ashamed, and the sothsayers confounded: yee, they shalbe fayne, all the packe of them, to stoppe theyr mouthes, for they haue not Gods worde. * As for me, I am full of strēgth, & of þ spyrite of the Lorde, full of iudgement & boldnesse: to shewe the house of Jacob theyr wyckednes, and the house of Israel theyr synne.

*Jere.i.c
Ezech.iii.a

D

O heare this ye rulers of the house of Jacob, & ye iudges of þ house of Israel, ye that abhorre the thynge that is lawfull, & wrest asyde þ thyng þ is streyght. * Ye that buylde vp Syon with bloude, and Jerusalem wt

* Habac.ii.b
‡ Ezech.xvii.b

doynge wronge. ‡ O ye iudges, ye geue sentēce for gyftes: O ye preastes, ye teach for lucre. * O ye prophetes, ye prophecy for mony. Yet will they be taken as those þ holde vpō God, and saye: Is not the Lorde amōge vs? Tush, there can no mysfortune happen vs. ‡ Therfore shall Sīō (for youre sakes)

*Jere.xxvi.b

be plowed lyke a felde * Jerusalem shall become an heape of stones, and the hyll of the temple shall be turned to an hye wodde.

‡ Jere.xxvi.b
* Jere.ix.b.
iii.xx.ix.b
and.xxi.a
Luke.xxi.d.

¶ The.iiii. Chapter.

¶ Of the callynge of the Gentyles, and conuersyon of the Jewes.

A

‡ Esai.xxvi.g
Ez.ii.a.

But ‡ in the latter dayes it will come to passe, that the hyll of the Lordes house shalbe sett vp hyer then eny mountaynes or hylles: Yee, the people shall preasse vnto it, and the multitude of the Gētiles shall hasten them thyther, sayeng: Come, ‡ let vs go vp to the hyll of the Lorde, and to the house of the God of Jacob: that he maye teach vs hys waye, and that we maye walcke in his pathes. ‡ For the lawe

‡ Esa.ii.a
Psal.xxxii.a.
‡ Psal.xliv.c
Esa.ii.a
Luke.xxiiii.b

shall come out of Sion, & the worde of God from Jerusalem, and shall geue sentence amonge the multitude of the heathen ād refourme the people of farre coūtreys: so that of theyr sweardes they shall make plowshares, & sythes of theyr speares.

B

*Esa.xi.b
and.lxv.b

* One people shall not lyft vp a sweard agaynst another, yee, they shal nomore learne to fyght: but euery man shall sytt vnder his vinepard & vnder his fygge tre, & no mā to fraye him awaye: for þ mouth of þ Lord of hostes hath spokē it. Therfore, where as all the people haue walcked euery man in þ name of hys awne God, we will walcke in the name of oure God for euer ādeuer. * At the same tyme, sayeth the Lorde, will I gather vp the lame ād the out castes, & soch as I haue chastened: & will geue yssue vnto þ lame, ād make of the out castes a great people: * and the Lorde hym selfe shalbe theyr kynge vpō the mount Syon, from thys tyme forth for euermore. And vnto the, (O þ

*Sophe.iii.c

C

*Esa.xxxiii.d

tower of * Eder, thou stronge holde of the daughter Syon) vnto the shall it come: euē the lordshipe ād kyngdome of the daughter Jerusalē. Why then art thou now so heuy? is there no kynge in the? are thy counceilers awaye that thou art so payned, as a womā in her trayuayle? And now (O thou daughter Syon) be sory, let it greue the as a wyfe labouryng wyth chylde: for now must thou get the out of the cytie, and dwell vpon the playne felde: Yee, vnto Babylon shalt thou go, there shalt thou be delyuered, * and there the Lorde shall lowse the from the hande of thyne enemyes.

*Micah.iii.

D

Now also are there many people gathered together agaynst the, sayig: what, Sīō is curled, we shall se oure lust vpō her. But they knowe not * the thoughtes of þ Lorde, they vnderstande not his coūcell, that shall gather them together as the sheues in the barne. Therfore get the vp, O thou daughter Syon, and threshe out the corne: for I will make thy horne yron, & thy clawes brasse, that thou mayest grynde many people: theyr goodes shalt thou appropriate vnto the Lorde, and theyr substaunce vnto the ruler of the whole worlde.

*Esa.xliii.

¶ The.v. Chapter.

¶ Of the destruccyon of Jerusalem.

A

After þ shalt thou be robbed thy selfe, O þ robbers daughter: they shall laye sege against vs, & smyte þ iudge of Israel wt a rodde vpon the cheke. * And þ Bethlē Ephrata, art lytle amonge þ thousandes of Juda. Out of þ shal come vnto me, which shal be þ gouernoure in Israel: whose out goynge hath bene frō the begynning, & frō euerlastynge. In the meane whyle he plageth

*Mat.ii.a
John.vii.b

plageth them for a season, vntyll the tyme that she (which shall beare) haue borne: then shall the remnaunt of his brethren be cõuerted vnto ỹ children of Israel. He shall stãde fast, ‡ and geue fode in the * strength of the Lord, and in the victory of the name of the Lord his God: and when they be conuerted, he shall be magnified vnto the farthest parts of the worlde.

B Then shall there be peace, so that the Assyrian nape come into youre lãde, & treade in youre houses. We shall bringe vp seuen shepherdes and .viii. princes vpon thẽ: these shall subdue the land of Assur w̃ the swerde, and ỹ lande of * Nymrod with their naked weapes. ‡ Thus shal he deliuer vs from the Assirian, when he cõmeth within oure land, and setteth his fote within oure borders.

C And ỹ remnaũt of Jacob shall be amõge the multitude of people, as the dewe of the Lorde, and as the droppes vpon the grasse, that tarieth for no man, and wayteth of no body. * Yee, ỹ residue of Jacob shalbe amõge the Gentiles and the multitude of people, as the lyon amõge the beastes of the wodd, and as ỹ Lyons whelpe amonge a flocke of shepe: which (when he goeth thorowe) treadeth downe, teareth in peces, and there is no man that can helpe. Thyne hand shalbe lift vp vpon thyne enemyes, and all thyne aduersaries shall perish.

D The tyme shall come also, sayeth ỹ Lord, that I will take thine horses from the, and destroye thy charettes. I wil breake downe the cityes of thy lande, and ouerthrowe all thy stroge holdes. * All witchcraftes wyll I rote oute of thyne hãde, there shall no mo sothsayinges be within the. * Thine Idols and thyne Images will I destroye out of ỹ so ỹ thou shalt nomore bowe thy selfe vnto the worckes of thyne awne handes. Thy groues will I plucke vp by ỹ rotes, & breake downe ỹ cities. Thus will I be auenged also, vpõ all ỹ heathen that will not heare.

¶ The .vi. Chapter.

¶ An exhortacyon to heare ỹ iudgement agaynst Israell beynge vnkynde. what maner of sacrifyces do please God.

A HErke nowe what the Lord sayeth: * Up, repproue the mountaynes, & lett the hylles heare thy voyce. O heare the punishemẽt of the Lord, ye mountaynes, & ye mightie foundaciõs of the earth: for the Lord will reproue his people, & reason w̃ Israel. O my people, what haue I done vnto ỹ? or wherin haue I hurte the? geue me answere. * Because I brought the from the lande of Egipte, and deliuered the out of ỹ house of bondage? * Because I made Moses, Aarõ and Miriam to lede ỹ? Remembre (O my people) what Balach ỹ kyng of Moab had imagyned agaynst the and what answere that Balaam the sonne of Beor gaue him, from Sethim vnto Galgal, that ye maye knowe the louyng kyndnesses of the Lorde.

What acceptable thinge shall I offre vnto the Lord? shal I bowe my knee to the hie God? Shall I come before hym with brent offrynges, and wyth calues of a yeare olde? Hath the Lord a pleasure in many thousand rammes, or innumerable streames of oyle? C Or shall I geue my fyrst borne for myne offences, & the frute of my body for the synne of my soule? I will shewe the, O mã, what is good, & what the Lorde requyreth of the. Namely, to do right, to haue pleasure in louinge kyndnesse, to be lowly, & to walcke w̃ thy God. * The Lordes voyce crieth vnto ỹ * Esa.l.d. citye, & the man ỹ shall be saued cõsidereth thy name (O Lorde) herken what is your rodde, & here him ỹ warnith you? * Should * Leui.xix.g. I not be displeased, for ỹ vnrightuous good Deute.xxv.c in ỹ houses of ỹ wycked, & because ỹ measure is mynished? Or shulde I iustifie ỹ false balaũces and ỹ bagge of disceatfull weyghtes, amonge those that be full of riches vnryghtuously gotte: where the cytesins deale with falshede, speake lyes, & haue disceatfull tunges in their mouthes?

D Therfore, I will take in hãde to punish ỹ, & to make ỹ desolate, because of thy sinnes. * Leu.xxvi. * Thou shalt eate, & not haue ynough: yee, Mice.iiii.b ỹ shalt bringe thy selfe downe. Thou shalt lie, but not escape: & those that thou woldest saue, will I delyuer to the * swerde. Thou shalt sowe, but not reape: ỹ shalt presse out olyues, but oyle shalt thou not haue to anoynte thy selfe withall: thou shalt treade out swete must, but shalt dryncke no wyne. Ye kepe the ordinaunces of * Amri, and all the customes of the house of Ahab: ye folowe their pleasures, therfore wyll I make the waste, and cause thy inhabyters to be abhorred, O my people: & thus shalt thou beare thyne awne shame.

¶ The .vii. Chapter.

¶ A complaynt of the lytell nembre of the vnrighteous Agaynst the truth ought we not to holde wyth ours greatest frendes.

A WO is me: I am become as one, that goeth a gleanynge in the haruest, There are no mo grapes to eate, yet wold I fayne (wyth all my herte) haue of the best frute. * There is not a godly man * Prou.xii.b. vpõ earth, there is not one righteous amõge men. They labour all to shed bloud, and euery man hunteth his brother to death: yet they saye they do well whẽ they do euel. As the prince will, so sayeth the iudge: that he maye do him a pleasure agayne. The greate man speaketh what his herte desireth: & the hearers alowe hi. The best of thẽ is but as a thistle, & the most righteous of thẽ is but as

a bzeer in the hedge. But when the daye of thy preachers cōmeth, that thou shalt be vi-
* Jere. xj. a. syted: thē shall they be wasted awaye. * Let
B no man beleue his frende, ner put hys confy-
* Matth. x. c Deute. xiii. b and. xxviii. b. Psa. xxvii b and. liii. b. dēce in a brother. Kepe ꝑ porte of thy mouth from her that lyeth in thy bosome: * for the sonne shal put his father to dyshonoure, the daughter shall rise agaynst her mother, the daughter in lawe agaynst her mother in lawe: and a mans foes shalbe euen they of hys awne housholde.

Neuertheiesse, I will loke vp vnto ꝑ Lord I wyll pacyently abyde God my sauyour:
* Psa. xxvii. a my God shal heare me. * O thou enemye of myne, reioyce not at my fall, for I shall get vp agayne: & though I sytte i darcknesse, yet the Lorde is my lyght. I wyll beare the punishemēt of ꝑ Lord (for why, I haue offended hī) tyll he syt i iudgemēt vpō my cause, & se ꝑ I haue right. he wyll bryng me forth to the lyght, & I shall se his righteousnesse.

C She that is myne enemy shal loke vpon
* iiii re. xix. a it, & be cōfounded, which now saieth. * Where is thy Lord God? Myne eyes shall beholde her, when she shalbe trodē downe, as ꝑ claye
* Amos. ij. c. in ꝑ stretes. * The tyme will come, that thy gappes shal be made vp, & the lawe shal go abrode: & at ꝑ tyme shal they come vnto the frō Assur vnto the stroge cityes, & from the stroge cityes vnto the ryuer: frō the one see to ꝑ other, frō the one moūtayne to ꝑ other.

Notwythstandynge, ꝑ land must be wasted, because of them that dwell therin, and for the frutes of their awne Imaginacions. Therfore fede thy people with thy rodde, ꝑ flocke of thine heritage which dwel desolate in the wodde: that they maye be fedde vpon the moūt of Charmell, Basan & Galaad as afore time. Maruelous thiges wil I shewe
D thē, * lyke as whē they came oute of Egipte
* Exo. xiiii. a Thys shall the heathen se, and be ashamed
* Iob. xxxix. b for all their power, * so that they shall laye their hande vpon their mouth, and stoppe
* Gene. iii. c their eares. * They shal lycke the dust lyke a serpent, & as the wormes of the earth, that tremble in their holes. They shalbe afrayed of the Lord oure God, & they shall feare the.

Where is there soch a God as thou: that pardonest wyckednes, and forgeuest the offences of the remnaunt of thyne heritage? he kepeth not his wrath for euer: and why?
* Jerem. xj. b his delite is to haue cōpassiō: * he shal turne agayne, and be mercyfull to vs: he shal put downe oure wyckednesses, and cast all oure synnes into the botome of ꝑ see. Thou shalt kepe thy truth with Jacob, & thy mercy for Abraham, lyke as thou hast swore vnto oure fathers longe agoo.

C The ende of the prophecy of Micheas.

C The booke of the Prophet Nahum.

C The.i. Chapter.

C Of the destruccyon of Ninive and of the deliuerāce of Israel.

THys is the heuy burthen of Ninive, whych Nahum of Elchos dyd write as he sawe it. * The Lorde is a ge-
* Deut. i. lous God, & a taker of vengeaunce is the Lorde, and wrothfull. * The Lorde ta-
* Num. x. keth vengeaunce of his enemyes, and reserueth displeasure for his aduersaries. * The
* Num. xiv. Deu. xxxii. * Jere. xxx. Lord suffreth longe, he is of great power, & so innocēt that he leaueth no man vnpunished before him. The Lord goeth forth in tempest & stormy wether, the cloudes are the dust of his fete. Whē he reproueth the see, he dryeth it vp, & turneth all the floudes to drie lande
B Basan is desolate, Charmel & the pleasure of Lybanus wasteth awaye. The moūtaynes tremble for him, the hylles consume. At the sight of him, the earth quaketh: yee, the whole world, and all ꝑ dwell therin. * Who
* Jonas i. Deu. xxxii. Psa. xxxiii. Ioel. ii. maye endure before hys wrath? Or who is able to abide his gryme displeasure? His anger taketh on lyke fyre, and the harde rockes are clouen in sunder before him.

Full gracious is the Lord, and a stronge holde in the time of trouble, he knoweth thē that put their trust in hym: when the floude renneth ouer, and destroyeth the place, and whē the darcknesse foloweth styll vpon his
C enemyes. What do ye Imagin thē agaynst ꝑ Lord on this maner? (Tush, whē he hath once made an ende, there shall come nomore trouble.) For like as the thornes that stike together, and as the drie strawe, so shall the drōckardes be consumed together, euē when they be full. There come oute of the soch as Imagin myschefe, & geue vngracious counsell agaynst the Lorde.

Therfore thus sayeth the Lord: Let thē
D be as well prepared: yee, & as many as they can, yet shall they be hewē downe, and passe awaye. And as for ꝑ, I will vexe ꝑ, but not vtterly destroye the. And now wil I breake his rodde from thy backe, & burst thy bōdes in sonder. But the Lorde hath geuen a commaundement concernynge the, ꝑ there shall come nomore sede of thy name. * The car-
* Micha. v. ued & casten Images will I rote out of the house of thy God. Thy graue shal I prepare for the, and thou shalt be confounded.

C The.ii. Chapter.

C He destroyeth the victorye of the Caldees agaynst the Ninuites.

Beholde

BEholde, * vpon the mountaynes come ꝑ fete of him, that bringeth good tydinges: & preacheth peace. O Juda, kepe thy holy dayes, perfourme thy promyses: for Belial shall come nomore in the, he is vtterly roted out.

The scaterer shall come vp agaynst the, & laye sege to the castell. Loke thou well to ꝑ streetes, make thy loynes stronge, arme thy self with all thy myght: for the Lord shal restore againe the glory of Jacob, lyke as the glory of Israel. The destroyers haue broke them downe, & marred ꝑ wyne braunches. The shilde of his gyauntes glysstereth, hys men of warre are clothed in purple. His charettes are as fyre, when he maketh him forward, & his spere shaftes are soked in venim. The charettes rolle vpō ꝑ stretes, & welter in ꝑ hye wayes. They are to loke vpon lyke crellettes of fyre, & go swyftly, as ꝑ lyghtninge. Whē he doth but warne his gyauntes, they fall in their araye, & hastely they clymme vp the walles: yee, the engins of ꝑ warre are prepared all ready. The water portes shall be opened, and the kynges palace shall fall. The quene her selfe shall be led awaye captiue, and her gentyl wemen shal mourne as the doues, & grone within their hertes. * Niniue is like a pole full of water, but thē shal they be fayne to flee. Stand, stāde, (shal they crie) & there shall not one turne backe. Awaye wt the syluer, awaye with the golde for here is no ende of treasure. There shalbe a multitude of all maner of costly ornamētes. Thus must she be spoyled, emptied & clene striped out: that their hertes may be melted awaye, their knees tremble, all their loynes be weake, & their faces blacke as a pot.

¶ Where is now the dwellyng of the lyōs, & the pasture of ꝑ lyons whelpes, where the lyon & the lyonesse wēt wt the whelpes, & no man frayed thē awaye? But ꝑ lyon spoyled ynough for hys yonge ones, & deuoured for his lyonesse: he filled his dēnes wt his praye, & his dwellig place wt that he had rauished. Beholde, I will vpō the, sayeth the Lord of hostes, and will set fyre vpō thy charettes ꝑ they shall smoke with all, & the swerde shal deuoure ꝑ yonge lyōs. I will make an ende of thy spoyling frō out of ꝑ earth, & ꝑ voyce of thy messaungers shall nomore be herde.

¶ The. iii. Chapter.

¶ The fall of Niniue.

WO * to ꝑ bloudthursty citie, which is all full of lyes & robbery, & wyll not leaue of frō raueshing. There a man maye heare scourging, russhynge, the noyse of the wheles, ꝑ crysenge of the horses, and ꝑ rollinge of the charettes. There ꝑ horse mē get vp wt naked swerdes, & glysteringe speares: there lyeth a multitude slayne, & a greate heape of deed bodyes: there is no ende of deed coarses: yee, mē fall vpō their bodyes, And that for ꝑ greate and manyfolde whordome, of ꝑ fayre & beutyfull harlot: which is a mastrelle of witchcraft: yee, and selleth ꝑ people thorow her whordome, & the nacyōs thorow her witchcraft.

* Beholde, I will vpon ꝑ (sayeth ꝑ Lord of hostes) and will pull thy clothes ouer thy head: ꝑ I maye shewe thy nakednes amōge the heathen, and thy shame amōge ꝑ kyngdomes. I will cast dyrte vpon the, to make the be abhorred, & a gasynge stocke: Yee, all they that loke vpon the, shall starte backe, and saye: Niniue is destroyed.

Who will haue pitie vpon ꝑ? where shal I seke one to cōforte the? Art ꝑ better then the greate cite of * Alexandria? that laye in the waters, and had ꝑ waters roūde aboute it: which was stroglye fenced & walled with ꝑ see? Ethiopia & Egipte were her strength & ꝑ exceadig great, aboue measure. Aphrica & Lybia were her helpers, yet was she dryuen awaye, & brought into captiuite, her pōge chyldren were smittē downe at the head of euery strete, ꝑ lottes were cast for ꝑ most auncyent men in her, & all her myghtye men were bounde in chaines. Euen so shalt thou also be droncken, & hyde thy selfe, and seke some helpe agaynst thyne enemy. All thy stronge cities shalbe lyke fygetrees with ripe figges: whych when a man shaketh, they shall fall into the mouth of the eater.

Beholde, thy people within the, are but wemē: the portes of thy lāde shalbe opened vnto thyne enemyes, and the fyre shall deuoure thy barres. Drawe water now agaynst ꝑ be beseged, make vp thy strōg holdes go into ꝑ clay, tēpre ꝑ morter, make strong brick: * yet ꝑ fyre shal cōsume the, ꝑ swerde shal destroye the: yee, as the locuste doth, so shal it eate ꝑ vp. Jt shal fal heuely vpō ꝑ as ꝑ locustes: yee, ryght heuely shall it fall vpō the, cuē as ꝑ grethoppers. Thy marchaūtes haue bene nōbred wt the starres of heauē: but now shal they spreade abrode as the locustes & flee their waye: Thy lordes are as the grethoppers, & thy captaynes as the multitude of grethoppers: whych when they be colde, remayne in the hedges: but whē the Sunne is vp, they flee awaye, & no mā can tel where they are become. Thy shepherdes are a slepe (O kyng of Assur) thy worthyes are layed downe, thy people is scatred abrode vpō the mountaynes, & no man gathereth them together agayne. Thy woūde cannot be hyd, thy plage is so sore. All they that heare this of the, shal clappe their hādes ouer the. For what is he, to whom thou hast not alwaye bene doyng hurte?

¶ The ende of the prophecy of Nahum.

¶ The

¶ The booke of the Prophet Habacuck.

¶ The fyrst Chapter.

¶ A complaynte agaynst Israel.

A
* Psa.xxii.a
* Job.xix.a
THis is þ heuy burthē, which the Prophet Habacuk dyd se. O Lorde, * how longe shall I crye, & thou wylt not heare? * How lōge shall I complayne vnto the, suffrynge wronge, & þ wylt not helpe? Why lettest þ me se weryneſſe and laboure?
* Exod.xiii.a
* Tyrānye & violence are before me, power ouergoeth right: for þ lawe is toarne in peces, & there can not right iudgemēt go forth
B
And why? the vngodly is more set by then the ryghtuous: this is þ cause, that wronge
* Actes.xiii.d
iudgemēt proceedeth. * Beholde, amōge the Heathen, and loke well, wonder at it, and be abashed: for I wyll do a thynge in your tyme, whych though it be tolde you, ye shall not beleue.
* Deu.xxviii.c
* For lo, I wil rayse vp the Caldees, that bitter and swyfte people: which shall go as wyde as þ land is, to take possessiō of dwelling places, þ be not their awne. A grymme and boysterous people is it, these shall sit in iudgemēt & punishe. Their horses are swyfter then the cattes of the mountayne, & byte
C
* Soph.iii.a
sorer then * þ wolues in the euening. Their horsemen come by greate heapes frō farre, they fle haſtely to deuour as þ Aegle. They come all to spoyle: out of them commeth an east wynde, whych bloweth and gathereth their captiues, lyke as the sande. They shal mocke þ kynges, and laughe the princes to scorne. They shall not set by eny stroge holde, for they shall laye ordinaūce agaynst it, and take it. Then shall they take a freth corage vnto the, to go forth & to do more euel,
* Esa.xlvi.a xl.aa. xlviii.d xlvii.e xlvi.a.
and so ascribe the power vnto * their God.
But thou O Lorde my God & my holy one, thou art from the begynninge, therfore shal we not dye. O Lord, thou hast ordened the for a punishemēt, and sett the to reproue
D
the myghtye. Thyne eyes are clene, thou mayest not se euel, thou canst not beholde, þ
‡ Jere.xii.a. Psa.xxxvii.a
thinge that is wycked. ‡ Wherfore the dost thou loke vpon þ vngodly, and holdest thy tunge, when the wycked deuoureth the man þ is better the him selfe? Thou makest men as the fishe in the see, and lyke as þ creppyng beastes, that haue no gyde, they take vp all with their angle, they catch it in their net, & gather it in their yarne: wherof they reioice and are glad. Therfore offre they vnto their net, & do sacrifice vnto their yarne: because that thorowe it their porcyon is become so fat, & their meate so plenteous. Wherfore,
they cast out their net agayne, & neuer cease to slaye the people.

¶ The.ii. Chapter.

¶ Of the vysion of the prophete. Agaynst pollyng, couetousnes, and Idolatrye.

I Stode vpō my watch, & set me vpon my bulwarke, to loke and se what he wolde saye vnto me, and what answere I shulde geue him that reproued me. But the Lord answered me, & sayde: Wryte the vision playnely vpon thy tables, that who so commeth by, maye rede it ‡ for the vision is yet farre of for a tyme, but at the last it shal come to passe, & not fayle. ‡ And though he tary, yet wayte thou for him, for in verye dede he will come, & not be slacke. Beholde, the vnrightcouse thinketh him selfe in sauegarde as in a stroge holde: ‡ but þ iuste shal lyue by his fayth. Lyke as þ wyne disceaueth the dronckarde, euen so þ proude shall fayle and not endure. He openeth his desire wyde vp as the hel, * & is as vnsaciable as death. All heathen gathereth he to hym, and heapeth vnto him all people.
A
‡ Dani.xi.
‡ Hebr.x.
‡ Roman.i. Galath.iii. Hebr.x.
B
* Psa.xvi.

But shall not all these take vp a prouerbe agaynst him, & mocke him with a bywarde, & saye: Wo vnto him that heapeth vp other mens goodes? How longe will he lade hym selfe with thicke claye? O how lodely wyll they stāde vp, that shal byte, & awake, that shal teare þ in peces? yee, thou shalt be their praye! * Seinge þ hast spoyled many Heathen, therfore shal the remnaunt of the people spoyle the: because of mens bloude, & for the wroge done in the lande, in the citye and vnto all them that dwell therin.
* Apoc.xi.
* Wo vnto him, that couetously gathereth euell gotte goodes into his house: that he maye set hys nest an hye, to escape from þ power of misfortune. Thou hast beuysed the shame of thine awne house, for thou hast slayne to moch people, and hast wilfully offended: so that the very * stones of the wall
* Esa.xiii.b Apoc.xiii.a
C
* Luk.xix.a
shal crie out of it, and the tymbre that lyeth betwyxte the toyntes of the buylding shall answere. ‡ Wo vnto him, that buyldeth the towne with bloude, & mayntaineth the citye with vnrightuousnes. Shall not the Lord of hostes bringe this to passe, that the labourers of the people shal be dryet with a greate fyre, & that the thinge wher vpō the people haue weeried the selues, shal be lost? * For þ earth shal be full of knowledge of þ Lordes honoure, lyke as the waters þ couer the see.
‡ Esay.xxxi. Abac.ii.
* Esay.xi.b
Wo vnto him that geueth his neyghboure drynke, puttynge in gall and makynge him droncken, * that he maye se hys priuytees. Therfore with shame shalt thou be filled, in steade of honoure. Drynke thou also, tyll thou slombre with all: for the cuppe of the Lordes right hāde shall compasse the aboute, and shamefull spewing in steade of
D
* Gen.ix.d
thy

thy worshype. * For the wrõge that þ hast done in Libanus, shall ouerwhelme the, and the wilde beastes shal make the afrayed: because of mens bloud, & for the wronge done in the lande, in the citie, and vnto all soch as dwell therin.

What helpe then will þ ymage do, whom the workman hath fashioned? Or þ vayne cast ymage, wherin because the crafte sman putteth his trust, therfore maketh he dõme Idols? Wo vnto hym, that sayeth to a pece of wod: aryse, & to a domme stone: stãde vp. For what instruccyon maye soch one geue? Beholde it is layed ouer with gold & syluer and there is no brethin it. * But the Lorde in his holy temple is he: whõ all the worlde shulde feare.

¶ The.iii. Chapter.

¶ A prayer of the prophet Abacuc for the ignorannt.

O Lorde, when I herde speake of þ, I was afrayed. The worcke that thou hast takẽ in hande, shalt thou perfourme in his tyme, O Lorde: & whẽ thy tyme cõmeth, thou shalt declare it. In thy very wrath þ thinckest vpon mercy. God cõmeth from Theman, & the holy one from the mount of Pharan. Selah.

His glory coureth þ heauens, & the earth is full of his prayse. His shine is as þ sunne, and beames of lyght go out of hys handes, there is his power hyd. Destruccyon goeth before hym, & a pestilent syckenesse go from his fete. * He standeth, & measureth þ earth he loketh, & the people consume away, the moũtaynes of þ worlde fal downe to pouldder, & þ hilles are layne to bowe thẽ selues, for his goinges are euerlastynge and sure.

I sawe, that the pauilyons of the Moorians & the tẽtes of þ land of Madian were vexed for werynesse. Wast thou not angrie O Lorde, in the waters? was not thy wrath in the floudes, & thy displeasure in þ see? yes when thou sattest vpon thine horse, & when thy charetes had þ victory. Thou shewedst thy bowe openly, lyke as thou haddest promysed wh an othe * vnto the trybes. Selah.

Thou dydest deuyde þ waters of þ earth. When the mountaines sawe the, they were afrayed, the water streame wente awaye: the depe made a noyse at the lyftinge vp of thyne hand. The * Sunne & Moone remayned styll in their habitacyõ. Thyne arowes wente out glisterynge, and thy speares as þ shyne of the lyghtenyng. * Thou trodest downe the land in thyne anger, and dydest thresshe þ heathẽ in thy displeasure. Thou camest forth to helpe thy people, to helpe thine anoynted. Thou smotest downe þ head the house of þ vngodly, & discouveredest hys foũdaciõs, euẽ vnto þ necke of him. Selah.

Thou dydest stryke thorow wh his sceptre the heades of his playne people: which come as a stormy wynd to scatre me abrode, & are glad whẽ they maye eat vp þ poore secretly Thou makest awaye for thine horses in the see, euẽ in þ mudde of great waters. Whẽ I heare this, my body is vexed, my lyppes trẽble at þ voyce therof, my bones corrupte, I am afraied where I stãde. O þ I myght rest in the daye of trouble, þ I myght go vp vnto our people, which are alredy prepared.

For the tygg trees shal not be grene: & the vynes shal beare no frute. The laboure of þ olyue shalbe but lost, & the lande shall bring no corne: þ shepe shalbe taken out of þ folde, and there shalbe no catel in the stalles. But as for me, I wyll be glad in the Lorde, and will reioyce in God my Sauyoure. * The Lord God is my strength, he shal make my fete as the fete of hertes: & he which geueth the victory, shal bring me to my hye places synginge vpon my plalmes.

¶ The ende of the prophecy of Abacuc.

¶ The booke of the Prophet Sophony.

¶ The fyrst Chapter.

¶ Thretninynges agaynst Juda & Jerusalem because of their Idolatrye.

THis is the worde of þ Lorde, which cam vnto Sophony the sõne of Chusi, the sonne of Gedoliah, þ sõne of Amariah, the sonne of Hezekiah in the tyme of * Josiah the sonne of * Amõ kyng of Juda. I wyll gather vp all thynges in þ lande (sayeth the Lorde) I wyll gather vp man & beast: I wyll gather vp the foules in þ ayre and the fysh in the see (to þ greate decaye of the wycked) and wyll vtterly destroye the men out of the lande, sayeth þ Lorde. I will stretch oute myne hãde vpon Juda, & vpon all soch as dwell at Jerusalẽ. Thus will I rote oute þ remnaũt of Baal from this place, & the names of the * Kemurins and prestes: yee, & † soch as vpon their house toppes worshype and bowe thẽ selues vnto the hoste of heauen: which sweare by þ Lorde, & by their Malchom also: which starte a backe from the Lorde, and nether seke after þ Lorde ner regarde hym.

* Be still at the presence of the Lorde God, for the daye of the Lorde is at hande: yee, the Lord hath prepared a slayne offeryng, and called hys gestes therto. And thus shall it happen in the daye of the Lordes slaynofferyng. I will viset the princes, * þ kynges chyldren, and all soch as were straunge clothinge. In the same daye also wyll I vyset all those, that treade ouer the threshelde so proudly,

* Psal. xviii.b

* iiii. Reg. xxiii. and. xxiiii.
* iiii. Reg. xii.

* iiii. Regũ. xxiii.b
† Deu. xvii.b Jere. v.b.

* Zacha. ii.a.

* Hiere. xxxix. Jere. xxxviii.b

C proudly, which fyll their Lordes house with robbery & falshede. At ỳ same tyme (sayeth the Lorde) there shalbe herde a greate crye
*iii.esd.iii.a from the *fyth porte and an howlinge from the other porte, and a greate murthur from ỳ hylles. Howle ye that dwell in ỳ myll, for all the marchaut people are gone, & all they that were laden with syluer, are roted out.

At the same tyme will I seke thorow Jerusalem with lanternes, & vyset them that
*Jerem.v.f Deute.xxii.c Jere.viii.c. *Amos.v.f. continue in their dregges, and saye in their hertes: * Euil, ỳ Lord will do neither good ner euell. Their goodes shalbe spoyled, and their houses layed waste: * they shal buylde houses, & not dwell in them, they shall plãte vynyardes, but not drincke ỳ wyne therof.

D
*Joel.ii.a For ỳ greate * daye of ỳ Lord is at hande, it is herde by & commeth on a pace. Horrible is the tydinges of the Lordes daye, thẽ shal the giaunte crye out: for that daye is a daye of wrath, a daye of trouble and heupnesse, a daye of vtter destruccion & misery, a darcke & glompynge daye, a cloudy & stormy daye, a daye of the noyse of tröpettes & shawmes, agaynst the stronge cyties & hie towres. I will bringe the people into soch veracion, ỳ they shal go aboute lyke blinde mẽ, because they haue synned agaynst the Lord. Their bloude shalbe shed as the dust, & their bodies
*Exr.vii.b as the myre. * Nether their syluer ner their
*Soph.iii.b golde shalbe able to deliuer them in that wrothful daye of the Lorde, but the * whole lande shalbe consumed thorow ỳ fyre of his gelousy: for he shall soone make clene rydde aunce of al them that dwell in the lande.

C The.ii. Chapter.

C Det mourth to returne to God, prophecyinge vnto the one destruccion, & to the other deliueraunce.

I Lampyne youre selues & serche O ỳ Nacyon ỳ hast no desire to ỳ lawe or ỳ thing go forth ỳ God hath concluded, & or the tyme come wherin man shall passe awaye as the dust: or ỳ fearfull wrath of ỳ Lord come vpõ you: yee, or ỳ daye of ỳ Lordes sore displeasure come vpon you. Seke ỳ Lord all yee meke harted vpõ earth, ye ỳ worcke after his iudgemẽt: seke
*iiii.er.xx.a Jona.iii.a. ryghteousnesse, seke *lowlynesse: ỳ ye maye be defended in ỳ wrothful daye of the Lord:
‡Esa.xiiii.c Jere.xlvi.a. Ezech.xxv.c ‡ For Gaza shal be destroyed, and Ascalon shall be layed waste. They shall cast out Asdod at the noone daye, and Accaron shalbe pluckte vp by the rotes

25 Wo vnto you ỳ dwell vpon the see coost ye murtherous people: the worde of ỳ Lord shal come vpon you. O Canaan thou lande of the Philistines, I will destroye ỳ, so that there shall no man dwell in the eny more, & as for ỳ see coast, it shall be heardemens cotages & shepe foldes: yee, it shalbe a porcion for soch as remayne of the house of Juda, to fede ther vpon. In ỳ houses of Ascalon shall they rest towarde nyght: for the Lord their God shal vyset thẽ, & turne awaye their captiuite. * I haue herde ỳ despite of Moab, & the blasphemyes of ỳ childzen of Ammon how they haue shamefully intreated my people, & magnified them selues within the borders of their lande. Therfore, as truly as I lyue (sayeth the Lord of hostes the God of Israel) Moab shalbe as Sodome & Ammõ as Gomorra: euẽ drie thorne hedges, salt pittes & a perpetuall wylderues. The residue of my folcke shal spoyle thẽ, the rẽnaunt of my people shal haue thẽ in possessiõ. * This shall happen vnto them for their pryde, because they haue dealte so shamefully with ỳ Lorde of hostes people, & magnified thẽ selues aboue thẽ. The Lord shall be grymme vpon them, * & destroye all the goddes in ỳ lande. And all the Iles of the heathen shall worshippe him, euery man in his place.

Ye Morys also shall perish wt my swerde: yee, he shall stretch out his hãde ouer the north, and destroye Assur. * As for Ninive, he shall make it desolate, drye & waste. The flockes & all the beastes of ỳ people shall lye in ỳ middest of it, pellicanes & storckes shal abyde in the vpper postes of it, foules shall synge in the wyndowes, & rauens shall sytt vpon ỳ balckes, for ỳ boordes of Cedre shal be ryuen downe. This is the proude and carelesse citye, that sayde in her herte. * I am, and there is els none. O how is she made so waste, that the beastes lye therin! Who so goeth by, mocketh her, and poynteth at her with his fynger.

C The.iii. Chapter.

C Agaynst ỳ gouerners of Jerusalem, of ỳ callynge of all the Gentyles. & ẽcorte to the residue of Israel.

WO to ỳ abhominable, fylthie, & cruell cytie: which will not heare, ner be reformed. Her trust is not in ỳ Lorde, nether will she holde her to her God. Her rulers within her are as roarynge * lyõs: her iudges are as ‡ wolues in ỳ euenyng, whych leaue nothyng behide them tyll ỳ morowe. Her prophetes are lyght persones & vnfaithfull mẽ: her prestes vnhalowe ỳ sanctuary & do wronge vnder the pretence of the lawe. But ỳ iuste lord ỳ doth no vnright, was amõge thẽ, euery morning shewing thẽ his lawe clearly, & ceassed not. But ỳ vngodly will not lerne to be ashamed. Therfore wil I rote oute this people, & destroye their towres: yee, ãd make their stretes so voyde, that no mã shal goo therin. Their cityes shalbe broken downe, so that no body shall be left, ner dwell there eny more.

I sayd vnto thẽ: O feare me, and be content to be reformed. That their dwellinge shulde not be destroyed, & that there shulde happen vnto them none of these thynges, wherwith

wher with I shall vyset the. But neuertheles, they stande vp early, to folowe the fylthynes of their awne ymaginacions. Therfore, ye shall wayte vpõme (sayth ꝓ Lorde) vntyll the tyme that I stande vp: for I am determined, to gather the people & to bring the kingdomes together, that I may poure out myne anger, ye all my wrothfull * displeasure vpon the. * For al the worlde shall be consumed with the fyre of my gelousy. And then wyll I clẽse the lyppes of the people, that they maye euerychone call vpon ꝓ name of the Lorde, and serue him with one shulder. Yoche as I haue subdued, and my children also whom I haue scatred abrode, shall bringe me presentes beyonde the waters of Ethiopia.

In that tyme shalt thou nomore be confounded, because of all thy ymagynacions, wher thorow thou haddest offended me: for * I will take awaye the proude boasters of thyne honour frõ the, so that thou shalt no more triumphe because of my holy hyl. In ꝓ also wyll I leaue a small poore simple people, which shall trust in the name of ꝓ Lord. The remnaunt of Israell shall do no wyckednes, ner speake lyes: nether shall there eny disceatfull tunge be folde in their mouthes. For they shalbe fed, ãd take their rest, and no man shal make them afrayed. Geue thãkes, O daughter Syõ, be ioyfull, O Israel: reioyce & be glad from thy whole hert, O daughter Jerusalem, for the Lorde hath takẽ awaye thy punyshement, and turned backe thyne enemyes. The kyng of Israel, euẽ the Lord hym selfe is with the: so ꝓ thou nedest nomore to feare eny mysfortune.

In that tyme it shalbe sayde to Jerusalem: feare not, & to Syon: let not thyne hãdes be slacke, for the Lorde thy God is with the, it is he that hath power to saue: he hath a speciall pleasure in the, & a maruelous loue towarde the: yee, he reioyseth ouer the vñ gladnesse. Yoche as haue bene in heuynesse, wyll I gather together, and take out of thy congregacion: as for the shame and reproue that hath bene layed vpon the, it shalbe farre from the. And lo, in that tyme wyll I destroye al those that vexe ỹ: * I wil helpe the lame, and gather vp the cast awaye: yee, I will get them prayse and honour in all landes, where they haue bene put to shame. At ỹ same tyme wyll I bringe you in, & at the same tyme will I gather you. I wil get you a name and a good reporte amonge all people of the erth, when I turne backe your captyuite before your eyes, sayeth the Lorde.

¶ The ende of the prophecy of Sophony.

¶ The boke of the Prophete Aggeus.

¶ The fyrst Chapter.

¶ The tyme of the Prophecye of Aggeus. An exhortacyon to buylde the temple agayne.

IN the secõde yeare of kyng * Darius, in the .vi. moneth the fyrst daye of ỹ moneth, came the worde of the Lord (by the Prophete Aggeus) vnto * zorobabel the sonne of Salathiel ỹ prynce of Juda, & to Josua the sonne of Josedech the hye preest, sayinge. Thus speaketh the Lorde of hostes, and sayeth. This people doth saye. The tyme is not yet come to buylde vp the Lordes house. Then spake ỹ Lord by ỹ prophete Aggeus, and sayde. * Ye your selues can finde tyme to dwell in sseled houses, and shall thys house lye waste? Consyder nowe youre awne wayes in youre hertes (sayeth the Lorde of hostes) * ye sowe moch, but ye bryng lytle in: ye eate, but ye haue not ynough, ye drynck, but ye are not fylled: ye decke youre selues, but ye are not warme: and he that earneth eny wages, putteth it in a broken purse.

Thus sayeth the Lorde of hoostes. Consydre youre awne wayes in youre hertes, get you vp to ỹ mountayne, fetch wood, ãd buylde vp the house * that it maye be acceptable vnto me, & that I may shewe myne honoure, sayeth ỹ Lorde. Ye loked for moch and lo it is come to lytle, & though ye bringe it home, yet do I blowe it awaye. And why so sayeth the Lorde of hostes? * Euen because that my house lyeth so waste, and ye ronne euery man vnto hys awne house. Wherfore, the heauẽ is forbydden to geue you eny dew, and the earth is forbydden to geue you encrease. * I haue called for a drouth, both vpon the lande and vpon the mountaynes, vpon corne, vpon wyne, and vpon oyle, vpon euery thynge that ỹ grounde bryngeth forth, vpon men & vpon catell, yee, and vpon all handy laboure.

Now when zorobabel ỹ sonne of Salathiel, & Jesua the sonne of Josedech the hye preest wt the remnaunt of the people, herde the voyce of the Lorde theyr God, and the wordes of ỹ Prophete Aggeus (lyke as the Lorde theyr God had sent him) the people dyd feare the Lorde. Then Aggeus the Lordes angell sayde in ỹ Lordes message vnto the people, * I am with you, sayeth ỹ Lorde. & So the Lorde waked vp the spyrete of zorobabel the Prynce of Juda, and the spyrete of Jesua ỹ sonne of Josedech ỹ hye preest, and the spyrete of the remnaunt of all the

people: that they came and laboured, in the
houſe of the Lorde of hooſtes theyr God.

¶ The.ii. Chapter.

¶ She sheweth that the goodlynes of the ſecond temple ſhall exceede the fyrſt, because of the comming of Chriſt.

2 Upon the.xxiiii. daye of the.vi. moneth, in the ſecõde yeare of kynge Darius, the.xxi. daye of ỹ ſeuẽth moneth, came ỹ worde of ỹ Lord by the prophete Aggeus, ſayẽge: ſpeake to zorobabel the ſonne of Salathiel prince of Juda, & to Jeſua the ſonne of Joſedech the hye prieſte, & to the reſydue of ỹ people, and ſaye, * Who is left amõg you, ỹ ſawe thys houſe in her fyrſt bewtye? But what thynke ye now by it? Is it not in youre eyes, euẽ as though it were nothinge? Neuertheleſſe, be of good chere, O zorobabel (ſayeth the Lord) * be of good chere, O Jeſua ỹ ſonne of Joſedech hye prieſte: take good hertes vnto you alſo all ye people of the lãde, ſayeth the Lorde of hooſtes, & do accordynge to the worde (* for I am with you, ſayth ỹ Lord of hoſtes) lyke as I agreed with you, when ye came out of ỹ lande of Egypt: & my ſpyrite ſhalbe amonge you, feare ye not.

3 For thus ſayeth the Lord of hoſtes: * yet
once more wil I ſhake heauẽ and earth, the
ſee, and ỹ drye land, yee, * I wyll moue all
heathen, & the conforte of all heathen ſhall
come, & ſo wyll I fyll thys houſe wyth ho-
noure, ſayeth ỹ Lorde of hoſtes. * The ſyl-
uer is myne, & the golde is myne, ſayeth the
Lord of hooſtes. Thus the glory of the laſt
houſe ſhalbe greater then ỹ fyrſt, ſayth the
Lord of hoſtes: & in thys place wyll I geue
peace, ſayeth the Lorde of hoſtes.

4 The.xxiiii. daye of the nynth moneth in
the ſecõde yeare of kynge Darius, came the
worde of ỹ Lorde vnto ỹ prophete Aggeus,
ſayenge. Thus ſayeth ỹ Lorde God of hoo-
ſtes. Aſke the prieſtes cõcernynge the lawe,
and ſaye: * yf one beare holy fleſh in hys co-
te lappe, & with his lappe do touch the bred
potage, wyne, oyle, or eny other meate: ſhal
he be holy alſo? The prieſtes anſwered and
ſayde: No. Then ſayd Aggeus: Nowyf one
beyng defyled wt a deed carcaſe, touch eny
of theſe: ſhall it alſo be vncleane? The prie-
ſtes gaue anſwere, & ſayde: * yee, it ſhalbe
vncleane. Then Aggeus anſwered & ſayde:
euen ſo is thys people & thys nacyon before
me, ſayeth ỹ Lord: & ſo are all the worckes
of theyr handes, yee, and all that they offre,
is vncleane.

And now (I praye you) conſydre from
this daye forth, & how it hath gone wt you
afore or euer there was layed one ſtone vpõ
another in ỹ temple of ỹ Lord: ỹ when ye cã-
me to a corne heape of.xx. buſhels, there we-
re ſcarce ten: * & that when ye came to the
wyne preſſe for to powre out.l. pottes of
wyne, there were ſcarce.xx. For I ſmote
you wt heate, blaſtyng & haple ſtones in all
the labours of youre handes: yet was there
none of you, ỹ wolde turne vnto me, ſayeth
ỹ Lord. Cõſydre then from thys daye forth
& afore: namely, from the.xxiiii. daye of the
nynth moneth, vnto the daye that the fou-
dacyon of the Lordes temple was layed:
marck it well, * is not ỹ ſede yet in the bar-
ne? haue not the vynes, the fyggetrees, the
pomgranates, and olyue trees bene yet vn-
frutefull? but from thys daye forth, I ſhal
make them to proſpere.

Moreouer, the.xxiiii. daye of the moneth
came the worde of the Lorde vnto Aggeus
agayne, ſayẽge: Speake to zorobabell the
prynce of Juda, & ſaye: I wyll ſhake both
heauen & earth, and ouerthrowe ỹ ſeate of
the kyngdomes, yee, & deſtroye the myght-
ty kyngdome of the heathen. I wyll ouer-
throwe the charyettes, & thoſe that ſyt vpõ
them, ſo that both horſe and man ſhall fall
downe, euery man thorow his neyghbours
ſwerde. And as for the, O zorobabel (ſayth
the Lorde of hooſtes) thou ſonne of Sala-
thiel my ſeruaunt: I wyll take the (ſayeth
the Lorde) at the ſame tyme, and make the
as a ſeale, for I haue choſen the, ſayeth the
Lorde of hoſtes.

¶ The ende of the prophecy
of Aggeus.

¶ The booke of the Prophete zachary.

¶ The fyrſt Chapter.

¶ She moueth the people to returne to the Lorde, and to eſchue the wyckednes of theyr fathers. He preſygnifieth Chriſt and the Apoſtles.

1 In the eyght moneth of the ſeconde yeare of kynge Darius, came the worde of the Lord vnto * zacharie ỹ ſonne of Barachias, the ſonne of Iddo, the prophete, ſayẽge: The Lorde hath bene ſore diſpleaſed at youre forefathers. And ſaye thou vnto them: thus ſayth ỹ Lorde of hoo-
ſtes: * Turne you vnto me (ſayeth the Lor-
de of hoſtes) and I wyll turne me vnto you,
ſayth the Lorde of hooſtes. * Be ye not ly-
ke youre forefathers, vnto whõ the prophe-
tes cryed afore tyme, ſayeng. Thus ſayeth
the Lord God of hoſtes. * Turne you from
youre euell wayes, and from youre wycked
ymaginacyõs. * But they wolde not hear-
ner regarde me, ſayeth the Lorde. What is
now become of youre forefathers and the
prophetes

prophetes/ are they yet styll alyue/ But dyd not my wordes and statutes (which I commaunded by my seruauntes the prophetes) touche youre forefathers/ Upon this, they gaue answere and sayde: like as the Lorde of hoostes deuised to do vnto vs, according to oure owne wayes and ymagynacyons, euen so hath he delt with vs.

B Upon the .xxiiii. daye of the .xi. moneth whych is the moneth Sebah, in the seconde yeare of Darius, came the worde of the Lorde vnto zachary the sonne of Barachias, the sonne of Addo the prophete, saying, I sawe by nyght and lo, there sat one vpon *a redd horse and stode styll amonge the myrre trees, that were beneth vpon the grounde, and behynde hym were there redd, speckled, and whyte horses. Then sayde I, O my Lorde, what are these? And the aungel that talked wyth me, sayde vnto me. I wyll shewe the what these be. And the man that stode amonge the myrre trees answered & sayde: These are they whom the Lorde hathe sente to go thorowe the worlde. And they answered the C aungel of the Lorde, ꝓ stode among the myrre trees and sayde. We haue gone thorowe the worlde: and beholde all the worlde dwell at ease and are carelesse.

Then the Lordes aungel gaue answer and sayde: O Lorde of hoostes, howe longe wylt thou be vnmercyful to Jerusalem and to the cyties of Juda? *with whō thou hast bene displeased nowe these thre score & ten yeares. So the Lorde gaue a louynge and a comfortable answere vnto the aungel ꝓ talked wyth me. And the aungel that comened with me, sayd vnto me: Crye thou, & speake. Thus sayeth the Lorde of hoostes. I am exceadynge gelous ouer Jerusalem and Sion, and sore displeased at the carelesse heathen: for where as I was but a lytle angry, they dyd they? beste that I mygte destroye them. Therfore thus sayeth the Lord: *I wyl turne me agayne in mercye toward Jerusalem, so that my house shalbe buylded in it, sayeth the Lorde of hoostes, yee, and the plommet shalbe layed abroade in Jerusalem, sayeth ꝓ Lorde of hoostes.

D Crye also, and speake thus sayeth ꝓ Lorde of hoostes. My cyties shalbe in good prosperyte agayne, the Lorde shall yet comforte Sion: & chose Jerusalem: Then lyfte I vp myne eyes, & sawe, & beholde foure hornes. And I sayde vnto the aungel, that talked wᵗ me what be these? he answered me. * These are the hornes which haue scatered Juda, Israel & Jerusalem abroade. And the Lord shewed me foure carpenters. Then sayde I: what wyll these do? He answered and sayde These are the hornes which haue so strowed Juda abroad, that no man durste lyft vp hys hede: But these are come to fray them awaye: & to caste out the hornes of the Gentiles: whyche lyfte vp theyr horne ouer the lande of Juda, to scatre it abroade.

C The. ii. Chapter.

C The mesurynge of Jerusalem and Juda.

A Lift vp myne eyes agayne, and loked: & beholde *a man with a mesure lyne in hys hand. Then sayde I: whether goeste thou? & he sayde vnto me: To mesure Jerusalem, ꝓ I maye se howe longe & howe brode it is. And beholde the aungell that talked wyth me, went hys waye forth. Then went there oute another angel to mete him, & sayde vnto hym: Rune speake to thys ponge man, and saye: Jerusalem shalbe enhabyted wythout eny wall, for the very multitude of people and catell that shalbe therin: *Yee, I my selfe (sayeth ꝓ Lorde) wyll be vnto her a wall of fyer roude aboute, and wylbe honoured in her.

D Get you forth, O fle from the lande of the north, sayth the Lorde, yee * whome I haue scatred into ꝓ foure wyndes vnder heauen, sayth the Lorde. Saue thy selfe, O Sion: thou that dwellest with the daughter of Babylon, for thus sayeth the Lorde of hoostes. After that glorious power hath he sent me out to the heathen, whych spoyled you, *for who so toucheth you, shall touch ꝓ aple of hys owne eye. Beholde, I wyll lyft vp myne hande ouer them ‡: so that they shalbe spoyled of those: whyche afore serued them, and ye shall knowe, that the Lord of hoostes hath sente me.

C Be glad, & reioyce, O daughter of Sion: for lo, * I am come to dwell in the myddest of the, sayth the Lorde. At the same time there shal many heathen cleue to the Lord and shalbe my people. Thus wyll I dwel in the myddest of the, and thou shalte knowe ꝓ the Lorde of hoostes hath sente me vnto the. The Lorde shal haue Juda in possessyon for hys parte in the holy ground, and shal chose Jerusalem yet agayne. * Let all flesh be styl before the Lorde, for he is ryssen oute of hys holy place.

C The. iii. Chapter.

C Of the lawe and hye estate of Christ, vnder the figure of Jesue the preest. A prophecy of Christe.

A Nd he shewed me Jesua the hye preest standyng before the angel of the lord *and Satan stode at his ryght hand to resyst hym. And the Lord sayde vnto Satan. The Lorde rebuke the (thou Satan,) yee, the Lorde that hath chosen Jerusalem, rebuke the. Is not thys a brand taken out of the fyre? Nowe Jesua was clothed wᵗ vncleane raiment, and stode before the aungel whych answered and sayde vnto those that stode before hym, take awaye the foule clothes from hym. And vnto him he sayde. Beholde, I haue taken awaye thy synne from ꝓ and wyl decke the wyth chaung of raymet.

he sayde moreouer, sett a fayre myter vpon
hys heade. So they set a fayre myter vpon
hys heade, & put on clothes vpon hym, and ℣
C angel of the Lord stode there. Then ℣ angel
of the Lord testifyed vnto Jesua, and spake
thus sayeth the Lord of hoostes. If thou wilt
walke in my wayes, & kepe my watch: thou
shalte rule my house, & kepe my courtes, & I
wyll geue the place amonge these that stãde
here. Heare (O Jesua) thou hye preste, thou
and thy frends that dwell before the, for they
D are wõderous people. Behold, I wyl bring
*Sap.iiii.a Jere.xxxvi.a and xxxiii.c zach.vi.b 2 esa.xvbiii.c 1. Pet.ii.a forth *the braunches of my seruaunt: for lo,
℣ stone ℣ I haue layed before Jesua: vpon
one stone shalbe vii. eyes. Behold I wyl he-
we hym out (sayeth the Lorde of hoostes) &
take awaye the synne of the lãde in one day.
Then shal euery man cal for his neyghboure
vnder the vyne and vnder the fyggtre, sayth the Lorde of hoostes:

C The. iiii. Chapter.

C The vision of the golden candelsticke and the exposition therof.

A AND ℣ angel that talked with me cam
agayne, and waked me vp, as a man
that is rayled out of hys slepe & sayd
vnto me: what seyst ℣? And I sayde I haue
loked, and beholde: a cãdelstycke al of golde
with a boule vpõ it, & his seuen lampes ther
in, and vpon euery lãpe seuen stalkes.
*Apoca.xi.a And *two olyue trees therby, one vpon the
ryght syde of the boule, and ℣ other vpõ the
lyfte syde. So I answered, and spake to the
angel that talked wt me saying, O my Lord
what are these? the angell that talked wyth
B me answered and sayde vnto me: knowest
thou not what these be? and I sayde: No my
Lorde. He answered & sayde vnto me: This
is the worde of ℣ Lorde vnto zorobabel, say
*Esay.xl.a inge: *Nether thorow an hooste of men nor
thorowe strength, but thorowe my spirite,
sayeth the Lorde of hoostes. What art thou
thou great mountayne, before zorobabel? ℣
C must be made euen. And he shal bryng vp ℣
*Ps.xxbiii.c fyrste *stone, so that men shal crye vnto him
good lucke good lucke.
Moreouer, the worde of the Lord came
*philipen.ii.a vnto me sayinge. * The hãdes of zorobabel
haue layed the foundacyon of the house: hys
*De.xbiii.b handes, shall also fynyshe it, * that ye maye
knowe howe that the Lorde of hoostes hath
sent me vnto you. For he that hath bene dis-
pysed a lytle season, shall reioyce, when he se
eth the tynne weyght in zorobabels hande.
The. vii. eyes are the Lordes whych go tho-
D rowe ℣ whole worlde. Then answered I, and
sayd vnto him, what are these two olyue tre
es vpon the ryght and lefte syde of ℣ candel
stick? I spake moreouer, and sayd vnto him
what be these two olyue braunches (whych
thorow the two golden pypes) emptie them
selues into the golde? he answered me & sayd
knowest thou not, what these be? And I say
de, no, my Lorde. Then sayd he * These are *Apo.xi.a
the two olyue braunches, that stande before
the ruler of the whole earth.

C The. v. Chapter.

C The vyson of the flyinge booke, sygnyfyinge the curse of theues and such as abuse the name of God, by the vyson of the measure, is sygnyfyed the bryngyng of Juda to Babylon.

A SO I turned me, lyftyng vp myne
eyes, & loked, & beholde, a flyinge
booke. And he sayd vnto me: what
seest ℣ I answered: I se a flyinge
booke of. xx. cubytes longe, and. x. cubytes
brode. Then sayed he vnto me: Thys is the
curse ℣ goeth forth ouer the whole earth: for
all theues shalbe Judged after this booke &
B all swearers shalbe iudged accordynge to ℣
same, & I wyl bryng it forth (sayeth ℣ Lor-
de of hoostes) so ℣ it shall come to ℣ house of ℣
theefe, & to the house of him, ℣ falsly sweareth
by my name: & shall remayne in hys house, &
consume it, wt the tymbre and stones therof.
Then the angel ℣ talked wt me, wente forth
and sayd vnto me: lyft vp thyne eyes and se,
what is this that goeth forth. And I sayde:
C what is it? he answered: thys is a measure
goinge out. He sayde moreouer: Euen thus
are they (℣ dwel vpon the whole earth) to lo
ke vpõ. And beholde, there was lyft vp a ta
lent of leade: & lo, a woman sat in ℣ myddest
of ℣ measure. And he sayde: thys is vngod-
lynes. So he cast her into the myddest of the
measure, and threwe the lompe of leade into
D the mouth of the measure.
Then lyfte I vp myne eyes, & loked: and
behold, there came out. ii. women, and ℣ wind
was in their wynges (for they had wynges
lyke the wynges of a storke) & they lyft vp ℣
measure bet wixt the earth and ℣ heauẽ. The
spake I to ℣ aungel that talked wt me: wyp-
ther wyl these beare ℣ measure? And he sayd
*Zach.vi. vnto me: into the lande of *Synear to buyld
them an house, whiche when it is prepared,
the measure shalbe set there in his place.

C The. vi. Chapter.

C By the foure charretes he descryb eth the prosperyte of foure kyngdomes.

A MOreouer, I turned me, lyftyng
vp myne eyes, and loked, & be-
holde, there came foure charetes
out from betwyxte two hylles,
whiche hylles were of bzalle.
*zacha.vi. Apo.vi.a In the fyrst charret were *red horses, in the
second charet were blacke horses, in the third
charet were whyte horses, in the fourth cha-
ret were horses of dyuers colours and stroge.
Then spake I, and sayde vnto the aungell
B that talked with me: O lord what are these.
The aungell answered, and sayde vnto me:
*Jere.xlix.a * These are the. iiii. wyndes of the heauen,
which be come forth to stande before the ru-
ler of all the earth. That with ℣ blacke horse
went

wente into the lande of ꝑ nozth, & the white folowed them, and the spekled hozses wēte forth towarde ꝑ south. These hozses were very stronge, and wente out: & sought to go & take theyr iourney ouer the whole earth. And he sayde: get you hence, & go thozow the worlde. So they wente thozow out the worlde. Then cryed he vpon me, and spake vnto me, sayeng: behold, these that go towarde ꝑ nozth, shall stylle my wrath in the nozth countre.

C And the wozde of ꝑ Lozd came vnto me, sayeng. Take of ꝑ presoners that are come from Babylon: namely, Heldai, Tobiah, & Idaia: & come thou ꝑ same daye, & go into the house of Iosiah, the sonne of Sophony. Then take golde & syluer, & make crownes therof, and let them vpon ꝑ head of Iesua, the sonne of Iosedech, the hye preste, & speake vnto hym. Thus sayth the Lozde of hoostes. Behold, the man whose name is * the braūche: & he ꝑ shall springe vp after him, ‡ shall buylde vp ꝑ temple of the Lozde, yee, euen he shal buylde vp ꝑ temple of the Lozde. * he shall beare ꝑ prayse, he shal syt vpon the Lozdes trone, & haue the dominacyon.

* A preste shal he be also vpon his trone, & a peaceable counsel shalbe betwirte them both. And the crownes shalbe in the temple of the Lozde, for a remembraunce vnto Helem, Tobiah, Idaiah, and hen the sonne of Sophony. And soch as be farre of, shal come & buylde the temple of the Lozde, that ye maye knowe, how that ꝑ Lozde of hoostes hath sent me vnto you. And thys shall come to passe, yf ye wyll herken dilygently vnto the voyce of the Lozde youre God.

¶The.vii.Chapter.

¶ The estimacion of fastynge without mercye. The despysynge of charyte, & the obstynacye of the people.

IT happened also in ꝑ fourth yeare of kynge Darius, ꝑ the wozde of ꝑ Lozde came vnto zachary in the fourth daye of ꝑ nynth moneth, which is called Casleu: what tyme as Sarasar & Rogomelech & the men ꝑ were wt them sent vnto Bethell for to praye before the Lozde: and that they shulde saye vnto the prestes, which were in the house of the Lozd of hoostes, and to the prophetes. Should I wepe in the * fyfth moneth, & abstayne as I haue done nowe certayne yeares? Then came ꝑ wozde of ꝑ Lozde of hoostes vnto me sayeng. Speake vnto all the people of the land, and to the prestes, and saye: when ye fasted and mourned in ꝑ fyfth * & seuenth moneth (now this .lxx. yeares) dyd ye fast vnto me? When ye dyd eate also and dronche, dyd ye not eate & drynche for youre awne selues? Are not these the wozdes, which the Lozde spake by his prophetes afore tyme, whē Ierusalem was yet inhabited and welthy, she and the cytyes rounde about her: whē there dwelt men, both towarde the south and in the playne countrees?

And the wozde of the Lozde came vnto zachary, sayēge. Thus sayeth the Lozde of hoostes. * Execute true iudgement: shewe mercy & louynge kyndnesse, euery man to hys brother. Do the wyddowe, the fatherles, the straunger, & poore no wrong: & let no man ymagen euel agaynst hys brother in hys herte. * Neuertheiesse, they wolde not take hede, but turned theyr backes, and stopped theyr eares, ꝑ they shulde not heare: yee, they made theyr hertes as an Adamant stone lest they shulde heare the lawe & wozdes, * which ꝑ Lozd of hoostes sent in hys holy spryte by ꝑ prophetes afore tyme.

Wherfore the Lozd of hoostes was very wroth at thē. And thus is it come to passe: * that lyke as he spake and they wolde not heare: euen so they cryed, and I wolde not heare (sayth the Lozd of hoostes) but scatered them amonge all Gentyles, whom they knewe not. Thus the lāde was made so desolate, ꝑ there trauayled no man in it nether to, ner fro, for ꝑ pleasaunt lande was vtterly layed waste.

¶The.viii.Chapter.

¶ Of the returne of the people vnto Ierusalem, and of the mercy of God towarde them. Of good wozkes, The tallynge of the Gentyles.

SO the wozde of ꝑ Lozd came vnto me, sayēge. Thus sayth the Lozd of hoostes. I was in a great gelousy ouer Sion, yee, I haue bene very gelous ouer her in a great displeasure thus sayeth ꝑ Lozd of hoostes. I will turne me agayne vnto Syon, & wyll dwell in the myddest of Ierusalem: * so that Ierusalem shalbe called a faythfull & true cytye, ꝑ hyl of the Lozde of hoostes, yee, an holy hyll.

Thus sayth the Lozde of hoostes. There shall yet olde men & wemen dwel agayne in ꝑ stretes of Ierusalem: yee, & soch as go wt staues in their hādes for very age. The stretes of ꝑ cytye also shalbe full of yōge boyes and damselles, playinge vpon the stretes.

Thus sayeth the Lozd of hostes: yf ꝑ residue of this people thynke it to be vnpossible in these dayes, * shuld it therfore be vnpossyble in my syght, sayth ꝑ Lozd of hoostes? Thus sayth the Lozde of hoostes: Behold, I will delyuer my people from ꝑ lande of the east & west, and wyll bryng them agayne: that they maye dwell at Ierusalē. * They shalbe my people, & I wyll be theyr God, in treuth and ryghteousnesse.

Thus sayth the Lozde of hostes: let youre handes be stronge, ye that now heare these wozdes by ꝑ mouth of ꝑ prophetes, whyche be in these dayes ꝑ the foundacyon is layed

vpon the Lord of hoostes house that the tẽple maye be builded. For why? * before these dayes, neither men ner catel coulde wynne eny thinge, nether mygde eny man come in and out in rest for trouble: but I lett euery man go agaynst his neyghboure.

Neuertheles, I wyll now increase ꝑ residue of thys people nowre as afore tyme, * sayth the Lord of hoostes, * but they shalbe a sede of peace. The vyneyarde shal geue her frute, ꝑ grounde shall geue her increase, ℭ and the heauens shall geue theyr dewe: and I shall cause the remnaunt of thys people, to haue all these in possession. And it shall come to passe, that lyke as ye were a curse amonge the heathen (O ye house of Juda, and ye house of Israel) Euen so wil I delyuer you, that ye shalbe a blessing: feare not, but let your handes be stronge.

For thus sayth the Lord of hoostes: lyke as I decysed to punysh you, what tyme as your fathers prouoked me vnto wrath, sayeth ꝑ Lord of hoostes, & spared not. Euen so am I determined now in these dayes, for to do well vnto the house of Juda & Jerusalem, therfore feare ye not. Nowe ꝑ thynges * ephe. iiii. c. zacha. viii. b. Malac. ii. b. that ye shall do, are these: * Speake euery man the treuth vnto hys neyghboure, execute iudgement truly, and peaceably wythyn your portes, none of you ymagin euel in his herte agaynst hys neyghboure, and loue no false othes: for all these are ꝑ thynges that I hate, sayeth the Lorde. And the worde of the Lord of hoostes, came vnto me, sayeng: thus sayeth the Lorde of hoostes. The fast of the fourth moneth, ꝑ fast of the fifth, the fast of the seuenth, and the fast of the tenth, shall be ioye and gladnesse, and prosperous hye feastes vnto the house of Juda: Onely, loue the treuth and peace.

D Thus sayeth the Lord of hoostes. There shall yet come people, and the inhabiters of many cytyes, & they that dwell in one cyte shal go to another, sayeng. * Up, let vs go, * esa. xi. a. Zach. viii. a. Jere. xxvi. a. & praye before ꝑ Lorde, let vs seke ꝑ Lorde of hoostes, I wyll go wt you: yee, moch people & myghtye heathen shal come & seke ꝑ Lord of hoostes at Jerusalem, and to praye before ꝑ Lord. Thus sayeth ꝑ Lord of hoostes. In ꝑ tyme shall ten men (out of all maner of languages of the Gētyles) take one Jewe by the hemme of hys garmēt, & saye: We wyll go wt you, for we haue herde, that God is amonge you.

ℭ The. ix. Chapter.

ℭ The conuersion of the Gentyls. The comynge of Christ sytteynge on an Asse.

THe worde of the Lorde shalbe reuealed at Adrach, & Damascus shalbe hys offeryng: for the eyes of all men & of ꝑ trybes of Israel shall loke vp vnto ꝑ Lord. The borders of Hemath shall be herde therby, Tirus also & Sidon, for they are very wyse, * Tirus shall make her self stroge, heape vp syluer as ꝑ sande, & golde as ꝑ claye of ꝑ stretes. Behold, ꝑ Lord shal take her in, & haue her in possessyon: * he shal smyte downe her power into ꝑ see, and she shalbe cōsumed wt fyre. This shall Ascalon se, & be afrayed. * Gaza shalbe very sory, so shall Accaron also, because her hope is come to confusion. For ꝑ kynge of Gaza shal perysh, & at Ascalon shall no man dwell. * Jos. xi. * Esa. xiv. * Jer. xlvii. Amos. i. Zach. ix.

Straungers shall dwell at Asdod, & as for ꝑ pryde of the Philystynes, I shall rote it out. * They bloude wyll I take awaye from theyr mouth, & theyr abhomynacyon from among theyr teeth. Thus they shalbe left for our God, yee, they shalbe as a prince in Juda, & Accaron lyke as a Jebusy. And so wyll I cōpase my house rounde about wt my men of warre goynge to & fro: that no oppressoure come vpon the eny more. For now haue I seene now with myne eyes. * Esa. xix. i. Cor. xv. and. j. c.

* Reioyce ꝑ greatly, O daughter Syon, be glad, O daughter Jerusalē. For lo, thy kynge cōmeth vnto the, euen the ryghteous and Sauioure, Lowly & symple is he, he rydeth vpon an asse, & vpon ꝑ foale of an asse. I will rote out ꝑ charrettes frō Ephraim, & the horse from Jerusalem, ꝑ batel bowes shalbe destroyed. he shall geue the doctrine of peace vnto ꝑ heathen, * & his dominyon shalbe from ꝑ one see to ꝑ other, & from the floudes to the endes of the worlde. * Esa. lxii. Mat. xxi. a. Joh. xii. a. ℭ * psal. lxxi. b.

Thou also thorow the bloude of thy couenaūt: shalt let * thy presoners out of the * pitte wherin is no water. Turne you now to ꝑ stroge holde, ye ꝑ be in presons, * & longe sore to be deliuered. And this daye I bryng ꝑ worde, ꝑ I wyll rewarde ꝑ double agayne. For Juda haue I bent out as a bowe for me & Ephraim haue I fylled. Thy sonnes, O Sion, will I rayse vp agaynst ꝑ Grekes, & make ꝑ as a gyauntes swearde: ꝑ Lorde God shalbe sene aboue them, & hys dartes shall go forth as ꝑ lyghtenynge. The Lord God shall blowe the trompet, and shal come forth as a storme out of the south. * Esa. xlii. a. Apo. xx. a. * Zac. ix. a.

The Lord of hoostes shall defende them, they shal cōsume & deuoure, & subdue them with * slynge stones. They shall dryncke & rage, as it were thorow wyne. They shalbe fylled lyke ꝑ basens, & as ꝑ hornes of ꝑ aulter. The Lord their God shal delyuer them in the daye, as ꝑ flock of his people: for as precyous stones of a dyademe they shall be sett vpouer his lande. O how prosperous and goodly a thynge shal that be! The corne shall make ꝑ yonge men chearefull, and the new wyne the maydens. D * Zach. ix. b. i. Mac. vi.

ℭ The. x. Chapter.

ℭ The people is moued to require the doctryne of truth of the Lorde. The Lorde promyseth to vysyt and couforte the house of Israel.

Praye

PRaye the Lorde then by tymes to
geue you ꝑ latter rayne, * so shal the
Lorde make bright cloudes, ād geue
you rayne ynough for all the increase of the
felde. For rayne is the answere of Idols.
The sothsayers se lyes, and tell but vayne
dreames: the comforte that they geue, is no-
thyng worth. Therfore, go they astraye lyke a flocke of shepe, and are troubled, becau-
se they haue no * shepherde. Myy wroth full displeasure is moued at the shepherdes, & I
will vyset the goates. For the Lorde of hostes will graciously vyset his flock, the hou-
se of Juda, and holde them as a goodly fayre horse in the batel. Out of * Juda shal co-
me the helmet & the nayle the batelbowe, ād all the princes together. They shalbe as ꝑ
gyauntes, which in the batell treade downe the myre vpon the stretes. They shal fyght
for the Lorde shalbe wyth them, so that the horsmen shalbe confounded.

I wyll comforte the house of Juda, and
preserue the house of Joseph. I wyll turne
them also, for I pitie them: and they shal be
lyke as they were, when I had not cast the
of. For I the Lorde am their God, ād wyll
heare the. Ephraim shalbe as a gyaunt, ād
their hert shalbe chereful as thorow wyne:
yee, their children shall se it, and be glad, ād
their hert shall reioyce in the Lorde. I wyll
blowe for them and gather them together,
for I wyll redeme them. They shall increa-
se, as they increased afore. I wyll sowe thē
amonge the people, that they may thynche
vpon me in farre countrees: they shall lyue
with their children, & turne agayne. I wyll
bryng them agayne also from the lande of
Egypt, and gather them out of Assyria. I
wyll carye them into the lande of Galaad &
to Libanus and they shal wante nothinge.
He shall go vpon the see of trouble, & smyte
the see waues: so that all the depe floudes
shalbe dryed vp. The proude boastynge of
Assur shalbe cast downe, and the sceptre of
* Egypte shall be taken awaye. I wyll cō-
forte thē in the Lorde, that they maye walke in his name, sayeth the Lorde.

¶The.xi.Chapter.

¶The destruccion of the temple. The care of the faythfull is committed to Christ by the father. A greuous byrthen agaynst Jerusalem and Juda.

OPen thy dores, O Libanus, that ꝑ
fyre maye cōsume thy Cedre trees.
Howle ye fyrre trees for the Ce-
dre is fallen, yee, all the proude are
wasted awaye. Howle (O ye oke trees of
Baasan) for the myghtye stronge wood is
cut downe. Men may heare the shepherdes
mourne, for their glorye is destroyed. Men
may heare the lyons whelpes roare, for the
pryde of Jordane is wasted awaye.

Thus sayeth the Lorde my God: Fede the
shepe of the slaughter, whiche shalbe slayne
of those ꝑ possesse them: yet they take it for
no sinne, but they that sell them, saye: The
Lord be thāked, I am rich: yee, their awne
shepherdes spare thē not. Therfore wyll I
nomore spare those that dwell in the lande,
(sayeth the Lorde) but lo, I wil deliuer the
people, euery mā into his neyghbours hāde
and into the hande of his kynge: that they
maye smyte the lande, and out of their han-
des I wyll not delyuer them.

I my selfe fedde ꝑ slaughter shepe (a poo-
re flocke verely) and toke vnto me two sta-
ues: the one is called louyng mekenesse, the
other is called destroyer, ād so kepte the she-
pe. Thre shepherdes I putt out of office in
one moneth, for I myght not awaye wyth
thē, nether had they eny delyte in me. Then
sayde I: I wyll tede you no more * ꝑ thynge
that dyeth, let it dye: and that wyll perysh,
let it perish, and let the remnaunt eate, euery one the flesshe of his neyghboure. I toke
also my louynge mekē staff, and brake it, ꝑ
I myght disanull the * couenaunt, which I
made wyth all people. And so it was broke
in that daye.

Then the poore symple shepe that had a
respect vnto me, knewe therby, that it was
the worde of the Lorde. And I sayde vnto
them: yf ye thynck it good, bring hyther my
prycē: yf no, then leaue. ‡ So they wayed
downe. xxx. syluer pens, the value ꝑ I was
pryced at. And the Lorde said vnto me: cast
it vnto the potter (a goodly pryce for me to
be valued at of them) and I toke the. xxx.
syluer pens, and cast them to the potter in ꝑ
house of the Lorde. Then brake I my other
staf also (namely destroyer) ꝑ I might lowse ꝑ brotherhead betwirt Juda and Israel.
And the Lorde sayde vnto me. Take ꝑ also
the staff of a foolysh shepherde: for lo, I wyll
rayse vp a shepherde in the lāde, which shal
not seke after ꝑ thinges that be lost, ner care for such as go astraye: he shal not heale ꝑ
wouded, he shall not norysh the thinge that
is whole: but he shal eate the flesh of soch as
be fat, and teare theyr clawes in peces.

O Idols shepherde, that leaueth the flo-
che. The swerde shall come vpon hys arme
and vpon hys ryght eye. Hys arme shalbe
cleane dryed vp, and hys ryght eye shalbe
sore blynded.

¶The.xii.Chapter.

¶Of the destruccion and buyldynge agayne of Jerusalem.

THe heuy burthen which ꝑ Lorde hath
deuysed for Israell. Thus sayeth the
Lorde * which spred the heaues abro-
de, layde the foundacion of the earth ‡ and
geueth man the breath of lyfe. Beholde, I
wyll make Jerusalem a cuppe of surfet, vn-
to all the people that are rounde about her.

*zach.xiiii.c *Yee, Juda hym selfe also shalbe in the sege agaynst Jerusalem. At the same tyme wyll I make Jerusalem an heuy stone for al people, so that al soch as lyft it vp, shalbe toarne and rente, and all the people of the earth shalbe gathered together agaynst it.

23 ‡Abdi.i.c Amos.i.a ‡In that daye, sayeth the Lorde, I wyll make all horses abashed, and those that ryde vpon them, to be out of their wittes. I wyl opē myne eyes vpon the house of Juda, and smyte all ꝑ horses of the people with blindnesse. And the princes of Juda shall saye in their hertes. The inhabyters of Jerusalem shall geue me consolacio in the Lorde of hostes their God. In that tyme will I make ꝑ princes of Juda lyke an hote burnynge ouē with wood, and lyke a cressel of fyre among the strawe: so that they shall consume all ꝑ people rounde aboute them, both vpon the ryght hande & the left. Jerusalem also shalbe inhabyted agayne: namely, in the same place where Jerusalem standeth.

C The Lorde shall preserue the tētes of Juda lyke as a fore tyme: so ꝑ the glory of the house of Dauid: & the glory of the cytesyns of Jerusalem, shalbe but lytle regarded, in cōparison of ꝑ glory of Juda. In that daye shall the Lorde defende ꝑ cytesyns of Jerusalem: so that the weakest then amonge thē

*i.Ma.xvii.f shalbe as *Dauid: and the house of Dauid shalbe lyke as Gods house, ād as the Aungell of the Lorde before them.

At the same tyme will I go about to destroye all soch people as come against Jerusalem. Moreouer, vpon the house of Dauid

*Eze.xxxvi.d Joel.ii.f Actu.ii.b ‡John.xix.d and vpon the cytesyns of Jerusalem *will I poure out the spyrete of grace & cōpassion, so ꝑ ‡they shall loke vpō me, whō they haue pearsed: & they shal bewepe hi as mēmourne for their only begottē sōne: yee, & be sory for him, as mē are sory for their firste chyld.

D *Luc.xxiii.c Apo.xviii.a *Then shall there be a great mournyng at Jerusalem, ‡lyke as the lamentacion at Adremmon in the felde of Maggadon. And the lande shall bewayle euery kinred by thē selues. The kinred of ꝑ house of Dauid thē selues alone, and their wiues by thē selues:

*ii.Ma.xxi.a The kynred of the house of *Nathan them selues alone, and their wyues by thē selues. The kynred of the house of Leui them selues alone, and their wyues by them selues. The kynred of the house of Semei them selues alone, and their wyues by them selues. In lyke maner, all ꝑ other generacios euerychone by them selues alone, and their wyues by them selues.

¶ The.xiii.chapter.

¶ Of the well of grace and truth. Of the cleane vnderstanding of Idolatry, and of false prophetes.

A *Eze.xxxvi.b Zacha.xiii.b Iohn.xix.b IN that tyme shall the house of Dauid and the cytesyns of Jerusalem haue an open *well, to wash of synne and vnclennesse. And then (sayeth the Lorde of hostes) ‡I wyll destroye the names of Idoles out of the lāde: so that they shall nomore be put in remembraunce. ‡Esay.ii.c Ezech.xxx.

*As for the false prophetes also, and the vnclene spyrete, I shall take thē out of ꝑ lande. So that yf any of them prophecye any more, ‡his awne father ād mother that begat him, shall saye vnto hi. Thou shalt dye for thou speakest lyes vnder the name of ꝑ Lorde: yee, his awne father ād mother that begat him, shall woūde him, whē he prophecieth. And then shall those prophetes be cōfoūded, euery one of his visiō when he prophecieth: neither shal they were sack clothes any more, to disceaue men with all. But he shall be sayne to saye: * I am no Prophet: I am an husbandeman, for so am I taught ‡by Adam fro my youth vp. And yf it be sayde vnto hym: how came these woundes then in thine hādes? he shal answere. Thus am I wounded in the house of myne awne frendes. *Jere.xxiii. ‡Amos.iii.b

C Aryse, O thou swearde, vpō my shepherde, and vpon the Prince of my people, saieth the Lorde of hostes. * Smyte the shepherd, and the shepe shalbe scatred abrode, and so wyll I turne myne hande to the lytle ones. And it shall come to passe (sayeth ꝑ Lorde) that in all the land two partes shalbe roted out, * but the thyrde parte shall remayne therin. ‡ And the same thyrde parte wyll I bringe thorow ꝑ fire, & wil clense thē, as the syluer is clensed: yee, & trye thē lyke as golde is tryed. Then shall they call vpō my name and I will heare them: I wyll saye: it is my people. And they shal saye: Lorde my God. *Mat.xxvi. Mar.xiiii.b *Amos.ix.b ‡Job.xxiii.a Esa.xlviii.a Psal.xvii.c lxvi.c.xlvi.b i.Petri.i.b Pro.xvii.a Hapim.ii.a Ezechi.ii.a

¶ The.xiiii.Chapter.

¶ The watchynge of the church vnder the figure of Jerusalem. Of the kyngdome of the Lorde.

BEholde, ꝑ daye of the Lorde cōmeth, that ꝑ shalt be spoyled ād robbed, for I will gather together all ꝑ heathen to fight agaynst Jerusalē: so ꝑ the citie shal be wonne, the houses spoyled, and the wemē defiled. The halfe of the citie shal go awaye into captiuite, and the residue of the people shal not be caried out of the citie. After that shall ꝑ Lorde go forth to fight agaynst those heathen, as men vse to fyght in ꝑ daye of battel. Thē shall his fete stand vpō ꝑ mount olyuete, that lyeth vpon ꝑ east syde of Jerusalē. And ꝑ mount olyuete shall cleue in two, eastwarde and westwarde, so ꝑ there shalbe a great valley, and the halfe mount shall remoue towarde ꝑ north, & the other towarde the south. And ye shall flē vnto ꝑ valley of my hylles, for the valley of the hylles shall reach vnto Asal. Yee, flē shall ye ‡lyke as ye fled for the earthquake in ꝑ dayes of Oziah kynge of Juda. And the Lord my God shal come, & al saintes wt him. In that daye shal it not A B C D ‡Amos.i.a

it not be lyghte, other cleare or dymme.
* This shalbe that speciall daye whiche is knowne vnto ꝓ Lord: nether day ner nyght but about the euenyng tyme it shalbe light.
* In that tyme shall there waters of lyfe runne out frō Jerusalem: the halfe potte of them towarde the eest see, and ꝓ other halfe towarde the vttermost see, &̄ shall cōtinue both somer and wynter. * And the Lorde hym selfe shalbe kynge ouer all the earth.

¶ At ꝓ tyme shall there be one Lord onely, & his name shalbe but one. ¶ It shall go about the whole erth, as vpō a felde: frō Gibea to Rēnō, & frō the south to Jerusalē. The shal be set vp, & inhabited i her place: frō Ben Jamyns porte, vnto ꝓ place of the fyrst porte, & vnto the corner porte: & from the tower of * Hananeell, vnto the kinges wyne presses. There shal men dwel, & there shalbe no more cursinge, but Jerusalē shalbe safely inhabited. This shalbe the plage, wherwith the Lorde will smyte all people, ꝓ haue fought agaynst Jerusalē. Namely, their flesh shall cōsume awaye, though they stāde vpō their fete, their eyes shalbe corrupt in their holes and their tunge shal cōsume in their mouth.

In that daye shall ꝓ Lorde make a great sedicion amōge thē, so ꝓ one man shall take another by the hande, & laye his hādes vpō the handes of his neyghboure. * Juda shall fyght also against Jerusalē, & the goodes of all ꝓ heathē shalbe gathered together roūd aboute: golde & syluer & a very great multitude of clothes. And so shall this plage goo ouer horses, mules, camels, asses, & all the beastes ꝓ shalbe in ꝓ host, lyke as pōder plage was. Euery one ꝓ remayneth then of all the people, which cam agaynst Jerusalem, shall go vp yerly, to worshyppe the kynge (euen the Lorde of hostes) * and to kepe the feast of tabernacles. And loke what generacion vpon the earth goeth vp to Jerusalem for to worshypp the kynge (euē the Lorde of hostes) vpon the same shall come no rayne. Yf the kynred of Egypte go not vp, & come not, it shall not rayne vpon them nether.

¶ This shalbe ꝓ plage wherwith the Lorde wil smyte all ꝓ heathen, ꝓ come not vp to kepe ꝓ feast of tabernacles: yee, this shalbe ꝓ synne plage of Egipt & ꝓ sine plage of al people ꝓ go not vp to kepe ꝓ feast of tabernacles.

At that tyme shall the rydyng gere of the horses be holy vnto the Lorde, & the kettels in the Lordes house shall be lyke the basens before the aulter: yee, al the kettels in Jerusalē and Juda, shalbe holy vnto the Lorde of hostes: and all they that slaye offeringes, shall come & take of them, & dyght thē there in. And at that tyme there shall be no mo Cananytes in the house of the Lorde.

¶ The ende of the Prophecye of zachary.

¶ The booke of the Prophete Malachy.

¶ The fyrst Chapter.

¶ A complaynte agaynst Jsrael and her prestes.

THe heuy burthē, which ꝓ Lorde sheweth agaynste Jsraell, by Malachy. I haue loued you, sayeth the Lorde: & yet ye saye: wherin haste thou loued vs? ℣
* Was not Esau Jacobs brother, sayeth ꝓ Lorde? ‡ yet haue I loued Jacob, and hated Esau: * yee, I haue māde hys hylles wast and his heritage a wildernesse for dragons. And though Edom sayde: well, we are destroyed, we wyll go buylde vp agayne the places that be wasted, yet (sayeth the Lorde of hostes) * what they buylded, that brake I downe: so that it was called a cursed lande, and a people, whome the Lorde hath euer bene angrye withall. * Gen.xxv. ‡ Roma. ix. d * Jos.xxiii a * Abd.i.a

Youre eyes haue sene it, and ye youre selues must cōfesse, ꝓ the Lorde hath brought ꝓ lāde of Jsrael to great honoure. * Shulde not a sonne honoure his father, & a seruaūt his master? ‡ Yf I be now a father, where is myne honoure? Yf I be the Lord, where am I feared? sayeth the Lorde of hostes. ℣ * Exo.xx.a ‡ Deu.xxxii.a

Now to you prestes, ꝓ despyse my name. And yf ye saye: wherin haue we despised thy name? In this, ꝓ ye offre vnclene bred vpon myne aulter. And yf ye wil saye: wherin haue we offered any vnclene thinge vnto the? In this yye saye: the aulter of the Lorde is not to be regarded. Yf ye offre the blynde, is not that euel? And yf ye offre the lame and sycke, is not that euell? * Yee, offre it vnto thy prince, shal he be content with the, or accepte thy persone, sayeth ꝓ Lorde of hostes? ¶ * Leu.xxii.c * Ezec.xliii.e.

And now make youre prayer before God, that he maye haue mercy vpon vs: for sothe thinges haue ye done. Shal he regard your persones, thinke ye, sayeth the Lorde of hostes? Yee, what is he amonge you, that wyl do so moch as to shut the dores, or to kindle the fyre vpon myne aulter for naught? * I haue no pleasure in you, sayeth the Lord of hostes: ‡ and as for the meatoffringe, I wyl not accepte it at youre hande. * For frō the rysyng vp of the sonne vnto the going downe of the same, my name is greate amonge the Gētiles: yee, in euery place shal there sacrifice be done, and clene meatoffring offred vp vnto my name: for my name is great amonge the heathen, sayeth ꝓ Lorde of hostes. But ye haue vnhalowed it, in that ye saye, the aulter of the Lorde is not to be regarded, and the thyng that is set therupon not worthy to be eaten. ¶ * Gene.xiii.a ‡ Esai.i.b * Psa.xviii.a

Now saye ye: It is but labour and trauayle,

naple, ād thus haue ye thought scorne at it (sayeth the Lorde of hoostes) offrynge robbery, yee, the lame and the sycke. Ye haue brought me in a meatofferyng, shulde I accepte it of your hāde, sayeth ꝓ Lorde: Cursed be the disseibler, which hath in his flocke one that is a male, ād when he maketh a vowe, offereth a spotted one vnto ꝓ Lord. For I am a greate kynge (sayeth the Lorde of hoostes) and my name is fearfull among the heathen.

¶ The.ii. Chapter.

¶ Thyrateninges agaynst the prestes beynge fewterers of the people.

1 AND now (O ye prestes) this cōmaundement touseth you: yf ye wyll not heare it, ner regard it, to geue ꝓ glory vnto my name, sayeth the Lorde of hoostes, *I will sende a curse vpon you, ꝑ I will curse youre blessynges: yee curse them wyll I yt ye do not take hede. Beholde, I shall corrupte your sede, and cast dongt in youre faces, euen the dounge of youre solempne feastes and it shall cleue fast vpon you. And ye shall knowe, that I haue sent thys commaundemēt vnto you: that my * couenaūt which I made with Leui, might stande sayeth the Lorde of hoostes.

*De.xxviii.d

*Mal.xxv.c

15 I made a couenaunt of lyfe ꝑ peace wyth him: this I gaue him, that he myght stande in awe of me: and so he dyd feare me, ād had my name in reuerence. The lawe of truthe was in his mouth, ād there was no wickednesse founde in his lyppes. He walked with me in peace and equyte, and dyd turne many one awaye frō their synnes. * For in the prestes lyppes shulde be sure knowledge, ꝓ men may seke the lawe at his mouth, for he is a messaunger of the Lorde of hoostes. But as for you, ye are gone clene out of ꝓ waye, ād haue caused the multitude to be offended at the lawe: * ye haue broken the couenaūt of Leui, sayeth the Lorde of hoostes. Therfore wyll I also make you to be despysed, and to be of no reputacyon amonge all the people: because ye haue not kepte my wayes, but haue bene partiall in the lawe.

*Osee.iiii.b

*Deu.xxxiii.b

* Haue we not all one father? hath not one God made vs? * why doth euery one of vs then despise his awne brother, ꝑ so breake the couenaūt of oure fathers? Now hath Juda offended: yee, the abhominacion is done in Israel and in Jerusalē * for Juda hath defyled the Sanctuary of the Lorde, which he loued, and hath kepte the daughter of a straunge God. But the Lorde shal destroye the mā that doth this: (yee, both the master ād the scoler) out of the tabernacle of Jacob with hym that offreth vp meatoffryng vnto ꝓ Lorde of hoostes. Now haue ye brought it to this poynte agayne, ꝓ the aulter of the Lorde is couered with teares, weppynge and mournynge: so that I wyll nomore regard the meatofferynge, nether wyl I receaue or accepte eny thyng at your handes. And yet ye saye: wherfore? Euē because that where as the Lorde made a couenaunt betwixte ꝓ and the wyfe of thy youth, thou hast despysed. * Yet is she thyne awne companyō and maryed wyfe.

*Epha.iiii.g

¶

*Iacha. bii.b and. viii. c

*1. Esdr. ix. a Leui. xxi. d

*Gen.ii.g

D

So dyd not the one, and yet had he an excellent spyrete. What dyd then the one? he sought the sede promised of God. Therfore loke well to your spyrete, and let no man despyse the wyfe of his youth. Yf ꝓ hatest her * put her awaye sayeth ꝓ Lorde God of Israell and geue her clothynge for the scorne, sayeth the Lorde of Hoostes. Loke well then to youre spyrete, ād despyse her not. Ye greue the Lorde with your wordes, ꝑ yet ye saye: wherwith al haue we greued him? In this, that ye saye. All that do euel are good in the syght of God, and soch please hym. Or els where is the God that punisheth?

*Deu.xxiiii. Jerr.iii.b

¶ The.iii. Chapter.

¶ Of the messengre of the Lorde Johan Baptist: Of the dare of the Lorde, and of Elias.

BEholde, * I will sende my messaūger, whiche shall prepare the waye before me: ād the Lorde * whom ye wolde haue, shal soone come to his temple, yee, euē the messaunger of the couenaunt whom ye longe for.

1 *Mach.ii. Mat.xi. Luc.vii. 1 Esdr.viii. and.b.3 Esay.xxxix.

Beholde, he commeth, saieth the Lorde of hoostes. But who may abyde the dare of his cōmyng? Who shalbe able to endure, when he appeareth? For he is like a goldsmythes fyre, ād lyke washers sope. He shal syt him downe to trye and to clense the syluer, he shall pourge the chyldren of Leui, and purifye them lyke as golde and syluer: that they maye bringe meatofferinges vnto the Lorde in righteousnes. Then shall the offeryng of Juda and Jerusalem be acceptable vnto the Lorde, lyke as from the begynnynge ād in the yeares, a fore tyme. I wyll come and punyshe you, ād I my selfe wyl be a swyfte wytnes agaynst the witches, agaynste the aduouterers, agaynst false swearers: yee, ꝑ agaynst those that wrongeously kepe backe the hyrelynges hewty: which were the wyddowes and the fatherlesse, and oppresse the straunger, and feare not me, saieth the Lorde of hoostes. For I am the Lorde that chaunge not, ꝑ ye (O chyldren of Jacob) wyll not leaue of * ye are gone awaye fro myne ordinaunces, and seng the tyme of your fathers haue ye not kepte them.

15

*Deu.xxxii. iii.Mal.

* Turne you now vnto me, and I wyll turne me vnto you, sayeth the Lorde of hoostes: ye saye, wherin shal we turne? Shulde a man vse falsshed and disceat with God as ye vse

*Zacha.i.b

¶

ye vse falshed and disceate with me/yet ye saye wherin vse we disceate wt the/ * In Tithes & heaue offeringes. * Therfore are ye cursed wyth penury, because ye dissemble with me, all the sorte of you.

* Wringe euery Tithe into my barne, that there maye be meat in myne house: and proue me withall (sayeth the Lorde of hoostes) yf I wyll not open the wyndowes of heauē vnto you, ād poure you out a blessyng with plenteousnesse. Yee, I shall reproue the consumer for your sakes, so ỳ he shall not eate vp the frute of youre grounde, nether shall the vynyarde be bare in the felde, sayeth the Lorde of hoostes: In so moch that all people shall saye, that ye be blessed, for ye shall be a pleasaūt lande, sayeth the Lorde of hoostes.

Ye speake harde wordes agaynst me, sayeth the Lorde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde: It is but lost labour, to serue God/ † what profyt haue we for keppynge his cōmaundementes, and for walkynge humbly before the Lorde of hoostes? * Therfore maye we saye, that ỳ proude are happie, & that they which deale with vngodlynesse, are sett vp: for they tempte God, and yet escape.

But they that feare God, saye thus one to another: the Lorde considereth and heareth it. Yee, it is before him a memoryal boke, wrytten for soch as feare the Lorde, and remembre his name. And in the daye that I wyll make (sayth the Lorde of hoostes) they shalbe myne awne possession: and I will fauoure them, lyke as a man fauoureth hys awne sonne, that doth hym seruyce. Turne you therfore, and consydre what dyfference is betwyxte ỳ righteous and vngodly, betwirte him that serueth God, and him that serueth hym not.

* For marck, the daye commeth that shal burne as an ouen: and all the proude, yee, ād all soch as do wyckednesse, shalbe strawe, & the daye that is for to come, shall burne thē vp (sayeth the Lorde of hoostes) so that it shal leaue them nether rote ner braunche. *pla. xviii a

But vnto you that feare my name, shall that Sonne of ryghteousnesse aryse, and health shalbe vnder his wynges: ye shal go forth, ād multiplie as the fat calues, ye shal treade downe the vngodly: * for they shalbe lyke the asshes vnder the soles of youre fete in the daye that I shall make, sayeth the Lorde of hoostes. *Psal.c.b

Remembre the lawe of Moses my seruaunt, * whych I commytted vnto hym in Oreb for all Israell, with the statutes and ordinaunces. Beholde, I wyll sende you * Elias the prophet: before the cōmynge of the daye of the greate and fearefull Lorde. † He shal turne the hertes of the fathers to theyr children, and the hertes of the chyldren to their fathers, that I come not ād smyte the earth with curlynge. *deu.xiii b.a *Mat.xvii b xviii.b * *Luc.i.a

¶ The ende of the prophecy of Malachy: and cōsequētly of all the prophetes.

nayle, ād thus haue ye thought scorne at it (sayeth the Lorde of hooستes) offeryng robbery, yee, the lame and the sycke. Ye haue brought me in a meatoffering, shulde I accepte it of your hāde, sayeth ꝓ Lorde? Cursed be the dissebler, which hath in his flocke one that is a male, ād when he maketh a vowe, offereth a spotted one vnto ꝓ Lord. For I am a greate kynge (sayeth the Lorde of hoستes) and my name is fearfull among the heathen.

¶ The.ii. Chapter.

¶ Threatenynges against the prestes beynge fautours of the people.

I

AND now (O ye prestes) this cōmaundement toucheth you: yf ye wyll not heare it, ner regard it, to geue ꝓ glory vnto my name, sayeth the Lorde of hoستes, *I will sende a curse vpon you, & will curse your blessynges: yee curse them wyll I yf ye do not take hede. Beholde, I shall corrupte your sede, and cast donge in your faces, euen the donge of your solempne feastes and it shall cleue fast vpon you. And ye shall knowe, that I haue sent thys commaundemēt vnto you: that my *couenaūt which I made with Leui, might stande sayeth the Lorde of hoستes.

*De.xxviiii

*Nu.xxv.c

15

I made a couenaunt of lyfe & peace wyth him: this I gaue him, that he myght stande in awe of me: and so he dyd feare me, ād had my name in reuerence. The lawe of truthe was in his mouth, ād there was no wickednesse founde in his lyppes. He walked with me in peace and equyte, and dyd turne many one awaye frō their synnes. * For in the prestes lyppes shulde be sure knowledge, ꝓ men may seke the lawe at his mouth, for he is a messaunger of the Lorde of hoستes. But as for you, ye are gone clene out of ꝓ waye, ād haue caused the multitude to be offended at the lawe: * ye haue broken the couenaūt of Leui, sayeth the Lorde of hoستes. Therfore wyll I also make you to be despysed, and to be of no reputacyon amonge all the people: because ye haue not kepte my wayes, but haue bene partiall in the lawe.

*Osee.iiii.b

*deu.xxviiii.b

*Ephe.iiii.a

¶

*Zacha. viii.b and.viii.c

*Haue we not all one father? Hath not one God made vs? * why doth euery one of vs then despise his awne brother, & so breake the couenaūt of oure fathers? Now hath Juda offended: yee, the abhominacion is done in Israel and in Jerusalē * for Juda hath defyled the Sanctuary of the Lorde, which he loued, and hath kepte the daughter of a straunge God. But the Lorde shal destroye the mā that doth this: (yee, both the master ād the scoler) out of the tabernacle of Jacob with hym that offreth vp meatoffryng vnto ꝓ Lorde of hoستes. Now haue ye brought it to this poynte agayne, ꝓ the aulter of the Lorde is couered with teares, weppynge and mournynge: so that I wyll nomore regard the meatoffeynge, nether wyl I receaue or accepte eny thyng at your handes. And yet ye saye: wherfore? Euē because that where as the Lorde made a couenaunt betwixte ꝓ and the wyfe of thy youth, thou hast despysed. * Yet is she thyne awne companyō and maryed wyfe.

*i. Esdr. ix.a Leui.xxi.c

*Gen.ii.

D

So dyd not the one, and yet had he an excellent spyrite. What dyd then the one? he sought the sede promised of God. Therfore loke well to your spyrite, and let no man despyse the wyfe of his youth. Yf ꝓ hatest her ‡put her awaye sayeth ꝓ Lorde God of Israell and geue her clothynge for the scorne, sayeth the Lorde of Hoستes. Loke well then to youre spyrite, ād despyse her not. Ye greue the Lorde with your wordes, & yet ye saye: wherwith al haue we greued him? In this, that ye saye. Al that do euel are good in the syght of God, and soch please hym. Or els where is the God that punisheth?

‡Deu.xxiiii. Jere.iii.

¶ The.iii. Chapter.

¶ Of the messenger of the Lorde John Baptist. Of the daye of the Lorde, and of Elias.

BEholde, * I will sende my messaūger, whiche shall prepare the waye before me: ād the Lorde ‡whom ye wolde haue, shal soone come to his temple, yee, euē the messaunger of the couenaunt whom ye longe for.

I

*Matth.xi. Marc.i.a Luc.vii. ‡Gen.xii. and.xii. Esay.xl.

Beholde, he commeth, saieth the Lorde of hoستes. But who may abyde the daye of his cōmyng? Who shalbe able to endure, when he appeareth? For he is like a goldsmythes fyre, ād lyke washers sope. He shal syt him downe to trye and to clense the syluer, he shall pourge the chyldren of Leui, and purifye them lyke as golde and syluer: that they maye bringe meatofferinges vnto the Lorde in righteousnes. Then shall the offeryng of Juda and Jerusalem be acceptable vnto the Lorde, lyke as from the begynnynge ād in the yeares, a fore tyme. I wyll come and punyshe you, ād I my selfe wyl be a swyfte wytnes agaynst the witches, agaynste the aduouterers, agaynst false swearers: yee, & agaynst those that wrongeously kepe back the hyrelynges dewty: which vexe the wyddowes and the fatherlesse, and oppresse the straunger, and feare not me, saieth the Lorde of hoستes. For I am the Lorde that chaūge not, & ye (O chyldren of Jacob) wyll not leaue of * ye are gone awaye fro myne ordinaunces, and sens the tyme of your fore fathers haue ye not kepte them.

15

*Deu.xxvi. iii.xxx.

* Turne you now vnto me, and I wyll turne me vnto you, sayeth the Lorde of hoستes: ye saye, wherin shal we turne? Shulde a man vse falshed and disceat with God as ye vse

*Zacha.i.b

¶

ye vse falsheed and disceate with me/ yet ye saye wherin vse we disceate wt the/ * In Tithes & heaue offeringes. * Therfore are ye cursed wyth penury, because ye dissemble with me, all the sorte of you.

* Bringe euery Tithe into my barne, that there maye be meat in myne house: and proue me withall (sayeth the Lorde of hoostes) yf I wyll not open the wyndowes of heaue vnto you, and poure you out a blessyng with plenteousnesse. Yee, I shall reproue the consumer for your sakes, so ỳ he shall not eate vp the frute of youre grounde, nether shall the vynyarde be bare in the felde, sayeth the Lorde of hoostes: In so moch that all people shall saye, that ye be blessed, for ye shall be a pleasaut lande, sayeth the Lorde of hoostes.

Ye speake harde wordes agaynst me, sayeth the Lorde. And yet ye saye: What haue we spoken agaynst the? Ye haue sayde:

It is but lost labour, to serue God: * what profyt haue we for keppynge his cõmaundementes, and for walkynge humbly before the Lorde of hoostes? * Therfore maye we saye, that ỳ proude are happie, & that they which deale with vngodlynesse, are sett vp: for they tempte God, and yet escape.

But they that feare God, saye thus one to another: the Lorde consydereth and heareth it. Yee, it is before him a memoryal boke, wrytten for soch as feare the Lorde, and remembre his name. And in the daye that I wyll make (sayth the Lorde of hoostes) they shalbe myne awne possession: and I will fauoure them, lyke as a man fauoureth hys awne sonne, that doth hym seruyce. Turne you therfore, and consydre what dyfference is betwyxte ỳ righteous and vngodly, betwixte him that serueth God, and him that serueth hym not.

* For marck, the daye commeth that shal burne as an ouen: and all the proude, yee, & all soch as do wyckednesse, shalbe strawe, & the daye that is for to come, shall burne them vp (saieth the Lorde of hoostes) so that it shal leaue them nether rote ner braunche. *psa. xviii a

But vnto you that feare my name, shall that Sonne of ryghteousnesse aryse, and healthe shalbe vnder his wynges: ye shal go forth, & multiplie as the fat calues, ye shal treade downe the vngodly: * for they shalbe lyke the asshes vnder the soles of youre fete in the daye that I shall make, sayeth the Lorde of hoostes. *Psal.c.b

Remembre the lawe of Moses my seruaunt, * whych I commytted vnto hym in Oreb for all Israell, with the statutes and ordinaunces. Beholde, I wyll sende you * Elias the prophet: before the cõmynge of the daye of the greate and fearefull Lorde. * He shal turne the hertes of the fathers to theyr children, and the hertes of the chyldren to their fathers, that I come not & smyte the earth with curlynge. *deu.xiii b.c *Mat.xvii xviii.b *Luc.i.a

¶ The ende of the prophecy of Malachy: and cõsequẽtly of all the prophetes.

¶ The volume of the bokes called Hagiographa.

The thyrde boke of Esdras.
The fourth boke of Esdras.
The boke of Tobiah.
The boke of Judith.
The resst of the boke of Hester.
The boke of wysdome.
Ecclesiasticus.
Baruch the prophete.
The songe of the .iii. Chyldren in the ouen.
The storye of Susanna.
The storye of Bel & of ꝑ Dragon.
The prayer of Manalleh.
The fyrst boke of the Machabees.
The seconde boke of ꝑ Machabees.

To the Reader,

IN conſyderacyon that the bokes before are founde in the Hebrue tonge, receaued of all men: & that the other folowyng, whych are called Hagiographa (becauſe they were wont to be reade, not openly and in comen, but as it were in ſecret and aparte) are nether founde in the Hebrue nor in the Calde: in whych tonges they haue not of longe bene wrytten (in leſſe then it were happly the boke of Sapience) wher vpon it were now very harde to repayre & amende them: And that alſo they are not receaued nor taken as legyttymate & leafull, as well of the Hebrues as of ꝑ whole Churche, as S. Hierome ſheweth: we haue ſeparat them, & ſett them aſyde, that they may the better be knowen: to thyntent that men maye knowe of whych bokes wytnes ought to be receaued, and of whych not. For the ſayde S. Hierome ſpeakynge of the boke of Judith (which is Hagiogrypha) ſayth, ꝑ the auctorytie therof is not eſteemed worthy and ſufficient to confyrme and ſtablyſh the thynges that lyght in diſputacyō. And generally of all ꝑ bokes called Hagiogrypha, he ſayth, that men maye reade them to the edifyinge of the people: but not to confyrme & ſtrengthen the doctrine of the Churche. I leaue oute here the lawe (as they call it) of Canon. c. Sancta Romana. xv. diſtinc. where he ſheweth his iudgement. Lykewyſe the Gloſe of. c. Canones. xvi. diſtin. which ſayth, that men reade the, but not in generall: as though he ſhulde ſaye, that generally and thorouly they are not alowed. And not wythout a cauſe: For that they haue bene corrupted and falſyfyed in many places, it appeareth ſufficyently by Euſebius in his boke called Hyſtoria Eccleſiaſtica: Wbych thynge is calye to be knowen euen now a dayes in certen poyntes, namely in the bokes of the Machabees: whoſe ſecond boke S. Hiero. confeſſeth that he founde not in the Hebrue, by the meanes wherof it is become vnto vs the more ſuſpect and the leſſe receaued. In lyke maner is it of the thyrde and fourthe boke of Eſdras, whych S. Hierome proteſteth that he wolde not haue tranſlated, eſteamyng them for dreames: where as Joſephus yet in his booke of hys Antiquities declareth ꝑ ſumme of ꝑ matter after the maner of a ſtorye, as well of the boke of Machabees as of the. iii. of Eſdras: all though he eſteame the bokes compyled from the raygne of kynge Artaxerxes vnto hys tyme, to be Hagiogrypha.

In the Prologe to the Pſalter.

In the Prologe before Judith.

In the Prologe to the Pſalter.

In the iiii. boke che. xviii cap.

In the Prologe of Eſdras.

In the. xi. xii & xiii. of the Antiquities.

In the Prologe vpon the bokes of the kynges.

In ſ. iii. boke of Agaynſt Appion.

Wherfore then, whē thou wylt mayntayne any thynge for certen, rendryng a reaſon of thy fayth, take heade to proceade therin by ꝑ lyuynge and pythye Scriptures folowynge S. Peter, whych ſayeth: he ꝑ ſpeaketh, let hym ſpeake as though he ſpake the worde of God. He ſayeth the worde of God, as a thynge moſt true and certen, opened by the Prophetes and Apoſtles, inſpyred wyth the holy gooſt: of whom we haue wytneſſe moare cleare then the daye. Lawers haue vpnge greate delyre to confyrme and ſtablyſh theyr opynyons by the lawe of man, ſaye, that they ſhame to ſpeake wythout lawe: how moch more feare and dreade then ought he to haue, that ſayth he is a Chriſtian, the whych holdeth not hym ſelfe, or reaſteth not in ꝑ lawes of the lyuynge God: but in mennes inuencions, iudgynge of all thynges accordinge to them, and leanyng to an vncerten ymagynacyon and phantaſye? Let vs therfore that are buylded on the foundacyon of the holy Prophetes and Apoſtles, and on the head corner ſtone (on whych they them ſelues were founded, and whych they preached, that is Jeſus Chriſt, the ſure ſtone) leaue the thynges that are vncerten to folowe the certē: holdynge vs and reaſtynge vs in them, and faſtenyng oure ancre there, as in a ſure place. For oure Chriſten fayth conſyſteth not in doutefull thynges, but in playne and moſt certen aſſurauncē, and in moſt true perſuaſyon, taken & confyrmed by infallible verite. In whych God graunte vs to waicke perpetuallye, to thyntent that accordynge to it (fulfyllynge his holy wyll in vs, and ſettynge aſyde all inuencyous contrary vnto hym) we maye lyue to hys honour, and to the edifyinge of hys Churche.

Ebrue. c. Ephe. ii. b.

Erubeſcimꝰ ſine lege in qui.

1. Pet. iii. c. 1. Pet. i. b. ii. Pet. i. b.

So be it.

48
10. 12.
68.

The thyrde boke of Eldras.

The fyrst Chapter.

Josias holdeth passouer. After his death he Jechonias his sonne made kynge in his stede: whom the kyng of Egypt putteth out, and setteth in his brother Joachim. Jerusalem is destroyed, & Babylon taken.

IOsias * holde the feaste of Easter in Jerusalem vnto the Lorde, & slewe the Passeouer the xiiii. daye of the fyrst moneth. He set the Priestes also in order (accordynge to theyr dayly courses) beyng arayed in longe garmentes in the temple of the Lord. And he spake vnto the Leuites the holy mynysters of Israel, that they shulde halowe them selues vnto the Lord, to set the holy arcke of the Lord, in the house that kyng Salomon the sonne of Dauid had buylded, and sayde. Ye shall no more beare the Arcke vpon youre shulders. Now serue youre Lorde, & take the charge of hys people of Israel, after youre vyllages and youre trybes: accordynge as kynge Dauid the kynge of Israel, hath ordened, & accordynge as Salomon hys sonne hath honorably prepared: ye, loke that yee all do seruyce in the temple, accordynge to the ordrynge & distribucyon of the principall men which are appoynted out of the trybes, to do seruice for the chyldren of Israel. * Kyll the Passeouer, & prepare offrynges for youre brethren, & do accordynge to the commaundement of the Lord, which was geuen vnto Moses. And vnto the people that was founde Josias gaue. xxx. thousande of shepe, lambes, kyddes, & goates, & thre thousande oxen. These the kynge (of his kyngly liberalite) gaue vnto the people, accordynge as he had promised: & to the Priestes for the Passeouer, he gaue two M. shepe, & an hundreth oxen. Moreouer, Jechonias, & Semeias, & Nathanael brethren, & Hasabias, Jehiel, & Josabad gaue them to the Passeouer, fyue thousande shepe & fyue hundred bullockes.

And when these thynges were brought to passe, the Priestes & the Leuites stode goodly in theyr order, & had the vnleuened bred thorow out the trybes. And after the ordrynge of the principall men in the trybes, they offered vnto the Lorde in the syght of the people accordyng * as it is wrytten in the boke of Moses, & so they rosted the Easter lambe as accordyng was. As for the thacke offrynges & the other, they dyght them in kettels and pottes, & set them before the people with good wyll, & afterwarde before them selues, and the Priestes. For the Preastes offred the fatt, vntyll the tyme was expyred, but the Leuites prepared for the selues & for theyr brethren the chyldren of Aaron. The holy syngers also the chyldren of Asaph stode in theyr order, accordyng as Dauid deuysed. Moreouer Asaph zachary & Jduthun, whych were appoynted by the kynge. Moreouer the porters & dore kepers stode by the dores & the diligently, so that none went out of his stadynge & seruice: for theyr brethren (the Leuites) prepared for them. Thus were all thynges performed, that belonged to the offerynge of the Lorde. In that daye they helde the Passeouer, and offred thankofferynges beside the sacrifyce of the Lorde, accordyng to the comaundement of kyng Josias.

So the chyldren of Israel whych were then present helde an honorable Passeouer & the feast of swete bread. vii. dayes longe. Yee such a Passeouer was not kepte in Israel, from the tyme of the Prophet Samuel. And all the kynges of Israel helde not such an Easter, as this which kyng Josias helde, & the priestes, & Leuites, & Jewes & all Israel, of all them that were at Jerusalem. And in the xviii. yere of the raygne of Josias was this Passeouer kept. And with a parfecte herte dyd kynge Josias ordre all his workes, before the Lord, & the thynges that were wrytte of hym in tymes past, concernyng those that synned & were vngodly agaynst the Lord before all people, & that sought not the worde of the Lord vpon Israel. * After al these actes of kyng Josias, Pharao the kyng of Egypte wet vp and came towarde Carmis by Euphrates, & Josias went to mete hym. Then sent the kyng of Egypte vnto Josias saying: what haue I to do with the, O kyng of Juda? I am not sent of the Lord to fyght agaynst the, for my warre is vpon Euphrates, go thou thy waye home agayne in all the haste. And Josias wolde not turne agayne vpon hys charet, but vndertoke to fyght agaynst hym, & herkened not vnto the worde of the prophet, which he tolde him out of the mouth of God, but pytched a battayll agaynst hym in the felde of Wagreddo. And the rulers preassed to kyng Josias. Then sayde the kyng vnto his seruauntes. Cary me awaye out of the battayll, for I am sore wounded. And immediatly his seruauntes toke him awaye out of the front of the battayll. Then sat he vp vpon the seconde charett, came to Jerusalem, dyed, & was buryed in his fathers sepulcre. And in al Jewry they mourned for Josias, yee the rulers also with theyr wyues made lamentacion for hym vnto this daye. And this was done euer styll in Israel.

These thynges are wrytten in the boke of the storyes of the kynges of Juda, namely, all the actes and workes of kynge Josias, his kyngly power & maiesty, his vnderstandyng in the lawe of God, & what he dyd, yee thynges which are not wrytten in the boke

of ꝑ kynges of Israel & Juda. * And ꝑ people toke Jechonias the sonne of Josias and made hym kynge in steade of Josias his father, when he was .xxxiii. yeare olde. And he raygned ouer Israel thre monethes. And the kyng of Egypte put him downe, that he shuld not raygne in Jerusalem, & rayled vp a taxe of ꝑ people: namely, an. C. talētes of syluer & one talent of golde. The kynge of Egypt also made Joachim his brother kyng of Juda & Jerusalem. As for them of ꝑ kynges coūcell wt the kyng him selfe & Zaracches his brother, he toke them, & caryed them awaye presoners into Egypt. Xxue & twētie yeare olde was Joachim, when he was made kyng in ꝑ lāde of Juda & Jerusalem, and he dyd euell before the Lord. After this, * Nabuchodonosor ꝑ kyng of Babylō came vp, & bounde him with bādes of yron, & caryed hym vnto Babylon. Nabuchodonosor also toke all ꝑ vessels ꝑ were halowed in ꝑ tēple of ꝑ Lord, & all the Jewels, & caryed them vnto Babylon, & brought them in to his awne temple at Babylon. Of his vnclēnes & vngodlynes, it is wrytten i the boke of ꝑ actes of ꝑ kynges. And Joachim his sonne raygned in his steade. He was made kyng beynge .xviii. yeare olde, and raygned but thre monethes & .x. dayes in Jerusalem, & dyd euell before ꝑ Lord. So after a yeare, Nabuchodonosor sent & caused him to be brought vnto Babylon with ꝑ holy vessels of the Lord, & made Sedechias hys brother kyng of Juda & Jerusalem, whē he was .xxi. yeare olde: & he raygned .xi. yeare.

And he dyd euell also in the syght of the Lorde, & cared not for ꝑ wordes ꝑ were spoken vnto him * by the prophet Jeremy at the mouth of ꝑ Lord. And where he had made an othe vnto kyng Nabuchodonosor, he forswore him selfe, & fel from hym hauyng a stynech & a hert, & transgressed all ꝑ statutes and ordynaunces of ꝑ Lorde God of Israel. The rulers also & heades of the people of ꝑ Lord dyd moch euell, & became vngodly more then the heathen, beynge defyled in all maner of abhominaciōs. Yee & defiled ꝑ holy tēple of ꝑ Lorde at Jerusalem. And the God of theyr fathers sent his messaūgers vnto thē, to turne them backe & to call them agayne from theyr synnes: for he wolde fayne haue spared them for his holy tabernacles sake. Neuertheles, they had his messaungers in derysyon: & loke what God spake vnto thē by hys prophetes, they made but a sporte of it. This drew on so lōge, tyll ꝑ Lord was wroth wt his people for theyr vngodlynes, & tyll he caused the kynges of the Caldees to come vp, which slew theyr yōge men wt the swerde, yee euen i the copasse of their holy tēple, & spared no body, nether ponge ner olde, nether mayden ner ponge man: but they were all delyuered in to the power of the kynges of the Caldees, & all the holy vessels of the Lorde & the kynges treasures toke they, & caryed them vnto Babylon. * As for the houle of the Lorde, they went vp in to it, & brent it, & brake downe ꝑ walles of Jerusalem, set fyre vpon her towres, destroyed all her noble buyldinges & brought them to naught, and the people that were not slayne with ꝑ swerde they caryed vnto Babylon.

Thus became they presoners and bonde men of ꝑ kynge of Babylon, tyll they were delyuered & raygned for them selues, * whē ꝑ wordes of ꝑ Lorde were fulfylled, whych he promysed them by the mouth of the prophet Jeremy, and tyll the lāde had her rest: namely, all the tyme that it laye wayst, had it rest and quyetnes. lxx. yeares.

¶ The .ii. Chapter.

¶ Cyrus graueth lycence to the Jewes to returne to Jerusalem, and restoreth them the vesselles of the tēple. After that are there letters sende to Artaxerses, which accuse the Jewes for buyldynge of the cyte: and so is the buyldyng dyrum of vntyll the .ii. yeare of Darius.

* Now when kyng Cyrus raigned ouer the Persians, & when ꝑ Lord wolde perfourme ꝑ worde that he had promised by the mouth of the prophet Jeremy: the Lord rayled vp ꝑ spyrite of Cyrus, the kynge of Persians, so that he caused thys writynge to be proclaymed thorow oute hys whole realme, sayinge: Thus sayeth the kynge of Persians: The Lorde of Israel that hye Lorde hath made me kynge of the lande, and cōmaunded me to buylde hym an house at Jerusalem in Jewry. If there be eny now of youre people, the Lord be with hym, and go vp with him to Jerusalem. And all they that dwell roūde aboute that place shall helpe them, whether it be with golde, wt syluer, wt gyftes, wt horses, and necessary catell, & all other thynges that are brought with a fre wyll to the house of the Lorde at Jerusalem.

Then the pryncipall men out of the trybes and vyllages of Juda and Beniamin stode vp: so dyd the prestes also and the Leuites (whom ꝑ Lorde had moued) to go vp, and to buylde the house of the Lorde at Jerusalem. And they that were aboute them, helped them with al maner of golde, and syluer, and catell also, and with many liberall gyftes, and thys dyd many one, whose mynde was stered vp ther to. * Kynge Cyrus also brought forth the vessels and ornamentes that were halowed vnto the Lorde, (whych Nabuchodonosor the kyng of Babylon had caryed awaye from Jerusalem, and consecrated them to hys Idoll & ymage) and delyuered them to Mythrydatus hys treasurer, and by hym they were delyuered

lyuered to Salmanasar ꝓ debite in Jewry. And this was ꝓ nõbre of them: Two thousand & .iiii. C. syluer boules. xxx. syluer basens. xxx. basens of golde. ii. M. and. iiii. C. vessels of syluer, & a thousande besyde. All ꝓ vessels of golde & syluer were. v. M. viii. C. & lx. These were nõbred vnto Salmanasar, & to them ꝓ were come agayne wt hym to Jerusalem out of ꝓ captyuyte of Babylon. * Now in ꝓ tyme of kyng Artaxerses ꝓ kyng of Persia, these men. Valemus and Mitridatus, Sabellius, Rathimus, Balthemus, Semelius the Scribe, and other ꝓ dwelt in Samaria & in other places vnder ꝓ dompynõ therof, wrote a letter vnto kynge Artaxerses, wherin they cõplayned vnto ꝓ kynge of them in Jewry & Jerusalem. The letter was made after thys maner.

C Syr, thy seruaũtes Rathimus the storye wryter, Sabellius the Scribe, & other iudges of the courte in Celosyria & Phenyces. Be it knowne & manyfest to oure Lorde ꝓ kyng, ꝓ the Jewes which are come vp from you vnto vs into ꝓ rebellious & wycked cytye, begynne to buylde it agayne, & the walles aboute it, & to sett vp the temple a new. Now yf thys cytye & ꝓ walles therof be set vp agayne, they shall not onely refuse to geue trybutes & taxes, but also rebell vtterly agaynst the kynge. And for so moch as they take thys in hãde now aboute ꝓ tẽple, we thought it reason, to thynke no scorne of it, but to shewe it vnto oure Lorde the kyng, & to certyfye hym therof: to thintẽt ꝓ yf it please the kyng, he may cause it to be sought in ꝓ bokes of olde: and ꝓ shalt fynde soche warnynge wrytten, & shalt vnderstãde, ꝓ thys cytye hath all waye bene rebelyous & dysobediẽt, ꝓ it hath subdued kynges & cytyes, & that ꝓ Jewes whych dwell ther in, haue euer bene a rebellyous, obstynate, vnsaythfull, and fyghtynge people, for the which cause this cytie is walted. Wherfore now we certyfye oure Lorde the kynge, ꝓ yf thys cytye be buylded & occupyed agayne, & the walles therof set vp a new, ꝓ canst haue no passage into Celosyria & Phenices.

D Then wrote the kynge to Rathimus the storye wryter, to Balthemus, to Sabellius the Scribe, & to ꝓ other officiers & dwellers in Syria and Phenices, after thys maner: I haue red the epistle whych ꝓ sentest vnto me, and haue commaunded to make diligẽt search, & haue founde, ꝓ the cytye hath euer resysted kynges, ꝓ the same people are dysobedient, & haue caused moch warre, & that myghty kynges haue raygned in Jerusalẽ, which also haue rayled vp taxes of Syria and Phenices. Wherfore, I haue cõmaunded those people, ꝓ they shall not buylde the cytye, ꝓ they make no more in it, and ꝓ they procrade no forther wt the buyldynge: for so moch as it myght be the cause of warre, and displeasure vnto kynges.

Now when Rathymus and Sabellius the Scribe, & the rulers in the lãde had red ꝓ wrytynge of kyng Artaxerses, they gatt them together, & came in all ꝓ haste to Jerusalem wt an hoost of horsme, and wt moch people of fote, & forbad thẽ to buylde. And so they left of from buyldynge of the tẽple, vnto the secõd peare of kynge Darius.

¶ The. iii. Chapter.

¶ Darius maketh a feast. The thre sentences of the thre yonge men, of whych the fyrst is declared.

KYnge Darius made a great feast vnto his seruauntes, vnto all hys courte, & to all the officers of Medea and Persia, yee to all ꝓ debytes and rulers that were vnder hym, from India vnto Ethiopia, an hũdreth & .xxvii. coũtres. So when they had eaten & dronken beyng satysfyed, and were gone home agayne, Darius the kyng wente into his chambre, layed hym downe to slepe, and so awaked. A

Then the thre yonge men, that kepte the kynges personne, & watched hys body, commened amonge them selues, & spake one to another: let euery one of vs saye some thyng, & loke whose sentẽce is wyser & more excellẽt then the other, vnto hym shall kynge Darius geue greate gyftes, & clothe hym with purple. He shall geue hym vessels of golde to drynche in, clothes of golde & couerynges: he shall make hym a costely charet & a brydle of golde, he shall geue hym a bonet of whyte sylke, & a cheyne of golde about hys neck: yee he shalbe the secõde & pryncipall next vnto kyng Darius, & that because of his wysdome, and shalbe called the kynges kynsman. B

So, euery one wrote his meanyng, sealed it, & layed it vnder ꝓ kynges pelowe, & sayde: when ꝓ kyng aryseth, we wyll geue him oure wrytynges, & loke whose word ꝓ kynge & hys chefe Lordes iudge to be ꝓ moost wysely spoken, ꝓ same shall haue ꝓ victory. One wrote: Wyne is a stroge thynge. The second wrote: The kyng is stronger. The thyrd wrote: Wemen haue yet more strenghte, but aboue all thynges the trueth beareth awaye ꝓ victory. Now when the kyng was rysen vp, they toke theyr wrytynges & delyuered them vnto hym, & so he red thẽ. Thẽ sent he forth to call al his chefe lordes, all ꝓ debytes & rulers of the cõtrees of Medea & Persia. And when they were set downe in ꝓ coũcell, ꝓ wrytynges were red before them. And he cõmaũded to call for ꝓ yonge men, ꝓ they myght declare theyr meanynges thẽ selues by mouth. So when they were sent for, & came in, ꝓ kyng sayde vnto them: shewe vs & make vs to vnderstande what ꝓ thynges are ꝓ ye haue wrytten. C

D Then beganne ꝑ fyrſt (which had ſpoken
of the ſtrength of wyne) & ſayde: O ye men,
*Pſal.77.a. * wyne is maruelous ſtrōge, & ouercōmeth
them ꝑ dryncke it: it dyſceaueth the mynde,
& bryngeth both the poore man & the kyng
to dotage & vanyte. Thus doth it alſo with
the bondman & with the free, with the poore
& ryche: it taketh awaye theyr vnderſtan-
dyng, and maketh them careleſſe and merry,
ſo ꝑ none of them remembreth any heupnes
dett or dewtye: It cauſeth a man to thyn-
cke alſo that ꝑ thynge which he doth, is ho-
neſt & good: & remēbreth not ꝑ he is a kyng,
nor ꝑ he is mānctoryte, & that he ought not
do ſoch thynges. Moreouer, when men are
drynckyng, they forgett all frendſhyp, all
brotherly fayethfulnes & loue: but as ſoone
as they are dronken, they drawe out ꝑ ſwer-
de & wyll fyght: & when they are layed dow-
ne from ꝑ wyne, & ſo ryſen vp agayne, they
cannot tell what they dyd: iudge ye now, is
not wyne the ſtrongeſt: For who wolde els
take in hand to do ſoch thynges? And when
he had ſpoken this, he helde his tonge.

¶ The.iiii. Chapter.

¶ The declaracyon of the.ii. laſt ſentences of the young
man, ꝑpoſed in the Chapter before: of which the laſt,
that is, that verytie bearyth the victorye in all thynges,
is moſt commended & alowed. Darius wryteth letters
to all ꝑ rulers vnder hym, that they ſhulde ayde Zorob-
bel to the buyldynge of Jeruſalem.

A Then ꝑ ſeconde (which had ſayde, that
the kynge was ſtrōger) beganne to
ſpeake, ſaying: O ye men, are not
they ꝑ ſtrongeſt & moſt excellēt, ꝑ conquere
the lande, & the ſee, & all that is in ꝑ ſee, and
in the earth? Now is the kynge lorde of all
theſe thynges, & hath dompnyon of thē all:
and loke what he commaundeth, it is done.
If he ſende his mē forth a warfare, they go,
& breake downe hylles, walles & towres.
They are ſlayne, & ſlaye (other men) them
ſelues, & ouerpaſſe not the kynges worde.
If they get ꝑ victory, they brynge ꝑ kyng
all ꝑ ſpoyle. Lyke wyſe, the other ꝑ medle
not with warres & fyghtynge, but tyll the
grounde: when they reape, they brynge try
bute vnto the kynge. And yf the kynge alo-
ne do but cōmaunde to kyll, they kyll: yf he
cōmaunde to forgeue, they forgeue: yf he cō
maunde to ſmyte, they ſmyte: yf he byd dry
ue awaye, they dryue awaye: yf he cōmaun-
de to buylde, they buylde: yf he commaunde
to breake downe, they breake downe: yf he
cōmaunde to plante, they plante. The com-
men people & the rulers are obedient vnto
hym. And the kynge in the meane ſeaſon
ſytteth hym downe, eateth, and drynketh,
and taketh his reſt: then kepe they watch
23 rounde aboute the kynge, & not one of them
darre get hym out of ꝑ waye, to do his a-
wne buſynes, but muſt be obedient vnto ꝑ kyn
ge at a worde. Judge ye now, O ye men,
how ſhulde not he go farre aboue vnto who
men are thus obedient? And when he had
ſpoken this, he helde his tonge. The thyrd,
whoſe name was Zorobabel, which had ſpo
ken of wemen & of trueth, began to ſaye af-
ter this maner: O ye men, it is not ꝑ greate
kynge, it is not ꝑ multytude of men, nether
is it wyne ꝑ excelleth: Who is it then ꝑ hath
the lordſhyp ouer them? Haue not wemen
borne the kynge, and all ꝑ people that rule
thoſe thynges? Haue not wemen borne thē,
and brought them vp, ꝑ plante the vynes,
wherout the wyne cōmeth? They make gar
mentes for all men, they gene honour vnto
all men, & without wemen can not men lyue.
If they gather golde, & ſyluer, & all pre-
cious thynges, and ſe a fayre well fauoured
woman, they leaue all to gether, and turne
theyr eyes onely vnto the woman, & gape
vpon her, & haue more deſyre vnto her, then
vnto ꝑ ſyluer & golde, or any maner of pre-
cious thyng. * A man leaueth his father ꝑ C *Gen.ii.
brought hym vp, leaueth his awne natural Mat.19.a.
countre, & cleaueth vnto the woman: yet he I.Cor.in.b.
ieopardeth his lyfe with ꝑ woman, & remē- Ephe.v.g.
breth nether father, ner mother, ner cōtre.
By thys thē ye muſt nedes knowe, that we-
men haue the dompnyon ouer you.

Doth it not greue you? A man taketh his
ſwerde, & goeth hys waye to ſteale, to kyll,
to murther, to ſayle vpon the ſee, and ſeeth
a lyon, and goeth in the darcknes: & when he
hath ſtollen, diſceaued and robbed, he bryn-
geth it vnto his loue. Agayne, a man loueth
hys wyfe better then father and mother: yee
many one there be, ꝑ rēne out of theyr wyt-
tes, & become bondmen for theyr wyues ſa-
kes: many one alſo haue periſhed, haue bene
ſlayne, & haue ſynned because of wemen.

And now beleue me, I knowe a kynge
which is greate in hys power, and all lādes
ſtande in awe of hym, & no man darre laye
hande vpon hym: yet dyd Ioſe, that Apame
(the daughter of ꝑ great kyng Bartacus)
the kynges concubyne, ſat beſyde the kynge
vpon the ryght hande, & toke of hys crowne
from hys head, & ſet it vpon her awne head,
and ſmote the kyng wyth her left hande, D
Moreouer, the kynge loked vpon her wyth
open mouth: yf ſhe laughed vpon hym, he
laughed alſo: but yf ſhe toke any diſpleaſu-
re wyth hym, ꝑ kynge was fayne to flatter
her, & to gene her good wordes, tyll he had
gotten her fauour agayne.

O ye men, are not wemen then ſtronger?
Greate is ꝑ earth, & hye is ꝑ heauen. Who
doth theſe thinges? Then ꝑ kyng & ꝑ Pziers
loked one vpon another. So he beganne to
ſpeake of ꝑ trueth: O ye men, are not wemē
ſtrōger? Greate is the earth, hye is the hea-
uen, Iwyft is ꝑ courſe of the ſunne, * he com *Eccleſ.i
paſeth the heauen rounde aboute, & fetcheth
hys courſe

hys course agayne to hys awne place in one daye. Is he not excellēt that doth thys? Yee greate is the trueth, & stroger then all thynges. All the earth calleth vpon ꝑ trueth, the heauen prayseth it, all workes thake & trēble at it, & wt it is no vnrygh teous thynge. Wyne is vnrygh teous, ꝑ kyng is vnrygh teous: wemen are vnrygh teous: all the chyldren of men are vnrygh teous, yee all theyr workes are vnrygh teous, and there is no trueth in them, in theyr vnrygh teousnes also shall they be destroyed & perysh. As for the trueth, * it endureth, & is all waye strōge: it lyueth and conquereth for euermore worlde without ende.

The trueth accepteth no personnes, it putteth no differēce betwixte riche or poore, betwyxte the myghtye or symple, but doth ryght vnto euery man, whether they be euell or good, and all men are louingly dealt wt all in ꝑ workes of it. In ꝑ iudgemēt of it there is no vnrygh teous thynge, but strength kyngdom & power & maiesty for euermore. Blessed be the God of trueth.

And with that he helde his tōge, and all the people cryed, & sayde: Great is ꝑ trueth, & above all. Then sayde ꝑ kyng vnto hym: Aske what thou wylt, more then is appoynted in ꝑ wrytynge, and I shall geue it the, for thou art founde wyser then thy compaynons: ꝑ shalt syt next me, and be my kynsman. Then sayde he vnto the kynge: Remēbre thy promyse & vowe, which thou hast vowed & promysed (in the daye when thou camest to the kyngdome) to buylde vp Jerusalem, & to sende agayne all ꝑ vessels and Jewels, ꝑ were taken awaye out of Jerusalem: which Cyrus separated, whē he offred in Babylon, & wolde sende them agayne. And thy mynde was to buylde vp the tēple which ꝑ Edomytes brent, when Jerusalem was destroyed by ꝑ Chaldees. This onely (O kyng) is ꝑ thynge that I requyre, thys is ꝑ maiesty, which I desyre and aske of the: that thou performe the vowe, which thou wyth thyne awne mouth hast made vnto ꝑ kynge of heauen.

Then Darius the kynge stode vp, and kyssed him, * & wrote a letter vnto all ꝑ debytes and thieues, to all the Lordes and nobles, that they shulde cōueye him forth, and all them ꝑ wolde go vp with him. He wrote a letter also vnto all ꝑ Shrieues that were in Celosyria and Phenices, and vnto Lybanus, ꝑ they shuld drawe Cedre trees from Lybanus vnto Jerusalem, to buylde the cytie withall. Moreouer he wrote vnto all ꝑ Jewes ꝑ were gone out of hys realme into Jewry because of the fredome, ꝑ no officier no ruler, nor Shrieue, shuld come to theyr dores, and ꝑ all theyr lande which they had cōquered, shulde be free & not tributary. And that ꝑ Edomytes shulde geue ouer ꝑ cytyes and villages of the Jewes, which they had taken in: yee & that they shulde yearly geue xx. talētes to ꝑ buylduynge of ꝑ tēple, vntyll the tyme that it were fynyshed, and to the dayly halowyng of the brent offrynges (as it is commaunded) ten talētes yearly also. And ꝑ all they which come from Babylon to buylde the cytie, shuld haue free lybertye, they & theyr chyldren, & all the Preastes.

He wrote ꝑ greatnesse also, & cōmaunded that ꝑ holy garment shulde be geuen them, wherin they mynystred: & wrote ꝑ cōmaundementes shulde be geuen to ꝑ Leuites, vntyll the daye, that the house were fynyshed, and Jerusalem buylded vp: & commaunded that all they that watched the cytye, shulde haue theyr porcyons & wages.

He gaue ouer also all the vessels ꝑ Cyrus had separated from Babylon: and all that Cyrus had geuen in cōmaundemēt, ꝑ same charged he also, that it shulde be done & sent vnto Jerusalē. Now when thys ponge man was gone forth, he turned his face towarde Jerusalem, and prayed ꝑ kyng of heauen, and sayde: * Of the commeth the victory, of the cōmeth wysdome and clearnesse, and I am thy seruaūt. Blessed art thou, which hast geuen me wysdome: that wyll I prayse, O Lord, thou God of oure fathers.

And so he toke the letters, & wente vnto Babylon. And when he came there, he tolde thys vnto all his brethren ꝑ were at Babylon, & they prayed ꝑ God of theyr fathers, that he had geuen them refreshyng & lybertē to go vp, and to buylde Jerusalem & the temple (wherin the name of the Lord is called vpon) and they reioyced with instrumēts and gladnesse seuen dayes longe.

¶ The.v. Chapter.

¶ They that returne to Jerusalem are nūbred. They begynne to laye the foundacyon of the temple, but are lett by the meanes of enemyes: and so is the buylduyng brought of by the space of two yeares.

After thys were the pryncipall men of all the villages chosen in the trybes and kynredes, that they shuld go with theyr wyues and chyldren, with theyr seruaūtes & maydens, with all theyr catell and substaūce. And Darius the kyng sent with them a thousande horsmen, to cōueye them safely vnto Jerusalem, and they brethren were glad, playeng vpon instrumentes, and syngynge. And these are ꝑ names of the men, wich wente vp out of the villagies, accordyng to the trybes. Of the Preestes, the sonne of Phinehes, the sonne of Aaron: Jesus the sonne of Josedec, Joachim the sonne of * Zorobabel the sonne of Salathiel (of ꝑ kynred of Dauid, out of the kynred of Phares of the tryde of Juda) which spake wonderfull thynges vnder Darius

the kyng of Perſia, in ꝑ ſecõde yeare of his
raygne in the fyrſt moneth of Niſan.

These alſo are they of Jewry, whych ca-
me vp, and turned agayne vnto Jrrulalem,
out of ꝑ captyuyte that Nabuchodonoſor
the kynge of Babylon had brought vnto
Babylon. And euery man sought hys po-
syon agayne in Jewry hys cyte, they that
came with zoro. abel, and with Jeſus. Ne-
hemias. Haralas, Raelias, Elimeus. Em-
manius, Mardocheus, Beelſerus, Mech-
pla, Rochor, Oliozus, Emonias, one of
theyr prynces.

And the nõbre of them accordyng to their
kynredes and rulers were. The chyldren of
Phares, two thouſande, an hundreth and
lxxii. The chyldre of Jres. iii. M). an. C. and
lvii. The chyldren of Remo. an. C. and. xlii.
The ſonnes of Jeſus ꝛ Joabes. a. M). iii. C.
ꝛ two. The ſonnes of Benu. ii. M). iiii. C. ꝛ
lxx. The ſonnes of Choroba. ii. C. ꝛ. v. The
ſonnes of Banica. an. C. and. lxviii. The
ſonnes of Rebech. iiii. C. and thre. The ſon
nes of Archad. iiii. C. ꝛ. xxvii. The ſonnes
of Cham. xxxvii. The ſonnes of zozoar. ii.
M). and. lxvii. The ſonnes of Adinu. iiii. C.
and. lxi. The ſonnes of Adarecus an. C. and
viii. The ſonnes of Cialo ꝛ zelas an. C. and
ſeuē. The ſonnes of Azorec. iiii. C. ꝛ. xxxix.
The ſonnes of Jedarbone. an. C. and. xxxii.
The ſonnes of Hananias an. C. ꝛ. xxx. The
ſonnes of Aſom. xc. The ſonnes of Marlar
iiii. C. ꝛ. xxii. The ſonnes of zabarus. xcv.
The ſonnes of Nephoiemon an. C. ꝛ. xxiii.
The ſonnes of Nepopas. lv. The ſonnes of
Hecanatus an. C. and. lviii. The ſonnes of
zebethanus an. C. and. xxxii. The ſonnes of
Crearpatros (whych is called alſo Enoha-
dies ꝛ Mobias.) iiii. C. and. xxiii. Of them
of Gramos and Sabea an. C. and. xxi. Of
them of Beſſelon and Ceage. lxv. Of them
of Baſtarus, an. C. ꝛ. xxii. Of them of Be-
chenobes. lv. Of ꝑ ſonnes of Lyptis, there
were an. C. and. lv. Of the ſonnes of Labõ-
nus. iii. C. and. lvii. Of the ſonnes of Si-
chem. iii. C. and. lxx. Of the ſonnes of Sua-
don and Elimon. iii. C. and. lxxviii. Of the
ſonnes of Ericus. ii. M). an. C. ꝛ. xlv. The
ſonnes of Anaas. iii. C. and. lxx.

The prieſtes. The ſonnes of Jeddus. The
ſonnes of Suther. The ſonnes of El Jaſib
iii. C. ꝛ. lxxii. The ſonnes of Emerus. ii. C.
and. lii. The ſonnes of Kaſurius. iii. C. and
lvii. The ſonnes of Carca. ii. C. and. xxvii.
The Leuytes. The ſonnes of Jeſus in Ca-
duhel and Banus, and Serebias, ꝛ Edeas,
ſeuentye and foure.

The whole nõbre of theſe from. xii. yea-
res was. iii. M). iiii. C. and. lxii. Of the ſon-
nes, daughters ꝛ wyues, the whole ſumme
was. iiii. M). ii. C. ꝛ. xlii. The ſonnes of the
Prieſtes that prayſed Godin the tẽple. The
ſonnes of Aſaph, of whome there were an.
C. ꝛ. xxviii. But the doze kepers were. The
chyldren of Selmenus. the chyldren of Aſer.
the chyldren of Amon. the chyldren of Acu-
ba, Topa. the chyldren of Tobi. an hundred
and. xxxix. in all.

The Prieſtes that ſerued in the temple.
The ſonnes of Sel, the ſonnes of Galpha,
the ſonnes of Tobloch, the ſonnes of Caria,
the ſonnes of Sub, the ſonnes of Helin,
the ſonnes of Sabana, ꝑ ſõnes of Armache,
the ſonnes of Acub, the ſonnes of Utha,
the ſonnes of Cetha, the ſonnes of Aggab,
the ſonnes of Obay, the ſonnes of Anani,
the ſonnes of Canna, the ſonnes of Geddu,
the ſonnes of An, the ſonnes of Rabin,
the ſonnes of Delanon, ꝑ ſõnes of Nechoba,
the ſonnes of Caleba, the ſonnes of Goza,
the ſonnes of Ozul, the ſonnes of Sinoma,
the ſonnes of Atra, the ſonnes of Haſten,
the ſonnes of Aliana, the ſonnes of Manet,
the ſonnes of Naſiſm, the ſonnes of Accua,
the ſonnes of Agiſta, the ſonnes of Azur,
the ſonnes of Kaaon, ꝑ ſõnes of Phalalon,
the ſonnes of Hoeda, the ſonnes of Sula,
the ſonnes of Cered, the ſonnes of Barcus,
the ſonnes of Sarea, the ſonnes of Tholi,
the ſonnes of Naſit, the ſonnes of Agiſta,
the ſonnes of Pedon, Salomon his ſonnes,
the ſonnes of Aſophot, ꝑ ſõnes of Phazida,
the ſonnes of Celi, the ſonnes of Dedon,
the ſonnes of Saddabel, ꝑ ſõnes of zapheus,
the ſonnes of Aggia, ꝑ ſõnes of Sacharet,
the ſõnes of Sabarhe, ꝑ ſõnes of Saroneth,
the ſonnes of Naſſit, the ſonnes of Ania,
the ſonnes of Salus, the ſonnes of Addus,
the ſonnes of Suba, the ſonnes of Emra,
the ſõnes of Rabotis, ꝑ ſõnes of Phalphat,
the ſonnes of Halmon. All theſe miniſtred
in the ſanctuary, ꝛ were ſeruauntes of Sa-
lomon: euen. iiii. C. ꝛ. lxxxii.

Theſe folowynge are they, that went vp
from Thelmeliat Thelarſa (whoſe Pryn-
ces were Carmelam and Careth) ꝛ myght
not ſhewe forth theyr cytyes and kynred-
des, how they were of Jſrael: The ſonnes
of Dalarus, the ſonnes of Tuben, the ſon-
nes of Nechodaicus. Of the Prieſtes that
executed ꝑ offyce of the Prieſthode, and were
not founde. The ſonnes of Obia, the ſonnes
of Achilos, the ſonnes of Addin, whych ma-
ryed one of the daughters of Phargelen,
and were named after hym. The wryting
of the ſame kynred was ſought in the regi-
ſter of theyr generacyon, but it was not
founde: and therfore were they forbydden
to exercute the office of the prieſthode. Unto
them ſayde Nehemias and Attharas, that
they ſhulde haue no porcyon in the San-
ctuary, tyll there roſe vp an hye Prieſt, that
were well inſtruct in the playne clearnes
and trueth. (Of all Jſrael) beſyde ſeruaun-
tes and

wauntes and maydens) there were .xlii. M. iii. C. and .xl. Now were there of seruaūtes and maydēs .vii. M. iii. C. & .xxxvi. Of syngynge men ād syngynge women there were two hūdred, & .lxv. Foure hūdred and .xxxv Camels. Seuen thousand, & .xxxvi. hozses. Two hundzed thousande and .xl. v. mules. Fyue. M. and .xv. Asses.

Their heades also & the rulers in the tribes, when they came to Jerusalem, & wolde buylde and set vp the tēple of God agayne in his place, they gaue (after their abylitye, vnto the temple, to the treasure & to the seruice of the Sanctuary .xii. M. poundes of golde, fyue thousande of syluer, and an hundzed priestes garmentes. And so dwelt the Priestes and the Leuytes, & the people that went out to Jerusalem, and in the countre there about, the syngers also & the porters, euery one of Israell in his awne lande.

Esd.iii.a * So when the seuenth moneth came, and when the chyldzen of Israel were euery mā at his busynes, they came all wyth one consent into the courte, whyche was before the East doze. And there stode Jesua the sonne of Josedec and his bzethzen the Priestes, ād zozobabel the sonne of Salathiel and hys bzethzen, settyng vp an aulter, to offre bzēt sacrifyces vpon it, as it is wzytten in the lawe of Moses.

There came people also of other coūtrees, and the heathen out of all lādes to set vp ꝓ aulter in his place, and offred sacrifyces ād bzent offrynges vnto the Lozde in the mozynge. And so they helde the feast of tabernacles, * as it is commaunded in the lawe, Exo.xxiii.b Leui.xxiii.b Nu.xxix.b Esd.iii.b And daply offred they as accozdynge was, and made ꝓ sacrifyces appoynted, ꝓ offrynges also of the Sabbathes & of the newmones, and all holy feastes. * And al they that vowed offrynges vnto the Lozde, beganne at the newe mone of the .vii. moneth to offre vnto God, foz the temple of the Lozde was not yet buylded. And they gaue vnto ꝓ Masons and Carpenters, money, meate, & drinke with chearfulnesse. Unto them of Sidon also and Tyze they gaue carres, that they shulde cary Cedze trees frō Libanus to be toppes & beames, ād that they shulde make shyppes in the hauen of Joppe, accozdynge as it was appoynted & ozdeyned by Cyzus kynge of the Persians.

And in the seconde yeare they came into ꝓ temple of God at Jerusalem. * In the secōd Esd.iii.c moneth begāne zozobabel the sonne of Salathiel, and Jesua the sonne of Josedec and their bzethzen the Priestes and Leuites, and al they that were come vnto Jerusalē out of the captiuite of Babylō, & layed the foūdacion of the temple, in the newe mone of the second moneth in ꝓ secōd yeare ꝓ they were come into Jewry & Jerusalē. And they appoynted ꝓ Leuytes (ꝓ were aboue .xx. yeare old) vnto ꝓ seruice of ꝓ Lozd: so Jesua & his sonnes and his bzethzē, al the Leuites stode together, & perfourmed the lawe and ordynaunce in the house of the Lozde.

And the Priestes stode, & had their garmētes & trompettes, and the Leuytes the sonnes of Asaph had Cymbals, geuynge thankes and prayses vnto the Lozde, accozding *as Dauid the kynge of Israell had ozdeyned. And the song ꝓ they dyd singe vnto the Lozde, was after this maner. * O syng vnto the Lozde, foz he is gracious, & his goodnes vpō Israel endureth foreuer. And all ꝓ people blewe out with trompettes, and song with loude voyce, prayseng the Lozde together in ꝓ rearing vp of the house of ꝓ Lozde. *1.par.xvi.b 2.par.xxxv.a Esa.xii.b G

* There came also from among the Priestes and Leuytes the rulers & elders, accozdyng to the tribes and kinredes (soch as had sene the house afore) to the buyldyng of thys tēple with great crye and great mournyng, many also with trompettes ād great ioye: In so moch, that the trompettes might not well be heard foz the weppynge and mournyng. Foz the commē people blewe goodly vpon the trompettes. *1.Esd.iii.b

* Then came the enemyes of the tribes of Juda and Beniamin, to knowe what that trompettyng and noyse of shawmes might be. And they perceaued ꝓ it was they which were come agayne out of captiuyte, & wold buylde the temple vp a new vnto the Lozd God of Israel. So they went to zozobabel and Jesua, ād to the rulers of the vyllages, and layd vnto thē. Shall we buylde wyth you also? Foz we lyke wise haue heard your Lozde, and we walke after the same maner, from the dayes of Asbazareth the kynge of Assiria, which brought vs hyther. Then zozobabell and Jesua and ꝓ rulers of the vyllages of Israell sayde vnto them. It is not mete, that ye shuld buyld the temple of our God wō vs: we our selues alone wyll buylde vnto the Lozde, lyke * as Cyzus the kynge of the Persians hath commaunded vs. *1.Esd.iii.a *1.Esd.i.a

But the heathen in the lande layed them selues agaynst those ꝓ were in Jewry, helde vp ꝓ buylding from thē, layed wayte vpon them preuely, stopped such as brought any thynge to them, fozbad them to buylde, and hyndered those that made thē passage, that the buyldyng shuld not be fynished: ād this continued so longe as kynge Cyzus lyued: and so they put of the buyldyng foz the space of two yeares, vntyl the raygne of kyng Darius.

¶ The. vi. Chapter.

¶ Aggeus and zachary prophecye. They buylde the temple without let oz hynderaunce, by the commaundement of Darius.

NOtwithstandynge in ꝑ secõde yeare of ꝑ raygne of Darius, * Aggeus & zachary the sonne of Addo prophecyed vpon them in Jewry and Jerusalẽ, in the name of the God of Israell. * Then zorobabel the sonne of Salathiel, and Jesua the sonne of Josedec stode vp, and begaune to buylde the house of the Lorde at Jerusalem, whẽ the Prophetes of the Lord helped them. At the same tyme came Sysennes the vnder Shreue in Syria and Phenices, wyth the landlordes ãd hys companyons, and sayd vnto thẽ: Who hath bydden and commaunded you to buylde the house, to make the rofe and al other thinges agayne? And who are the woorcke mẽ, that buyld them? Neuertheleſſe the elders of the Jewes had soch grace of ꝑ Lorde, that they wolde not be let (though they were prouoked therto) but buylded on styl, vnto the tyme that kynge Darius were certifyed therof, and an answere receaued from hym. The letter that these men sent vnto kynge Darius, was after this maner.

Sysennes the vnder Shreue in Syria & Phenyces, and the landlordes wyth theyr companyons, which are headrulers in Syria and Phenyces, sende their salutacio vnto Darius the kynge. We certifye the lorde the kyng, ꝑ we came into ꝑ lande of Jewry, and went to Jerusalẽ: where we founde thẽ buylding the great house of God & the temple, with great costely fre stone and wt goodly tymbre for ꝑ walles: yee they make great haste with the worcke, & helpe one another, and it goeth forth prosperously in their hãdes, and with great dilygence and worshyp is it made. Then asked we the elders, who had cõmaunded them to make vp the house and the buyldinge, ãd this we dyd, to the intent that we myght certifye the perfectly, & wryte vnto the, the names of those that were the rulers of the worke. So they gaue vs this answere: we are the seruauntes of the Lorde, which made heauen and earth: ãd as for this house * it hath bene buylded and set vp afore tyme by the great & myghtie kyng of Israel. But when our fathers prouoked God vnto wrath, and synned agaynste the God of Israell, * he gaue them ouer into the power of Nabuchodonosor kynge of Babilon, the kynge of the Caldees, whych brake downe the house & brent it, & caryed awaye the people prisoners vnto Babylon. * Neuertheles in the fyrst peare that kynge Cyrus raygned at Babilõ, Cyrus ꝑ kyng wrote and commaunded to buylde vp thys house agayne: and al the ornamentes that Nabuchodonosor caryed awaye from Jerusalem vnto Babylon, and appropriated vnto his awne temple: these brought Cyrus forth agayne, & delyuered them to zorobabel and to Salmanasar the vnder Shreue, cõmaũdyng them ꝑ they shulde bryng those same ornamẽtes agayne to Jerusalẽ into ꝑ temple and to begynne frõ ꝑ tyme forth, to buylde the temple agayne in his awne place. Then Salmanasar layed ꝑ foũdacio of ꝑ Lordes house at Jerusalem, ãd euer sence haue they buylded, & yet is it not ended. And therfore O kynge, yf thou thynkest it good, let it be sought in the Lybrarye & rolles of kynge Cyrus: yf it be foũde then, that it is done wt the councell & consent of kynge Cyrus, and yf oure lorde ꝑ kynge be so mynded, let hym wryte vnto vs therof.

* Thẽ commaunded kyng Darius, to seke in the Lybrarye: ãd so at Egbathanis in a lytle cytie in Medea there was foũde sothe a wrytynge: In the fyrst peare of the raygne of Cyrus, the same kynge Cyrus commaũded that the house of the Lorde at Jerusalẽ shuld be buylded agayne (and odoures to be made there continually vnto ꝑ Lord) whose heygth shalbe .x. cubites, and the bredeth, thre score cubites, ãd foure square with thre hewen stones, with a lofte of tymbre of the same countre, yee with a newe lofte, and the expenses therof to be geuen of the house of kynge Cyrus. And the ornamẽtes of golde and syluer, that Nabuchodonosor toke out of the house of the Lorde at Jerusalẽ, shalbe set agayne in the temple at Jerusalẽ, where they were afore. Sysennes also the vnder shreue in Syria and Phenices, the Princes and their companyons, & the other that be heade rulers in Syria & Phenices, shall not medle nor haue any thig to do with ꝑ place.

I Cyrus haue commaunded also, ꝑ they shal buylde the house of ꝑ Lorde whole vp ãd haue ordeyned them, to helpe those that become out of captiuyte: tyl the house of the Lorde be finished: ãd out of the trybute and taxing that is yearly raysed vp in Syria & Phenices, diligently to geue them a certayne summe to the offeringe of the Lord: & the same to be delyuered vnto zorobabel the officer, that he therwithal maye ordeyne oxẽ, rammes, lambes, and corne, salt, wyne and oyle, and that cõtinually euery peare: after the expences * which the Prestes that be at Jerusalẽ, shew to be made dayly: thys shall be geuen vnto them without delaye, ꝑ they maye offer sacrifyces dayly to ꝑ hyest God, for the kynge and for his seruauntes, and to praye for theyr lyues. Let it be proclaymed also on euery syde, that whosoeuer breaketh or despyseth this cõmaundemẽt of the king, shalbe hanged vpon a galowes (made of his awne good) ãd all his goodes shalbe seasoned vnto ꝑ king. The Lord therfore (whose name is there called vpon) rote out and destroye all the kynges ãd people, that vndertake by violẽce to hynder ꝑ same, or to deale vncur-

vncurtrously with the house of the Lord at Jerusalem. I Darius the kinge haue ordeyned, that these thynges shalbe done with al dilygence.

¶ The. vii. Chapter.

¶ The temple is fynished and dedycated: and the feast of vnleuended breade is holden.

A Then Sysennes the vndershreuer in Celosyria, and Phenices, and the other Landlordes with their companyons, obeyed the thinges þ kynge Darius had ordeyned, and were dilygent in þ holy workes, and were felowe helpers with the olde rulers of the Jewes. And so the worcke of the Sanctuary wente forth and prospered, when Aggeus ād zachary prophecyed. And they perfourmed all thinges thorow þ cōmaundement of the Lorde God of Israel, and after the deuyce of Cyrus, Darius and Artaxerses kynges of Persia.

B And thus was ower house fynished vnto þ xxiii. daye of the moneth Adder, in the. vi. yeare of kynge Darius. And the chyldrē of Israel the prestes and the Leuites, and the other that were come out of captyuyte, and soche as were ioyned vnto them, dyd accordynge as it is writtē in the boke of Moses And in the dedicacion of the temple: they offred an hūdred oxen, two hundred rammes, foure hundred lambes, & twelue goates, for the synnes of all þ people of Israell, after þ C nombre of the trybes of Israel. The prestes also & the Leuites stode arayed in their prestly garmētes, after the trybes, ouer all the worckes of the Lorde God of Israell accordinge to the boke of Moses, and the porters by all the dores.

And the chyldren of Israel (with those þ were come out of captiuyte) helde the passeouer the fourtene daye of the fyrst moneth, when the prestes and the Leuites were sanctifyed. They þ came out of captyuite, were not all sanctifyed together: but the Leuites were all sanctifyed together, and so al they that came out of captiuyte, killed the easter lambe, for their brethren, for the prestes ād for them selues. And the chyldren of Israel D that came out of captyuyte, & escaped from al the abhominacions of þ heathen, sought the Lorde, and kepte the feast of vnleuened bread seuen dayes longe, eatynge and drynkynge and were merry before the Lord: that the Lorde had turned the deuyce of þ kynge of Assyria, and cōforted their handes to the worckes of the Lorde God of Israell.

¶ The. viii. Chapter.

¶ Esdras exhorteth the people to assemble and come together, and them readeth them the lawe. They kepe the feast of Tabernacles.

A And after hym *when Artaxerses the kyng of the Persians raygned, there wente vnto hym Esdras the sonne of *1. esd. vii. a. Sarayas, the sōne of Azarias, the sonne of Helchiah, the sonne of Sallum, the sonne of Sadoeh, the sonne of Achitob, the sonne of Amarias, the sonne of Azarias, the sōne of Boccus, the sōne of Abysu, the sonne of Phineas, the sonne of Eleazar, the sonne of Aaron the fyrst preste. This Esdras wente vp from Babylon (for he had good vnderstandynge in the lawe of Moses, that was geuē of the Lorde God of Israel, to be taught ād done in dede.) And the kynge fauoured him and dyd him great worshyppe and honoure after all hys desyres. There went vp wyth hym also certayne of the chyldrē of Israel, of the prestes, of the Leuites, of the singers, porters and mynystres of the temple at Jerusalem.

In the seuēth yeare of the raygne of kinge Artaxerses, i the fyueth moneth, that is in the seuenth yeare of the raygne, they wēt from Babylon in the new moone of the. v. moneth, & came the hye waye to Jerusalem after his commaūdement, lyke as the Lord had prospered their iourney. For in these Esdras gat great instruccion, that he shulde leaue none of the thynges behinde, which are in the lawe and commaundementes of God. And he taught whole Israel all righteousnes and iudgement.

Then came the Secretaries of kyng Artaxerses, ād deliuered the writynges (that were come frō Artaxerses the kynge) to Esdras þ preste & reder of the lawe of þ Lorde: And thys is the copye of the letter: Kynge Artaxerses sendeth his gretynge vnto Esdras the preste and reder of the lawe of the Lorde. Of frendshyppe and good wyl I haue ordeyned and charged, yf there be eny of the Jewes, of the prestes & Leuytes in my realme, which delyreth and is contēt to go with the vnto Jerusalem, þ he maye do it. Therfore, yf eny be mynded to beare the cōpany, let them come together, and go with þ (lyke as I am content and my seuen frendes, my councelers) to se what they do at Jerusalē and in Jewry, & kepe the thynges accordyng as thou hast in the lawe of the Lorde: ād to bringe the gyftes vnto God the Lorde of Israel, that I & my frendes haue promysed to Jerusalem, & all the syluer ād golde that is in the countre of Babylon, vnto the Lord to Jerusalem, with the thyng that is geuen for the people in the Lordes temple at Jerusalem. Yee, that the same syluer and golde maye be gathered, and oxen, rammes, shepe and goates and other that belonge to these thynges: and that they maye offer sacrifyces vnto the Lorde, vpon the aulter of their Lorde, which is at Jerusalem.

And whatsoeuer thou and thy brethren wyll do with the syluer ād golde, that do after thy mynde, accordynge to þ cōmaunde-

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ment of the Lord thy God, & lykewise, with the holy vessels that are geuen the, for ꝓ seruyce of the house of ꝓ Lord thy God: & other thinges whatsoeuer is necessary for ꝓ to the worche of the temple, that shalbe geuen the of ꝓ kiges treasure & loke what thou wt thy brethren wyll do with the golde ād syluer, that do after the wyll of the Lorde. And I kynge Artarerses haue commaūded the kepers of the treasures in Syria and Phenyces, that whatsoeuer Esdras the preste and reader of the lawe of the Lorde doth wryte, it shalbe geuē hym: tyll an hundred talētes of syluer, ād of golde in lyke maner. Of corne also an hundred measures, ād tyll an hūdred vessels of wyne, & other plēteous thynges without nombre. Let all thinges be done after the lawe of the hyest God, that the wrath of God aryse not in the realme of the kynge, and of his sonnes. I commaūde you also, ꝓ ye requyre no taxe ner trybute of the prestes, Leuytes, syngers, and mynysters of the temple, ner of the wryters: & that no mā haue auctorite to medle eny thyng agaynst the. As for the (O Esdras) set thou iudges ād arbytrers in the whole lande of Syria & Phenices, after the wysdome of God: and learne all soch as are ignorauūt in the lawe of God thy Lorde, and let all them that offende agaynst the lawe, be punysshed: whether it be with death, with payne, to be condemned in money, or to be banisshed.

*i.Esd.viii.a Then sayde Esdras the wryter. * Blessed be ꝓ God of our fathers, that hath geuē so good a mynde and wyll into the hert of ꝓ kynge, to magnifye his house that is at Ierusalem, ād hath made me to be accepted in the syght of the kyng, of his councell, of hys frendes & of his nobles. And so I was stedfast in my mynde, accordyng as ꝓ Lord my God helped me, & I chose out men of Israel
*i.Esd.viii.b to go vp with me. * And these are ꝓ heades, (after their kynredes & houses of theyr fathers) that went vp with me from Babylon, out of the kingdome of Artarerses: Of the sonnes of Phares, Gerſonius. Of ꝓ sonnes of Siemarith, Amenus. Of the sonnes of Dauid Accus, the sonne of Cecilia.

Of the sonnes of Phares, zachary: & with him there turned agayne an hūdred & fyftie men. Of the sonnes of the captaine of Moabylon, zaraei, & with him. ii. C. ād. l. mē. Of the sonnes of zachnes, Iechonias zecholy, & with hym two hūdred and fyftie men. Of the sonnes of Halamaallias, Gotholye, ād lxx. with him. Of the sonnes of zaphatia, zarias Michely, ād wyth hym foure score. Of the sonnes of Iob, Abdias Jeheli, and with hym two hundred and twelue men. Of the sonnes of Bania, Salimoth ꝓ sōnes of Iosaphia, and wyth hym an hundred and three score mē. Of ꝓ sonnes of Beer, zachari Bebei, ād wyth hym two hundred & viii. men. Of the sōnes of Esead, Johannes Ezechā, & with him an hundred and tenne men. Of ꝓ sonnes of Adonicam those that were ꝓ last, and these are theyr names, Eliphalam the sonne of Gebel ād Semeias, and with hym lxx. men. All these called I together by the water Thia, where we pitched oure tentes thre dayes, and there I mustered them.

D *i.Esd.ix.a * As for the sonnes of the prestes & Leuites, I founde none there. Then sent I vnto Eleazer, and Ecelom, and Maasmā, & Mathobam, and Enaathan, ād Samea, & Iozibimathan, Eunagan, zachari, Mosollamū (these were the leaders and men of experiēce) and I sent them worde, that they shulde come vnto Loddeus, which was by the place of the treasury, & commaūded them that they shulde speake vnto Loddeus ād to hys brethren and to those that were in the treasury, to sende vs soch men, as myght execute the prestes office in the house of the Lorde our God. And with the myghtie hāde of our Lorde God, they brought vnto vs men of good experience, from amonge the sōnes of Moolius the sonne of Leui, the sonne of Israel, Sebebeiam and the sonnes and hys brethrē Asbin & Anin, of whome there were. xviii. From amonge the chyldren of the sonnes of Cananeus, and their sonnes were xx. men. And of them that serued in the temple, whom Dauid had ordeyned, & the principal men that mynistred for the worche vnto the Leuytes in the temple two hundred and twentye men, whose names are all tokened vp in wryptynge.

*i.Esd.ix.d * Then commaūded I a fastynge vnto the ponge men before the Lorde, that I myght delyre of hym a prosperous iourney and a good waye for vs, per for vs, for oure chyldren and for the catell, because of the layenges awayte, and I durst not requyre of the kyng men of horse and of fote, to cōueye vs safely agaynst our enemies, for we had sayd vnto the kynge, that the power of the Lord our God shulde be with them, that seke him with theyr whole hert. And therfore we besought God our Lorde earnestly because of these thynges, & he was mercyfull vnto vs, and hearde our prayer. And I separated frō amonge the rulers of the people, and frō the prestes of the temple. xii. mē and Sebeia & Asania, and ten men of theyr brethrē wyth them. And I weyed them the golde and the syluer and all the prestly ornamentes of the house of our God, whyche the kyng, and hys councell, and his Princes, and whole Israel had geuē. And when I had weyed it, I gaue them an hundred and fyfty talētes in syluer, and an hūdred talētes of syluer vessell, an hundred talētes of golde, and of golden vessell seuen tymes twentye, and vessels of other

other metal (yee, of good metal) twelue glitterynge as the golde, and saide vnto them: ye are holy vnto the Lorde, and the vessels are holy, and the gold and the syluer is promysed vnto the Lorde God of oure fathers. Be dyligent now and kepe it, vntyll the tyme that ye deliuer it to the rulers of the people, to the prestes, to the Leuites, and to the principall men of the cities of Israel in Jerusalem, and in the chambre of the house of oure God.

*So, the prestes and the Leuites which receaued of me the golde, the syluer and the vessell, brought it into Jerusalē into ỳ temple of ỳ Lorde. And from the ryuer of Thia we bracke vp the twelueth daye of the first moneth, tyll we came to Jerusalē. And whē the thyrde daye was past, they weyed gold, and siluer was delyuered in the house of the Lorde the fourth daye, vnto Marmoth the sonne of Jor the preste, and wyth hym was Eleazar the sonne of Phineas, & with them were Josabdus ỳ sonnes of Jesnet, Medias and the sonne of Banus, and certayne of the Leuites to the nombre and to the wayght: & the wayght of them was written vp the same tyme. As for those that were come out of captiuyte, they offred sacrifice vnto ỳ Lorde the God of Israel: euen twelue oxen for all Israel. lxxxvi. rammes lxxii. shepe. xii. goates for sinne, twelue hyne for a thāksoffring, all to the sacrifyce of the Lorde. And ỳ kynges commissiō delyuered they vnto the stewardes and debytes of the kyng, and to the vndershreues in Celosyria and Phenices.

*Nowe, when these thynges were done, the rulers came vnto me, and sayd: The generacyō of Israel, the Princes, the Prestes, and Leuytes, the straunge people & indwellers of the lande, haue not put awaye theyr vnclennesse, from the Cananites, Hethytes Pheresytes, from the Moabites, Egipciās, and Edomytes. For both they & theyr sonnes haue myngled thē selues with ỳ daughters of them, and the holy sede is mixte with the outlandysh heathen, & sens the begynnynge of their raygne haue the rulers & heades bene partetakers of theyr wyckednesse.

*As soone as I had heard these thinges, immediatly I rente my holy garmentes, & pulled out the heare of my head & my beerd, and sat me downe sorowfull and heuy. So all they that were moued thorow the word of the God of Israell, came vnto me: & I sat still, full of heuynesse vntyl the euenyng sacrifyce. Then stode I vp from fastynge, hauyng rente clothes & the holy garment, kneled downe vpon my knees, helde out my hādes vnto ỳ Lorde, and sayd: O Lorde, I am confoūded and ashamed before thy face, for our synnes are become many vpon our heades, and our wyckednesses are exalted vnto the heauen: for syns the tyme of our fathers we are in great synne vnto thys daye. And for the synnes of vs and oure fathers, we wt our brethren and with our prestes haue bene delyuered vnto the kinges of the earth, into the swerd, and into captiuyte, and became a spoyle with confusion and shame vnto this daye. And now, O Lorde God, how greate is the mercy that we haue gotten of the, in ỳ thou hast left vs a rote and a name in ỳ place of thy Sanctuary, to discouer oure lyght in the house of ỳ Lord our God, & hast geuē vs meat at all tymes of our mynistracyon. And when we were in captiuyte, we were not forsaké of the Lord our God: but he made the kynges of Persia graceyous & fauourable vnto vs, so that they gaue vs vytayles and meate, yee and leaue to buylde vp ỳ temple of our Lorde God agayne, to repayre the wasted places of Syō, and to dwell in Jewry and Jerusalem. And now, O Lord, what shall we saye hauynge all these thynges in possessyon? For we haue broken thy commaundementes, which thou gauest vnto vs by the hādes of thy seruauntes ỳ prophetes, sayinge: The lande that ye go vnto and that is geuen you for an heritage to haue in possessyō, is defyled with the vnclēnes and fylthynes of the heathen, & with their abhominacyō haue they polluted it all together. Therfore, shall ye not ioyne your daughters vnto theyr sonnes, ner mary youre sones vnto their daughters. Moreouer, ye shall neuer seke to make peace with them, ỳ ye maye increase & eate the best in the land, and that ye maye deuyde the inheritaūce of the lande vnto youre chyldrē for euermore. As for the thyng that now happeneth vnto vs it commeth all for our wycked workes and great sinnes, yet hast thou geuē vs soch a rote, ỳ we are come agayne into our awne lande, & we are so wycked that we haue broken thy statutes & commaundemētes agayne, and myngled oure selues with the vnclēnes of the outlandish heathen. O Lord, art thou angrie with vs? wylt thou rote vs cleane out? that our rote ād name remayne nomore? O Lord God of Israel thou art true for our rote endureth yet vnto thys presēte daye. And beholde, now are we before the in our sinnes, now can we not stāde before the in them.

*And whē Esdras with this prayer had knowledged the synne, weppyng, and lyenge flatt vpon the grounde before the tēple, there gathered vnto hym frō Jerusalē a great multytude of men and wemen, of yonge men and maydens, for there was a very greate weppynge & mournige in the congregacyon. So whē Jechonias the sonne of Jehell one of the chyldrē of Israell cryed, he sayd vnto Esdras: we haue synned against the Lorde, because

becaufe we haue maried outlandifh wemen of the heathen. Now art ꝓ ouer all Iſrael. Wherfore we will ſweare an othe vnto the Lorde, ꝓ we ſhall put awaye all our wyues which we haue taken of the heathen, wyth theyr children: lyke as it is appoynted ꝓ by oure fore elders. Stande vp then, opē thou it, & declare it playnely vnto vs, accordyng to the lawe of the Lorde: for ꝓ matter belōgeth vnto the, and we will helpe the, quyte thy ſelfe manly. So Eſdras arose, and toke an othe of the rulers of the prieſtes, ād of the Leuytes, and of Iſraell, to do after theſe thynges: and they ſwarre.

¶ The.ix. Chapter.

¶ After Eſdras had made the lawe, the people put awaye their ſtraunge wyues: and then returneth euery man myrely vnto his owne dwellyngy.

THen Eſdras ſtode vp from the court of the temple without, and wente in to the chamber of Jonathas the ſonne of Naſabus, and remayned there, ād dyd eate no meate, nor dronke dryncke, for the multitude of the wyckednes of the people. And there was made a proclamacion in all Jewry and at Jeruſalē, for all ſoch as were gathered at Jeruſalē out of captiuite, that whoſoeuer came not to Jeruſalem within two or thre dayes (accordynge to the iudgemēt of the olde lordes of ꝓ councel) his goodes ſhulde be taken from hym, and he excluded from the congregacion of the captiuite. And in thre dayes were all they of the tribe of Juda & Beniamin gathered together at Jeruſalem, the twentyeth daye of the nynth moneth. And the whole multitude ſat trembling in the courte of the temple, for it was winter. So Eſdras arose vp, and ſaid vnto thē: ye haue done vnrighteouſly, in that ye haue taken outlandiſhe wyues to mariage and ſo to increaſe the ſynnes of Iſrael. And nowe knowledge theſame, and geue prayſe vnto the Lorde God of our fathers, ād perfourme his will, departynge from the heathen of the lande, and from the outlandyſhe wyues. Then cryed the whole multitude wt loude voyce, and ſayd: lyke as thou haſt ſpoken, ſo will we do: but for ſo moch as ꝓ people are many, and the wynter here, we may not ſtande without the houſe: agayne, thys worcke is not a thynge, that can be finiſhed in a daye or two, for we be many that haue ſynned in theſe thynges. Ordeyne therfore that the rulers of the multytude and they ꝓ dwell with vs, and as many as haue outlādyſhe wyues, the prieſtes alſo and iudges of euery place maye ſtāde in the tyme appoynted, tyll they ſwage the wrath of the Lorde in thys buſyneſs.

Then Jonathas the ſonne of Ezely, and Ozias and Thecā receaued ꝓ charge of this matter, ād Mozolamus, and Leuis, & Sabbatheus helpe them therto. After this, all they ſtode vp that were come out of captyuite. And Eſdras the prieſte chooſe vnto him the principall men from amōge the fathers accordyng to their names, & in the new mone of the tenth moneth they ſat together, to examē this matter. And ſo the matter was a determyng (concernyng the men that had outlandyſh wyues) vntyl the new mone of the fyrſt moneth. And of ꝓ prieſtes that had myxte thē ſelues with outlandyſhe wyues, there were founde. * Of the ſonnes of Jeſu the ſonne of Joſedec and his brethren, Maaſeas, Eleazar, Joribus & Joadeus, whyche offred thē ſelues to put awaye their wyues, and to offre a ramme for theyr ignorāunce. And of the ſonnes of Semmeri, Walleas, & Elles, and Jerlech Azarias. Of the ſonnes of Koſera, Limoſias, Hiſmaen, Nathanea, Juſſio, Jeddus, and Taliſas. And of the Leuytes Joſabdus, Semeis, and Colius, Caletas, Facteas, Colnas, and Elionas. Of ꝓ ſyngers of the Sanctuary, Eliaſib, zacharus. Of the porters, Sallumus ād Tolbanes. And of Iſrael, of the children of Foro, Oſi, and Remias, and Geddias, and Melchias, Michelus, Eleazarus, Jemmebias & Bannas. And the childrē of Jolamā, Thanias, zacharī, Jetzrelus, Joddius, Erimoth and Elias. And of ꝓ ſonnes of Jathoim, Eliadas, Liaſamus, and zochias, Larimoth, Sabbis, and Tebedias. And of the ſonnes of zebes, Johannes, Amanias, zabdias, and Emmeus. And of ꝓ ſones of Bannus, Olāmus, Maluchus, Jeddus, Jaſub, Alabus, & Jerimoth. And of ꝓ ſonnes of Addin, Naatus, and Phooſias, and Taleus, ād Raanas Maaſuas, Mathathias, Beſel, Bannus, & Manaſſes.

And of the ſonnes of Naue, Nones, Aſeas, Melchias, Dameas, Simō, Beniamin Malchus ād Marras. And of the ſonnes of Aſom, Cartaneus, Mathathias, Bannus, Eliphalach, Manaſſes, Semei. Of the ſonnes of Bannus, Jeremy, Moodias, Abzamas, Jobel, Baneas, Peliaas, Jona, Marimoth, Eliaſib, Mathaneus, Eliaſis, Ozias, Dicius, Demedius, zambzis, & Joſeph. Of the ſonnes of Nobeus, Idelus, Mathathias, Sabadus, zecheda, Sedmi, Jeſſeus, and Baneas. All theſe had taken outlādiſh wemen to mariage, & they put them awaye with theyr children. The prieſtes and Leuites, and all they that were of Iſraell, dwelt at Jeruſalē and thorowout all the lande, in the new moone of the ſeuenth moneth, and the children of Iſraell were in their dwellynges. And the whole multitude came together vpon the flooze at the Eaſt ſyde of ꝓ holy port of the tēple. And they ſpake vnto Eſdras the hye prieſte ād reader, ꝓ he wolde bringe the lawe of Moſes, which was geuē of the

of the Lorde God of Israel. So Eldras ꝑ
hye Prest brought ꝑ lawe vnto the whole
multitude, to mā & womā, & to all Prestes,
that they might heare the lawe, * in ꝑ new
mone of the .vij. moneth. And he red in the
fore that is before ꝑ holy porte of the tem-
ple, from the mornyng early vnto the eue-
nyng, before men and wemē. And they ap-
plyed their mynde all vnto the lawe.

And Eldras ꝑ Prest & reader of the lawe
stode vp vpō a pulpit of wood, which was
made therfore: & vpō his ryght hāde there
stode by hi Mathathias, Samus, Ananias, Azarias, Uzias, Ozechias: and Balsa-
mus: Upon hys lefte hand stode Faldeus,
Misael, Malachias, Abulcas, Sabus, Na-
badias & zachary. Thē toke Eldras ꝑ boke
before the whole multitude, for he was the
pryncipall, ād had in moste honour of them
all. And when he had red out the lawe, they
stode all strayght vpon their fete. So El-
dras prayed ꝑ Lord ꝑ moost hye God, the
Almyghty God of hostes. And all ꝑ peo-
ple answerd: Amē: & helde vp their hādes,
fell downe flat vpon ꝑ earth, & prayed the
Lord. And Jesus, Bencas, Sarebias, Jad
dimus, Acubus, Sabbatheus, Calithes,
Azarias, Jozadus, Ananias, & Philias the
Leuites lyft their hādes vpwarde, & bowed
their faces to ꝑ grounde, & prayed ꝑ Lord:
Those were they whych taught ꝑ lawe of
the Lord, & red the lawe of the Lord in the
cōgregacyon: & euery man set them before
that vnderstode the lawe. Thē spake Atha-
rates vnto Eldras the hye Prest & reder, &
to the Leuites that taught the multytude,
saying: This daye is holy vnto the Lorde:
& all they that had hearde the lawe, wepte
So Eldras sayde: * Departe youre waye
then, & eate the best, & drinke the swetest, &
sende gyftes vnto them that haue nothig:
for thys daye is holy vnto ꝑ Lord, & be not
ye sory, for the Lorde wyll bring you to ho
noure. Then wente they their waye euery-
chone, and dyd eate and drinke, & were me-
ry, and sent rewardes vnto them that had
nothing, that they also myght eate wyth
gladnesse: for they were excedingly reioy-
sed, thorow the wordes that were red vnto
them in the lawe: And so they were all ga-
thered together at Jerusalem to holde the
feast, accordyng to the couenaunt of the
Lorde God of Israel.

The ende of the thirde booke of Eldras.

¶ The .iiij. boke of Eldras.

¶ The fyrst Chapter.

¶ The people is reproued for their vnthanckfulnes. God wyll stirre another people yͤ shall not be reformed.

THe seconde boke of the Pro-
phete * Eldras (the sone of
Saraias, the sonne of Iza-
rias, the sonne of Helchia, ꝑ
sonne of Sallum, the sone
of Sadoc, ꝑ sonne of Achi-
tob, the sonne of Achia, the
sone of Phinees, ꝑ sonne of Hely Amerias,
the sone of Azarias, ꝑ sonne of Maraioth,
the sonne of Sarabias, the sonne of Uzi, ꝑ
sonne of Boccus, ꝑ sonne of Abiku, ꝑ sonne
of Phineas, the sonne of Eleazar, the sonne
of Aaron, of the tryde of Leui) whych was
prisoner in the lande of Medes, in the ray-
gne of Artaxerses kynge of Persia. A
*1.Esd.viii.a
iii.Esd.viii.a

* And the worde of the Lord came vnto
me, saying: go thy waye, & shew my people
their synfull dedes, and their chyldren their
wyckednesses, whych they haue done aga-
ynst me, that they may tell their chylders
chyldre the same: for the synnes of their fa-
thers are increased in them. And why? they
haue forgotten me, & haue offred vnto stra-
unge goddes. Am not I euen he, ꝑ brought
the out of the lāde of Egypte, frō the house
of bōdage? But they haue prouoked me vn
to wrath, and despysed my councels. Pull
thou out then the hearre of thy heade, & cast
all euell ouer them, for they haue not bene
obedient vnto my lawe. *Esa.lxiii.a

It is a people without lernynge & nour-
toure. How longe shall I forbeare them,
vnto whom I haue done so moche good?
* Many kynges haue I destroyed for their
sakes: * Pharao wyth hys seruauntes & all
his power haue I smytten downe & slayne:
All ꝑ nacyōs haue I destroyed & roted out
before the, and in the East haue I brought
two landes & people to naught, euen Tyre
and Sydon, and haue slayne all their ene-
myes. Speake thou therfore vnto them,
sayinge: Thus sayeth the Lord: * I led you
thorow the see, & haue grue you sure stretes
sence the beginyng. ‡ I gaue you Moses to
be youre captayne, & Aaron to be the prest:
* I gaue you lyght i a pyller of fyre, & grea-
te wonders haue I done amonge you: yet
haue ye forgotten me, sayeth the Lorde. * Nu.xxi.b. Iosu. viii.f. and.xii. ‡ Ero.xiiii.g *Ero.xiiii.c ‡ Ero. iii.b. * Nu.xbiii.g Ero.xii.b.

Thus sayth the almyghty Lorde: I gaue
you quayles to eate, & tentes for your suc-
coure:

coure: Neuertheles ye murmured, and aſcri
bed not the victory of youre enemyes vnto
my name: yee, this same daye do ye yet mur
moure. Where are the benefytes, that I ha
ue done for you? When ye were hongrye in
the wyldernes, * dyd ye not crye vnto me:
Why haſt ꝓ brought vs into this wylder-
nes, to kyll vs? It had bene better for vs,
to haue serued ꝓ Egyptiās, thē to dye i this
wyldernesse. Then had I pytie vpon youre
mournynges, and gaue you māna to eate:
* Ye dyd eate angels foode. * Whē ye were
thyrſtye, dyd not I hewe the hardstone, ād
caused water to flowe therout? For ꝓ heat
I couered you wyth the leaues of the trees
& good pleasaūt fat lād gaue I you: I caſt
out the Cananites, the Pherezytes & Phi-
lyſtines before you. * What shall I do mo
re for you, sayeth the Lorde?

Thus sayth ꝓ Almyghtye Lorde: * Whē
ye were in the wyldernes, in ꝓ water of the
Amorytes, beynge a thyrſt, & blaſphemyn-
ge my name, I gaue you not fyre for youre
blaſphemyes, but caſt a tree into ꝓ water, &
made ꝓ ryuer swete. What shall I do vnto
ꝓ, O Jacob? Thou Juda woldeſt not obe-
ye me. * I wyll turne me to a nother people
& vnto those wyl I geue my name, ꝓ they
maye kepe my statutes. Seyng ye haue for-
saken me, I wyl forsake you also. Whē ye
desyre me to be gracious vnto you, I shall
haue no mercy vpō you. * Whē ye call vpō
me, I wyl not heare you. For ye haue defy-
led youre handes with bloude, ād youre fe-
te are swyft to commyt manslaughter. Ye
haue not forsakē me (in a maner) but your
awne selues, sayeth the Lorde.

Thus sayth ꝓ almyghtye Lorde: haue I
not prayed you, as a father hys sōnes, as a
nother her daughters, & as a norsse her pōg
babes, ꝓ ye wolde be my people, ād I shuld
be youre God: ꝓ ye wolde be my chyldren,
& I shulde be youre a vne fathers? * I ga-
thered you together, as an hēne gathereth
her cyckens vnder her wynges. But now
what shall I do vnto you? I shall caſt you
out fro my face? * Whē ye offre vnto me, I
shall turne my face from you: for your so-
lempne feaſt dayes, youre new moones, ād
youre circumcysiōs haue I forsakē. I sent
vnto you my seruaūtes ꝓ Prophetes, whō
ye haue taken & slayne, and torne theyr bo
dyes in peces, whose bloude I wyl requyre
of youre handes, sayeth the Lorde.

Thus sayeth the Almyghty Lorde: youre
houſe muſt be desolate. I wyll caſt you out
as the wynde doth ꝓ straw: youre chyldre
shall not be frutefull, for they haue defyp-
ſed my cōmaundement, ād done the thynge
ꝓ is euell before me. Youre houses wyll I
geue vnto a people ꝓ shall come, and * they
ꝓ neuer herde me, shall beleue in me: & they
vnto whom I neuer shewed token, shall do
the thinge that I cōmaunde the. They haue
sene no Prophetes, yet shall they call their
synnes to remembraunce, and knowledge
the. I repoſte me vnto the grace, ꝓ I wyll
do for ꝓ people whych is come, whose chil-
dre reioyse in gladnes: & though they haue
not sene me wyth bodely eyen, yet in spyrite
they beleue the thinge ꝓ I saye. And nowe
brother, beholde what greate worshyppe,
& ſr ꝓ people ꝓ cōmeth from the Eaſt, vn-
to whō I wyll geue the dukedō * of Abra-
ham, Isaac and Jacob, of Oſee, Amos, &
Michens, of Joel, Abdy, Jonas, Naum, ād
Abacuc, of Sophony, Aggeus, Zachary, ād
Malachi, whych is called also an āgell (or
messenger) of the Lorde.

The.ii. Chapter.

The Synagoge tyrneth faute wyth her awne
chyldren. The Gentyles are called.

Thus sayeth the Lorde: I brought
this people out of bondage, I gaue
them my commaundemētes by my
seruauntes the Prophetes, whych they
wolde not heare, but despyted my counseis.
The mother that bare them, sayeth vnto
the. Go youre waye ye chyldren, for I am
a wyddowe & forsaken: I brought you vp
wyth gladnesse, but with sorow and heuy-
nes haue I lost you: for ye haue sinned be-
fore the Lorde youre God, & done ꝓ thinge
that is euell before him. But what shall I
now do vnto you? I am a wyddow & for-
saken: go youre waye, O my chyldren, and
aske mercy of the Lorde. As for me, O fa-
ther, I call vpō the for a wytnesse ouer the
mother of these chyldren, which wolde not
kepe my couenaunt: that thou bringe the
to confusyon, & their mother to a spoyle,
that she beare no moze. Let their names be
scatred abroade amonge the heathen, let
them be put out of the earth, for they haue
thought scorne of my couenaunt.

Wo be vnto the Assur, thou that bydeſt ꝓ
unryghtuous by ꝓ. Thou wycked people,
remēbre * what I dyd vnto Sodome and
Gomorre, whose lāde is turned to pytch &
asshes. Euen so also wyll I do vnto all
the, that heare me not, sayeth ꝓ almyghty
Lorde. Thus sayeth ꝓ Lord vnto Elzias:
Tell my people, that I wyll geue the the
kyngdome of Jerusalem, whych I wolde
haue geuen vnto Israel. Their glory also
will I take vnto me, & geue the ꝓ euerla-
styng tabernacles, which I had prepared
for those. The tree ofkyde shalbe vnto the a
swete smellinge ornamēt: they shall nether
laboure nor be weery. Go ye youre waye, &
ye shall receaue it. Praye for youre selues
a fewe dayes, ꝓ they maye dwell therin.

Nowe

is the kyngdome prepared for you, therfore watche. Take heauen ād earth to witnesse for I haue broken the euell in peces, & created the good, for I liue sayth ꝓ Lord. Mother embrace thy children, ād bringe them vp with gladnesse: make theyr fete as fast as ꝓ pyler, for I haue chosen the, sayeth the Lorde.

And those that be deed will I rayse vp agayne from theyr places, and bringe them out of the graues, for I haue knowne my name I Israell. Feare not thou mother of ꝓ children, for I haue chosen the, sayeth the Lorde. And for thy helpe I shall sende the my seruauntes Esay & Jeremy, after whose counsell I haue sanctifyed and prepared for the twelue trees with diuerse frutes, and as many welles flowynge with mylk and hony and seuen mountaynes, wher vpon there growe roses and lylyes, wherin I will fyll my children with ioye. Execute iustyce for the wyddowe, be iudge for the fatherles geue to the poore: defende the comfortelesse: clothe the naked: heale the wounded & sych: laugh not a lame man to scorne: defende the cripel, and let the blynde come into the lyght of my clearnes: * whersoeuer thou fyndest the deed, take them, and burye them, and I shall geue ꝓ, ꝓ fyrst place in my resurrecciō. Holde styll (O my people) and take thy rest for thy quyetnes is come. Feede thy children, O thou good norisse, stablysh their fete: As for the seruauntes whom I haue geuen the, there shall not one of them perish, for I will seke them from thy nombre: vexe not thy selfe.

For when the daye of trouble and heuynes cōmeth, other shall wepe and be sorowfull, but thou shalt be mery and plenteous. The heathen shalbe gelous, but they shalbe able to do nothynge agaynst the, sayth the Lorde. My handes shall couer the, so that thy children shal not se the fyre euerlasting. Be ioyfull, O thou mother with thy children, for I will deliuer the, sayeth the Lord. Remembre thy deed children, for I shall bringe them out of the earth, & shew mercy vnto them, for I am mercyfull, sayth the Lorde almyghty.

Embrace thy children, vntyll I come, & shew mercy vnto them, for my welles runne ouer, and my grace shall not fayle.

I Esdras receaued a charge of the Lorde vpon the mount Oreb, that I should go vnto Israell. But when I came vnto Israell they set me at naught, and despised the commaundemēt of the Lord. And therfore I saye vnto you, O ye heathen that heare and vnderstāde: Loke for youre shepherde, he shall geue you euerlastinge rest, for he is nye at hād, that shall come in the ende of ꝓ worlde. Be readye to the rewarde of the kingdome, for the euerlastynge lyght shall shyne vpon you for euermore. Flie the shadowe of thys worlde, receaue the ioyfulnes of youre glory. I testifye my sauyour openly: O, receaue the gyft that is geuen you, and be glad, geuynge thākes vnto hym, that hath called you to the heauenly kyngdome.

Aryse vp & stande fast: beholde the nombre of those that be sealed in the feast of the Lord, which are departed from the shadow of the worlde, and haue receaued glorious garmentes of the Lorde. Take thy nombre O Syō, and shut vp thy purpyred, which haue fulfylled the lawe of the Lorde. The nombre of thy children whom thou longedest for, is fulfylled: beseche the power of the Lorde, that thy people which haue bene called from the begynnynge, maye be halowed.

* I Esdras sawe vpon the mount Sion a great people, whom I coulde not nombre and they all prayed the Lorde with songes of thankesgeuynge. And in the myddest of them there was a ponge man of an hye stature, more excellent then all they, and vpon euery one of theyr heades he set a crowne, & was euer higher and higher, which I marueled at greatly. So I asked the aūgel and sayd: Syr, what are these? he answered ād saide vnto me: These be they, that haue put of the mortall clothynge and put on the immortall, and haue testyfyed ād knowleged the name of God. Now are they crowned, & receaue the rewarde. * Apo. vii.

Then sayde I vnto the aungell: what pōge personne is it, that crowneth them, and geueth them the palmes in theyr handes? So he answered, and sayde vnto me: It is the sonne of God, whō they haue knowledged in the worlde. Then beganne I greatly to commende them, that stode so stykly for the name of ꝓ Lorde. And so the aūgell sayde vnto me: Go thy waye, & tell my people, what maner of thynges & how greate wonders of the Lorde thy God, thou hast sene.

¶ The.iii. Chapter.

¶ The wonderous workes which God dyd for the people are vttered. Esdras marueileth that God suffereth the Babylonyans to haue rule ouer hys people, whych yet are synners also.

N the thyrtye yeare of the fall of the cytie, I was at Babylon, and laye troubled vpon my bed ād my thoughtes came vp ouer my hert: for I sawe the desolacyon of Syon, and the plenteous wealth of thē that dwelt at Babylon: and my spyrete was sore moued, so that I begāne to speake fearfull wordes to the most hyest, and sayde: O Lorde, Lorde, thou spakest at the begynnynge, whē thou

Bbb planted.

plãtedst the earthe (ād that thy selfe alone) and gauest commaundement vnto the people, and a body vnto Adam, which was a creature of thy handes, and hast breathed in hym the breth of lyfe: and so he lyued before the, and thou ledest hym into paradyse, which garden of pleasure thy ryght hande had planted, or euer the earth was made. And vnto him thou gauest commaundemẽt to loue thy waye, which he transgressed, & immedyatly thou appointedest death in hi, and in his generacyons. Of hym came nacyons, trybes, people and kynredes out of nombre. * And euery people walked after their awne will, and dyd wyce thynges before the: & as for thy commaundemẽtes, they despysed them.

* Gen. vi. b.

* But in processe of tyme thou broughtest the water floude, vpõ those that dwelt in the world, and destroyedst them. And lyke as the death was in Adam, so was ỹ water floude also i these. Neuertheles one of them ỹ lefte: namely Noe wyth hys housholde, of whome came all ryghteous men. And it happened that whẽ they that dwelt vpon the earth, beganne to multyplye, and had gotte many chyldren, and were a great people, they beganne to be more vngodly then the fyrst.

* Gen. viii. b

Now when they all lyued so wyckedly before the, * thou dydest chose the a man frõ amonge them, whose name was Abraham. hym thou louedst. Ād vnto hym onely thou shewedst thy wyll, and madest an euerlastynge couenaunt with hym, promysynge hym, that thou woldest neuer forsake his sede. * And vnto hym ỹ gauest Isaac, * vnto Isaac also thou gauest Jacob ād Esau. As for Jacob thou bydest chose hym, and put backe Esau. * And so Jacob became a great multytude.

* Gen. xvi. a
* Gen. xvii. b
* Gen. xxvii. a.

And it happened that when thou leddest hys sede out of Egypte, * thou broughtest them vp to the mounte Syon, bowyng downe the heauẽs, settyng fast the earth, mouynge the grounde, makyng the depthes to shake, and troublynge the worlde: And thy glory went thorow foure portes of fyre, & earthquakes, and wyndes, and colde: that thou myghtest geue the lawe vnto ỹ sede of Jacob, & diligẽce vnto ỹ generacyõ of Israel

* Exod. xiv. a
Deu. iii. b.

And yet tokest thou not away from the that wycked hert, ỹ thy lawe myght brige forth frute in them. For the fyrst Ada bare a wycked hert, transgressed, and was ouercome, & so be all they that are borne of him.

Rom. viii. a

* Thus remayned weakenes with the lawe i the herte of the people, wt the wyckednesse of the rote: so that the good departed away and the euell abode styll. So the tymes passed away, and the yeares were brought to an ende. * Then bydest thou rayse the vp a

¶ ii. Reg. vii. c

seruaunt called Dauid, * whom thou commaundedst to buylde a cyte vnto thy name, and to offre vp incense and sacrifyce vnto ỹ therin. Thys was done now many yeares. Then the inhabyters of the cyte forsoke the and in all thynges dyd euen as Adam and all his generacyons had done: for they also had a wicked herte.

* ii. Reg. v. a

And so thou gauest thy cyte ouer into the hãdes of thyne enemyes. Are they of Babylon then better ād more righteous then thy people, that they shall therfore haue the dominyon of Syon? For when I came there and sawe they? vngodlynes, and so greate wyckednesse, that it couldenot be nombred: yee, whẽ my soule sawe so many euel doers (in the thyrtye yeare) my herte fayled me, for I sawe, how thou suffrest them in soch vngodlynes & sparest the wicked doers: but thyne awne people hast thou roted out and preserued thyne enemyes, & thys hast thou not shewed me.

D

I cannot perceaue how thys happeneth. Do they of Babylon then better, then they of Syon? Or is there any other people, that knoweth the, saue the people of Israel? Or what generacyon hath so beleued thy couenauntes, as Jacob? And yet they? reward appeareth not, ād they? labour hath no frute. For I haue gone here & there thorow the heathen, and I se that they be rich and wealthy, and thynke not vpõ thy commaundementes. Wepe thou therfore oure wyckednesse now in the balaũce, and theirs also that dwell in the worlde, and so shall thy name be no where founde but in Israel. Or where is there a people vpõ earthe, that hath not synned before ỹ? Or what people hath so kepte thy commãdementes? Thou shalt finde, that Israel by name hath kepte thy preceptes, but not the other people and heathen.

¶ The fourth Chapter.

¶ The Angell reproueth Esdras, because he semed to enter into the profounde iudgementes of God.

AND the Angell that was sent vnto me (whose name was Uriell) gaue me an answere, & sayd: Thy hert hath taken to moch vpõ it in thys worlde, & ỹ thynckest to comprehẽde the waye of the hyest. Then sayd I: Yee, my Lorde. And he answered me, and sayde: I am sent to shewe the thre wayes, and to sett forth thre symplytudes, before the: whereof yf thou canst declare me one, I will shewe the also the waye, that thou desyrest to se: and I shall shewe the from whence the wicked herte commeth. And I sayde: Tell on my Lorde. Then sayde he vnto me: Go thy waye, wey me the weyght of the fyre, or measure me the blast of the wynde, or call me

A

agayne

agayne the dayes that is past. Then answered I and sayde: What mā borne is able to do þ? Why requirest thou soch of me? And he sayde vnto me: If I shulde aske the, how many dwellinges are in þ see? Or how great water springes are vpō the firmamēt? Or how great waters springes are in the beginnynge of the depe? Or which are the outgoinges of paradyse? Paraduēture thou woldest saye vnto me: I neuer went downe yet into þ depe nor hell, nether dyd I euer clyme vp into heauen. Neuertheles, now haue I asked the but only of fyre and winde and of the daye, where thorow thou hast trauayled, and from the which thou canst not be separated: and yet canst thou geue me no answere of them.

He sayd moreouer vnto me: Thyne awne thynges, & soch as are growne vpō the, canst thou not knowe: how shuld thy vessel then be able to comprehēde the waye of the Hyest, and now out wardly in the corrupte worlde, to vnderstāde the corrupciō that is cuidēt in my sight? Then sayd I vnto hym: It were better that we were not at all, then that we shulde lyue in wyckednesse, & to suffre, & not to know wherfore. He answered me, & sayd: I wente in a wood, & * the trees toke soch a deuyce ād sayd: Come let vs go, and fyght agaynst the see, that it maye departe awaye before vs, and that we maye make vs yet more woddes. 23 Iudic. ix. c. Esa. xl. b

The floudes of the see also in lyke maner toke thys deuyce, ād sayde: Come, let vs go vp, and fyght agaynst the trees of the wood that we maye make oure lande the wyder. The thought and deuyce of the wodde was but vayne and nothinge worth, for the fyre came and consumed the wodd: The thought of the floudes of the see came lyke wyse to naught also, for the sāde stode vp and stopped them.

If thou were iudge now betwirte these two, whom woldest thou iustifie, or whom woldest thou condemne? I answered & said: Verely it is a folysh thought that they both haue deuysed. For the grounde is geuen vnto the wodd, & the see also hath hys place to beare his floudes. Then answered he me, ād sayde: Thou hast geuen a ryght iudgement, why iudgest thou not thy selfe also? For lyke as the ground is geuen vnto the wodd, and the see to his floudes: euen so * they þ dwell vpon earth, may vnderstāde nothinge, but that which is vpon earth: and he that dwelleth aboue the heauēs, may only vnderstād the thynges, þ are aboue the heauens. Then answered I, and sayd: I beseche þ, O Lord, let me haue vnderstandynge: for it was not my mynde to be curyous of thy hye thinges, but of soch as we dayly medle withall, namely, wherfore that Israel is blasphemed of the heathē, and for what cause the people (whom thou euer hast loued) is geuen ouer, to be punyshed of vngodly nacyons: & why þ lawe of our fathers is brought to naught and the written couenauntes come to none effecte, and we passe awaye out of þ worlde as the grashoppers, ād our lyfe is a very fear, & we are not worthy to optayne mercy. What wil he do then vnto his name, which is called vpon ouer vs? Of these thinges haue I asked question. Esa. xlii. c. Iohn. iii. c. Ezech. xi. b

Then answered he me, & sayd: The more thou searchest, the more thou shalt maruell for the world hasteth fast to passe awaye, & cannot comprehende the thynges, þ are promysed for the righteous i tyme to come, for * thys worlde is full of vnrighteousnes ād weakenes. C * 1. Iohn. b. c

But as concernynge the thinges wherof thou askest me, I will tell the. The euell is sowen, but the destruccion therof is not yet come. Yf the euell now that is sowen, be not turned vpsyde downe, and yf the place where the euell is sowne, passe not awaye, then cānot the thynge come þ is sowen for good. For the corne of euell sede hath bene sowen in the hert of man from the begynnyng, and how moch vngodlynes hath he brought vp vnto thys tyme? and how moch shal he yet bryng forth, vntyll he come into the barne? Ponder now by thy selfe, whē the corne of euell sede is cutt downe, how greate a barne shall it fyll? I answered and sayd, How and whē shal these thinges come to passe? Wherfore are our yeares few & euell? And he answered me, sayinge: Haste not thou to moch vpō the Hyest, for thy hastynes to be aboue him is but vaine, thou makest to moch a do. Did not the soules also of þ righteous aske question of these thynges in theyr holynes sayīg: * How longe shall I hope of thys fashyon? Whē cōmeth the frute of my barne, and my rewarde? And vpō this Jeremiel þ Archāgel gaue thē answere, and sayd: Euē whē the nombre of the sedes is fylled i you, for he hath weyed the worlde i the balaūce: in measure and nombre hath he measured þ tyme, & moueth it not, vntyll the same measure be fulfylled. Then answered I & sayde: O Lord, Lorde, now are we all full of synne, and for our sake paraduēture it is not, the barne of the ryghteous shall not be fylled, because of the synnes of them that dwel vpon the earth. * Apo. vi. b D

So he answered me, & sayd: Go thy waye to a womā wyth chyld, and aske of her whē she hath fulfylled her nyne monethes, yf her childebed maye kepe þ byrth anyōger with in her. Then sayde I: No Lord, that can she not. And he sayde vnto me: In hell þ secret places of soules are lyke the preuy chamber of a woman. For lyke as a woman that

trauayleth, maketh haste, when the tyme & necessyte of the byrth is at hande. Euen so doth the haste to delyuer it that is commytted vnto her. Loke what thou desyrest to se, it shalbe shewed the from the begynnynge. Then answered I, and sayde: If I haue founde fauoure in thy syght, and yf it be possyble, and yf I be mete therfore, shewe me then, whether there be more to come then is past, or more past then is for to come. What is past, I knowe: but what is for to come, I knowe not.

And he sayde vnto me: Stande vp vpon the ryght syde, and I shall expounde the symplitude vnto the. So I stode, and behold, an whote burnynge ouen were ouer before me: and it happened that when the flamme was gone by, the smoke had ꝑ vpper hãde. After thys there went ouer before me a watery cloude, & sent downe mochrayne wyth a storme: & whe the stormy rayne was past the droppes remayned styll. Then sayde he vnto me: lyke as the rayne is more then the droppes, and as the fyre exceadeth the smoke, euen so the measure of the thynges that are past, hath the vpperhande. Then wente the droppes and the smoke aboue: ād I prayed ād sayde: O) ay I lyue (thynkest thou) vntyll that tyme? Or what shal happen in those dayes? he answered me, ād sayde: As for the tokens wherof ꝑ askest me, I maye tell the of them in parte: but as touchynge thy lyfe, I may not shewe the, for I am not sent therfore.

¶ The.v. Chapter.

¶ Esdras and the ãngell commen together.

Neuertheles, as concernig the tokens, marke thys: Beholde, the dayes shall come, that they which dwell vpon earthe, shalbe take in a great nõbre, & the waye of the trueth shalbe hyd, and the lande shalbe barren frõ fayth: but * iniquyte shall haue the vpperhande, lyke as thou hast sene now, ād as thou hast hearde longe agoo. And the lãde that thou seist now to haue rule, shalt thou shortly se waste. But yf God graũte the to lyue, thou shalt se after the thyrd trompet, that ꝑ sunne shall sodenly shyne agayne in the nyght, & the moone thre tymes i the daye, and bloud shall droppe out of wodd, and the stone shall geue his voyce, & the people shalbe vnquyete: and euen he shall rule, whõ they hope not that dwell vpon earth, and the fowles shall flyt, & the Sodomyty sh see shal cast out his fish, and make a noyse in the nyght, whych many shal not knowe, but they shal all heare the voyce therof.

* mat. xxiiii a

There shalbe a confusyon also in many places, & the fyre shalbe oft sent agayne, ād the wylde beastes shall go theyr waye, and menstruous wemen shall beare monsters, & salt waters shalbe founde in the swete: one frende shall fyght agaīst another: then shal all witt and vnderstãdyng be hyd and put aside into theyr secrete places, and shalbe sought of many, and yet not be founde: then shall vnryghteousnes and voluptuousnes haue the vpperhande vpon earth. One land also shall aske another, and saye: Is ryghtousnes gone thorow the? And it shal saye No. At the same tyme shall men hope, but nothyng optayne: they shall laboure, but theyr wayes shall not prosper.

To shewe the soche tokens I haue leue, & yf thou wylt praye agayne, & wepe as now and fast seuen dayes, thou shalt heare yet greater thinges. Then I awaked, and a fearfulnes wente thorow all my body, and my mynde was feble and carefull, so that I almost sowned withall. So the aũgel that was come to talke with me, helde me, comforted me, and set me vpon my fete.

And in the seonde nyght it happened, that Salathiel the captayne of the people came vnto me, saying: Where hast thou bene? and why is thy countenannce so heuy? knowest thou not, that Israel is commytted vnto ꝑ, in the lande of theyr captyuite? Up then ād eate, and forsake vs not, as ꝑ shepherde that leaueth hys flocke in the handes of wycked wolues. Then sayde I vnto hym: Go thy waye fro me, and come not nye me: and he hearde it, ād as I sayd: so were he hys waye fro me. And so I fasted seuen dayes, mournynge and weppynge, lyke as Uriel the aũgell commaunded me. And after seuẽ dayes it happened, that ꝑ thoughtes of my herte were very greuous vnto me agayne, ād my soule receaued ꝑ spyrete of vnderstandynge, and I begãne to talke with the moost hiest agayne and sayde: O Lorde, Lorde, of euery wood of the earth ād of all the trees therof, thou hast chosen the one onely vyneyarde: & of all landes of the whole worlde thou hast chosen one pyt: and of all floures of the grounde thou hast chosen the one lylye: and of all the depthes of the see thou hast filled the one ryuer: ād of all buylded cytyes thou hast holowed Sion vnto thy selfe: ād of all ꝑ fowles that are created, thou hast named the ons doue: & of all the catell that are made thou hast prouyded the one shepe, & amõg all the multytudes of folckes thou hast gotten the one people, & vnto thys people whõ thou louedest, thou gauest a lawe, that is proued of all.

And now, O Lorde, why hast thou geuen this one people ouer vnto many? and vpon the one rote thou hast prepared other and why hast thou scatred thy one only people amonge many? which treade them downe, yee whych haue euer withstande thy promyses, and neuer beleued thy couenauntes:

And

And though thou wereſt enempe vnto thy people, yet thuldeſt thou punyſh them with thyne awne hādes. Now whē I had ſpoke, C theſe wozdes ꝑ Angel ꝑ came to me ꝑ nyght ataze, was ſent vnto me, & ſayde vnto me: Heare me, and herken to the thynge that I ſaye, and I ſhal tell the moze. And I ſayde: D Speake on my Lozde. Then ſayde he vnto me. Thou art ſoze vexed & troubled foz Iſraels ſake. Loueſt thou that people better then hym that made the? And I ſayde. No Lozde, but of very greſe & compaſſyon haue I ſpoken. Foz my reynes payne me euery houre, becauſe I wolde haue experiēce of ꝑ waye of the moſt hyeſt, & to ſeke out parte of hys iudgement. And he ſayde vnto me: ꝑ ꝑ mayeſt not. And I ſayde: wherfoze Lozde? wherby vnto was I bozne then? Oz why was not my mothers chyldebed then my graue? So had I not ſene ꝑ myſery & trouble of Jacob, and the tranayle of my people of Iſrael.

And he ſayd vnto me: Nombze the thynges that are not yet come: gather me togethet the droppes, ꝑ are ſcatred abzode: make me the flours greene agayne, ꝑ are withered: open me the thynge that is cloſed: and bzynge me fozth the wyndes, that are ſhut vp: Shewe me the ymage of a voyce, and then ſhall I declare the thynge, that thou laboureſt to knowe. And I ſayde: O Lozde, Lozde, who maye knowe theſe thinges, but he that hath not hys dwellynge with men? As foz me, I am vnwyſe: how may I then ſpeake of theſe thynges wherof thou aſkeſt me? Then ſayde he vnto me: like as ꝑ canſt do none of theſe thynges that I haue ſpoke of, euen ſo canſt thou not fynde out my iudgement, oz in the ende the loue that I haue promyſed vnto my people. And I ſayde: Beholde, O Lozde, yet art thou nye vnto them that haue no ende: and what ſhall they do, ꝑ haue bene befoze me, oz we that be now, oz they that ſhall come after vs? And he ſayde vnto me: I wyll lyken my iudgement vnto a ryngc. Lyke as there is no ſlacknelle of ꝑ laſt, euē ſo is there no ſwyftnelle of ꝑ fyrſt. So I anſwered and ſayd: couldeſt thou not make thoſe (that haue bene made, & be now, and that are foz to come) in one, that thou myghteſt ſhewe thy iudgement the ſooner? Then anſwered he me, and ſayde: The creature maye not haſte aboue ꝑ maker, neither D maye the wozlde holde them at once, that ſhalbe created.

And I ſayde: how haſt thou ſayde then vnto thy ſeruaunte, that thou lyuynge maker, haſt made the creature lyuynge at once & the creature bare it? euē ſo myght it now alſo beare them that be preſent, atōce. And he ſayde vnto me: Aſke the childebed of a woman, & ſaye vnto her: If thou bryngeſt fozth chyldzen, why doeſt thou it not to gether, but one after another? Praye her therfoze, to bzynge fozth ten childzen at once. And I ſayde: ſhe cannot, but muſt do it one after another.

Then ſayde he vnto me: Euen ſo haue I geuē a childebed vnto the earth, foz thoſe ꝑ be ſowen vpō it by proceſſe of tyme. For lyke as a ponge child maye not bzyng fozth ꝑ thynges that belonge to the aged: euē ſo haue I ozdened the wozlde which I made.

And I aſked and ſayde: Seyng thou haſt now geuen me a waye, I will ſpeake befoze the: foz oure mother of whom thou haſt tolde me, is yet ponge, & now ſhe draweth nye vnto age. He anſwered me, and ſayde: Aſke a woman that beareth chyldzen, & ſhe ſhall tell ꝑ. Saye vnto her: wherfoze are not they (whom thou haſt now bzought fozth) lyke thoſe that were befoze ꝑ, but leſſe of ſtature And ſhe ſhal anſwere the: They that be bozne in the youth of ſtrēgth, are of one faſhyō and they that are bozne in the tyme of age, (when the childebed layeth) are other wyſe. Conſydze now thy ſelfe, how that ye are leſſe of ſtature, then thoſe that were befoze you, and ſo are they that come after you, leſſe then ye: as the creatures which now begynne to be old, & haue paſſed ouer ꝑ ſtrēgth of youth. Then ſayde I: Lozde I beſeche ꝑ, ꝑ I haue founde fauoure in thy ſyght, ſhewe thy ſeruaunt, by whom doeſt thou viſet thy creature?

The. vi. Chapter.

The Angell inſtructeth Esdras, and geueth hym anſwere to hys queſtions.

And he ſayde vnto me. In the begin A
nynge when ꝑ grounde was made: before the wozlde ſtode, oz euer the wyndes blew, before it thondzed and lyghtened, oz euer ꝑ foundacyōs of Paradyſe were layed, before the fayze floures were ſene, oz euer the moueable powers were ſtablyſhed, before the innumerable multitude of angels were gathered together, oz euer the byghneſſes of the ayze were lyfted vp, afoze ꝑ meaſures of the firmament were named, oz euer ꝑ chymneys in Syon were hote, ād oz the preſente yeares were ſought out, and oz euer the inuēcyons of them that now ſynne, were put aſyde, befoze they were ſealed that now gather fayth foz a treaſure: then dyd I cōſydze and pondze all theſe thynges, and they all were made thozow me, and thozow none other: by me alſo they be ended, and by none other. Then anſwered I & ſayd: which ſhall be ꝑ partyng aſunder of ꝑ tymes? Oz when ſhalbe the ende of the fyrſt, & the begynnynge of it ꝑ foloweth? And he ſayd vnto me: From Abzaham vnto Iſaac, when Jacob and Eſau were bozne

of hym, Jacobs hande helde fyrst the hele of Esau: for Esau is the ende of thys worlde and Jacob is the begynnynge of it that folowerh. The hande of man betwirte the hele and the: hande. Other questyon (Esdras) aske thou not.

I answered then, & sayd: O Lord, Lord, yf I haue founde fauoure in thy syght, I beseech the, shewe thy seruaunt the ende of thy tokens, wherof thou shewdest me parte the last nyght. So he answered ād sayde vnto me: Stande vp vpon thy fete, and heare the perfecte voyce and soūde. There shall come a greate mocyon, but the place where thou standest shall not be moued. And therfore when thou hearest þ wordes, be not afraied: for of the ende shall the worde and fouadacyon of the earth be vnderstāde. And why? the world therof trembleth and quaketh, for it knoweth, that it must be chaunged at the
25 ende. And it happened, þ whē I had hearde it, I stode vp vpon my fete, and herkened: & behold, there was a voyce that spake, and þ sounde of it was lyke þ sounde of many waters, and it sayde: Beholde, the dayes come, that I will begynne to drawe nye, & to vyset them that dwell vpon earth, and will begynne to make inquysicion of them, what they be that haue hurt equyte with vnrighteousnes, and when the lowe estate of Syō shalbe fulfylled: and when the worlde, that shal vanyth awaye, shalbe ouersealed, then wyll I do these tokens.

The bookes shalbe opened before the firmamēt, and they shall se all together, & the chyldrē of a yere olde shal speake with their voyces: the wemen with chylde shall bring forth vntymely childrē of thre or foure monethes olde, and they shall lyue, and be raysed vp: & sodenly shall the sowen places appeare as the vnsowen, the full store houses shall sodenly be founde emptye, & the trompet shall geue a soūde, which whē euery mā heareth, they shalbe hastely afrayed. * At þ tyme shall frendes fyght one agaynst another lyke enemyes, and the earth shall stande in feare with them.

The sprynges of the welles shall stande styll, and in thre houres they shall not rēne. Whosoeuer remayneth from all these thynges that I haue told the, shall escape, ād se my saluacyon, and the ende of your worlde And the men that haue receaued, shall sese, they that haue not tasted death from the byrth, and the hert of the indwellers shalbe chaūged, & turned into another meanynge: for euell shalbe put out, and hyssope shalbe quenched. As for fayth, it shall florysh, corrupcyon shalbe ouercome: & þ trueth, which hath bene so longe without feute, shalbe declared. And it happened when he talked wt me, that I loked demurely vpon hym, before whom I stode, and these wordes sayde he vnto me: I am come to shewe the, the tyme of the nyght for to come.

If thou wilt praye yet more, and fast seuen dayes agayne, I shal tell the more thynges, and greater then before: for thy voyce is heard before the hyest: for why? þ myghtye hath sene thy ryghteous dealynge, he hath sene also thy chastite, which thou hast had euer sence thy youth: and therfore hath he sent me to shewe the all these thynges, ād to saye vnto the: Be of good comforte, and feare not, and haste not with þ tymes that are past to thynche vayne thynges, and make not hast of the latter tymes. C

And it happened after this, that I wepte agayne, and fasted seuen dayes in lyke maner, þ I myght fulfyll þ thre wekes: which he told me. In þ cyght nyght was my hert vered with in me agayne, & I begāne to speake before þ hyest. For my spirite was greatly sett on fyre, & my soule was in dystresse, & I sayd: O Lord, thou spakest vnto thy creature frō the begynnyng (euē the fyrst daye) and saydest. * Let heauen & earth be made, * Gen.i. and thy worde was a perfecte worcke. And then was there the spirite, and þ darcknesses were yet on euery syde, and silence: there was no mans voyce as yet from þ. Then commaūdedst þ a fayre lyght to come forth out of thy treasures, that thy worck myght appeare and be sene.

Upon the seconde daye thou madest the spirite of the firmament, and cōmaūdedst it to part a sunder, and to make a deuysiō betwirte the waters, that the one part myght remayne aboue: and the other beneth. Upō the thyrde daye thou broughtest to passe, þ the waters were gathered i the seuēth part of þ earth: Sixe partes hast thou dryed vp, and kepte them, to thyntent þ men myght sowe & occuppye but bādrye therin. As soone as thy worde went forth, the worcke was made. For imedyatly there was greate innumerable frute, and many dyuerse pleasures & delyces of tryacyon, floures of chaungeable couloure and smell, and this was done the thyrde daye. D

* Upon the .iiii. daye þ commaundedst þ * Gen.i. the Sunne shuld geue his shyne, & the moone her lyght: þ starres dydest thou set in order, and gauest them a charge: to do seruyce * Ps.cxlviii. euen vnto man, that was for to be made.

Upon þ fyft daye thou saydest vnto the seuēth part (where the * waters were gathered) that they shulde bringe forth diuerse beastes, fowles and fyshes. And so it came to passe, that the domme water and without soule, brought forth lyuynge beastes, at þ commaundemēt of God, that all people myght prayse thy wonderous worckes. * Gen.i.

Then dydest thou preserue two soules, the one

one thou callest Enoch and the other Leuiathan, ād dydest separate the one frō the other: for the seuēth parte (namely, where ꝑ water was gathered together) myght not holde them bothe. Unto Enoch thou gauest one parte, which was dyped vp the thyrde daye, that he shulde dwell i the same parte, wherin are a thousand hilles. But vnto Leuiathā thou gauest the seuenth part, namely the moyst, and hast kepte hym to deuoure what thou wylt, and whan. Upon the sixte daye thou gauest commaundemēt vnto the earth, that before the it shulde bryngе forth beastes, catell, and all that crepe, and (besydes this) Adā also, whō thou madest Lorde of all thy creatures. Of hym come we all, & the people also, whom thou hast chosen specially vnto thy selfe. All thys haue I sayde now & spoken before ꝑ, that I myght shewe how that the worlde is made for oure sakes As for the other people which also come of Adā thou hast sayd that they are nothyng, but be lyke a spetle, & hast lykened ꝑ aboudaūce of them vnto a droppe (that falleth) from the rofe of the house.

And now, O Lorde, the heathen whych haue euer bene reputed as nothynge, haue begōne to be lordes ouer vs, and to deuoure vs: but we thy people (whom thou hast called the fyrst borne, thy only begotten, & thy feruent louer) are geuen into theyr handes and power. Yf the worlde now be made for our sakes, why haue we not the inheritaunce in possession with the worlde? How longe shall thys endure?

¶ The. vii. Chapter.

¶ The Angel sheweth Eldras many thynges to come.

AND it happened after that I had spoken oute these wordes, there was sent vnto me an Angell, which had bene by me also the nightes afore, and he said vnto me: Up Eldras, and heare the wordes ꝑ I am come to tel the. And I sayd: speake on Lord my God. Then sayd he vnto me. The see is set in a wyde place, that it myght be depe and greate: but the entraūce is narow and small lyke a ryuer. For who wolde go into the see, to loke vpon it, and to rule it? If he wente not thorow ꝑ narow, how myght he come into the brode?

Item another: A cyte is buylded and set vpon a brode felde, and is full of all goodes the entraunce is narow & sodayne, lyke as yf there were a fyre at the ryght hād, and a depe water at the left and as it were onely one strayte path betwixte thē both, so smal that there coulde but one man go there.

Yf thys cyte now were geuē to an heyre, & he neuer wēte thorow the parelous waye, how wolde he receaue his enheritaūce? And I sayde: It is so Lorde, Then sayd he: Euē so is Israel also a porcion. And why? for their sakes haue I made the worlde: & whē Adam transgressed my statutes, then was the thyng iudged ꝑ was done. Then were the entraunces of the worlde made narow, ful of sorow & trauayle. They are but few & euell, full of parels and laboure. For the entraunces of the fore worlde were wyde and sure, and brought immortall frute.

If they now which are entred into thys worlde, maye not cōprehende these strayte and vayne thinges, moch lesse maye they cōprehende and vnderstande the secrete thynges: Why disquietest thou thy self thē, seing thou art but a corruptible man? And what woldest thou knowe, where as thou art but mortall? And why hast thou not receaued into thyne herte the thyng that is for to come, but that is present?

Then sayd I: O Lord Lord, * thou hast ordeyned i thy lawe, ꝑ the ryghteous shuld inheret these thynges, but that ꝑ vnfaythfull and vngodly shulde perysshe. Neuertheles, the righteous shall suffre strayte thinges, and hope for wyde: for they that haue lyued vngodly and suffred strayte thynges shall not se the wyde.

And he sayde vnto me: There is no iudge aboue God, and none that hath vnderstandynge aboue the Hyest. For there be many that perysh, because they despyse the lawe of God ꝑ is sett before them. For God hath geuen strayte commaundement to soch as come, that they knowe what they do, and how they shuld lyue: and yf they kepte this they shuld not be punyshed.

Neuertheles, they were not obedient vnto hym, but spake agaynst hym: ymagyned vayne thynges, and purposed to synne, and sayd moreouer, that there was no God, and that God regarded it not. Hys wayes haue they not knowne, his lawe haue they despysed, and denyed hys promyses: in hys statutes & ordynaūces haue they not bene faythfull and stedfast, and haue not perfourmed hys workes.

And therfore Eldras: vnto the full, plenty: and to the emptye, emptynesse. Beholde the tyme shall come, that these tokēs which I haue tolde the, shall come to passe, ād the bryde shal appeare, and the earth that now palleth awaye, shalbe shewed: and whosoeuer is delyuered frō the forsayde euels, shall se my wonders. For my sonne Jesus shalbe openly declared, with those that be with hi: & they that remayne, shall be mery in foure hundred yeares.

After these same yeares shall my sonne Christ dye, & all men that haue lyfe, and ꝑ worlde shalbe turned into the olde sylēce seuen dayes, lyke as in the fore iudgementes, so ꝑ no man shall remayne. And after seuen

* Deu. xxii. 15

dayes, the worlde that yet a wakednot, shal be rapsed vp, and shall dye corrupte. And ꝑ earth shall restore those ꝑ haue slepte in her, and so shall the dust those that dwell in silence, and the secrete place shal delyuer those ꝑ be committed vnto the. And the most hyest shall be openly declared vpon ꝑ seate of iudgement, and all myserye shall vanysh awaye, ꝑ longe sufferyng shalbe gathered together. But the iudgement shall continue, the treuth shall remayne, and fayth shal ware strong, the worcke shall folowe, ꝑ the rewarde shal be shewed: the ryghteousnes shall watch, ꝑ the vnrygh teousnesse shall beare no rule.

Then sayde I: * Abraham prayed fyrst for the Sodomytes, ꝑ Moses for ꝑ fathers that sinned in the wylderne, And he that came after hym for Israel, in ꝑ tyme of Iehas and Samuel: and * Dauid for the destruccyon, and Salomon for them that came into the Sanctuary, * and helyas for those ꝑ receaued rayne, ꝑ for ꝑ deed, that he myght lyue, and Ezechias for the people in the tyme of Sennacherib: and diuerse other lyke maner, which haue prayed for many.

Euen so now, seyng the corrupte is growne vp, ꝑ wyckednes increased, and the ryghteous haue prayed for the vngodly, wherfore shall it not be so now also?

He answered me, and sayd: Thys present worlde is not the ende, there remaineth moch honoure in it, therfore haue they prayed for the weake. But the daye of dome shalbe the ende of thys tyme, and the begynning of the immortalite for to come, wherin all corrupcyon vanysshed, all voluptuousnes is louised all mysbeleue taken awaye, ryghteousnes growne, and the verye treuthe sprouge vp. Then shall no man be able to saue hym that is destroyed, nor to oppresse hym ꝑ hath gotten ꝑ victory. I answered then, and sayd: This is my fyrst and last saying: ꝑ it had bene better, not to haue geuen the earthe vnto Adā: or els when it was geuen hym, to kepe hym ꝑ he shuld not synne. For what profit is it for men now in thys present tyme to lyue in heynes, ꝑ after death to loke for punysshment. O thou Adam, what hast thou done? For though it was thou that synned, ꝑ art not fallen alone, but we all that come of ꝑ. For what profit is it vnto vs, yf there be promysed vs an immortall tyme, where as we medle with deadly worckes? and that there is promised vs an euerlastyng hope, where as our selues are euel ꝑ vayne, and ꝑ there are layed vp for vs dwellynges of health ꝑ fredome, where as we haue lyued euell, ꝑ ꝑ the worshyppe of the hyest is kepte to defende them, which haue led a pacyent lyfe, where as we haue walked in the most wycked wayes of all? And that there shalbe shewed a paradyse, whose frute endureth for euer, wherin is fredome and medycyne, where as we shall not go in: for we haue walcked in vnpleasaunt places: And that the faces of them, which haue abstayned, shall shyne aboue the starres, where as oure faces shalbe black and darcke? For whyle we lyued ꝑ dyd vnrygh teously, we consydered not that we shuld suffre therfore after deeth?

Then answered he me, and sayde: Thys is the consyderacion and thought of the battayle, which man hath vpon earth: that yf he be ouercome, he shall suffre as thou hast sayde. But yf he gett the victory, he shall receaue the thynge that I saye. For thys is ꝑ lyfe, wher of Moses spake vnto the people, whyle he lyued, sayinge: * Chose the lyfe, that ꝑ mayest lyue. Neuertheles, they beleued hym not, nether ꝑ prophetes after hym. No ner me which haue spoken vnto them ꝑ heynes shulde not reach vnto them for their destruccyon, lyke as ioye is for to come ouer those that haue suffred them selues to be enfourmed in saluacyon.

I answered then, and sayde: I knowe Lorde, that the hyest is mercyfull, in that he hath mercy vpon them, whych are not yet in the worlde, and vpon those also that walche in his lawe: and that * he is pacient and lōge suffrynge towarde those that haue synned in their worckes, and that he is liberall to geue where as it requyreth: and that he is of great mercy, for he multyplied hys loulge kyndnesse towarde those that are present and that are past, and to them whych are for to come. For yf he multiplye not hys mercyes, the worlde shall not be made lyuynge, wyth those that dwell therin. He geueth also, for yf he gaue not of hys goodnes, that they whych haue done euell, myght be eased from their wyckednes, the ten thousande parte of men shulde not be made lyuynge. And yf the iudge forgaue not those that he healed wt hys worde, ꝑ yf he wold destroye ꝑ multytude that styrueth, there shulde be very fewe left in an innumerable multytude.

¶ The. viii. Chapter.

¶ Esdras playeth God vnder the to loke vpon hys abuse mercye, then on the synnes of the people.

AND he answered me, sayinge. The most hyest made thys worlde for many, but the worlde to come for fewe. I will tell the a symylitude, Esdras: As when thou askest the earth, it shall saye vnto ꝑ, that it geueth moch moulde, wherof earthen vessels are made, but litle of it that golde commeth of. Euē so is it with the worcke of thys world. * There be many created, but fewe shall be preserued. Then answered I and sayde: The swalowe vp the wyett (thou soule) and deuoure the vnderstan-

* Gen. xviii. d. 2 Esdr. xxxii.
* Exo. xxxii.
* iii. Reg. xviii. 2 ii. Mach. v. c
* iii. Reg. xviii. a Psalm. v. f.
* Deu. xxx.
* Exod. xxxiii. b

vnderstandyng, for thou art agreed to herken and to geue eare, and wylynge to prophecie: for thou hast no leger space geuen ꝯ, but onely to lyue. O Lord, wilt thou not geue thy seruaũt leaue, that we maye praye before the, and that thou mayest geue seede vnto oure herte, & buylde oure vnderstãdyng, that there maye come frute of it: & that euery one which is corrupte, and beareth ꝯ state and place of a man, maye lyue?

For thou art alone, & we all are one workemanshype of thy hãdes, lyke as thou hast sayd, and lyke as the body is fashioned now in the mothers wõbe, & thou geuest the mẽbres, and thy creature is preserued in fyred water: & it, moueth both thy worke suffre thy creature, which is fashioned in her: but the thing that preserued, and it that is preserued, shal both be kepte together: and whẽ tyme is, the wombe delyuereth the thynge that is kepte and growne in her.

For thou hast commaunded ꝯ byestes to geue myelk vnto the frute, that the thynge which is created and fashioned, maye be norished for a tyme: and then thou dyspossest & ordrest it with thy mercy, bryngest it vp w thy rygheousnes, nurturest it in thy law, & correctest it with thy vnderstanding, mortifiest it as thy creature, & makest it lyuige as thy worke. Seynge then that thou destroyedst hi, which with so great labours is created and fashyoned thorowe thy commaundemẽt, thou couldest lyghtly ordeyne, also, that the thinge which is made, myght be preserued.

B And this I speake now of all men in generall: as ꝯ knowest: but of thy people: for whose sake I am sory: and of thy inheritaũce: for whose cause I mourne: and of Israel, for whom I am wofull: and for Jacob, for whose sake I am greued, therfore begynne I to praye before the, for my selfe & for thẽ, for I se the fall of vs, euen of vs, that dwell vpon earth. But I haue herde the swyftnes of the iudge, which is to come: therfore heare my voyce, and vnderstande my wordes, and I shall speake before the.

This is the begynninge of the wordes of Esdras, before he was receaued: O Lorde, thou that dwellest in euerlastingnesse, whose eyes are lyfte vp i the ayre, whose stoole is exceading hye, whose glory & maiesty maye not be comprehended, before whom the hostes of heauen stande with tremblyng, whose reuinge is turned in wynde & fyre, whose worde is true, whose talckynge is stedfast, whose commaundement is stronge, whose ordinaunce is fearfull, whose loke dryeth vp the depthes, whose wrath maketh the mountaynes to melt awaye, and whose trueth beareth wytnes: O heare the prayer of thy seruaunt, and marck with thyne eares the petition of thy creature.

For whyle I lyue, I wyll speake, and so longe as I haue vnderstandyng, I wyll answere. O loke not vpon the synnes of thy people, whych serue in the trueth. Haue no respecte vnto the wicked studies of the heathen, but to the desire of those that kepe thy testymonyes wyth sorowes. Thyncke not vpõ those that haue walked faynedly before the, but vpon them, which with will haue knowne thy feare.

Let it not be thy wyll to destroye them, which haue had beastly maners, but to loke vpõ thẽ that haue clearly taught thy lawe. Take thou no indignaciõ at thẽ, which are worse then beastes: but loue them, that all waye put theyr trust in thy rygheousnes & glory: for we & oure fathers haue all the same sycknes and dysease, but because of oure synnes thou shalt be called mercyfull.

For yf thou hast mercy vpon vs, ꝯ shalt be called mercyfull, where as we haue no workes of rygheousnes: for ꝯ rygheous whych haue layed vp many good workes together, shal out of theyr bedes receaue reward. For what is mã, that thou shuldest take displeasure at him? Or what is the corruptible mortall generaciõ, that thou shuldest be so rough towarde hym?

C

* For of a truthe there is no man amõge them that be borne, but he hath dealt wyckedly: and amõge the faythfull there is none, which hath not done amysse. For in thys (O Lord) thy rygheousnes and thy goodnes shalbe prayed and declared, yf thou be mercyfull vnto them, which are not rych in good workes. *cf. Par. b/. i. John. i. b.

Then answered he me and sayde: Some thynges hast thou spokẽ a ryght, and accordyng vnto thy wordes it shall be. For I wil not verely consydre the workes of them, which haue synned before death, before the iudgement, before destruccion, but * I wyll reioyse ouer the worke and thought of the rygheous. I will remẽbre also the pylgremage, the holy mahynge and the reward. Lyke as I haue spoken now, so shal it come to passe. For as the husbande man soweth moche sede vpon the groũde, and planteth many trees, and yet alwaye the thinge that is sowne or planted is not all kepte sake, neither doth it all take rote: Euẽ so is it of thẽ that are sowne in the worlde, they shall not all be preserued. *Gene. iiii. a

I answered then and sayde: If I haue founde grace, thẽ let me speake. Like as the husbande mans sede perisheth, yf it receaue not rayne in due season, or yf there come to much rayne vpõ it: Euen so perysheth man also, which is created with thy handes, and is lyke vnto thyne awne ymage and to thy selfe, for whose sake thou hast made all thin-

ges, and lykened hym vnto the husbande mans sede. Be not wroth at vs, O Lorde, but spare thy people, and haue mercy vpon thyne awne inheritaunce: O be mercyfull vnto thy creature.

D Then answered he me & sayde. Thynges present are for the present, and thinges to come for soch as be to come. For thou lackest yet moch, seynge þ mayest loue my creature aboue me: I haue oft tymes drawne nye vnto the, but neuer to the vnrighteous. In this also thou art marueilous before þ hyest in that thou hast humbled thy selfe, as it becommeth the, and hast not regarded thyne awne selfe, that thou art had in soch honoure amõge þ righteous. Therfore shal great wretchednes and misery come vpon thẽ that in the latter tyme shall dwell in the worlde because they haue walked in greate pryde.

But vnderstand thou for thy selfe, and seke out glory for soch as be lyke the: for vnto you is paradyse opened, the tre of lyfe is planted, the tyme to come is prepared, plenteousnes made ready, a cyte is buylded for you, & a rest is prepared, yee perfecte goodnes and wysdome. The rote of euell is marched from you, & weaknes, and moch is hyd frõ you, & into hell flyeth corrupcion in forgetfulnes. Sorowes are vanyshed awaye, and in the ende is shewed the treasure of immortalitie. And therfore aske thou nomore questions concernynge the multitude of thẽ that perishe. For they haue taken libertye: dessysed the hyest, thought scorne of his lawe, and forsaken his wayes.

Moreouer, they haue troden downe hys righteous, and *sayde in theyr herte, that there is no God, yee and that wyttingly. for they dye. For lyke as the thynge that I haue spoken of, is made ready for you: Euen so is thyrst & payne prepared for them. For it was not hys wyll that man shulde come to naught, but they which be created haue defyled the name of hym that made them, and are vnthãckfull vnto hym, which prepared lyfe for them. And therfore is my iudgemẽt now at hand. These thinges haue I not shewed vnto all men, but vnto fewe, namely vnto the, and to soch as be lyke the.

*psal.xiiii.a

Then answered I and sayd: Beholde O Lorde, now hast thou shewed me the multitude of the tokens, which thou wylt begyn to do at the last: but at what tyme & when, thou hast not shewed me.

The.ix.Chapter.

The storye hath diuerse shewed vnto hym.

A Nd answered me then and sayd: Measure thou þ tyme diligẽtly in it selfe, when thou seyst that one parte of the tokens come to passe, which I haue tolde þ before: so shalt thou vnderstande, that it is the very same tyme, wherin the hyest will begynne to vyset the worlde, which he made. And whẽ there shalbe sene earth quake and vprore of the people of the worlde, thẽ shalt thou well vnderstande, that the most hyest spake of those thynges, from the dayes that were before the, euen from the begynnynge.

For lyke as all that is made in the worlde hath a begynnyng and ende, and the ende is manyfest: Euen so the tymes also of þ hyest haue playne begynnynges in wonders and sygnes, and the ende in worckyng and in tokens. And euery one that shalbe saued, and shall be able to escape by hys workes and by faith, wherin ye haue beleued, shall be preserued from the sayde perels, and shal se my sauyoure in my lande, and within my borders, for I haue halowed me frõ the worlde. Thẽ shal they be in carefulnesse, which now haue abused my wayes: and they þ haue cast thẽ oute despitefully, shall dwell in paynes.

For soch as in theyr lyfe haue receaued benefytes, and haue not knowne me, & they that haue abhorred my lawe, whyle they had yet fredome, and whẽ they had yet open leysure of amendement and couersyon, and vnderstode not, but dessysed it: þ same must knowe it after death in paine. And therfore be thou nomore carefull, how the vngodly shalbe punished, & how the righteous shalbe saued, and whose the worlde is, & for whõ the worlde, and when it is. Then answered I and sayde: * I haue talked before & now I speake, and will speake also hereafter, that there be many moo of them whych perysh, thẽ shalbe saued, lyke as the floude is greater then the droppes.

W * iiii.es. viii.b

And he answered me, sayinge: lyke as the felde is, so is also the sede: as the floures be, so are the coulours also: soch as the worckman is, soch is also the worcke: and as the husband mã is hym selfe, so is hys husbandrye also, for it was the tyme of the worlde. And when I prepared for them that are now, or euer the worlde was made, where in they shulde dwell, then was there no man that withstode me. Now when euery one was, and the maker also in the worlde which is now prepared, and the moneth that ceaseth not, and the lawe whych is vnsearcheable, theyr maners were corrupte. So I consydred the worlde, & beholde, there was parell, because of the thoughtes that were come in to it. And I saw, and spared them greatly, and haue kepte me a vyneberry of the grapes, and a plante from amonge many generacyons. Let the multitude perysh then, whych are growne vp in vayne, and lett my grape and vyneberry be kepte: euen my plante: for with greate laboure haue I made it vp.

Neuertheles

Neuertheles, yf thou wylt take vpon the yet seuen dayes mo (but thou shalt not fast in them) goo thy waye then into the felde of floures, where no house is buylded, and eate onely of the floures of ỹ felde, taste not flesh, dryncke no wyne, but eate floures onely. Praye vnto the Hyest contynually, so wyll I come, and talke with the.

C So I went my waye and came into the felde which is called Ardath (lyke as he cõmaunded me) and there I sat amonge the floures, & dyd eate of the herbes of the felde, and the meate of ỹ same satisfied me. After seuen dayes I sat vpon the grasse, and my herte was vexed within me lyke as afore: & I opened my mouth, and beganne to talke before the Hyest, and sayde: O Lorde, thou that shewest thy selfe vnto vs, * thou hast declared and opened thy selfe vnto oure fathers in the wylderne, in a place where no man dwelleth, in a baren place, when they came out of Egypt, and thou spakest, sayinge: heare me O Israel, and marke my wordes thou sede of Jacob: Beholde, I sowe my lawe in you, and it shall bringe frute in you & ye shalbe honoured in it for euer. For oure fathers which receaued ỹ lawe, kept it not and obserued not thy ordinaunces and statutes, and the frute of thy lawe was not declared: for it myght not, for why? it was thyne. * For they that receaued it, perished, because they kepte not the thynge that was sowne in them.

It is a custome when the grounde receaueth sede, or the see a ship, or a vessell meate and dryncke, that whē it perisheth or is broken wherin a thing is sowen, or wherin eny D thynge is put: the thynges also perishe and are broken, which are sowen or put therin. But vnto vs it hath not happened so: for we that haue receaued the lawe, perish in synne & oure herte wherin also receaued the lawe: notwithstãdyng * the lawe perysheth not, but remayneth in his laboure.

And when I consydered these thinges in my herte after thys maner, I loked aboute me with myne eyes, and vpon the right syde * I sawe a woman, which mourned sore, made greate lamẽtacyon, and wepte with loude voyce: her clothes were rent in peces, and she had ashes vpon her heade.

Then let I my thoughtes go, that I was in, and turned me vnto her, and sayd. wherfore wepest thou? why art thou so sory and discomforted? And she sayde vnto me. Syr, lett me be wayle my self and take yet more sorow: for I am sore vexed in my mynde, & brought very lowe. And I sayde vnto her: what aylethe ỹ? Or who hath done eny thing to ỹ? tell me. She sayde: I haue bene vnfrutefull and baren, and haue had an husband thyrtie yeares. And these. xxx. yeares I do nothynge els daye and nyght & all houres, but make my prayer to ỹ Hyest. After thyrtie yeares God herde me thy handmayden, loked vpon my misery, consydred my trouble, and gaue me a sonne, and I was glad of him, so was my husbãd also & all my neyghbours, & we gaue greate honoure vnto the Myghtie. And I norysshed hym with great trauayle. So when he grewe vp, and came to ỹ tyme, that he shuld haue a wyfe, I made a feast.

C The. x. Chapter.

C Esdras and the woman that appeareth vnto hym commen together.

AND it happened that when my sonne wente into hys chamber he fell downe, and dyed: then ouerthrewe all ỹ lyghtes, and all my neyghbours rose vp to comforte me. Then toke I my rest vnto the seconde daye at nyght: and whē they had all rested, that they might comforte me, I rested and also rose vp by nyght, and fled, & am come hyther in to thys felde, as thou seyst: and am purposed not to come in the cytye, but to remayne here, and nether to eate ner dryncke, but contynually to mourne and to fast, vntyll I dye.

Then let I my meditacions & thoughtes fall, that I was in, & spake to her in displeasure: Thou foolysh woman, seyst thou not oure heuynes and mournyng, & what happeneth vnto vs? how Syon oure mother is all wofull and sory, and how she is cleane brought downe and in mysery? seyng we be all now in heuynes, & make oure mone (for we be all sorowfull.) As for ỹ heuynes that thou takest, it is but for one sonne. Demaũde the earth, & she shall tell the, that it is she which ought (by reason) to mourne, for the fall of so many that growe vpon her. For from the begynnynge all mẽ are borne of hir, and other shall come: & beholde, they walke all most all in to destruccion, and many of them shalbe roted out.

Who shulde then (by reason) make more mournynge, then she, that hath lost so great a multitude? & not thou, which art sory, but for one. But yf thou woldest saye vnto me: My mournynge is not lyke the mourninge of the earth, for I haue lost the frute of my body, which I bare wt heuynes: but ỹ earth is accordinge to the maner of the earth, and the present multitude goeth againe into her as it is come to passe. Then saye I vnto the: lyke as thou hast borne with trauayle & sorowe, euē so ỹ earth also frō the begynnyng grueth her frute vnto man, for hym ỹ made her. And therfore withholde thy sorowe and heuynes by thy selfe * & take what happeneth vnto the, beare it strongly. For yf thou iudgest the marcke and ende of God to be ryghteous * Habi. xii.

be ryghteous and good, & tercaueth his rod-
rell in tyme, & shalt be cõmended therin. Go
thy waye then into the cytie to thy husbãde.
25 And the sayde vnto me: that will I not
do, I will not go in to the cytye, but heare
will I dye. So I commened more with hyr
and sayde: Do not so, but be counceled, and
folowe me: for how many falles hath Syõ?
Be of good comforte because of the sorowe
of Jerusalem. For thou seyst that our San-
ctuary is layed waste, oure aulter broken,
oure temple destroyed, oure playenge of in-
strumentes and syngynge layed downe, the
thãkesgeuynge put to sylence, our myrth is
vanyshed awaye, the lyght of oure candel-
stick is quẽched, the arcke of the couenaunt
is taken from vs, all oure holy thynges are
defyled, and the name that is called vpon
ouer vs, is dishonoured: oure childre are put
to shame, oure prestes are brent, oure Lev-
ites are caried awaye into captiuite, our vir-
gins are defyled, and oure wyues rauished,
oure ryghteous mẽ spoyled, and oure chyl-
dren destroyed, oure yonge men are brought
in bondage, and oure stronge worthyes are
become weake: and Syõ (which seale is the
greatest of all) is lowsed vp from her wor-
shyp: for she is delyuered into the handes of
them that hate vs.

And therfore shake of thy great heuynes,
and put awaye the multitude of sorowes, þ
the myghtye maye be mercyfull vnto the, &
that the hyest maye geue the rest from thy
labour and trauaile. And it happened, that
when I was talkyng with her, her face dyd
shyne and glyster, so that I was afrayed of
her, and muled what it myght be. And im-
medyatly she cast oute a greate voyce, very
fearfull, so that the earth shoke at the noyse
of the woman: and I loked, and beholde, the
woma appeared vnto me nomore: but there
was a citie builded, & a place was shewed
from the grounde and foundacyon.

C Then was I afrayed, and cryed with
loude voyce, and sayde: where is Vriel the
ℭ.iiii.ef.iiii.a angell, * which came to me at the fyrst? for
he hath caused me to come in many contem-
placyons and hye thoughtes, and myne ende
is turned to corrupcio, and my prayer to re-
buke. And as I was speakynge these wor-
des, he came vnto me, and loked vpon me, &
I laye as one that had bene dead, and myne
vnderstanding was altered, and he toke me
by the ryght hande, and cõforted me, and set
me vpon my fete, and sayde vnto me: what
ayleth the? and why is thine vnderstãding
vexed? and the vnderstanding of thy herte,
& wherfore art thou sory? And I sayd: Be-
cause thou hast forsake me: and I haue done
ℭ.iiii.xvi.ii.a * accordinge vnto thy wordes, I wente in
to the felde, and there haue I sene thynges
that I am not able to expresse. He sayde vn-
to me: Stande vp and be manly, and I shal
geue the exhortacion.

Then sayd I: speake vnto me my Lord
forsake me not, lest I dye in vayne: for I ha
ue sene that I knewe not, and herde that I
do not knowe. Or shal my vnderstandinge
be discaued, & my mynde? But now I be-
seche the, that thou wylt shewe thy seruaũt
of this wõder. He answered me then & sayd:
heare me, and I shall enfourme the, and tell
the wherfore thou art afrayed, for the hyest
hath opened many secrete thinges vnto the
he hath sene that thy waye is ryght, and
that thou takest sorowe cõtinually for thy
people, and makest greate lamentacyon for
Syon: and therfore vnderstande the vision
which thou sawest a lytle whyle agoo after
this maner: Thou sawest a woman mour-
ninge, and thou hast comforted her: Neuer-
theles now seyst thou the lyknes of þ wo-
mã nomore, but thou thoughtest there was
a citie buylded: and like as she tolde þ of the
fall of her sonne, so is this the answere: The
woman whom thou sawest, is Syon, and
where as she tolde the, that she hath bene
thyrtye yeares vnfrutefull and barr, those
are the .xxx. yeares, wherin there was no of-
frynge made in her.

But after .xxx. yeares Salomõ buylded D
her, & offred, and then bare the barr a sonne.
And where as she tolde þ: that she norysshed
hym with labour, that was the dwellynge
of Jerusalem. But where as she tolde the þ
her sonne dyed whã she came into her cham-
ber, that is the fall of Jerusalem. And thou
sawest her lykenesse, how she mourned for
her sonne: and what els happened vnto her,
I haue shewed þ. And now God seyth, that
thou art sory in thy mynde, and suffrest frõ
thy herte for her, & so hath he shewed the her
clearnesse, and the fayrnes of her beweye.

And therfore I bad the remayne in þ felde
where no house is builded. For I knewe that
the hyest wolde shew this vnto the, therfo-
re I commaunded the to goo into the felde,
where no foundacion ner buyldinge is. For
in the place where the hyest wyll shewe hys
cietye, there shall be no mans buylding. And
therfore feare not, and let not thyne herte be
afrayed, but go thy waye in, and se the glo-
rious and fayre buyldinge, and how greate
it is, and how greate thou thynckest it after
the measure of thine eyes, and thẽ shalt thou
beare as moch as thine eares maye compre-
hende. For þ art blessed above many other,
and art called with the hyest, as the fewe.
But tomorowe at nyght thou shalt remayne
here, and so shall the hyest shewe the vi-
syons of hye thynges, which he wyll do vnto
the, that dwell vpõ earth in the last dayes.
So I slepte the same nyght lyke as he com-
maunded me.

The

¶ The.xi.Chapter..

¶ In this Chapter and in the .xii. next enduynge, he entreateth of .xvi. vysyons and of the interpre-tacyons therof.

3 Then sawe I a dreame: and beholde, there came vp from the see an Aegle, which had .xii. wynges and thre heades: And I sawe, and beholde, he spred hys wynges ouer all the earth, and all the wyndes of the ayre blew in the, and so they were put together agayne. And I beheldē, that out of hys fethers there grew other lytle cōtrary fethers: the heades rested, the head in the myddest was greater then the other, yet rested it with the residue.

Moreouer I sawe, that the Aegle stew wt hys wynges, and raygned vpon earth, and ouer all them that dwell vpō the earth: and I sawe that all thinges vnder heauen were subiecte vnto hym, & no man spake against hym, no not one creature vpō earth. I sawe also that the Aegle stode vp vpon hys clawes, & gaue a soude with his fethers, and a voyce saynge after this maner: watch not all together, slepe euery man in hys owne place, and watch for a tyme, but let the heades be preserued at the last. Neuertheles I sawe, that the voyce wente not oute of hys heades, but from the myddest of hys body. And I nombred hys cōtrary fethers, and beholde, there were eyght of them. And I loked, and beholde vpon the ryght syde there arose one fether, & raygned ouer all þ earth. And it happened, that when it raygned the ende of it came, and the place therof appeared nomore. So the nexte folowynge stode vp, and raygned, and had greate tyme: and it happened, that when it raygned, the ende of it came also lyke as the fyrst, so that it appeared nomore.

Then came there a voyce vnto it, & sayd Heare thou that hast kepte in þ earth so longe, thys I saye vnto the, before thou begynnest to appeare nomore: There shall none after the atteyne vnto thy tyme. Then arose the thyrd, and raygned as the other afore, & appeared nomore also. So went it with all the residue one after another, so that euery one raygned, and then appeared nomore.

Then I loked, and beholde, in processe of tyme þ fethers that folowed were set vp vpon the ryght syde, that they myght rule also: & some of thē ruled, but within a whyle they appeared nomore: for some of thē were set vp, but ruled not. After this I loked, and beholde the .xii. fethers appeared nomore, and the two wynges: & there was nomore vpon þ Aegles body, but two heades that rested, and fyre fethers. Thē sawe I also, that the fyre fethers were parted in two, and remained vnder the head, that was vpō the ryght syde, for the foure continued in theyr place.

So I loked, & behold, they that were vnder the wynges, thought to set vp thē selues, & to haue the rule. Then was there one set vp but shortly it appeared nomore, & the seconde was sooner awaye then the fyrst. And I beholde & lo, þ two thought also by thē selues to raygne: & when they so thought, beholde, there waked one of the heades that were at rest, namely, it that was in the myddest, for that was the greater of þ two heades. And thē I sawe, that the two heades were fylled with him, and þ head was turned wyth thē that were by hym, and dyd eate vp the two vnder wynges, that wolde haue raygned.

But this head put þ whole earth in feare, & bare rule in it, ouer all those þ dwelt vpon earth wt moch laboure, and he had þ gouernaūce of the worlde, ouer all the foules that haue bene. After this I loked, & beholde, the head that was in þ myddest sodenly appeare nomore, lyke as þ wynges: then came the two heades, which ruled vpon earth, & ouer those þ dwelt therin. And I beheldē, & lo, the head vpon the ryght syde, deuoured it that was vpon þ left syde. And I herde a voyce, which sayde vnto me: loke before þ, and consyder the thyng that thou seyst. Thē I sawe and beholde, as it were a lyō þ roareth, rennynge hastely out of the wod, & he sent out a mās voyce vnto the Aegle, & sayd: Heare thou, I will talke with the, & the hyest shal saye vnto þ: Is it not thou þ hast þ victory of the foure beastes, whom I made to raygne vpon earth & in my worlde, and þ the ende of theyr tymes myght come thorow thē?

And the fourth came, and ouerwanne all the beastes that were past, and had power ouer the worlde with great fearfulnes, and ouer the whole cōpasse of the earth with the most wicked labour, & so longe time dwelt he vpon the earth with disceate, & the earth hast thou iudged not with trueth. For thou hast troubled the meke, thou hast hurte the peaceable & quyete, thou hast loued lyers, & destroyed þ dwellinges of thē that brought forth frute, and hast cast downe the walles of soch as dyd the no harme. Therfore is thy wrongeous dealyng and blasphemye come vp vnto the hyest, and thy pryde vnto the myghty. The hyest also hath loked vpon þ proude tymes, and beholde, they are ended, and theyr abhominaciōs are fulfylled. And therfore appeare nomore thou Aegle, & thy horrible wynges, and thy wycked fethers, & thy vngracious heades, and thy sinfull clawes, and all thy payne body: that the earth maye be refreshed, and come agayne to her selfe, whā she is delyuered from thy violence, and that she maye hope for the iudgemēt and mercy of hym that made her.

¶ The.xii.Chapter.

And it

AND it happened when the Lȳ
ſpake theſe wordes vnto ꝓ Ae-
gle, I ſawe, & beholde, the head
that afore had the vpperhand,
appeared nomore: nether dyd ꝓ
foure wynges appeare any more, that came
to him, and were ſet vp to raygne: and there
kyngdome was ſmall and full of vproure.
And I ſaw, and beholde, they appeared no-
more, and the whole body of the Aegle was
hyet, and the earth was in greate feare. Thē
awaked I out of the traūce of my mynde, &
from greate feare, & ſayde vnto my ſpyrite:
Lo, this haſt thou geuen me in that thou ſe-
archeſt out ꝓ wayes of the hyeſt: lo, yet am
I weery in my mynde, & very weake in my
ſpyrite, and lytle ſtrēgth is there in me, for ꝓ
greate feare ꝓ I receaued this nyght. Ther
fore wyll I now beſeche the Hyeſt, that he
wyll cōforte me vnto the ende: and I ſayde,
Lorde Lorde, yf I haue founde grace before
thy ſyght, and yf I am iuſtified with the be-
fore many other, and yf my prayer be come
vp before thy face, comforte me thē, and ſhe-
we me thy ſeruaunt the interpretacion and
playne differēce of thys horrible ſyght, that
thou mayeſt perfectly cōforte my ſoule: for
thou haſt iudged me worthy, to ſhewe me the
laſt of tymes.

And he ſayde vnto me: thys is the inter-
pretacyon of thys ſyght. The Aegle whom
thou ſaweſt come vp frō the ſee, is the kyng
dome* which was ſene in the viſyon of thy
brother Daniel, but it was not expounded
vnto hym, for now I declare it vnto ꝓ. Be-
holde, ꝓ dayes come, that there ſhall ryſe vp
a kyngdome vpon earth, and it ſhalbe fea-
red aboue all the kyngdomes that were be-
fore it. In ꝓ ſame kyngdome ſhal. xii. Kyn-
ges raygne, one after another. For the ſecō-
de ſhall begynne to raygne, and ſhall haue
more tyme then the other twelue: and thys
do the twelue wynges ſignifie, which thou
ſaweſt. As for ꝓ voyce that ſpake, and that
thou ſaweſt go out from the heades, but not
from the body, it betokeneth, that after the
tyme of ꝓ kyngdome there ſhal aryſe great
ſtryuynges, and it ſhall ſtande in parell of
fallyng: neuertheles it ſhall not yet fall, but
ſhalbe ſet into his begynnyng. And ꝓ eyght
vnder wynges whych thou ſaweſt hāge vn-
to the wynges of hym, be token, that in him
there ſhall aryſe eyght kynges, whoſe tyme
ſhalbe but ſmall, and theyr yeares ſwyft, &
two of thē ſhall heare. But when the myd-
deſt tyme commeth, there ſhalbe foure kepte
in the tyme, whē his tyme begynneth to co-
me ꝓ it maye be ended, but two ſhalbe kepte
vnto the ende.

And where as thou ſaweſt thre heades re-
ſtynge, this is the interpretacyō: In his laſt
ſhall the Hyeſt vayſe vp thre kyngdomes, &
call many agayne into thē, & they ſhall haue
the dominion of the earth, and of thoſe that
dwell therin, wt moch labour aboue all thoſe
that were before thē. Therfore are they cal-
led ꝓ heades of the Aegle: for it is they that
ſhall brynge forth hys wyckednes agayne,
and that ſhal perfourme and fynyſh his laſt.
And where as ꝓ ſaweſt, that ꝓ greate head
appeared nomore, it ſignifieth, that one of
them ſhall dye vpon his bed, and yet wt pay-
ne, for the two that remayne, ſhalbe ſlayne
with the ſwerde. For the ſwerde of the one
ſhall deuoure the other, but at ꝓ laſt ſhall he
fall thorow the ſwerde hym ſelfe.

And where as ꝓ ſaweſt two vnder wyn-
ges vpon the head that is on the ryght ſyde,
it ſignifieth that it is they, whome ꝓ Hyeſt
hath kepte vnto theyr ende: thys is a ſmall
kyngdome, and full of trouble. The Lyon
whō thou ſaweſt ryſynge vp out of ꝓ wodd,
and roarynge, and ſpeakynge vnto the Ae-
gle, & rebukynge him for hys vnrygh teouſ-
neſſe, is the wynde, which ꝓ Hyeſt hath ke-
pte for them, & for theyr wyckednelſe vnto
the ende: he ſhall reproue thē, and rēte them
aſunder before them. For he ſhall ſet thē ly-
uynge before the iudgement, and ſhall rebu- D
ke them: for the reſidue of my people ſhall be
deliuer with trouble thoſe that be preſerued
ouer myne endes: and he ſhall make thē ioy-
full vntyll the commyng of the daye of iud-
gement, wherof I haue ſpoken vnto the frō
the begynnynge. This is the dreame ꝓ thou
ſaweſt, & thys is the interpretacyon. Thou
onely haſt bene mete to knowe the ſecrete of
the Hyeſt.

Therfore wryte all theſe thynges ꝓ thou
haſt ſene in a boke, and hyde thē, and teach
thē the wyſe i the people, whoſe herte thou
knoweſt maye comprehende and kepe theſe
ſecretes. But wayte ꝓ here thy ſelfe yet ſe-
uen dayes moo, that it maye be ſhewed the,
whatſoeuer it pleaſeth the Hyeſt to declare
vnto the, and with that he went his waye.

And when all the people perceaued, that
the ſeuen dayes were paſt, and I not come
agayne into the cytie, they gathered thē all
together from the leaſt vnto ꝓ moſt, and ca-
me vnto me, and ſayde: what haue we offen-
ded the? & what euell haue we done agaynſt
the, that thou forſaheſt vs, and ſytteſt here
in thys place? For of all people thou onely
art left vs, as a grape of the vyne, and as a
candell in a darcke place, & as an haue & ſhip
preſerued from the tēpeſt. Haue we not eis
aduerſite ynough, but thou muſt forſake vs
Were it not better for vs, that we had bene
brent wyth fyon? For we are not better,
then they that dyed there: and they wepte wt
loude voyce. Thē anſwered I them & ſayd:
Be of good comforte O Iſraell, and be not
heuy thou houſe of Iacob: for ꝓ Hyeſt hath

you in

you in remembrance, and the mightye hath not forgotte you in temptacion. As for me, I haue not forsake you, nether am I departed from you, but am come into thys place to praye, because of the mysery of Israell: & I myght seke mercy for the lowe estate of youre Sanctuary. And now go youre waye home euery mā, and after these dayes wyll I come vnto you. So the people went their waye in to the cytye, lyke as I commaūded them: but I remained styll in the felde seuen dayes, as the Angell bad me, and dyd eate onely of the floures of the felde, and had my meate of the herbes in those dayes.

¶ The. xiii. Chapter.

1 AND it happened after the seuen daies, that I dreamed a dreame by nyght. And beholde, there arose a wynde from the see, that it moued all the floudes therof. And I loked, & beholde, the mā was strong and increased wyth the cloudes of heauen. and whē he turned his countenaūce to consider, all the thinges trēbled that were sene vnder hym: and whē the voyce went out of hys mouth, all they dyent that herde hym, lyke as the earth when it feleth the fyre.

After these I sawe, & beholde, there was gathered together a multitude of mē out of nombre from the foure wyndes of the heauen, to fyghte agaynst the man, that came oute from the see. And I loked, and beholde he graued hym selfe a greate mountayne, & flew vp vpon it. But I wolde haue sene the boyder or place, wherout the hyll was grauen, and I coulde not.

I sawe after these, that all they which came to fyght agaynst him, were sore afrayed and yet durst they fight. Neuertheles, when he sawe the fearsnesse and violēce of the people, he nether lyft vp his hāde ner helde swerde, ner eny weapē: but onely (As I sawe) he sent out of hys mouth as it had bene a blast of fyre, and out of hys lyppes the wynde of the flamme: and out of his tonge he cast out sparkes and stormes, & they were all myxte together: the blast of fyre, the wynde of the flammes, and the greate storme, & fell wyth a ruffle vpon the people, which was prepared to fyght and dyent them vp euerychone: so that of the innumerable multitude there was nothynge sene, but onely dust & smoke. When I saw this, I was afrayed.

2 After warde sawe I the same man come downe from the mountayne, and callyng vnto hym another peaceable people: and there came moche people vnto hi: some were glad some were sory, some of them were bounde, so that they were caried and brought forth.

Then was I sych thorow greate feare, and I awaked, and sayde: thou hast shewed thy seruaunt all thy wonders from the beginnyng, and hast counted me worthy, that thou mightest receaue my prayer, shewe me now yet the interpretacion of this dreame. For thus I considre in my vnderstandyng: Wo vnto thē that shal be left i those dayes Ad moch more wo vnto thē that are not left behynde: for they that were not left, were in heupnes.

Now vnderstande I the thinges that are layed vp in the latter dayes which shal happē vnto them, and to those that are not left behinde. Therfore are they come into great parelles, and many necessities, lyke as these dreames declare. Yet is it easier, for he which suffreth hurte, come in these, then to passe awaye as a cloude out of the worlde, & now to se the thynges that shall happen in the last.

Then answered he me, & sayde. The interpretacion of the syght shall I shewe the, and I will open vnto the, the thinge thou hast required. For thou hast spoke of them that are left behynde, and thys is the interpretacion. He that taketh awaye the parell in that tyme, hath kept him self. They that be fallen into harme, are soch as haue workes and fayth vnto the Most myghtie. Knowe this therfore, that they which be left behinde are more blessed, thē they that be dead This is the meanynge of the vysyō. Where as thou sawest a man commynge vp from the depe of the see, the same is he whom God the Hyest hath kepte a greate season, which by his awne selfe shal delyuer his creature, and he shal order thē that are left behinde. And where as thou sawest, that oute of hys mouth there came a blast of wynde, fyre & storme, and how that he lyft vp nether swerde nor weapen, but that the ruthynge in of hym destroyed the whole multitude that came to fyght againste him: it signifieth, that the dayes come, whā God will delyuer them that are vpon earth, and in a traunce of mynde shall he come vpon them, that dwell in the earth. ¶ And one shall vndertake to fyght agaynst another, one cyte against another, one place agaynst another * one people agaynst another, and one realme against another. Whē this commeth to passe, thē shall the tokens come, that I shewed the before: and thē shal my sone be declared, whō thou sawest clime vp as a man. And when all the people heare hys voyce, euery man shall in their awne lande leaue the battayll that they haue one agaynst another, & an innumerable multytude shalbe gathered together, as they that be wyllinge to come, & to ouercome him by fyghting. But he shall stāde vpō the toppe of the mount Syon. Neuertheles Syon shall come, and shalbe shewed, beynge prepared and buylded for all men, lyke as thou sawest the hyll graue forth without any hā-

* mat. xxiiij.

des,

des. But my sonne shal rebuke the people þ are come, for their wickednes, with the tempest, and for their euell ymaginacions: and their paines wherwith they shalbe punished, are lyckened vnto the flamme: and with out any labour, shall he destroye thē, euen by the lawe, which is compared vnto the fyre.

And where as thou sawest, that he gathered another peacrable people vnto him: those are þ ten tribes which were caried awaye
* iiii. Regū. xvii.c prisoners out of their awne lande, * in the tyme of Oseas the kyng, whom Salmanasar the kynge of Assyria toke prisoner, and caryed them ouer the water, & so came they into another lande.

But they gaue them thys councell, that they shulde leaue the multitude of the heathen, and to go forth into a farther countre, where neuer mankynde dwelt: that they mygbt there kepe their statutes, which they neuer kepte in their awne lāde. And so they entred in at the narow passages of þ water
D of Euphrates, and God shewed tokens for
* Exo. xiii.c them, * and helde styll the floude tyll they
Iosue. iii.b were passed ouer: for thorow þ coūtre there was a greate waye, namely of a yeare and a halfe iourney, for the same regyon is called Asareth. Thē dwelt they there vnto þ latter tyme: and whē they come forth agayne, the hyest shall holde styl the sprynges of the streame agayne, that they may go thorow, therfore sawest thou þ multitude with peace. And they that be left behynde of thy people, are those that be founde within my border. Now whē he destroyeth the multytude that is gathered together, he shal defende his people that remayne, and thē shall he shew them greate wonders.

Then sayde I: O Lord, Lorde, shewe me this, wherfore haue I sene the mā comming vp from the depe of the see? And he sayd vnto me: Like as thou cāst nether seke out nor knowe these thynges that are in the depe of the see, euen so mayest thou not se my sonne, or those that be with hym, but i the tyme of the daye. Thys is the interpretacyon of the dreame whych þ sawest, therfore thou onely art here lyghtened: for thou hast forsake thyne awne lawe, and applyed thy diligence vnto myne, and sought it. * Thy lyfe hast
Psal.xxxiii.a. thou ordred in wysdome, & * hast called vn-
* Pro.viii.a. derstandyng thy mother and therfore haue I shewed the, the treasure of the hyest. After thre dayes I wyll shew the more, & talke with þ at more large, yet heuy and wonderous thynges wyll I declare vnto the.

Then wēt I forth into the felde, geuyng prayse & thankes greatly vnto God, because of hys wōders which he dyd in tyme, and because he gouerneth the same, and seche as is in tyme, and there I satt thre dayes.

¶ The.xiiii.Chapter.

¶ God appeareth vnto Esdras in the bush, and sheweth hym what he shall do.

VPō the thyrd daye I satt vnder an oke tree, then came there a voyce vnto me out of the bush, & sayde: Esdras, Esdras: And I sayde: here am I Lorde, and stode vp vpon my fete. Then spake he vnto me: * In the bush dyd I appeare vnto Moses, & talked with hym whē my people serued i Egypte, and I sent hym, and led my people out of Egypte, and brought him vpon the mount Syon, where I helde him by me a longe season, and tolde hym my wonderous workes, and shewed hym the secretes of the tymes and the ende, and commaūded hym, saying: These wordes shalt thou declare, & not hyde them. And now I saye vnto the, that thou laye vp in thine herte the dreames that thou hast sene, and þ interpretacyōs whych I haue shewed the: for þ shalt be receaued of all, thou shalt be turned and remayne with my coūcel, and with soch as be lyke the, vntyll the tymes be ended. For þ worlde hath lost hys youth, and the tymes begine to waxe olde. For the tyme is deuided into twelue partes, and ten partes of it are gone all ready, and half of þ tenth parte: yet remayneth there þ which is after the half of the tenth parte.

Therfore, prepare and ordre thy house, and reforme thy people: comforte soch of them as be i trouble: and tell now of the destrucciō: let go from the mortall thoughtes: cast awaye the burthens of man: put of the weake nature: laye vp in some places the thoughtes that are most heuy vnto the, and haste the to flye from these tymes: for soch euel and wyckednesse as thou hast now sene happē, shall they do yet moch worse. * For
* matt. i.Ioha. the weaker that the worlde ād the tyme is, the more shall synne and wickednesse increase in them that dwell vpon earth. For the trueth is fled farre awaye, & lesynge is hard at hande. For now hasteth the vision to come that thou hast sene.

Then answered I before the, and sayde: Beholde Lord, I wyll go as thou hast commaūded me, and reforme the people which are present. But they that shall be borne after warde, who wyll exhorte or rebuke them? Thus the worlde is set in darkenes: & they that dwell therin, are without lyght: for thy lawe is hyndred, because no mā knoweth the thinges that are done of the, or that shalbe done. If I haue founde grace before the, sende the holy goost into me, and I shall wryte all that hath bene done in the worlde sens the begynnyng, which was written in thy lawe, that mē maye fynde the path, and that they which will lyue in þ latter dayes, maye lyue.

And he

And he answered me, sayinge: Goo thy
waye, gather the people together, and saye
vnto them, that they seke ꝓ not foꝛ fourtye
dayes, but loke thou gather ꝓ many boꝛ-
trees, & take with the Barra, Dabria, Se-
lemia, Scannis and Asiel, these fyue, whych
are redy to wrytte swyftly, & come hyther,
and I shall lyght a candle of vnderstādyn-
ge in thyne hert, which shall not be put out,
tyll the thynges be performed which thou
shalt begynne to wrote. And thē shalt thou
declare some thynges openly vnto the per-
fecte, and some thynges shalt thou shew se-
cretly vnto the wyse. Tomoꝛow this hou-
re shalt thou begynne to wrote.

C Then went I foꝛth (as he commaunded
me) and gathered all the people together,
and sayde: Heare these woꝛdes O Israel,
Oure fathers at ꝓ begynnynge were stran-
gers in Egypte, from whence they were de-
liuered, & receaued the lawe of lyfe * which
they kepte not, which ye also haue trans-
gressed after them. Then was thys lande &
the lande of Hyon parted amonge you by
lott to possesse. But your fathers & ye your
selues also haue done vnrighteousnes, and
haue not kepte the wayes which the hyest
commaunded you. And foꝛ so moch as he is
a ryghteous iudge, he toke from you in ty-
me ꝓ thynge ꝓ he had geuen you. And now
are ye here & youre brethren amonge you.
Therfoꝛe yf so be that ye will subdue your
awne vnderstandyng, and refourme youre
herte, ye shall be kepte alyue, & after death
shall ye optayne mercy. Foꝛ after death
shall the iudgemēt come, when we shall lyue
agayne: and then shall the names of the
ryghteous be manyfest, and the woꝛkes of
the vngodly shall be declared. Let no man
therfoꝛe come now vnto me, ner aske eny
question at me these fourtye dayes.

D So I toke the fyue men (as he cōmaūded
me) and we went into the felde, & remay-
ned there. The next daye a voyce called me
sayinge: Esdras * open thy mouth, & drync
the ꝓ I geue the. Then opened I my mouth,
& beholde, he reached me a full cuppe, which
was full as it were with water, but the cou-
lour of it was lyke fyre. And I toke it and
dranck. And when I had dronken it, my
hert had vnderstādyng, & wysdome grewe
in my brest: foꝛ my spirete was kepte in re-
membraunce, and my mouth was opened and
shut nomoꝛe. The hyest gaue vnderstādyn
ge vnto the fyue men, that they woꝛte the
hye thynges of ꝓ nyght, which they vnder-
stode not. But in the nyght they dyd eate
bred: as foꝛ me, I spake in the daye & helde
not my tonge by nyght. In xl. dayes, they
woꝛte two hundred and foure bokes.

And it happened when the fourtye dayes
were fulfylled, that ꝓ hyest spake, sayinge:
The fyrst that thou hast woꝛtten, speake
openly, ꝓ the woꝛthy & vnwoꝛthy maye rede
it. But kepe the lxx. last, that thou mayest
shew it onely to soch as be wyse amōge thy
people. Foꝛ in them is ꝓ spryngе of vnder-
standynge, the fountayne of wysdome, and
the streame of knowledge. And I dyd so.

¶ The. xv. Chapter.

¶ The punyshment that cruell people shal haue, which God commaundeth Esdras to shew vnto them.

BEholde, speake thou in the eares of my people the woꝛdes of pro-
phecie, which I will put in thy
mouth, sayeth the Loꝛde: and cau
se thē to be woꝛtten in a letter, foꝛ it is the
trueth. Feare not the ymaginacyons aga-
ynst the, Let not ꝓ vnfaythfulnes of them
trouble the, that speake agaynst the. Foꝛ
all the vnfaythfull shall dye in theyꝛ vn-
faythfulnes. Beholde sayeth the Loꝛde, I
will bryngе plages vpon the woꝛlde, the
swerde, honger, death and destruccion. foꝛ
wyckednes hath the vpper hand in all the
earth, and theyꝛ shamefull woꝛkes are ful-
fylled.

Therfoꝛe sayeth the Loꝛde: I will holde
my tonge nomoꝛe vnto theyꝛ wyckednesse,
whych they do so vngodly: nether will I
suffre them in the thynges, that they deale
with all so wyckedly. Beholde * ꝓ innocent * Apoc. i. b. and. xvi. a.
blond of the troubled creyth vnto me, & the
soules of the ryghteous complayne contyn-
nually: and therfoꝛe (sayeth ꝓ Loꝛd) I will
surely auenge, & receaue vnto me all the in-
nocent blonde from amonge them.

* Beholde, my people, is led as a flock * ꝓ Esa. xiiii. f. Ieroma. viii. c. i. Cor. iiii. b.
of shepe to be slayne, I will not suffre them
now to dwell in Egypte, but will bryngе
them out with a myghtye hād & a stretched
out arme, & smyte it with plagues as afoꝛe
and will destroye all ꝓ lande of it. Egypte
shall mourne, and the foundacyōs of it shal
be smytten with the plage and punyshmēt,
that God shall bryngе vpon it.

They that tyll the grounde, shall mour- 25
ne: foꝛ theyꝛ sedes shall be destroyed tho-
row the blastynge and hayle, and an hoꝛri-
ble starre. Wo woꝛth the woꝛlde and them
that dwell therin, foꝛ the swerde and theyꝛ
destruccyon draweth nye, and one people
shall stande vp to fyght agaynst another,
and swerdes in theyꝛ hādes. Foꝛ men shall
be vnstedfast, & some shall do violence vn-
to other: they shall not regarde theyꝛ kyng
and pryncers, the wayes of theyꝛ doynges
and handelynges in theyꝛ power. A man
shall desyre to go into the cytye, and shall
not be able. Foꝛ because of theyꝛ pryde the
cytyes shalbe brought in feare, the houses
shal shake, and men shalbe afrayed. A man

Eee shall

shall haue no pytye vpon hys neyghbour, but one shall pronche another vnto battayll to spoyle theyr goodes because of the honger of bred, and because of the greate trouble.

D Beholde, I gather and call together all the kynges of the earth which are from the vprysing, from the South, from the East and Lybanus to turne vnto them, & restore the thynges þ they haue geuen them. Lyke as they do yet thys daye vnto my chosen, so will I do also, & recompense them in theyr bosome. Thus sayeth the Lord God: my ryght hād shall not spare the synners, & my swerde shall not ceasse ouer them, that sed the innocēt bloud vpon earth. The feare is gone out from hys wrath, & hath consumed the foundacyōs of þ earth, & the synners lyke the straw þ is kyndled. Wo worth them that synne, & kepe not my cōmaundemēts, sayeth the Lorde. I will not spare them, Go youre waye ye chyldren from violence defyle not my Sanctuary: for the Lord knoweth all them that synne agaynst hym, & therfore delyuered he them vnto death and destruccyon: For now are the plages come vpon þ worlde, & ye shall remayne in them. For God shall not delyuer you, because ye haue synned agaynst hym.

E Beholde, an horryble vysyon commeth from the East, where generacyōs of Dragons shall come out, and þ people of þ Arabes with many charettes, and þ multytude of them shalbe as þ wynde vpon earth, that all they which heare them ragynge in theyr wrath, maye feare and be afrayed, and as the wylde bores oute of the wod, so shall they go out, and wyth greate power shall they come, and stāde fyghtynge wyth them and shall waste the porcyon of the lande of the Assyrians.

And then shall the Dragōs haue the vpper hande, not remēbrynge theyr byrth, and shall turne aboute swearynge together in greate power, to persecute them. But these shalbe afrayed, & kepe sylēce at theyr power and shall fle: and one out of the lande of the Assyrians shal besege them, & consume one of them, & in theyr hoost shall be feare and drede, and stryfe amonge theyr kynges.

F Beholde cloudes from þ East, and from the North vnto the South, and they are very horryble to loke vpon, full of wrath & storme. They shall smyte one vpon another, & they shall smyte at the greate starre vpon earth and theyr starre, and the blonde shalbe from the swerde vnto the bely, and the smoke of man vnto the Camels lytter: And there shalbe great fearfulnes, & trembling vpon earth, and they þ se the wrath, shal be afrayed, and a tremblynge shall come vpon them.

And then shall there come greate rayne from the South, & from the North, & parte from the West, and from the stormy wynde from the East, & shall shut them vp agayne and þ cloude whych he rayed vp in wrath, & the starre to cause feare towarde the East & West wynde, shalbe destroyed: & the great cloudes shalbe lyft vp, & the mysshapē cloudes full of wrath, and the starre, that they maye make all the earth afrayed and them that dwell therin, & that they maye poure oute ouer all places an horryble starre, fyre and hayle, and stynge swerdes, & many waters: that all feldes maye be full, and all ryuers, & they shall breake downe the cytyes and walles, mountaynes & hylles, all trees, wood, & the grasse of þ medowes, & all theyr frute. And they shall go stedfast vnto Babylon, and make her afrayed, they shall come to her & besege her: þ starre & all wrath shall they poure out vpon her.

Then shall the dust & smoke go vp vnto G
the heauen, and all they that be aboute her, shall bewayle her: & they that remayne vnder her, shall do scripure vnto them that haue put her in feare. And thou Asia þ comfortest thy selfe also vpon þ hope of Babylon, and art a worshyp of her personne: Wo be vnto the thou wretch, because þ hast made thy selfe lyke vnto her, and hast decked thy daughters in whordome, that they myght triumphe & please thy louers, whych haue allwaye desyred to committe whordome wyth the: thou hast folowed the abhominable cyte in all her worckes and inuencyons.

Therfore sayeth God: I will sende plages vpon þ, wyddowhode, pouerte, honger, warres, and pestylence, to waste thy houses with destruccyon, & death, and the glorye of thy power shalbe dryed vp as a floure, when the heate ryseth that is sent ouer the: Thou shalt be lych as a poore wyfe þ is plaged & beaten of wemen: so that the myghtie and louer shall not be able to receaue the. Wolde I so hate þ sayeth þ Lord? If thou haddest not alwaye slayne my chosen, exaltinge þ stroke of thy hādes, and sayde ouer theyr death, when þ wast dronken: sett forth the bewtye of thy countenaunce.

The rewarde of thy whordome shalbe recompensed the in thy bosome, therfore shalt thou receaue rewarde.

Lyke as thou hast done vntomy chosen H
(sayeth þ Lorde) euen so shall God do vnto the, and shall delyuer þ into the plage. Thy chyldren shall dye of hōger, and thou shalt fall thorow the swerde. Thy cytyes shalbe broken downe, & all thyne shall perish with the swerde in the feld. They that be in the mountaynes shall dye of honger, and eate their awne flesh, & drincke their awne bloud for very hōger of bred and thyrst of water.

Thou

Thou vnhappie shalt come thorow the see, and receaue plages agayne.

In the passage they shall cast downe the slayne cytye, and shall rote out one parte of thy lande, and consume the porcion of glorye. They shall treade the downe lyke stubble, and they shall be thy fyre, and shall consume the: thy cyties and thy lãde, thy wood and thy frutefull trees shall they burne vp with the fyre. Thy chyldren shall they cary awaye captyue, and loke what thou hast, they shall spoyle it, and marre the bewtye of thy face.

¶ The. xvi. Chapter.

¶ The Heathen shall be punyshed.

A WO be vnto the Babylon & Asia, wo be vnto the Egypt and Syria: gyrde your selues with clothes of sack & hearre, and mourne youre chyldren, be sory, for your destruccyon is at hand. A swerde is sent vpon you, and who wyll turne it back? A fyre is kyndled amonge you, & who wyll quench it? Plages are sent vnto you, and what is he that wyll dryue them awaye? Maye eny man dryue awaye an hongrie lyon in the wod? Or maye eny man quench the fyre in stubble, whan it hath begonne to burne? Maye one turne agayne the arowe, that is shot of a strõg archer. The myghtye Lord sendeth ỹ plages, & what is he ỹ wyll dryue thẽ awaye? The fyre is kyndled and gone forth in his wrath, & what is he that wyll quench it? He shall cast lyghteninges, and who shall not feare? He shall thonder, & who shall not be afrayed? The Lord shall threaten, & who shall not vtterly be beaten to poulder at his presence? The earth quaketh, & the foundacions therof: the see arysseth vp with waues from the depe, and the floudes of it are vnquiete & the fyshes therof also before the Lorde, and before the glory of his power. For stronge is his ryght hand that holdeth ỹ bowe, his arowes that he shoteth, are sharpe, and shall not mysse, when they begynne to be shot into the endes of the worlde.

B Beholde, the plages are sent, & shall not turne agayne, tyll they come vpon earth. The fyre is kyndled, & shall not be put oute tyll it consume ỹ foundaciõs of ỹ earth. Lyke as an arowe which is shot of a myghtye archer, returneth not backwarde: euen so the plages ỹ shall be sent vpon earth, shall not turne agayne. Wo is me, wo is me, who will deliuer me in those dayes? The beginninge of sorowes & greate mourninge: the beginninge of darth and greate death, the beginninge of warres, and ỹ powers shall stand in feare: the beginninge of euels, and they shall tremble euery one. What shall I do in these thinges, when ỹ plages come? Beholde, hõger & plage, trouble & angwyth are sent, as scourges for amendement. But for all these thiges they shall not turne frõ their wyckednesse, ner be all waye myndefull of the scourges.

Beholde, vitayles shalbe so good cheape C vpon earth, that they shall thinke them selues to be in good case: and euen then shall myschefe growe vpon earth, warres, darth and great disquietnes. For many of them that dwell vpon earth shall perish of hõger, and ỹ other that escape the honger, shall the swerde destroye: & the deed shalbe cast oute as donge, & there shalbe no man to confort them. For the earth shalbe wasted, and ỹ cyties shalbe cast downe: there shalbe no man left to tyll the earth & to sowe it. The trees shall geue frute, and who shall plucke them of & gather them? The grapes shall be rype, & who shall treade them? For all places shalbe desolate of men, so ỹ one man shall desyre to se another, or to heare his voyce. For of one whole cytie there shalbe ten left, and two in the felde, which shall hyde them selues in the thycke bushes, and in ỹ clyfes of stones: lyke as when there remayne thre or foure olyues vpon ỹ olyue tre, or as whẽ a vineyarde is gathered, there are left some grapes, of them that diligently sought thorow the vineyarde.

Euen so in those dayes there shalbe thre D or foure left, for them ỹ search their houses with the swerde. And the earth shalbe left waste, and ỹ feldes therof shall ware olde: and her wayes and all her pathes shall growe full of thornes, because no man shall trauayle there thorow. The daughters shall mourne, hauing no bridegromes: the wemen make lamẽtacyon, hauing no husbandes, their daughters shall mourne, hauing no helpe of their bridegrome. In the warres shall they be destroyed, and their husbãdes shall perish of hõger. O ye seruaũtes of the Lorde, heare these thynges, and marck them. Beholde, ỹ worde of the Lorde, Or receaue it: beholde the plages drawnye, & are not slack in tariẽge. Lyke as a trauaylinge woman, which after ỹ .ix. moneth bringeth forth a sonne, when ỹ houre of the byrth is come, an houre two or thre a fore that the paynes come vpon her body, and when the chylde commeth to the byrth, they tary not the twynckling of an eye. Euen so shall not the plages be slack to come vpon earth, and the worlde shall mourne, and sorowes shall come vpon it on euery syde.

O my people, heare my worde, make you E redy to the battayll: and in all euell be euen as pylgrems vpon earth. * He that selleth, 1 Cor. vii. b.
lett hym be as he that flyeth his waye: and he that byeth as one that will lese. Whoso

occupieth marchaundies, as he that wynneth not: & he that buyldeth, as he that shall not dwell therin: he þ soweth, as one that shall not reape: he þ trysteth the vyneyarde, as he þ shall not gather the grapes: they that mary, as they þ shall get no chyldren: and they that mary not: as the wyddowes: and therfore * they that laboure, labour in vayne. For straungers shal reape theyr frutes, & spoyle their goodes, ouerthrowe their houses, & take their chyldren captyue for in captyuyte & honger shall they get chyldren. And they that occupie theyr marchaundies with robbery, how longe decke they theyr cyties, theyr houses, theyr possessiõs, & persones? þ more wyll I punysh thē for theyr synnes, sayeth the Lord. Lyke as an whore enuyeth an honest woman, so shall ryghteousnes hate inyquyte, when she decketh her selfe, and shall accuse her to her face, when he cõmeth that defendeth, which shall make inquisycyon for all synne vpon earth. And therfore be not ye lyke therunto, ner to the worckes therof: for or euer it be lõge, iniquite shalbe taken awaye out of the earth, and ryghteousnes shall raygne amonge you.

* Ytall erbil.a. Bzou.f.c. Ecclef.xl.b.

¶ Let not the synner saye, that he hath not synned: for coles of fyre shall burne vpõ his head, which sayeth before þ Lord God and his glory: I haue not synned. Beholde, the Lord knoweth all þ worckes of men, theyr ymaginacyons, theyr thoughtes and theyr hertes. * For he spake but þ worde: lett the earth be made, and it was made: lett þ heauen be made, and it was made. In his worde were the starres made, & he knoweth the nõbre of them. He searcheth the grounde of the depe, and the treasures therof: he hath measured the see, and what it conteyneth. He hath shut þ see in þ myddest of þ waters, & with his worde hath he hanged the earth vpon þ waters. He spredeth out the heauen lyke a vawte, vpon þ waters hath he founded it. In þ deserte & drye wylderne hath he made sprynges of water, and poles vpon the toppe of þ mountaynes, that þ floudes myght poure downe from the stony rockes to water the earth. He made man, & put his herte in the myddest of the body, and gaue hym breth, lyfe and vnderstãdyng, yee and the spyrete of þ Almyghtye God, which made all thynges, and hath searched þ ground of all the secretes of the earth.

*Gene.i.a.

He knoweth youre ymaginacyons & in- G
uencyõs, and what ye thynke when ye synne, and wolde hyde youre synnes. Therfore hath the Lorde searched and sought out all your worckes, & he shall bewraye you all. And when your synnes are brought forth, ye shalbe ashamed before mē, & youre awne synnes shalbe youre accusers in that daye. What wyll ye do? Or how wyll yee hyde your synnes before God and his Aungels? Beholde, God him selfe is the iudge, feare him, leaue of from youre synnes, and forget youre vnryghteousnesses, & medle nomore with thē: so shall God leade you forth, and delyuer you from all trouble For beholde, the heate of a great multytude is kyndled ouer you, & they shall take awaye certayne of you, & fede þ ydle with Idols: & they that consent vnto them, shalbe had in dirtye spon laughed to scorne, & troden vnder fote.

For vnto the places there shalbe a place, H
and in the next cyties a greate insurrecyon vpon those that feare þ Lorde. They shall be lyke mad men, they shall spare no man: they shall spoyle and waste soch as feare the Lord, theyr goodes shall they take frō thē, and shutte them out of theyr houses. Then shal it be knowne who are my chosē, & they shalbe tryed as the golde in the fyre. Heare O ye my beloued, sayeth þ Lorde: beholde, the dayes of trouble are at hāde, but I wyll deliuer you from þ same. Be not ye afrayed dispayre not, for God is youre captayne.

Whoso kepeth my commaundementes and precyptes (sayeth the Lorde God) let not your synnes weye you downe, and lett not youre vnrighteousnesse be lyft vp. Wo be vnto them that are subdued vnto theyr synnes, and tangled in theyr wyckednesse: lyke as a felde is hedged in with bushes, and the path therof couered with thornes, þ no man maye trauayle thorow: and so is he taken, and cast in the fyre, and brent.

The ende of the .iiii. boke of Esdras.

The boke of Tobias.

¶ The fyrst Chapter.

¶ Tobias beynge taken prysoner, forsaketh not the lawe of trueth. The mercy and charyte of Tobias and the maners of hym in hys youthe. He taketh Hannah to wyfe, by whome he hath a sonne named Tobias. He succoureth Gabell with money. Goes his arryne to Rye, but after the deeth of Sennacherib they returne agayne.

TObias was of the trybe and cytie of Nephtali, which lyeth in ỹ hye coutrees of Galile aboue Naason the waye towarde the West, hauynge ỹ cytie of Nephet vpon the left syde.

Though he was taken prysonner in the dayes of Salmanasar kyng of ỹ Assyrias neuertheles beynge in captyuite, he forsoke not the waye of trueth: In so moch ỹ what soeuer he myght get, he parted it daylie wt his felow prysoners & brethren, that were of his kynred. And though he were yonger then all in ỹ trybe of Nephtali, yet dyd not he behaue hym selfe childeshly in hys worches. And when all the other wente to the golden calues, whych Jeroboam the kynge of Israel had made, he hym selfe alone fled all theyr companies, and gat him to Jerusalem vnto the temple of the Lorde, and there worshypped the Lord God of Israel, faythfully offerynge of all his fyrst frutes & tythes, so that in ỹ thyrde peare he mynystred all the thytes vnto the straungers and conuertes. These and soch lyke thynges dyd he obserue accordinge to ỹ lawe of God, when he was yet but ponge.

But when he was a man, he toke oute of his awne trybe a wyfe called Anna, and of her he begat a sonne, whom he called after his awne name, and taught hym from hys youth vp, to feare God, & to refrayne from all synne.

Now when he with hys wyfe, hys sonne and with all his kynred was come in captiuite vnto the cytie of Niniue, what tyme as they all dyd eate of the meates of the heathen, he kepte his soule, and was neuer defyled in theyr meates. And for so moch as he was myndefull of the Lorde in all his hert, God gaue hym fauoure in the syght of Salmanasar ỹ kynge, which gaue hym power to go where he wolde, and so had he lyberte to do what soeuer hym lyst.

¶ So wente Tobias vnto all them ỹ were in prison, and comforted them, & gaue them wholsome exortacyõs. And when he came to Rages a cytie of the Medes, hauyng ten talentes of syluer (of the thynges where wt ỹ kyng had honoured hym) & sawe among a greate company of people of hys kynred, one Gabelus (which was of hys awne trybe) beyng in necessite, he gaue hym the sayd weyght of syluer vnder an hãd wrytynge.

After a longe season when Salmanasar the kynge was deed, and Sennacherib hys sonne reygned in his steade, which hated the chyldren of Israel. Tobias wẽt daylie thorow out all his kynred, and cõforted them, & gaue of hys goodes to euery one of them, as moch as he myght: he fed the hõgrie, clothed the naked, and buried ỹ deed and slayne, and that diligently.

And when Sennacherib the kynge came agayne and fled out of Jewry (what tyme as God punyshed hym for hys blasphemy) and in hys wrath slew many of the chyldren of Israel. Tobias buried their bodies. But when it was tolde the kyng, he cõmaunded to slaye him, & toke awaye all his goodes. Neuertheles, Tobias with his sonne and wt his wyfe fled his waye, and was hyd naked, for there were many that loued hym. But after .xlv. dayes ỹ kynge was slayne of his awne sonnes. Then came Tobias agayne to his house, and all his goodes were restored vnto hym.

¶ The .ii. Chapter.

¶ Tobias byddeth soche of his frendes as feare God, to a banquet or feast. He is reproued of his frendes. He feareth God moare then the kynge. He becommeth bynde by the permyssyon and sufferaunce of God. Hys kynsfolckes mocke hym.

AFter these thynges vpon a solempne daye of ỹ Lorde Tobias made a good feast in his house, and sayde vnto his sonne: Goo thy waye & bryng hyther some of oure tribe, soch as feare god, ỹ they maye make mery with vs. And when he was gone, he came agayne, & tolde his father that one of ỹ chyldren of Israel laye slayne vpõ the streete. And immediatly he leapte from his table, left the feast, came fastynge to the deed coarse, toke hym and bare him preuely in to his house, that when the Sunne was downe, he myght safely burye hym. And when he had hyd the coarse, he dyd eate hys meate with mourninge & feare, remẽbryng the wordes, that the Lorde sayeth by ỹ prophet Amos: youre hye feastes shalbe turned to sorowe and heynes.

But when ỹ Sunne was downe, he wẽt his waye & buried hym. Then all his neygh bours reproued hym, saying: It is not lõge, sens it was cõmaunded to slaye the because of this matter, and hast scarce escaped the daunger of death, and buryest thou the deed agayne? Neuertheles, Tobias feared God moare then ỹ kyng, toke the bodyes of the slayne, and hyd them in his house, & buryed them at mydnyght.

It happened vpon a daye, that he had buryed ỹ deed, and was wery, cam home, and layed hym downe by the wall & slepte. And

whyle he was aslepe, there fell downe vpon hys eyes warme donge out of the swalows nest, so that he was blynde. This temptacyon dyd God suffre to happen vnto hym, that they which came after, myght haue an example of his pacience, lyke as of holy Job. For in so moch as he euer feared God from his youth vp, & kepte his cõmaundemẽtes, he grudged not agaynst God, that ꝑ plage of blyndnes chaũced vnto hym, but remayned stedfast in the feare of God, and thãked God all the dayes of his lyfe.

D For lyke as blessed Job was had in derision of kynges, euen so was he laughed to scorne of his elders and kynsfolkes, which sayde vnto hym: where is thy hope, for the which ꝑ hast done almes & buryed ꝑ dede? But Tobias rebuked them, & spake: Saye not so, for we are the chyldren of holy men, and loke for the lyfe, which God shall geue vnto them, ꝑ neuer turne theyr beleue from him. Anna his wyfe wente daylye to the weuinge worcke: & loke what lyuynge she coulde get with the labour of her handes, she brought it. And it happened ꝑ she toke a kyd, and brought it home.

And when her husbande herde it crye, he sayd: loke ꝑ it be not stollen, restore it agayne to the owners: for it is not lawfull for vs to eate or to touch eny thynge of theft. The was hys wyfe angrie, & sayde: Now is thy hope become vayne openly, and thy almes dedes are manifest. With these & soch lyke wordes dyd she cast him in the tethe.

¶The.iii.Chapter.

¶The prayer of Tobias. Sara the daughter of Raguell is slaundred of her fathers seruãtes. The prayer and thankynge of Sara. God also the innocency and chastite of her. The ꝑyers of Tobias and of Sara are hearde.

A Then Tobias tohe it heuely, and with teares beganne to make hys prayer sayinge: O Lorde thou art ryghteous, and all thy iudgementes are true, yee all thy wayes are mercy, faythfulnes and iudgement. And now O Lorde be myndefull of me, and take no vengeaunce of my synnes, nether remembre my mysdedes, nether the mysdedes of my elders. For we haue not bene obedient vnto thy commaundemẽtes, therfore are we spoyled, brought into captyuyte, into death, into derysyon and shame vnto all nacyõs, among whom thou hast scatred vs. And now O Lorde, thy iudgementes are great, for we haue not done accordynge to thy cõmaundemẽtes, nether haue we walcked innocẽtly before the. And now O Lorde, deale with me accordinge to thy wyll, and commaunde my spirite to be receaued in peace, for more expedient were it for me to dye, then to lyue.

At ꝑ same tyme it happened, that Sara 15
the daughter of Raguel at Rages a cytie of the Medes was slaũdred of one of her fathers handmaydes, namely, that she shulde haue had seuen husbandes, which as soone as they were gone in vnto her, were slayne of the deuell called Asmodeus. Therfore, when she reproued ꝑ mayden for her faute, she answerde her, sayẽge: God lett vs neuer se sonne ner daughter of ꝑ more vpon earth thou kyller of thy husbandes. Wylt ꝑ slay me also, as ꝑ hast slayne seuen men? At this woyce wente Sara into an hye chamber of her house, and thre dayes & thre nyghtes she nether ate ner dranke, but cõtinued i prayer and besought God with teares, ꝑ he wolde delyuer her from thys rebuke.

Upon ꝑ thyrd daye it chaunced, ꝑ when C
she had made an ende of prayer, she praysed ꝑ Lord sayẽg: Blessed be thy name O God of oure fathers, which when ꝑ art wroth, shewest mercy, & in tyme of trouble ꝑ forgeuest ꝑ synnes of them, ꝑ call vpon the. Unto the O Lorde turne I my face, vnto the lyft I vp myne eyes. I beseche ꝑ O Lorde, lose me out of the bondes of thys rebuke, or els take me vtterly awaye from of the earth. Thou knowest Lorde, ꝑ I neuer had delyte vnto man, and that I haue kepte my soule cleane frõ all vnclenly lust. I haue not kepte cõpany with those ꝑ passe theyr tyme in sporte, nether haue I made my selfe partaker w̃ them ꝑ walcke in lyghte behauour. Neuertheles an husbãd haue I consented to take, not for my pleasure, but in thy feare.

Now peraduenture ether I haue bene vn- D
worthy of them, or els were they vnmete for me, for ꝑ happyly hast kepte me to another husband. For why? thy councell is not in ꝑ power of man. But whosoeuer loueth the and serueth the a ryght, is sure of thys, that yf hys lyfe be tempted & proued, it stãdeth in ꝑ tricng, and yf he endure in pacyẽce he shall haue a rewarde, and be hylye crowned: and yf he be in trouble, that God (no doute) shall delyuer hym: and yf hys lyfe be in chastenynge, ꝑ he shall haue leaue to come vnto thy mercy.

For thou hast no pleasure in oure dãpnacyon: and why? after a storme thou makest the wether fayre & stylle: after weepyng & bewynes thou gruest greate ioye. Thy name O God of Israel, be praysed for euer. At ꝑ same tyme were both theyr prayers hearde in the syght of ꝑ magesty of ꝑ hyest God. And Raphael ꝑ holy Aungell of the Lord was sent to helpe the both, whose prayers came at one tyme toget her before God.

¶The.iiii.Chapter.

¶Tobias thynckyng to dye geueth a godly exhortacyon and monycyon to hys sonne.

SO when Tobias thought his prayer to be herde, that he myght dye, he called vnto hym his sonne Tobias and sayde vnto him: Hy sonne, heare the wordes of my mouth, and laye them in thyne herte as a foundacion. When God taketh awaye my soule, burye ꝓ my body, & holde thy mother in honoure all the dayes of her lyfe. For ꝓ oughtest to remembre, what and how greate parels she suffred for ꝓ in her wombe. And when she also hath fulfylled ꝓ tyme of her lyfe, bury her beside me. Haue God in thy thought all the dayes of thy lyfe, & beware, lest at eny tyme thou consent vnto synne, & lest ꝓ lett slyppe the cõmaundementes of the Lord oure God.

Gene almes of thy goodes, & turne neuer thy face from the poore: and so shall it come to passe, that the face of the Lorde shall not be turned awaye frõ the. Be mercyfull after thy power. If thou hast moch, geue plentyfully: yf thou hast lytle, do thy diligence, gladly to geue of ꝓ lytle. For so gatherest thou thy selfe a good rewarde in the daye of necessite. For mercy delyuereth frõ all synne and from death, and suffreth not the soule to come in darckenes. A greate confort is mercy before the hye God, vnto all them that shewe it.

Hy sonne, kepe the well from all whordome, and (beside thy wyfe) se that no lawte be knowne of the. Let neuer pryde haue rule in thy mynde ner in thy worde, for in pryde begane all destruccyon.

Wherfore euer wo[r]ketheny thynge for the, immediatly geue hym his hyre, & loke that thy hyred seruauntes wages remayne not by the ouer nyght. Loke that thou neuer do vnto another man, the thynge ꝓ thou woldest not another man shulde do vnto ꝓ. Eate thy bred with the hongrie and poore, and couer the naked with thy clothes. Set thy bred and wyne vpon ꝓ buriall of the ryghtous, and do not thou eate & drynche therof with the synners. Aske euer councell at the wyse.

Be allwaye thanckfull vnto God, and beseche hym, that he wyll ordre thy wayes, and that what soeuer thou beuyselt or takest in hãde, it maye remayne in him. I certifye the also my sonne, that (when ꝓ wast yet, but a babe) I delyuered ten talentes of syluer vnto Gabelus at Rages a cytie of ꝓ Medes, & his hand wryttinge haue I by me. And therfore seke some meanes, how thou mayest come by hym, and receaue of hym the sayde weyght of syluer, & geue hym his hand wryttynge agayne.

Hy sonne, be not afrayed: trueth it is, we leade here a poore lyfe: but greate good shall we haue, yf we feare God, and departe from all synne, and do well.

¶ The. v. Chapter.

¶ The obedience of yonge Tobias to his father, which is sent in to Rages. An Aungell accompanieth with hym in his iourney.

THen answered Tobias his father, and sayde: father, all that thou hast commaunded me, wyl I do, and that diligẽtly. But how I shall require this money I can not tell. Nether doth he knowe me, ner I hym. What token shall I geue hym? And as for the waye thyther, I neuer knewe it. Then hys father answered hym, and sayde: I haue hys hãd wryttynge by me which when thou shewest hym, immediatly he shall paye the. But goo thy waye nowe, and get ꝓ some faythfull man to goo with the for an hyre, that thou mayest receaue the money, whyle I am yet lyuynge. Then went Tobias out, & vpon the strete he founde a fayre yõge man standynge, gyrded vp, and as it were one ready to take hys iourney. And he knewe not that it was an angell of God, but saluted hym, and sayde: From whence art thou, ꝓ good yõge man? He answered: Of the chyldrẽ of Israel.

And Tobias sayd vnto hym: knowest ꝓ the waye, that ledeth vnto ꝓ countre of the Medes? He answered: I knowe it well, and all those stretes haue I gone oft tymes, and haue lodged wt oure brother Gabelus, that dwelleth in Rages a cytie of the Medes, which lyeth vpon the mount Egbathanis. Tobias sayd vnto him: I praye ꝓ, tary for me, tyll I haue tolde my father these thynges. Then wente Tobias in, and tolde his father all. At ꝓ which his father marueled, & prayed, that he wolde come in vnto hym.

Now when the aungell came in, he saluted him, and sayd: Ioye be with the for euermore. And olde Tobias sayd: what ioye can I haue that syt here in darckenes, and se not the lyght of heauen? The yonge man sayde vnto him: Be of good cheare, God shall helpe the shortly. And Tobias sayd vnto him: Canst thou bringe my sonne to Gabelus, vnto ꝓ cytie of Rages in Media? And whẽ thou comest agayne, I shall paye ꝓ thy hyre. And the Aungel sayd vnto him: I shall leade thy sonne, and bringe him to ꝓ agayne. Then Tobias answered him: tell me I praye the, of what houle, or of what tribe art thou? The Aũgell Raphaell sayde vnto hym: Askest thou after the kynred of an hyrelynge, or seekest ꝓ a gyde for thy sonne to go with him? But that I make ꝓ not carefull, I am Azarias the sonne of great Hananias. And Tobias answered: thou art come of a greate kynred: but I praye ꝓ, be not displeased, that I desyred to know thy kynred. The Aungell sayd vnto him: thy sonne shall I leade forth safely, and bringe him whole to the agayne.

D Then answered Tobias, and sayde: well, go on youre waye, & God be in youre iourney, and his Angell beare you cõpany. So when they had prepared all thynges, that they wolde take with them in they⁹ iourney: Tobias had his father & his mother fare well, and they went on their waye both together. Now when they were gone: his mother began to wepe, & sayde: The staff of our age hast thou taken awaye and sent hym from vs.

Wolde God that money had neuer bene, for the which thou hast sent hym awaye. If we had bene content with oure pouerte, thys had bene greate ryches vnto vs, that we sawe oure sonne here. Then sayde Tobias vnto her: wepe not, oure sonne shall come to vs agayne safe and sounde, and thyne eyes shall se him. For I trust, that the good Angell of God shall beare hym company, & order well all the thynges that he doth: so that he shall come to vs agayne with ioye. At these wordes his mother left of frõ wepynge, and helde her tonge.

¶ The. vi. Chapter.

¶ Young Tobias is deuoured from the fysshe, by the Aungell. The Aungell exhorteth Tobias to take Sara to his wyfe.

A SO Tobias wente on his waye, and a hogge folowed hym, and þ fyrst nyght they abode by the water of Tygris. Then wet he out to wash his fete, & beholde, there came forth an horrible fysh to deuoure hym. Of whome Tobias was afrayed, and cryed with a loude voyce, sayenge: Lorde, he cõmeth vpon me. And þ Aungell sayde vnto hym: Take hym by þ gyll, and draw him to the. And he dyd so, and drew him vpon the lande. And the fysh began to leape at his fete.

Then sayde the Aungell vnto him: take out the bowcles of thys fysh, and as for the herte, the gall & the leuer, kepe them by the. For these thynges are necessary & good for medycyne. Tobias dyd so, & rosted the fysh, and they toke him with them in they⁹ iourney: & reserued they salted, as moch as was sufficient for them, tyll they came to Rages a cytie of the Medes. Then Tobias asked the Aungell, & sayde vnto him: I praye þ brother Azaria, tell me, wher to are these thynges good of þ fysh þ thou hast bydden me kepe?

The Aungell answered hym and sayde: If thou layest a pece of the herte vpon þ coales, the smoke therof dryueth awaye all maner of euell spyrites, whether it be frõ man or from woman, so that from thence forth the same shall come nomore vnto the. The gall is good to anoynte or to stryke þ eyes wythall, where as there is eny blemyth in them, so that they shalbe whole.

And Tobias sayd vnto him: where wylt thou þ we remayne? The Aungell answered & sayd: here is a nye kynsman of thyne, one Raguell by name, which hath a daughter called Sara, and hath neither sonne nor daughter but her. All his good belongeth vnto the, & thou must mary her, & therfore desyre her of her father, & he shall geue her þ to wyfe. Then answered Tobias & sayde: As I vnderstande, she hath bene maryed vnto seuen husbandes, & they all are dede: and I haue herde saye, that þ deuell slewe them. I am afrayed therfore, lest soch thynges happen vnto me also: which yf it came to passe (seynge I am the onely sonne of my father & my mother) I shulde bringe the in they⁹ age with sorowe to they⁹ graues.

D Then sayde the Aungell Raphael vnto him: heare me, & I wyll tell þ what they be, of whom the deuell hath power. Namely, they þ receaue maryage of soch a fashion, þ they shut God out frõ them & from they⁹ hert, & geue them selues to they⁹ abhominable lust, euen as it were an horse & Mule, which haue no vnderstandinge: vpon soch hath þ deuell power. But when þ takest her, & art come in to the chãber, wtholde thy selfe from her thre dayes, and geue thy diligẽce vnto nothynge but vnto prayer with her.

And in þ fyrst nyght, rost þ leuer of the fysh, and the deuell shalbe dryuen awaye. The seconde nyght shalt þ be receaued vnto the company of the holy patriarkes. The thyrde nyght shalt thou optayne þ blessyng of God so that whole chyldren shalbe borne of you. After the thyrde nyght take þ mayden in the feare of God, and more for the desyre of chyldren, then for eny fleshly lust: þ in the sede of Abraham thou mayest optayne the blessyng in chyldren.

¶ The. vii. Chapter.

¶ Young Tobias and the Aungell come to the house of Raguell. He requireth Raguels daughter to wyfe and obtayneth her.

A WHen wente they ito Raguell, which receaued the ioyfully. And when Raguel loked vpõ Tobias, he sayde vnto Anna his wyfe: how lyke is this younge man vnto my systers sonne? And when he had spoken this, he sayde: whence be ye good brethren? They sayd: Of the tribe of Nephthaly, out of þ captyuite of Ninyue. Then sayde Raguel vnto them: knowe ye my brother Tobias? They sayde: yee, we knowe hym well. And when he had spoken moch good of hym, the Aungell sayde vnto Raguell: Tobias of whom thou asketh, is thys young mans father. Then Raguel bowed hym selfe downe, and wepte, toke hym about the neck, and kyssed hym, and sayde: Gods blessynge haue thou my sonne, for thou arte the sonne of a good

good vertrous man. And Anna his wyfe & Sara his daughter wepte also.

25 Now whē they had talked together, Raguell bad kyll a wether, ād to make a feast. And when he prayed them to syt downe to dynner, Tobias sayd: I wyl nether eate ner dynche here thys daye, excepte thou fyrst graūte me my petition, & promise me to geue thy daughter Sara. Whē Raguel herde this he was all ompyed, for he knewe, what had happened vnto the other seuen mē that wente in vnto her: and he beganne to feare, that it shuld chaunce vnto hym also in lyke maner.

And whyle he stode so in doute, and gaue the ponge man no answere, the aungel saide vnto him: Feare not to geue him thy daughter, for vnto this man that feareth God, belōgeth thy daughter to wife, therfore might none other haue her.

C Then sayde Raguell: I doute not, but God hath accepted my prayers and teares in his sight: and I trust he caused you to come vnto me for þ same intent, þ this daughter of myne myght be maryed in her awne kynred, accordynge to the lawe of Moses. And now dowte thou not, but I wyll geue her vnto the: So he toke the ryght hande of hys daughter, and gaue her into the ryght hand of Tobias, and sayde: The God of Abraham, the God of Isaac, and the God of Jacob be with you, ioyne you together, and fulfyll hys blessyng in you. And they toke a letter, and made a wryting of the mariage. And thē made they merry, ād prayed God. And Raguell called Anna hys wyfe vnto hym, and bad her prepare another chamber, and thither he brought Sara his daughter, and she wepte. Then sayde he vnto her: Be of good cheare my daughter, þ Lorde of heauen geue the ioye, for the peines that thou hast suffred.

C The. viii. Chapter.

C The aungell byndeth the deuell. Tobias exhorteth hys wyfe to prayer, and they praye thre dayes before they lye together.

1 NOw after that they had supped they brought the ponge mā into her. Thē thought Tobias vpon the wordes of the aungell, and toke out of his bagge a peece of the leuer of the fysh, and layed it vpō the hote coales. So the aungell Raphaell toke holde of the deuell, ād sent hym awaye and bounde hym in the wylderues of the hyer Egypte. Then spake Tobias vnto the virgyn, and sayde: Up Sara, let vs make our prayer vnto God to daye, to morow, ād ouermorow: for these thre nyghtes wyl we reconcyle our selues wyth God: and whan the thyrde holy night is past, we shall ioyne together in the dutye of mariage. For we are the chyldren of holy men, and we maye not come together as the heathen that knowe not God.

Then stode they vp both together, and 25 besought God earnestly, that he welde preserue them. And Tobias sayde: O Lorde God of our fathers, prayse be thou of heauen and earth, of the see, welles ād floudes, ād of all thy creatures that be therin. Thou madest Adam of the * moulde of the earth, *Gene.ii. ād gauest him Eua for an helper. And now Lord thou knowest that it is not because of voluptuousnes, þ I take this syster of mine to wyfe, but only for the loue of chyldren, in whō thy name be blessed for euer. And Sara sayd: haue mercy vpon vs (O Lorde) haue mercy vpon vs, and let vs both come whole and sounde together to a good age.

And aboute the cock crowynge, it happe- C ned, that Raguell called his seruauntes, ād they wente with him, to make a graue. For he sayde: it is chaunced now vnto hym peraduenture, as it did vnto the other seuē mē, that went in vnto her. Now when they had made þ graue, Raguel came agayne to hys wyfe, and sayde vnto her: sende one of thy maydens, to loke yf he be dead, that I maye burye him afore it be lyght daye. So she sēt a mayden to se, which when she came into þ chamber, founde them whole and sounde, slepyng together. And so she came againe, and brought good tydinges. Then Raguel and Anna hys wyfe prayed the Lord and sayd: Prayed be þ, O Lorde God of Israell, for it is not happened vnto vs, as we thought. For thou hast dealt mercyfully wyth vs, D and put awaye frō vs the enemye that persecuted vs, and hast shewed mercy vnto þder two beloued. O Lorde, cause thē to magnifye the more perfectly, ād to offre the sacrifyce of thy prayse, ād of theyr helth: that all people maye knowe, that thou only art God in all the earth.

And immediatly Raguell commaunded hys seruauntes, to fyll the graue, that they had made, wyth earth, afore it was lyght, and bad his wyfe prepare a feast, ād to make readye all thynges that were necessary for meate, to soche as went by the waye. He caused two fat kyne also, & foure wethers to be slayne, and meates to be prepared for all his neyghbours and frendes. And Raguel charged Tobias, to remayne wyth him two weches. As for al the good that he had he gaue Tobias the halfe of it, ād made this wrytynge, that the halfe which remayned, shuld fall vnto Tobias after theyr death.

C The. ix. Chapter.

C The aungell goeth to Gabelus, at the desyre of Tobias: which deliuereth the letter, and receaueth the money.

A When Tobias called vnto hym ꝑ Aungell, whom he thought to haue bene a man, and sayde vnto hym: Brother Azarias, I praye the herken vnto my wordes: yf I shulde gene my selfe to be thy seruaunt, I shall not deserue thy prouydence. Neuertheles I beseche the, that thou wylt take the beastes and the seruauntes, and go vnto Gabelus in rages the cyte of Medes, and delyuer hym his hand wrytinge, and receaue the money of hym, and praye hym to come to my mariage. For ꝑ knowest thy selfe, that my father doth nowe the dayes: B and yf I tary one daye to long, he wylbe sory in his mind. Now seist thou how earnestly Raguel hath requyred me, so that I cannot saye hym nay.

Then toke Raphaell foure of Raguels seruauntes, and two Camels, and went vnto Rages the cyte of the Medes: and when he had founde Gabelus, he gaue him his hãdwrityng, & receaued all the money. He tolde hym also of Tobias the sonne of Tobi, how all thynges had happened, and caused hym C to come wt hym to the mariage. Now when he came into the house of Raguel, he founde Tobias syttyng at the table: and he leaped vp, and they kyssed one another, and Gabelus wepte, and prayed God, and sayde: the blessyng of the God of Israel haue thou, for thou art the sonne of a ryght vertuous and D iust man, and of one that feareth God, and gyueth great almes. And blessyng haue thy wyfe, and your elders, that ye maye se your chyldren and youre chylders children, vnto the thyrde and fourth generacion, and your sede be blessed of the God of Israell, whych reygneth worlde without ende. And when they all had sayd Amẽ, they went to ꝑ feast, but with the feare of the Lord held they the feast of the mariage.

¶ The .x. Chapter.

¶ Tobias & his wyfe are sadde for the taryenge of their sonne. Raguell sendeth agayne Tobias wyth his wyfe.

A NOw whyle yonge Tobias made longe tarryeng, by reason of ꝑ mariage, hys father was full of care and heuynes, and thought: what shuld be the cause, that my sonne taryeth so long? Or why shuld he be kepte so long there? Peraduenture Gabelus is dede, and no man wyl gene hym the money. Thus began he to be very sorowfull, he and Anna his wyfe with hym, and began to wepe both together, because they sonne was not come agayne vnto them at the daye appoynted. As for hys mother, she wepte wyth discomfortable teares, & sayd: Wo is me, my sonne: Oh what ayled vs to sende the awaye in B to a straũge coũtre, ꝑ light of our eyes, thou staff of oure age, thou comforte of oure lyfe, thou hope of our generacion, seyng all the thynges ꝑ we haue are only in the, we shuld not haue sent the awaye from vs.

Then Tobias comforted her, and sayde: holde thy tonge, and be not discomforted, our sonne is whole and folde: the man that we sent hym wythall, is ꝑfyghtfull ynough. Neuertheles, she might in no wyse be comforted: but daylye went out, loked aboute, and went about all the stretes, wherby she thought he shulde come agayne: that (yf it were possible) she myght se hym commynge a farre of.

But Raguell sayde vnto hys sonne in C lawe: O tary here, and I shall sende a messaunger vnto thy father Tobias, to tel him that thou art in good health. Tobias sayde vnto him: I am sure, that my father & my mother counte euery daye, and that theyr hertes are sory.

So when Raguel prayed Tobias with many wordes, and wolde in no wyse leave hym, he delyuered Sara vnto hym, and the halfe part of all his good: in seruauntes and handmaydens, in shepe, in Camels, and in kyne and moch money, & so sent him awaye from hym with peace and ioye, and sayde: The holy aungell of the Lorde be with you D in youre iourney, and brynge you forth safe and sounde, that ye maye fynde all thynges in good case wyth your elders, & that myne eyes maye se your chyldren afore I dye. So the elders embraced theyr daughter, kyssed her, & let her go, exhortinge her to honoure her father and mother in lawe, to loue her husbande, to rule well her housholde, to kepe her house in good ordre, and to shew her selfe faultelesse.

¶ The .xi. Chapter.

¶ yonge Tobias leuyng hys wyfe and housholde in the myddle ways, commeth before with the Aungell. The byrde of his mother lokyng after her sonne. He is ioyfully receaued of hys father and mother. Sara cometh fryen dayes after.

AND they now were going home warde A agayne, vpon the .xi. daye they came to Charra, whyche lyeth in the halfe waye towarde Ninive. And the Aungell sayd: Brother Tobias, thou knowest how thou hast left thy father: therfore yf it please the, we two wyll go before, and let the houshold with thy wyfe and the catel come softe and fayrly after vs. And when Tobias was content that they shuld go before, Raphael sayde vnto hym: Take of the gall of the fysh with the, for it shalbe necessary. So B Tobias toke of the gall, & they went their waye. But Anna the mother of Tobias sat dayly by the waye syde vpon the toppe of an hyll, from whence she myght se farre aboute her. And whyle she was waytynge

there

there for his commyng, she loked a farre of: and anone she perceaued her sonne cõmyng, and ranne and tolde her husbande, sayinge: Behold, thy sonne commeth. And Raphael sayde vnto Tobias: As soone as thou commest into the house, immediatly worshippe the Lorde thy God, and geue thankes vnto hym: then go to thy father, and kysse hym: & stryke his eyes ouer with the gal of the fysh that thou hast brought with ỹ. For be sure, that his eyes shal strayght waye be opened, and thy father shall se the lyght of heauẽ, & shal reioyse at the sight of ỹ. Thẽ the dogge that had ben with thẽ in theyr iourney, ranne before, and came as a messenger, & wagged with his tayle for gladnesse.

C So the blynde father arose, and beganne to runne, and stombled with hys fete, & gaue a seruaunt hys hande, ranne to mete hys sonne, receaued hym, and kysled him, he and his wyfe, ãd they beganne to wepe for ioye.

Now when they had worshypped & thãked God, they satt downe. Then toke Tobias of the fyshes gall, and anoynted his fathers eyes: and tarved half an houre, & then beganne the blemysh to go out of hys eyes, lyke as it had bene the whyte skynne of an egge: whiche Tobias toke and drewe from hys eyes, and immedyatly he receaued hys syght.

D Thẽ they praysed God, he and his wyfe, and all they that knewe hym. And Tobias sayde: O Lorde God of Israell, I geue the prayse and thankes, for thou hast chastened me, and made me whole. And lo, now do I se my sonne Tobias. After seuẽ dayes came Sara his sonnes wyfe also whole & sounde with al the houshold and catel, with camels and moche moneye of his wyues, and wyth the money that he had receaued of Gabelus: and he tolde hys father and his mother al ỹ benefytes, which God had done for hym, by the man that led hym. Achior also and Nabath Tobias sisters sõnes came, & were glad and reioysed with hym, by reason of all the good that God had shewed vnto hym. And so for the space of seuẽ dayes they made mery, and were syght ioyfull euerychone.

C The.xii. Chapter.

Tbonge Tobias reckened vp vnto his father the pleasures that the angell vsed hym. He offred vnto the angell halfe the goodes that he brought with hym.

A Then Tobias called hys sonne vnto hym, and sayd: What maye we geue thys holy man, that went wyth the? Tobias answered his father, and sayd: Father, what rewarde shall we geue hym? Or what thynge can deserue hys benefytes? he hath bene my gyde, and brought me safe agayne: he receaued the money frõ Gabelus, he caused me to get my wyfe, he droue ỹ euel spyrete from her, he hath bene an occasyon of gladnesse to her father & mother: he delyuered me, that I was not deuoured of ỹ fysshe, he hath made the to se the lyght of heauen, yee we all haue receaued great good of him. How shulde we worthely deserue these thinges vnto hym? But I praye the my father, that thou wylt desyre hym, yf happly he wyll vouchsafe, to take wyth hym ỹ halfe of all that we haue brought.

So the father and the sonne called hym, 13
toke hym aside, and beganne to praye him, ỹ he wolde be cõtent to take in good worth, the halfe parte of al that they had brought. Then sayde he secretly vnto them: Prayse ye the God of heauen, and geue thankes vnto hym before all men lyuynge, for he hath shewed his mercy vntõ vs. It is good to hyde ỹ kinges secrete, but to shewe & to prayse the workes of God, it is an honorable thing. Prayer is good with fastinge, & mercy is better, then to hoorde vp treasures of golde. For mercy delyuereth frõ death, clenseth synne, and causeth to fynde euerlasting lyfe. But they ỹ do sinne and vnryghteousnes, are the enemyes of theyr awne soule. C

Wherfore I tell you the trueth, and will hyde nothynge from you. When thou prayedst with teares, and buryedst the deed, and leftest thy dyner, ãd hyddest the deed in thy house vpon the daye tyme, that thou myghtest burye them in the nyght, I offred thy prayer before the Lorde. And because thou wast accept and beloued of God, it was necessary, that tentacyon shulde trye the. And now hath the Lorde sent me to heale the, ãd to delyuer Sara thy sonnes wyfe from the euell spyrete. For I am Raphael an Aungel one of the seuen that stande before God.

When they hearde thys, they were sore afrayed, and trembled, and fell downe vpõ D
theyr faces vnto the grounde. Then sayde the Aungell: Peace be wyth you, feare not. Where as I haue bene wyth you, it is the wyll of God: geue prayse and thanckes vnto hym.

You thought that I dyd*eate and drinke with you, but I vse meat that is inuysyble, and drynke that cannot be sene of men. *Ge.xviii. a Iudic.xiii.c.

Now therfore is the tyme that I must turne againe, vnto him that sent me: but be ye thanckfull vnto God, and tell out all his wonderous workes.

And when he had spoken these wordes, he was taken awaye out of theyr syght, so that they sawe hym nomore. Then fell they downe flat vpon their faces by the space of thre houres, and praysed God: when they rose vp, they tolde all his wonderous workes.

C The.xiii. Chapter.

C Tobias the elder geueth thankes vnto God.

Then

Then olde Tobias opened hys mouth and prayſed the Lord, & ſayd: Great art thou O Lorde for euermore, and thy kyngdome worlde without ende: for thou ſcourgeſt and healeſt: thou ledeſt vnto hell, and bryngeſt out agayne, and ther is none that may eſcape thyne hande. O geue thankes vnto the Lorde, ye chyldre of Iſrael, and prayſe hym in the ſyght of ꝑ Heathen. For amonge the Heathen which knowe hym not hath he ſcatered you, to thintēt ꝑ ye ſhuld ſhew forth his maruelous worckes: and cauſe them for to knowe, that there is none other God almyghtye but he. He hath chaſtened vs for our myſdedes, and for his awne mercy ſake ſhall he ſaue vs.

Conſydre then, howe he hath dealt with you, and prayſe him with feare and drede, & magnifye the euerlaſtynge kynge in youre worckes. I wyll prayſe him cuē in the land of my captiuyte, for he hath ſhewed his maieſtye vnto a ſynful people. Turne you ther fore O ye ſynners, and do ryghteouſnes before God, and be ye ſure, that he wyll ſhewe his mercy vpon you. As for me, and my ſoule, we will reioyſe in God. O prayſe ꝑ Lord al ye his choſen, holde ꝑ dayes of gladneſſe, and be thankful vnto hym. O Ieruſalem ꝑ cytie of God, the Lorde hath punyſhed ꝑ for the worckes of thine awne handes. O prayſe the Lorde in thy good thinges, and geue thākes to the euerlaſting God, that he may buyld vp his tabernacle agayne in the, that he maye call agayne vnto the, all ſoch as be in captiuite, ād that thou mayeſt haue iope for euermore. With a fayre light ſhalt thou ſhyne, ād all the endes of the worlde ſhall honoure the. The people ſhall come vnto ꝑ frō farre, they ſhall bryng gyftes, and worſhyp the Lord in the, and thy lande ſhall they haue for a Sanctuary, for they ſhal call vpon the great name in the.

Curſed ſhall they be that deſpyſe the, and all that blaſpheme the, ſhalbe condempned: but bleſſed ſhall they be that buylde the vp. As for the, thou ſhalt reioyce in thy chyldre for they all ſhalbe bleſſed, and gathered together vnto the Lorde. Bleſſed are they all that loue the, and that be glad of thy peace. Prayſe thou the Lorde, O my ſoule, for the Lorde our God hath delyuered his cytie Ieruſalem from all her troubles. I will count my ſelf happy, yf my ſede remayne to ſe the clearnes of Ieruſalem.

The gates of Ieruſalem ſhalbe buylded with Saphyre and Smaragde, and all the cōpaſſe of her walles with precious ſtones. Al her ſtretes ſhalbe paued with white marble ſtone, and in all ſtretes ſhal Alleluya be ſonge. Prayſed be the Lorde, which hath exalted her, that his kyngdom maye be vpon her for euermore. Amen. And ſo Tobias made an ende of his talkynge.

¶ The. xiiii. Chapter.

¶ Tobias prophecyeth the deſtruccion of Niniue. His ſonne returneth to Raguel, after the deceſſe of his father and mother.

And after that Tobias had gotte his ſight agayne, he lyued. xlii. yeares, & ſawe his childers chyldre. Now whē he was. C. and. ii. yeare olde, he dyed: & was buryed honorably in Niniue. For when he was ſixe and fyftye yeares of age he loſt the ſight of his eyes, ād when he was thre ſcore yeare olde, he gat his ſight agayne. The reſidue of his lyfe led he in iope, and increaſed wel in the feare of God, & departed in peace.

But in the houre of his death he called vnto hym his ſonne Tobias, and ſeuen ponge ſprīgaldes his ſonnes chyldren, and ſayde vnto them: The deſtruccion of Niniue is at hand, for ꝑ worde of the Lorde cānot fayle, and our brethren that are ſcatred out of the lande of Iſrael, ſhall come thyther agayne. And the whole land of it ꝑ hath bene waſt, ſhalbe fylled: ād the houſe of God that was brent in it, ſhalbe buylded agayne: & al ſoch as feare God, ſhal returne thither: the Heathen alſo ſhal forſake their Idols, & come to Ieruſalem, and dwell there, and al the kynges of the earth ſhalbe glad of her, and worſhyp the Lorde God of Iſrael.

And therfore my chyldre, heare your father: Serue the Lorde in the trueth, ſeke after his wil, and do the thynge that pleaſeth hym. Cōmaunde your chyldre that they do right, geue almes, be myndeful of God, and euer to be thankful vnto hym in trueth and with all their power. Heare me now therfore my chyldren, and abyde not here: but in what daye ſoeuer ye haue buryed your mother beſyde me, get you from hence. For I ſe, that the wyckednes of it ſhall bryng it to deſtruccion and ende.

After the death of hys mother, Tobias departed awaye frō Niniue, with hys wyfe and chyldren, and with his childers chyldre, and came agayne to his father ād mother in lawe, and founde them whole and in a good age, and toke the care of them. And he cloſed their eyes, and was heyre vnto al Raguels goodes, and ſawe the fyfth generacion, and his childers childre. And whē he was. xcix. yeare of age, he dyed in the feare of ꝑ Lorde, and his kynſfolkes buryed him. And al hys poſterye contynued in good lyfe, and holy conuerſacion: ſo that they were loued ād accepted both of God and men, and of all the people of the lande.

¶ The ende of the booke of Tobias.

¶ The booke of Judith.

¶ The fyrst Chapter.

¶ The buyldynge of Egbathanis. The victory of Nabuchodonosor agaynst Arpharat. The messengers of Nabuchodonosor are despysed.

A ARpharat the kyng of ꝑ Medes subdued many people vnto his dompnyon, & buylded a noble stroge cite whyche he called Egbathanis. The walles of it made he of free stone, foure squared, seuẽty cubytes hye ād thyrtye cubites brode. He made towres there vpō an hūdreth cubites hye. But vpō the foure corners euery side was twenty cubites brode. He made the portes in ꝑ heygth, lyke as ꝑ towres. This kynge trusted in hys myghty host, ād in his glorious charrettes.

So in the twelfth yeare of his raygne it happened, that Nabuchodonosor the kynge of the Assirias (which raygned in the great citie of Niniue) fought agaynst Arpharat, and ouercame him in the great felde called Ragau, besyde Euphrates and Tigris and Jadason in the felde of Erioth the kynge of the Elykes.

Then was the kyngdome of Nabuchodonosor exalted, and hys herte was lyft vp: and he sent vnto all them that dwelt in Celicia, in Damascus, in Libanus, & vnto the heathen that dwelt in Carmel and Cedar, and to soch as dwelt in Galile in the greate felde of Esdrelon, to all them ꝑ were in Samaria, and beyonde the water of Jordane vnto Jerusalem and the whole lāde of Jesse vnto the moūtaynes of Ethiopia. Vnto all these dyd Nabuchodonosor the kynge of the Assirians sende messaungers. But they all with one consent wolde not agree vnto him, & sent the messaungers agayne empty, and put thē awaye without honour. Then Nabuchodonosor the Kynge toke indignacion at all those landes, and sware by hys trone, and by his kyngdome, that he wolde be auenged of all those countrees.

¶ The.ii. Chapter.

¶ Holofernes is sent of Nabuchodonosor, to subdue all the worlde. The preparacion and pursute of Holofernes.

A IN the thyrtenth yeare of kynge Nabuchodonosor, vpon the.xii. daye of ꝑ fyrst moneth, it was deuysed in the courte of Nabuchodonosor the kynge of the Assirians, that he wolde defende hym selfe. So he called vnto him al the elders, all his captaynes, and men of warre, and shewed them his secret councell, and tolde thē that his purpose was to brynge the whole earth vnder his dompnyon. Now when they were all content wyth this sayinge, Nabuchodonosor the kyng called Holofernes ꝑ chefe captayne of his warres, & sayde vnto hym: Go thy waye forth agaynst all the kyngdomes of the west, and specially agaynst those that haue despised my cōmaudemēt. Thou shalt spare no realme, al stroge cyties shalt thou brynge in subiection vnto me.

Then Holofernes called together all the captaynes ād rulers of all the power in Assiria, and mustred the soudyers vnto the hoste (lyke as the kyng commaunded him) namely, an hundred and twentye thousande fightynge men vpon fote, and twelue thousande archers vpon horsebacke. Al his ordinaunce sent he before with an innumerable multytude of camels, so that the hoost was well prouided for with oxen, ād smal catell, and that without nombre. He caused corne to be prepared out of all Syria for his hoste. Moche golde and syluer also toke he out of the kynges house. So he toke his iourneye, he and all his hoste, with charettes, horsmen, and archers: of whome there were so many, that they couered the grounde of the lande, lyke the greshopers.

And when he was gone past the borders of the Assirians, he came towarde the great mountaynes of Ange, which lye vpon ꝑ left syde of Celicia: & so he went vp into al their castels, and wanne euery stronge holde. As for the welthy cytie of Molothus, he brake it downe, & spoyled all the chyldrē of Tharsis and the Ismaelites, which laye towarde the wildernes, and vpon the South syde of the land of Chelon. He went ouer Euphrates also, and came into Mesopotamia, and brake downe al the hye cities that were there, from the broke of Mambre tyll a mā come to the see: and he toke the borders in frō Celicia vnto the coastes of Japhet towarde the South. He caryed awaye al the Madianytes, and spoyled all theyr goodes, & whosoeuer withstode hym, he slewe thē wyth the swerde. After thys he went downe into the felde of Damascus in the tyme of harueste, & brent vp all the corne and all the trees, and caused the vynes to be cut downe. And the feare of hym fell vpon all them that dwelt in the earth.

¶ The.iii. Chapter.

¶ Kynges become wyllyngly subiect to Holofernes. The tyrannye and cruelte of hym.

SO the kynges & Prynces of all cyties and landes sent theyr Embassytours: namely, they of Syria, & Mesopotamia, Siria Sobal, and Lybia, and Celicia, which came to Holofernes, and sayd: Let thy wrath cease towarde vs: It

vs. It is better for vs to serue ꝑ great kyng Nabuchodonosor with our lyues, and to be subiecte vnto the, then ꝑ we shulde dye, and be slayne, and receaue greater hurte. Al our cyties and possessions, all mountaynes and hylles, all feldes, great & small catell, shepe goates, horses, and camels, al our goodes & houssholdes, be in thy power, vnder thy subiection be it al together. We our selues also and our chyldren wylbe thyne awne, come vnto vs a peaceable lorde, and vse oure seruyce at thy pleasure.

25 Then came Holofernes downe from the mountaynes with horsmen & great power, and conquered all stronge fensed cyties, and all that dwelt in the land. And out of all cyties he toke stronge men, and soch as were mete for the warre, to helpe hym. There came soch a feare also vpon those countrees, ꝑ the indwellers of all the citys, the Princes and rulers, and the people together, wente forth to mete hym as he came, and receaued him honorably with garlādes and torches, with daunses, tabrettes and ypes.

C Neuertheles, though they dyd thys, yet myght they not swage hys rygorous stomach: but he destroyed their cities, & hewed downe theyr woddes. For Nabuchodonosor the kyng had commaunded him, that he shuld rote out all ꝑ Goddes of the lande: to the intent that he only myght be called and taken for God, of the nacions whych Holofernes with his power brought vnder hym. So went he thorow Syria Sobal, ād thorow all Appamia, and all Mesopotamia, & came to the Idumeans, in the lande of Gabaa and Septopoly, and toke theyr cyties, and remayned there thyrtye dayes, wherin he caused all the whole multytude of hys host to be gathered together.

C The. iiii. Chapter.

C Israel requyreth helpe of God agaynst Holofernes. They fast and prayr.

A When the chyldren of Israel ꝑ dwelt in Jewry heard thys they were sore afrayed of him. There came soch tremblynge also and feare vpon them, that they sorowed he shulde do vnto the cytye of Jerusalem, and the temple of the Lorde, as he had done to other cyties & their temples. So they sent into all Samaria rounde aboute vnto Jericho, toke in and occupyed al the toppes of the mountaynes, & made fast the townes with walles, ād prepared corne for them agaynst the battayll.

Eliachim also the Preste wrote vnto all them that dwelt towarde Esdrelon (which lyeth ouer agaynst ꝑ great felde by Dothaim) and vnto all those by whom men might haue passage vnto them, that they shuld take in the wayes of the mountaynes, wherby there might be any waye and passage to Jerusalem, and that they shulde holde dylygent watch where any strayt was betwixt the mountaynes. And the chyldren of Israel dyd, as Eliachim the preest of ꝑ Lorde had commaunded them. And all the people cryed earnestly, and humbled theyr soules with fastynges and prayers, they and theyr wyues. The Prestes put on hearrie clothes, ād layed the yōge babes before the temple of ꝑ Lorde, and couered the aulter of the Lorde with an hearrie cloth. And with one accorde they cryed vnto ꝑ Lorde God of Israell, that theyr chyldren shuld not be geuen into a praye, and their wyues into a spoyle, that their cyties shuld not be layed waste, & that theyr Sanctuary shuld not be vnhalowed, and so they to be a shame and rebuke vnto the Heathen.

Then Eliachim the hye Preste of ꝑ Lorde wente rounde aboute all Israell, and spake vnto the, sayinge: Be ye sure, that ꝑ Lorde C will hear youre peticions, yf ye contynue stedfast in fastynges & prayers in the syght of the Lorde. Remēbre Moses the seruaunt of the Lorde, which ouerthrewe the Amalechites (that trusted in theyr might & power in their host, in theyr shyldes, in theyr charrettes and horsmen) not with weapens, but with holy prayers. Euen so shall al the enemyes of Israel be, yf ye cōtinue in this worke, that ye haue begonne. So vpon this exhortacion they continued in prayer before ꝑ Lord. In so moche ꝑ they which offred brent sacrifyces vnto the Lorde, offred the offrynges vnto the Lorde, beynge arayed in hearrye clothes ād had ashes vpō theyr heades. And they all besought God frō theyr whole hert, ꝑ he wolde vyset his people of Israell.

C The. v. Chapter.

C Holofernes is discontent with the Jewes. Achyor sheweth vnto Holofernes the mercyfles of God done vnto the Jewes, for which thynge the rulers vnder Holofernes were very angry wyth hym.

AND worde came to Holofernes the A Prynce of the warres of the Assyrias that the chyldren of Israell prepared them selues to make resistaunce, and howe they had stopped the wayes betwyxte the mountaynes. Then was he exceadynge wroth, and called all the Princes of Moab, and the Captaynes of Ammon, and sayde vnto them. Tell me what people is thys, that kepeth in the mountaynes? Or what maner of cyties are they? What is their power? Or what maner of hoost haue they? who is theyr Captayne? And why do they despyse vs (more then all those that dwel in the East) and come not forth to mete vs, ꝑ they myght receaue vs wyth peace? Then Achior the Captayne of al the Ammonites answered, and sayd: Syr, yf it please the to heare

peare. I wyll tell the trueth before the, concernynge thys people that dwell in the mountaynes, and there shall no lye go out of my mouth.

B Thys people is of the generacyon of the Caldees, they dwelt first in Mesopotamia, for they wolde not folowe ꝑ goddes of their fathers that were in the lande of ꝑ Caldees, and so forsoke they the customes of their fore fathers (which had many goddes) & worshypped one God, that made heauen & erth: which also commaunded them, ꝑ they shuld go from thence, and dwell at Haran. Nowe whē there came a dearth into ꝑ whole land, they wēte downe to Egypte, and there they dwelt *foure hōdreth yeares, in the whyche they multiplyed so greatly, that their (}oste might not be nombred. And when the kyng of Egypte oppressed them, and subdued thē in buyldynge of his cyties with makyng of claye and bryck, they cryed vnto God they? Lorde, whiche punyshed the whole lande of Egypte with diuerse plages.

C Now when the Kynge of Egypte let thē go their waye, and the plage ceassed, & then folowed after them, to take thē, & to bringe them agayne into hys seruyce, whyle they were flyenge awaye, the God of heauē opened the see, so that the waters stode fast vpō both the sydes as a wal, and these went thorow the botome of the see drye shod. In the which place whē an innumerable people of the Egyppeyans folowed vpon them, they were so ouerwhelmed with ꝑ waters: that there remayned not one, to tel them that came after, how it happened. So when thys people was passed thorow the reed see, they came into the wyldernes of the mount Synai, where neuer man myght dwell afore, & where ꝑ sone of mā had neuer rested. There were the bitter waters made swete for thē, that they myght drynke, and forty yeares had they meate from heauen. Wheresoeuer they went (without bowe and arowe, with- D out bukler or sweard) they? God fought for them, and caused them to haue the victory. Yet, no man was able to hurte thys people, except it were so, ꝑ they departed vnfaythfully from the worshyppynge of the Lorde they? God. But as oft as they worshypped any other beside they? God, he gaue them ouer to be spoyled, to be slayne, & to be put to confusyon. Neuertheles, as ofte as they were sory for departynge from the worshippynge of they? God, the same God of heauē gaue them power and strength to withstande they? enemyes.

Moreouer, they slewe the kynge of ꝑ Canaanites, Iebusites, Pherezites, Hethites, Euites, and Amorites, and all the myghtye in Hesebon, and toke their landes & cyties in possession: and so longe as they sinned not in the syght of they? God it went wel with them, for they? God hateth vnryghteousnesse. For in tymes past whē they went out E of the waye, which God had geuen thē, that they shulde walke in it, they were destroyed in dyuerse batayles of many nacions: and many of thē were caryed awaye presoners vnto a straunge countre. But now lately they haue turned them selues agayne vnto the Lorde they? God, & are come together agayne out of the cōtrees where they were scatred abrode: and thus haue they cōquered these mountaynes, and dwel therin: and as for Jerusalem where they? Sanctuary is, they haue it agayne in possession.

And therfore my lorde, māke diligent inquysicyō, yf thys people haue done wyckednesse in the sight of their God, then let vs go vp agaynst thē, for doutles they? God shall F delyuer them into thy handes, and subdue them vnto thy power. But yf thys people haue not displeased they? God, we shal not be able to withstande them, for they? God shall defende thē, and so shall we be a shame to all the worlde.

Now when Achior had spoken out these wordes, al the great men of Holofernes were wroth, and thought to slaye hym, & sayde one to another: what is he this, which darre saye, that the chyldren of Israel are able to withstande Nabuchodonosor the kyng and his hoost: where as they are an vnwepened people, without strength or vnderstanding of the feates of warre? That Achior therfore maye knowe that he hath disceaued vs we wyll go vp into the mountaynes: & whē the myghtye men of them are taken, he also shalbe stryckte with the sweard, that al people maye knowe, that Nabuchodonosor is the God of the earth, and that there is none other without hym.

¶ The.vi. Chapter.

¶ Achior is committed into the handes of the Iewes by Holofernes. He is led to Bethe, but is louked of the Iewes. The prayer of the people. Achior is comforted of the Iewes.

SO when they had left of speakyng, A Holofernes toke sore indignacion, and said vnto Achior: For so moch as thou hast prophecyed vnto vs, sayinge: that the people of Israel shalbe defended of they? God, I wyll shewe the, that there is no God but Nabuchodonosor. Yet, when we slaye them all as one man, thou also shalt perysh with them thorow the sword of the Assirias, & all Israel shalbe destroyed with the, and then shalt thou fele, that Nabuchodonosor is ꝑ Lorde of the whole erth. Then shall the sword of my knyghthode go thorow thy sydes, and thou shalt fal downe stryckte amonge the wounded of Israel, and shalt

shalt not come to thy selfe agayne but be vtterly destroyed wyth them. But yf thou thinckest thy prophecy to be true, why doest thou then chaunge thy colloure? why arte ꝓ
B afrayed? Thynckest thou ꝓ my wordes are not able to be performed? But that thou mayest knowe, ꝓ thou shalt fele these thynges with them, beholde, frō this houre forth wyll I sende the vnto yonder people, that when the punyshment of my swerde (which they haue worthely deserued) falleth vpon them, thou mayest be punyshed with them.

So Holofernes cōmaunded his seruauntes to take Achior, & to cary hym vnto Bethulia, & to delyuer hym into the handes of the childre of Israel. Then Holofernes seruauntes toke hym, and wēt thorow ꝓ playne felde. But when they drew nye vnto the mountaynes, the slynge casters came out agaynst them: Neuertheles they gat thē awaye by the syde of the mountayne, ād bounde Achior hande and fote to a tree, and so left hym bounde with withyes, and turned agayne vnto theyr Lorde.

Notwithstandinge ꝓ chyldren of Israell went downe frō Bethulia, came vnto hym, lowsed him, brought him into Bethulia, set hym in the myddest of the people, and asked him what the matter was, that ꝓ Assirians had left hym bounde?

C Osias the sonne of Mycha of the tribe of Symeon, and Charmim (which is also called Gothoniel) were the principal rulers at the same tyme. Nowe when Achior stode in the myddest of [illegible] gouernatoures, and before them al he told [illegible] m, what answere he gaue Holofernes, to the thynge that he asked him, and how Holofernes people wolde haue slayne hym for so sayinge, and how Holofernes hym selfe was wroth, & commaunded hym for the same cause to be delyuered vnto the Israelites: that when he ouercame the children of Israel, he myght commaūde Achior also to be put to death with diuerse tormētes, because he sayde: the God of heauen is their defender. And when Achior had playnely tolde out all these thynges, all the people fell downe vpō their faces, prayeng the Lorde, and poured out their prayers together vnto the Lorde, with a general complaynte and weppynge, and sayde: O Lorde God of heauē & of earth, beholde their pryde and loke vpon our lowlynes, and consydre howe it standeth with thy sayncte, and make it to be knowne, that thou forsakest not those, which holde them fast by the, ād how
D that thou bryngest thē lowe, that presume of thē selues, and make theyr boast in theyr awne strength. So when the weppynge and prayer of the people (which they had made the whole daye longe) was ended, they comforted Achior, sayinge: The God of our fathers, whose power and strength thou hast prayed, shall so rewarde the, that thou shalt rather se theyr destructiō. Wē when the Lorde our God then shall geue his seruauntes theyr lybertie, God be also with the amōge vs, so that yf it please the, thou wyth all thyne mayest dwell with vs.

Now when Osias had ended the counsell, he toke him into his house, ād made a great supper, called the elders to it, and so they refreshed them selues after the fastynge. And afterwarde was all the people called together, which made their prayers al the nyght longe in the congregacion, and besought the God of Israel for helpe.

C The. vii. Chapter.

C Bethulia is besieged of Holofernes. The people requyreth helpe of God. They of Bethulia wolde geue ouer the cytye for wante of water. The prayer of the people with teares and lamentacion.

THe next daye, Holofernes commaunded his hoste to go vpagaynst Bethulia. There were an hundred & twenty A thousande fyghtynge men on fote and two and twentye thousande horsmen, beside the the prepareng of the that were wonne: and came to them on euery syde out of the countrees and cytyes whyche he had taken. All these prepared them selues vnto the battail agaynst the Israelites, and came on by the hyll syde, vnto the toppe that loketh ouer agaynst Dothaim, from the place which is called Belma, vnto Chelmon that lyeth toward de Esdrelon.

Now whē the chyldren of Israel sawe so B great a multitude of the Assyrians, they fell downe flat vpō the grounde, strawed asshes vpon their heades, and prayed with one accorde, that ꝓ God of Israel wolde shewe his mercy vpō his people, and so they tolke their weapens, and sat betwixt the mountaynes in the narow place, and kept the waye daye and nyght. But whyle Holofernes was goynge aboute, he founde the water spryngē, which frō the South syde was conueyed into ꝓ cytie by a cōdyte: this cōmaunded he to be direct another waye, & to cut their condite in sunder. There were welles also not farre from the walles, whych they vsed secretly, more for pleasure then for necessyte.

Then wente ꝓ Ammonytes & the Moa- C
bytes vnto Holofernes, & said: The children of Israell trust nether in speare nor arowe, but haue taken in ād kept the mountaynes and hilles. That thou mayest ouercome them therfore without ꝓ stryking of any batayl, set men to kepe the welles that they drawe no water out of the: so shalte thou destroye the without sweard, or at ꝓ least they shall be so feble, that they must be fayne to geue ouer the cytye: whych they thynke not able to be wonne, for so moche as it lyeth in the mountaynes.

mountaynes. These wordes pleased Holofernes well & all his men of warre, & he sett an hundreth at euery well rounde aboute.

D And when thys watch had endured twelue dayes, the Cisternes & all that had water, fayled them that dwelt in ꝑ cyte of Bethulya, so that in ꝑ whole cyte they had not drynche ynough for one daye, for the people had water geuen them daylye in a measure. Then came the men and wemen, ponge per sonnes ād chyldren all vnto Osias, & sayde all with one voyce: God be iudge betwixte vs and the, for thou hast dealt euell with vs thou woldest not speake peaceably with the kynge of the Assyrians, therfore hath God solde vs in theyr handes, and there is no mā to helpe vs where as we are brought downe before theyr eyes i thirst & great destruccyon. Therfore gather now together all ꝑ people that be in the cytie, that we maye all yelde ourre selues wyllyngly vnto ꝑ people of Holofernes: for better it is that we be captyue and prayse the Lorde with our lyues, then to be slayne and perysshe, and to be laughed to scorne and shamed of euery man, when we se our wyues and chyldren dye before oure eyes. We take heauen and earthe thys daye to recorde, and the God of our fathers (which punyssheth vs accordyng to ꝑ deseruyng of our synnes) and geue you warnynge, that ye geue vp the cytye now ſto ꝑ power of Holofernes hoost, that oure ende maye be shorte with the swerde, whych els shall endure longe, for wante of water and for thyrst.

E When they had spoken out these wordes there was a greate weppyng and howlynge in the whole congregacyon, and that of euery man, and they cryed an whole houre longe vnto God w one voyce, sayenge: we haue synned with oure fathers, we haue done amysse, we haue dealt wyckedly. Thou that art gracious, haue mercy vpon vs, punysh our vnrighteousnes with thyne awne scourge, and geue not those ouer that knowledge the, vnto a people whych knowe the not, lest they saye amōge the Heathen: where is theyr God?

And when they were so weery with this crienge and wepinge, that they helde theyr tunges, Osyas stode vp with watrye eyes, and sayde: O take good hertes vnto you, (deare brethren) and be of good cheare, and let vs wayte yet these fyue dayes for mercy of the Lorde: peraduenture he shall cut awaye hys indignacyon, and geue glory vnto hys name. But ꝑ he helpe vs not when these fyue dayes are past, we shall do as ye haue sayde.

¶ The. viii. Chapter.

¶ Of the vertuous woman Judith, which reproued the auncients because they tempted the Lorde. She also moued them to encourage and hearten the people, and sheweth her counsell agaynst the enemyes of the Jewes.

A Nd it happened whē these wordes came to ꝑ eares of Judith a wyddowe, which was the daughter of Merari, the sonne of Idox, ꝑ sonne of Joseph, the sonne of Osia, the sonne of Elay, the sonne of Jammor, the sonne of Jeheon, the sonne of Raphoim, the sonne of Achitob, the sonne of Melchia, ꝑ sonne of Enam, the sonne of Nathania, the sonne of Salathiel, the sonne of Symeon, the sonne of Ruben. And her husbād was called Manasses, which dyed in the dayes of the barlye haruelt. For whyle he was byndynge the sheues together in the felde, the heate came vpō his head, & he dyed at Bethulia his cytie & there was he buryed besyde his fathers. Now was Judith hys desolate wyddowe thre yeares and six monethes. And in ꝑ hyer partes of her haule she made her selfe a preuy chambre, where she dwelt, beynge closed in with her maydens. She ware a mocke of heare, and fasted all the dayes of her lyfe, excepte the Sabbathes, and newe moneths and the solempne dayes that ꝑ people of Israell kepte. She was a very fayre and bewtifull persōne. Her husbād also had left her greate riches, a plenteous housholde, great vnmoueable possessiōs and many catell. This Judith was a woman of a very good reporte with euery one, for she feared ꝑ Lorde greatly, ād there was no body that spake an euell worde of her.

When thys Judith hearde, how Osyas had promised the people, that after the fyfte daye he wolde geue vp the cyte vnto the Assyrians, she sent for the elders Chambri and Charmy, and when they came to her, she sayde: what thynge is thys, wherin Osyas hath consented, that ꝑ God helpe not within fyue dayes, he wyll geue ouer the cytie to the Assirias? What are ye, that ye tempte the Lorde? This deuyce optaynneth no mercy of God, but prouoketh him vnto wrath and displeasure. Wyll ye set the mercy of ꝑ Lorde a tyme and appoynte hym a daye after youre wyll?

Neuertheles, for so moch as the Lord is pacyēt, lett vs rather repent, pourynge out teares, and beseechig him of grace. For God threateneth not as a man, nether wyll he be prouoked vnto wrath as the chyldren of men. And therfore lett vs hertely fall downe before hym, and serue hym wyth a meke spyrete, and wyth weppynge eyes saye vnto the Lorde, that he deale with vs accordyng to hys awne wyll and mercy: that lyke as oure herte is now vexed, and brought lowe thorow the pryde of them, it maye so be comforted thorow hys grace: in so moch as we folowe not the synnes of our fathers, which

forsoke their God, & worshypped other goddes: for the whych synne they perished with the swerde, were spoyled & brought to shame of al their enemies. As for vs, we knowe none other God but onely hi, for whose cōforte lett vs tary with mekenesse. He shall requyre and make inquisiciō for our bloud from the veracions of our enempes: he shal bringe downe all the heythen, that ryse vp agaynst vs, & put them to dishonoure, euen the Lorde oure God.

Therfore deare brethren, seynge ye are
D honorable and elders in the people of God, vnto whom all the people haue respecte, ād vpon whom the lyfe of the people standeth, lyft vp their hertes with youre exhortacyō, that they may call to remembraunce, how oure fathers also in tymes past were tempted, that they myght be proued, yf they worshypped their God a ryght. They ought to
*Gen.22.a remembre, how * oure father Abraham beynge tempted, and tryed thorow many tribulacyons, was founde a louer and frende of God. So was Isaac, so was Jacob, so was Moses, and all they that pleased God, beynge tryed thorow many troubles, were founde stedfast in fayth. Agayne, they that receaued not their tēptacyons with the feare of God, but put them selues forth with impacyency and murmurynge agaynst God,
[illegible] destroyer, and were slayne
of ser[illegible]nd therfor should not we vn-
dert[illegible] auenged, for the thyng that is done vnto vs: but to consydre, that all these punyshmentes are farre lesse then oure synnes and mysdedes. Beleuige also that thys correccyon commeth vnto vs (as to the seruauntes of God) for amendement, and not for oure destruccyon.

E Then sayde Olias & the elders vnto Judith: All that thou speakest, is true, and no mā can reproue thy wordes. Praye thou for vs now therfore vnto God, for thou art an holy woman, and feareste God. And Judith sayd vnto them: Seyng, ye knowe that my wordes are of God, then proue my councell & deuice, yf it be of God: & beseche God, that he wyll bringe my councell to good ende.

Thus haue I denysed. Ye shall stāde this nyght before the porte, and I wyll go forth with Abra my mayden. Praye ye therfore vnto God, that he wyll gracyously remembre his people of Israel within fyue dayes, as ye haue sayd. As for the thyng that I go in hande with all, aske ye no questyōs of it, tyll I open it vnto you my self: do ye nothig els but praye vnto the Lorde youre God for me. Then Olias the prince of the people of Juda sayde vnto her: Go thy waye in peace the Lorde be with the, that we maye be auēged of oure enempes. And so they wēte from her agayne.

The.xi. Chapter.

The prayer of Judith for the delyuerye.

NOw when they were gone they
A waye, Judith wente into hir closet, put on an hearrye smock, strawed ashes vpon hir head, fell downe before the Lord, & cried vnto hym, sayeng, *Gen.17.
O Lord God of my father * Symeō, which and.24.a.
gauest hym a swerde for a defence agaynst the enempes, & vsed violēce and wylfulnes and that rauished & vyrgin & put her to dyshonestly. Thou & gauest their wyues into a praye, and their daughters to captyuyte, ād all their praye for a spoyle vnto thy seruauntes, which bare a zele vnto & helpe me wyddow, O Lorde my God, I beseche the. For thou hast done all thinges from the begynnyng: and loke what thou hast taken in hand ād deuysed, it came euer to passe. For all thy wayes are prepared, and thy iudgemētes are done i thy euerlastyng foreknowledge. O loke now vpon the armyes of the Assirias, lyke as it was thy pleasure sometime to loke vpō the hoost of the Egyptcians, when they beyng weapened, persecuted thy seruauntes, and put their trust i their charrettes, horsmen, & in the multitude of their men of warre. But thou lokedest vpō their hoost, castynge a thyck darckenes before the: and when they came into the depe, the waters ouer whelmed them. B

Euen so Lord, lett it go with these, that trust in the power & multitude of their mē of warre in their charrettes, arowes & speares, and knowe not, that thou onely art our God, which destroyest warres frō & begynnyng, and that thou art the Lord. O lift vp thyne arme now, lyke as euer from & begynnyng, and i thy power bringe their power to naught, cause they myght to fall in thy wrath. They make their boast, & they will vnhalowe and defyle thy Sanctuary, and to wayll the tabernacle of thy name, & to cast downe the horne of thyne aulter wt their swerde. Wrig to passe (O Lorde) that the pryde of the enempe maye be cut downe with his awne swerde, that he maye be take with the snare of hys eyes in me, and that & mayest smyte hi with & lyppes of my loue. O geue me a stedfast mynde, that I maye despyse him ād hys strength, & that I maye destrope hym.

Thys shall bringe thy name an euerla- C
styng remembraunce, yf the hande of a woman ouerthrowe hym. For thy power (O Lord) stādeth not in & power of men, nether hast & eny pleasure i the strength of horses. There was neuer proude personne & pleased the, but in the prayer of the humble and meke hath thy pleasure bene euermore.

O thou God of the heauens, thou maker of the waters, and Lorde of all creatures,

heare

heare me poore woman, callyng vpō the, & puttyng my truſt in thy mercy. Remembre thy couenaunt, O Lord, and myniſter wordes in my mouth, and ſtablyſh this deuice in my hert, that thy houſe maye cōtynue ſtyll in holynes, and that all the heythen maye knowe, that thou art God, ād that there is none other but thou.

¶ The.x. Chapter.

¶ Judith decketh her ſelfe to go to Holofernes. The blessyng that the Elders gaue Judith. Holofernes is in loue with Judith.

AND when ſhe had left of crieng vnto the Lorde, ſhe roſe vp from the place, where ſhe had lyen flat before the Lorde, & called her mayden, wēt downe into her houſe, layed the hearſye cloth from her, put of the garmentes of hir wyddowhode, waſhed her body, anoynted hyr ſelfe with precyous thinges, of ſwere ſauoure, broyded and platted her hearre, ſett an hoode vpon hir heade, and put on ſoche apparell as belongeth vnto gladneſſe, ſlyppers vpon hir fete, armellettes, ſpāges, earynges, fyngerrynges, ād decked her ſelfe with all hir beſt araye.

The Lorde gaue her alſo a ſpecyall bewtye ād kayrneſſe (for all this deckyng of hyr ſelfe was not done for eny voluptuouſneſſe and pleaſure of the fleſh, but of a ryght dyſcrecyon and vertue, therfore dyd the Lorde increaſe hir bewtye) ſo that ſhe was exceadyng amyable and welfauoured in all mēs eyes. She gaue hyr mayde alſo a botell of wyne, a pot with ople, pottage, cake bred & cheſe, and wente hir waye.

Now whan ſhe came to the porte of the cytie, ſhe foūde Oſias and the elders of the cytie wayting there. Which whā they ſawe her, they were aſtōnyed, & marueled greatly at her bewtye, Neuertheleſſe, they aſked no queſtiō at her, but let her go, ſaying: The God of oure fathers geue the his grace, and with his power perfourme all the deuyce of thy herte: that Jeruſalē maye reioyſe ouer the, and that thy name maye be in the nombre of the holy and ryghteous. And all they that were there, ſayde with one voyce: ſo be it, ſo be it. Judith made hir prayer vnto the Lorde, and wente oute at the porte, ſhe and hir mayde.

And as ſhe was goyng downe the mountayne, it happened that aboute the ſpryngе of the daye, the ſpyes of the Aſſirians met with her, and toke her, ſaying: whence commeſt thou? Or whither goeſt thou? She anſwered: I am a daughter of the Hebrues, ād am fled frō them, for I knowe, that they ſhalbe geuen vnto you to be ſpoyled: becauſe they thought ſcorne to yelde thē ſelues vnto you that they myght fynde mercy i your ſight Therfore, haue I deuyſed by my ſelfe after this maner: I wyll go before the prince Holofernes, and tell hym all the ſecretes, and wyll ſhew him, how he maye come by them and wynne them, ſo that not one mā of hys hooſt ſhall perysh.

And whan theſe mē had hearde hir wordes, and conſydered hir fayre face they were aſtonyed (for they wondred at hir excellēt bewty) & ſayd vnto her: thou haſt ſaued thy lyfe by fynding out this deuyce, that thou woldeſt come downe to oure lorde: and be thou ſure, that whan thou commeſt vnto hym, he ſhall intreate the well, and thou ſhall pleaſe hym at the herte. So they brought her into Holofernes pauylion, and tolde hym of her. Now when ſhe came in before hym, immedyatly he was ouercome ād taken with hir bewty. Thē ſayd his ſeruaūtes: who wolde deſpiſe the people of the Jewes, that haue ſo fayre wemē? Should we not by reaſō fyght againſt thē for theſe? So when Judith ſawe Holofernes ſyttynge in a canapy, that was wrought of purple, ſylke, gold, Smaragde and precyous ſtones, ſhe loked faſt vpon hi, & fell downe vpon the earth. And Holofernes ſeruauntes toke her vp agayne, at their lordes commaundement.

¶ The.xi. Chapter.

¶ Holofernes requyreth of Juda the cauſe of her commyng, which giueth him a ſubtell anſwer.

THen ſayd Holofernes vnto her: Be of good chere, & feare not in thyne hert, for I neuer hurte mā, that wold ſerue Nabuchodonoſor the kinge. As for thy people, yf they had not deſpyſed me, I ſhulde not haue lyft vp my ſpeare agaynſt them. But tell me now, what is the cauſe that thou art departed from them, & wherfore art thou come vnto vs?

And Judith ſayde vnto hym: Syr, vnderſtande the wordes of thy handmayden: for yf thou wylt do after the wordes of thy handmayden, the Lorde ſhall bringe thy matter to a proſperous effecte. As truly as Nabuchodonoſor a lorde of the lande lyueth, and as truly as his power lyueth, which is in the to the punyſhment of all men that go wrōg, all men ſhall not onely be ſubdued vnto him thorow the, but alſo the beeſtes alſo of the feld. For all people ſpeake of thy prudent actyupte, and it hath euer bene reported, how thou onely art good & myghtie in all his kyngdome, & thy diſcrecyon is cōmended [al lādes. The thig is manyfeſt alſo, that Achior ſpake, & it is wel knowne, what thou cōmaūdeſt to do vnto him, For this is playne & of a ſuretye, that our God is ſo wroth wth vs (by the reaſon of our ſynnes) that he hath ſhewed by hys Prophetes vnto the people, how that for their ſynnes he will delyuer thē ouer vnto the enemye. And for ſo moch as the childrē of Iſraell kno-

we that they haue so displeased theyr God, they are sore afrayed of the.

They suffre greate honger also, and for wante of water, they are ded now in a maner. Moreouer, they are appoynted to slaye all theyr catell, that they maye drynche the bloude of them: and are purposed to spende all the holy ornamentes of their God (which he hath forbydden them to touch) for corne, wyne and oyle. Seynge now, that they do these thynges it is a playne case that they must nedes be destroyed. Which whē I thy handmayden perceaued, I fled from them, for the Lord hath sent me vnto the, to shewe the these thynges. For I thy handmayden wor thy ppe God euen here now beside the, and thy handmayden shall go forth, and I will make my prayer vnto God. And he shall tell me, when he wyll reuarde them theyr synne, then shall I come and shewe the and bringe the thorow the myddest of Jerusalē so that thou shalt haue all the people of Israel, as ỹ shepe without a shepeherde: there shall not so moch as one dogg barcke against the, for these thynges are shewed me by the prouydence of God: and for so moch as God is displeased with them, he hath sent me to [illegible]e the same.

These wordes pleased Holofernes & all his seruauntes, which marueled at the wysdome of her, and sayde one to another: there is not such a woman vpon earth, in beawtye and discrecyon of wordes. And Holofernes sayde vnto her: God hath done well, that he hath sent the hyther before thy people, that ỹ mayest geue thē into our hādes. And for so moch as thy promyse is good, yf thy God performe it vnto me, he shal be my God also, and thou shalt be excellent and greate in the courte of Nabuchodonosor, and thy name shalbe spoken of in all the lande.

¶ The .xii. Chapter.

¶ Holofernes commaundeth that Judith be well intreated. She desyreth leaue to go out in the nyght season to praye, and obtayneth it. Vagao is sent vnto her, to moue her to come into Holofernes to a bāquet, and she commeth. Holofernes is dronken.

Then commaunded he her to go where hys treasure laye, and charged that she shulde haue her dwellynge there, and appoynted what shulde be geuen her from hys table. Judith answered hym and sayde: As for the meate that thou hast commaunded to geue me, I maye not eate of it as now (lest I displease my God) but will eat of such as I haue brought with me. Then sayde Holofernes vnto her: If these thynges that thou hast brought with the fayle, what shall we do vnto the? And Judith sayd: As truly as thou lyuest my lord, thy handmayden shall not spende all thys, tyll God haue brought to passe in my hand, the thynges that I haue deuysed.

So hys seruauntes brought her into the tent, where as he had appointed. And as she was goynge in, she desyred that she myght haue leue to go forth by nyght & before daye to her prayer and to make intercessiō vnto the Lorde. Then commaunded Holofernes his Chamberlaynes, that she shulde go out and in at her pleasure, to praye vnto God those thre dayes.

And so in the nyght season she wēte forth into ỹ valley of Bethulia, and washed her selfe in the well water. Then wente she vp, and besought the Lorde God of Israel that he wolde prospere her waye, for the delyuerance of hys people. And so she wente in, & remayned clene in her tent, tyll she toke her meate in the euenynge.

Upon the fourth daye it happened, that Holofernes made a supper vnto hys seruauntes, and sayde vnto Vagao his chamberlayne: Go thy waye, and councell thys Hebruelle, that she may be wyllyng to consent to kepe cōpany with me. For it were a shame vnto all the Assyrians, that a woman shulde so laugh a mā to scorne that she were come from hym vnmedled with all. Then wente Vagao vnto Judith, & sayde: Let not the good daughter be afrayed, to come to my lorde, that she maye be honoured before hym, that she maye eate and drynche wyne, and be mery with hym. Unto whom Judith answered: Who am I, that I shulde saye my lordes naye? whatsoeuer is good before hys eyes, I shal do it: and loke what is hys pleasure, that shall I thynche well done, as longe as I lyue.

So she stode vp, and decked her self wyth her apparell, and wente in, and stode before him. And Holofernes herte was whole moued, so that he brent in desyre towarde her. And Holofernes sayd vnto her: drinke now and sytt downe, and be mery, for thou hast founde fauoure before me. Then sayde Judith: Syr, I wyll drynche, for my mynde is meryer to daye, then euer it was in all my lyfe. And she toke, and dyd eate, and dranke before hym, the thynges that her mayden had prepared for her. And Holofernes was mery with her, and dranke moze wyne, then euer he dyd afore in hys lyfe.

¶ The .xiii. Chapter.

¶ Holofernes sleapeth for very dronckenes. and Judith cutteth of hys heade, and geteth therwith to her owne people of whom she is receaued with ioye. They geue thanckes vnto God, for theyr deliuerance. Judith speaketh vnto Achior which marueleth at her feate done to Holofernes.

Now whē it was late in the nyght, hys seruauntes made haste euery man to hys lodgige. And Vagao shut the chamber dores, and went hys

his waye, for they were all ouerladen with wyne. So was Judith alone in the chamber. As for Holofernes he laye vpō the bed all dronken, & of very dronkēnes fell a slepe

Then commaunded Judith her mayden, to stāde without before the doze, & to wayte And Judith stode before the bedd, makynge her prayer with teares, and moued her lyppes secretly, and sayde: Strengthen me, O Lorde God of Israel, and haue respecte vnto the worckes of my handes in this houre, that thou mayest set vp thy cytie of Jerusalem, lyke as thou hast promysed: O graūte that by the I may perfourme þ thig, which I haue deuysed thorow the beleue that I haue in the,

And when she had spoken this, she wente to the bedsteade, ād lowsed the swerde that hanged vpon it, and drewit out. Then toke she hold of the hearrye lockes of hys heade, and sayde: Strengthen me, O Lorde God in thys houre. and with that, she gaue hym two strokes vpon the neck, ād smote of hys head. Then toke she the canapy awaye, and rolled the deed body aside. Immediatly she gat her forth, and deliuered the head of Holofernes vnto her mayden, and bad her put it in her walet.

And so these two wente forth together after theyr custome, as though they wolde praye, and so passed by the hoost, and came thorow the valley vnto the porte of the cytie. And Judith cryed afarre of vnto the watchmen vpon the walles: Opē the gates (sayde she) for God is with vs, which hath shewed his power in Israel. And when they heard her voyce, they called the elders of the cytie together. And they came al to mete her, lytle and greate, yonge & olde, for they thought not that she shuld haue come so soone, So they lyghted candels, and gathered aboute her euerychone: but she wente vp into an hye place, and caused silence to be proclamed.

When euery man now helde hys tonge, Judith sayde: O prayse the Lord our God, for he hath not despysed, nor forsaken them, that put theyr trust i hym, & in me his handmaidē he hath perfourmed his mercy, which he promysed vnto the house of Israel: pee in my hand thys same nyght hath he slayne þ enemy of hys people.

And with that she toke forth the head of Holofernes out of the wallet, and shewed it them, sayinge: Beholde the heade of Holofernes the captayne of the Assyrians, & this is the canapy, wherin he laye in his dronkēnes: where the Lorde oure God hath slayne him by the handē of a woman.

But as truly as the Lord liueth, his Angell hath kepte me, goynge thyther, remaynyng there, & cōmynge hyther agayne from thēce. And the Lord hath not suffred me his handmaydē to be defyled, but without any fylthines of synne hath he brought me agayne vnto you: & that wt greate victory, so þ I am escaped, and ye deliuered. O geue thankes vnto hym euerichone, for he his gracio⁹ and hys mercy endureth for euer.

So they praysed the Lorde altogether, & gaue thākes vnto hi. And to her they sayd: D The Lord hath blessed the in hys power, for thorow the he hath brought our enemies to naught. And Ozias the chefe ruler of þ people of Israel, sayd vnto her: Blessed art þ of the Lorde the hye God, aboue all wemen vpon earth.

Blessed be þ Lord, the maker of heauen & earth, which hath gyded þ a ryght to woūde and to smyte of the head of þ Captayne of oure enemyes. For this daye he hath made thy name so honorable, þ thy prayse shal neuer come oute of þ mouth of men, which shal all waye remembre the power of the Lorde, seige: thou hast not spared thyne awne self, but put the in ieopardy, considering the anguyth and trouble of thy people, and so hast helped theyr fall before God our Lord. And all the people sayde: Amen, Amen.

Achior also was called, & he came. Then sayde Judith vnto him: The God of Israel vnto whō þ gauest witnes, þ he wold be auēged of his enemyes, euē he hath thys nyght thorow my hād smytten of þ head of all the vnfaythfull. And that þ mayest se þ it so is, beholde this is þ head of Holofernes, which in his presumptuous pryde despysed þ God of the people of Israel, ād threatened the wt destrucciō, saying: whē þ people of Israel is taken, I shal cause þ also to be stycke with the swerde. When Achior sawe Holofernes head, he fell downe vpō his face to þ ground for very anguyth & feare, so þ he sowned wt all. But after þ he was come agayne to hi self, he fell downe before her, ād prayed her saying: Blessed art thou of thy God in all þ tabernacles of Jacob: for al the people that heare of thy name, shall praise the God of Israel because of the.

¶ The. xiiii. Chapter.

¶ The counceil of Judith. Achior beyng an Heathen mā, turneth to God. The Assyrians are afrayed of the Iewes.

JUdith sayd vnto all the people: Bre thren, heare me. Stycke vp thys heade vpon our walles, and when þ Sūne aryseth, take euery man hys weapē, and fall out vyolently: not as though ye wolde go besyde them, but to renne vpon them, with violence. When the spyes in the tentes se this, they shall of necessyte be compelled to fle backward, ād to rayse vp theyr captayne to the battayll. So whē their captaynes come into Holofernes pauylyon,

and fynde the dede body wrappedī ꝑ bloud, fearfulnes shall fall vpon them: and whē ye perceaue that they flye, folowe thē without all care, for God shall delyuer thē vnto you to be destroyed.

Then Achior seynge the power of God which he had shewed vnto the people of Israel, fell of from his heathenish belefe, and put his trust in God, and let hym selfe be circumcised: and so was he nombred among ꝑ people of Israel, he and al his posterite vnto thys daye.

Now as soone as it was daye, they stacke vp Holofernes head vpon the walles, and euery man toke hys weapen, & so they wente out with an horryble cry. Whē the spyes sawe that, they ranne vnto Holofernes tēt. And they that were within the tente, came before hys chamber, and made a greate rustlyg to wake hym vp, because they thought with the noyse to haue raysed him. For there durst not one of the Assyrians knocke, go in or open.

But when the captaynes and Rulers and all the chefe in the hynge of the Assyrians hoost came together, they sayde vnto the Chamberlaynes. Go youre waye in, ād wake him vp, for the myse are crepte out of theyr holes, and darre prouoke vs vnto battayll.

Then wente Bagao into hys chamber, stode before the bed, and clapped with hys handes, for he thought he had bene sleppynge with Judith.

But whē he had herkened perfectly with hys eares, and coulde perceaue no sterynge, he wente nyer to the bed, and lyft it vp, and thē sawe he ꝑ dede body of Holofernes lyēge there with oute a head, weltred in his bloud vpon the earthe. Then cryed he wyth loude voyce, and with wepinge rent hys clothes, and wente into Judiths tent, and found her not: And so he leapte out vnto the people & sayd: one woman of ꝑ Jewes, hath brought all Nabuchodonosors people to shame. For lo, Holofernes lyeth vpon the ground and hath no head.

When ꝑ chefe of the Assyriās hoost herd that, they rente theyr clothes, and there fell an intollerable feare and tremblynge vpon them, so ꝑ theyr myndes were sore afrayed, And there was an exceadyng greate crye in the whole hoost.

¶ The.xv. Chapter.

¶ The feare of the Assyrians. The pursute of Israel after them. Israel becometh ryche, by the spoyles of the Assyrians. Judith is prayse of Joachim and of the people.

NOw when all ꝑ hoost herde ꝑ Holofernes was headed, their mynde & councell fell from them: and soch a feare came vpō them, that they vndertoke to defende them selues by flyeng awaye: one spake not to another, but hanged downe theyr heades, left all behynd them, and made haste to escape from the Hebrues: for they herde, that they were hastig to come after with theyr weapens, and so they fled by the wayes of the felde, & thorow all the fore pathes of the dales.

And when the chyldren of Israell sawe that they fled, they folowed vpon them and wente downe with trompettes, blowynge and makynge a greate crye after them. As for the Assyrians, they had no ordre, & kept not thē selues together, but fled theyr waye. Neuertheles, the chyldren of Israel fell vpō them with one company and ordre, and discomfeted as many as they myght gett. And Ozias sent messāgers vnto all the cyties and countrees of Israell.

So all the regyons and euery cytye sent out theyr best men after them in harnesse, & smote them with the swerde, tyll they came to ꝑ vttemost parte of theyr borders. And the other that were in Bethulia came into the tentes of the Assyrians, and toke all ꝑ they which were fled had left behynd them, and so they founde greate good. And they that came agayne to Bethulia from ꝑ battayll, toke with them soch thinges as had bene theyrs: there was no nombre of the catell, and of all costly Jewels, so that from the lowest vnto the hyest, they were al made ryche of the spoyles of them. And Joachim the hye preste at Jerusalem, came to Bethulya with all the elders, that they myght se Judith.

Now when she came out vnto them, they beganne all to prayse her with one voyce, sayinge: thou worthyppe of the cytye of Jerusalem, thou ioye of Israel, thou honoure of oure people, thou hast done manly, & thy herte is conforted, because thou hast loued clenlynes and chastyte, ād hast knowne no man but thyne awne husbād: therfore hath the hande of the Lorde confortted the, & blessed shalt ꝑ be for euer. And all people sayde: so be it, so be it.

In thyrty dayes coulde the people of Israel scarse gather vp the spoyles of ꝑ Assyrians. But all that belōged vnto Holofernes, and had bene hys, specyally (whether it were of gold, of syluer, precyous stones, clothyng, and all ornamentes) they gaue it vnto Judith. And al the people reioyced, both wemen, maydens, and yonge people, with pypes and herpes.

¶ The.xvi. Chapter.

¶ The songe of Judith for the victorye. After the victorye optayned, the people commeth to Jerusalem, to worshyp and prayse God.

Then

A Then ſonge Judith thys ſonge vnto ꝓ Lorde. Begynne vnto the Lord vpō the tabzettes, ſynge vnto the Lorde vpon the cymbales. O ſynge vnto hym a new ſonge of thankeſgeuynge, be ioyfull & call vpon hys name. It is the Lorde that deſtroyeth warres, euen the Lorde is hys name. Which hath pitched hys tentes i the myddeſt of hys people, that he myght delyuer vs from the hand of all oure enemyes. Aſſur came out of the mountaynes of the Nozth in the multytude of hys ſtrēgth. His people ſtopped the water bzokes, and theyr hozſes couered the valleyes. He purpoſed B to haue bzent vp my lande, and to ſlaye my yong men with the ſwerde.

He wolde haue caryed awaye my childzē and virgyns into captyuite, but ꝓ almyghtye lorde hyndzed hym, and delyuered hym into the hādes of a woman, which bzought hym to confuſyon. For theyr myghtie was not deſtroyed of the yonge men. It was not the ſonne of Titan that ſlew hym, nether haue the greate gyaūtes ſet them ſelues agaynſt hī: but Judith ꝓ daughter of Merari with her fayze bewtye hath diſcōfited hym, and bzought hym to naught. For ſhe layed awaye her wyddowes garment, and put on the apparel of gladneſſe to the reioyſynge of the chyldzē of Iſrael. She anoynted her face, and bounde vp her hearre in an hoode, to begyle hī. Her ſlyppers rauyſhed his eyes, her bewtie captyuated his mynde, with the ſwerde ſmote ſhe of hys neck. The Perſians were aſtonnied at her ſtedfaſtnes and the Medes at her boldnes. Then howled the armyes of the Aſſyzians, when my ſymple appeared, bzye of thzyſt. The ſōnes of the daughters haue pearſed thē thozowe and ſlayne them as fugytyue chyldzen: they C peryſhed in the battayl, for the very feare of the Lorde my God. Let vs ſynge a ſonge of thankeſgeuyng vnto the Lord, a new ſonge of prayſe wyll we ſynge vnto oure God.

Lorde, Lord, thou arte a great God, myghtye in power, whom no man may ouercome. All thy creatures ſhulde ſerue the: for thou ſpakeſt but the wozde, and they were made: thou ſenteſt thy ſpzyte, and they were created, and no man can withſtande thy voyce. The mountaynes ſhall moue from the foūdacyons with the waters, the ſtonye rockes ſhall melt before the lyke waxe. But they ꝓ feare the: ſhalbe greate with the i all thynges. Wo vnto ꝓ people that ryſe vp againſt my generacyon, for the Almyghtye Lorde will auenge hym ſelfe of them, and in the daye of iudgement wyll he viſet them. For he ſhall geue fyze and wozmes into theyr fleſh, that they may burne and fele it for euermoze.

D After thys it happened, that after the victozy, all the people came to Jeruſalē, to geue prayſe and thankes vnto the Lorde. And when they were puryfyed, they offred all theyr bzent ſacryfyces and theyr promyſed offrynges. And Judith offred all Holofernes weapens, and all ꝓ Jewels, that the people had geuen her, and the canapy that ſhe toke from his bed, and hanged them vp vnto the Lorde. The people was ioyfull, as the vſe is: and this ioye by reaſon of the victozy with Judith, endured thze monethes.

So after theſe dayes, euery man wente home agayne, and Judith was i greate reputacyon at Bethulya, and pryght honozably taken in all the lād of Iſrael. Unto her vertue alſo was chaſtyte ioyned, ſo that after her huſbande Manaſſes dyed, ſhe neuer knewe man all the dayes of her lyfe. Upon the bye ſolempne dayes ſhe wente out with greate wozſhyppe. She dwelt in her huſbādes houſe an hundzed and fyue peare, & left her handmayden fre, and dyed, and was buryed beſyde her huſbāde in Bethulya. And all the people mourned for her ſeuen dayes. So longe as ſhe lyued there was none that troubled Iſrael, and many peares alſo after her death.

The daye wherin this victozy was gotten, was ſolemply holden, and reckened of ꝓ Jewes in the nombze of the holy dayes, and it is yet greatly holden of the Jewes euer lence, vnto thys daye.

¶ The ēde of the boke of Judith.

¶ The reaste of the Chapters of the booke of Esther which are nether founde in the Hebrue, ner in the Chalde,

¶ The .xi. Chapter, after the Latyn.

¶ The dreame of Mardocheus.

A MArdocheus ꝑ sonne of Jair, the sonne of Semei, ꝑ sonne of Cisei of the tribe of Beniamin, a Jewe: which had his dwellyng in the cytie of Sulis, a man of greate reputacyon, and excellent amõge al them that were in the kynges courte. (Neuertheles, he was one of the prisõers, whõ Nabuchodonosor ꝑ kynge of Babylon had caried awaye from Jerusalem vnto Babylon with Jechonias the kyng of Juda.) In the seconde yeare of the raygne of great Artaxerses in the fyrst daye of the moneth Nisan, had this Mardoche⁹ soch a dreame: he thought he herde a greate tempest, horrible thõderclappes, erthquakes & great vproure in the lãd, and that he sawe two great dragons, ready to fyght one agaynst another. Theyr crye was greate. At the which roaryng and crye al heathen were vp, to fyght agaynst the ryghteous people. And ꝑ same daye was full of darckenes ad very vnclearc, full of trouble and anguysh, yee a greate fearfulnes was there in all the lande. The ryghteous were amased, for they feared the plage and euel that was deuysed ouer them, and were at a poynte võ them selues to dye. So they cryed vnto God: and whyle they were crienge, ꝑ lytle well grewe ⁊ to a great ryuer and into many waters. And with ꝑ it was daye, and the sunne rose vp agayne. And the lowly were exalted, and deuoured the gloryous and proude.

Now when Mardocheus had sene thys dreame, he awoke, & mused stedfastly in his herte, what God wolde do: ād so he desyred to knowe all the matter, & his mynde was therupon vntyll the nyght.

¶ The .xii. Chapter.

¶ Mardocheus vttereth the treason deuysed agaynst the kyng, and is therfore rewarded of hym.

A AT the same tyme dwelt Mardoche⁹ wyth Bagatha and Tares i the kynges courte the kynges Chamberlaynes and porters of the palace. But when he hearde theyr deuyce, & had dylygently consydered theyr ymagynacyons, he perceaued that they wente aboute, to laye theyr cruell handes vpon the kynge Artaxerses and so he certifyed the kyng therof. Then caused the kynge to examen the two gelded wyth tormentes. And when they had graunted it, they were put to death.

This the kyng caused to be put in ꝑ Cronycles for an euerlastyng remembraunce, & Mardocheus wrote vp ꝑ same matter. So the kynge commaunded that Mardocheus shulde remayne in the courte, and for thys faythfulnesse of his, he gaue him a rewarde. But Aman ꝑ sonne of Amadathu the Agagite, which was holden in greate honoure & reputacion in the kynges courte vndertoke to hurte Mardocheus and hys people, because of the two Chamberlaynes that were put to death.

¶ The .xiii. Chapter.

¶ The coppe of the letters of Artaxerses agaynst the Jewes. The prayer of Mardocheus.

A THe great kig Artaxerses which raigneth fro India vnto Ethiopia, ouer an hũdred and seuē and twentye lãdes, sendeth his frendly salutacion vnto all ꝑ princes and debytes of the countrees, which be subiecte vnto his dominyon. Whē I was made lorde ouer many people, and had subdued the whole earthe vnto my dominyon, my mynde was not with crueltye and wronge to exalte my selfe by ꝑ reason of my power: but purposed with equyte alwaye and gentylnes, to gouerne thole that be vnder my iurisdiccyon, and wholy to set them i a peaceable lyfe, and therby to bryngе my kyngdome vnto tranquillite, that mẽ myght safely go thorow on euery syde, and to renue peace agayne, which all men desyre. Now whē I asked my counceilers how these thynges myght be brought to a good ende, there was one by vs, excellent in wysdome, whose good will, trueth, & faythfulnes hath oft bene shewed and proued (which was also ꝑ principall and next vnto the kynge). Amã by name: which certyfyed vs, how that i all lãdes there was scatred abrode a rebellyo⁹ folke, that made statutes & lawes agaynst all other people, ād haue alwaye despysed the proclamed commaundementes of kynges: ād how that for thys cause it were not to be suffred, that soch rule shulde contynue by you and not to be put downe. Seynge: now we perceaue the same, that this people alone are contrary vnto euery man, vsinge straunge and other maner of lawes, & withstande oure statutes and doynges, ād go aboute to stablish shrewed matters, that our kingdome shuld neuer come to good estate, and stedfastnes: Therfore haue we cõmaunded, that all they ꝑ are appoynted in wrytyng and shewed vnto you by Amã (which is ordeyned and sett ouer all oure landes) and the most principall next vnto the kynge, and in maner as a father (shall with theyr wyues and chyldren be destroyed and roted oute wyth the swerde of theyr enemyes

myes and aduersaries: and that there shalbe no mercy shewed, and no man spared. And thys shalbe done the. xiiii. daye of ỳ moneth (called Adar) of this yeare, that they which of olde (and now also) haue euer bene rebellious, maye in one daye wyth vyolence be thrust downe into the hel, to ỳ intẽt that after this maner, oure empire maye haue peace and tranquilite.

D But Mardocheus thought vpon all the woȝckes and noble actes of the Lorde, and made his prayer vnto him, saying: O Lord Lorde, thou valeaunt and almyghtie kyng (for all thiges are ỉ thy power,) and yf thou wilt helpe ȝ deliuer Israell, there is no man that can withstande ner lett ỳ: for thou hast made heauen and earth, and what wonderous thinge so euer is vnder the heauẽ: thou art Lord of all thinges, and there is no man that can resist thy maiestie (O Lord) Thou knowest all thynges, thou wotest Lorde, ỳ it was nether of malice, ner presumptiõ, ner for eny despȝe of glozy, ỳ I wolde not bowe downe my selfe ner woȝshyp ponder proud presumpteous Amã (for I wolde haue bene content, ȝ that with good will, yf it myght haue done Israel eny good, to haue kyst cuẽ his fote steppes) but that I dyd it, because I wolde not sett the honoure of a man in the steade of the glozye of God, and because I wolde woȝshyp none but onely ỳ my Lorde. And thys haue I done in no pryde ner presumpcyon.

E And therfore O Lorde thou God ȝ kyng, haue mercy vpõ thy people for they ymagin how they maye bryngе vs to naught, yee they ȝ minde and desire is to destroye and to ouerthrowe thy people, that hath euer bene thine enheritaũce of olde. O despyse not thy porciõ, which thou hast deliuered ȝ brought oute of Egypte for thyne awne selfe. Heare my prayer, and be mercyfull vnto thy people, whom ỳ hast chosen for an heretage vnto thy selfe. Turne oure complaynte and sorowe into ioye, ỳ we maye lyue O Lord, and praise thy name. O Lord, suffre not ỳ mouthes of thẽ that praise the, to be destroyed.

All the people of Israell in lyke maner cryed as earnestly as they coulde vnto the Lorde, for ȝ̃ ȝ̃ death and destruccion stode before ȝ̃ ȝ̃ eyes.

¶ The. xiiii. Chapter.

¶ The prayer of Esther for the deliueraunce of her and her people.

Vene Esther also bynge in the battayll of death, resorted vnto the Lorde, layed awaye her glozyous apparell, and put on the garmentes that serued for syghtlige and mournynge. In the steade of precious oyntment, she scatered asshes and donge vpõ her head: and as for her body, she humbled it wyth fastynge, and brought te very lowe. All ỳ places where she was wonte to haue ioye afore, those fylled she with ỳ hearre, ỳ she plucte of her selfe. She prayed also vnto the Lorde God of Israell wyth these wordes.

O my Lorde, thou onely art oure kynge, helpe me desolate woman, whych haue no helper but the, for my misery and destrucciõ is harde at my hãde. Fro my youth vp I haue herde oute of ỳ kynred of my father, that thou tokest Israel from amonge all people (ȝ so haue oure fathers of their fore elders) ỳ they shulde be thy perpetuall inheritaũce, and loke what thou bidest promise thẽ, thou hast made it good vnto them.

Now Lorde, we haue synned before the, 25 therfore hast thou geuen vs into the handes of oure enemyes, because we woȝshypped ỳ̃ ȝ̃ goddes. Lorde, thou art ryghteous. Neuertheles it satisfieth them not, that we are in bytter and heuy captiuite and oppressed amonge them, but thou hast layed ỳ̃ ȝ̃ handes vpon the handes of ỳ̃ ȝ̃ goddes: so that they begynne to take awaye, ỳ thyng that thou with thy mouth hast ordened and appoynted, to destroye thyne inheritaunce, to shut and to stoppe ỳ mouthes of thẽ that praise the, to quench the glozy ȝ woȝshyp of thy house and thine aulter, and to open ỳ mouthes of the heathen, ỳ they may praise the power and vertue of the goddes, and to magnifie the fleshly kynge for euer.

O Lord, geue not thy scepter vnto them C that be nothing, lest they laugh vs to scorne in oure mysery ȝ fall: but turne ỳ̃ ȝ̃ deuise vpõ them selues, and punish him, that hath begõne the same ouer vs, and sett him to an example. Thynche vpon vs O Lorde, and shew thy selfe vnto vs in the tyme of oure distres and of oure trouble. Strẽgth me O thou kynge of Goddes, thou Lord of all power, geue me an eloquent ȝ pleasaũt speach in my mouth before the Lyon. Turne hys hert into ỳ hate of oure enemye, to destroye him, and all soch as consent vnto hym. But deliuer vs with thy hande, and helpe me thy hand mayde, which haue no defence ner helper but onely the. Lorde, thou knowest all thynges, ỳ wotest that I loue not the glozy and woȝshyp of the vnryghteous, and that I hate and abhorre the bed of the vncircumcysed and of all heathen.

Thou knowest my necessite, that I hate the token of my preeminence and woȝshipp, which I beare vpon my head, what time as I must shew my self and be sene, and that I abhorre it as an vncleane cloth, and that I weare it not when I am quyete and alone by my selfe. Thou knowest also that I thy hande mayden haue not eaten at Amãs table, and that I haue had no pleasure noȝ de-

lyte in the kynges feaste, that I haue not dȝȝcke the wyne of the dȝinckoffringes, and that I thy hãde mayden haue no iope sence the daye that I was bȝought hyther, vnto this daye, but onely in the O Lord. O thou God of Abȝahã, O ꝑ mightie God aboue al, heare the voyce of them, ꝑ haue none other hope, and deliuer vs out of the hande of the wicked, and deliuer me out of my feare.

¶ The .xv. Chapter.

¶ Mardochеus moueth Hester to go into the kynge, and make intercession for her people, and ther̃ȝ: meth hys request.

¶ MArdocheus also bad Hester go in vnto the kynge, and ꝓaye for hyr people and for hyr countre. Remẽbȝe (sayeth he) ꝑ dayes of thy lowe estate, how thou wast nozyshed vnder my hande: For Aman which is next vnto the kyng, hath geuen sentence of death agaynst vs. Call thou therfore vpon the Lozde, and speake for vs vnto the kyng, and deliuer vs from death. And vpon ꝑ thyrde daye it happened, that Hester layed awaye the mournynge garmentes, and put on her glozyous apparell, & deckte her selfe goodly (after ꝑ she had called vpon God, which is ꝑ beholder and Sauyoure of all thinges) toke two maydes with her: vpõ the one she leaned her selfe, as one ꝑ was tender: the other folowed her, and bare the trayne of her vesture. The shyne of her bewtie made her face rose colourcd. The similitude of her face was chearful and amyable, but her hertc was sozowfull for greate feare. She wẽte in thozow all the dozes, and stode befoze the kyng. The kyng satt vpon the trone of hys kyngdome, and was clothed i his goodly araye, all of golde and set with ꝓecious stones, & he was very terrible. He lyft vp hys face, that shone in ꝑ clearnes, and loked grymly vpõ her. Then fell the Quene downe, was pale and faynt, leaned her selfe vpõ the heade of the mayde that wente with her.

¶ Neuertheles, God turned ꝑ kinges mynde that he was gentle, ꝑ he leaped oute of hys seate for feare, ãd gat her in his armes, and held her vp tyll she came to her selfe agayne. He gaue her louynge wozdes also, and sayd vnto her: Hester, what is the matter? I am thy bzother, be of good cheare thou shalt not dye: for oure commaundement toucheth the comõs and not ꝑ. Come nye. And with ꝑ he helde vp his golden rodd, and layde it vpon her neck, and embzaced her fredly, and sayd: talke with me. Thẽ sayd she: * I saw ꝑ (O Lozd) as an Angell of God, & my hert was troubled for feare of thy maiestly and clearnesse: For excellent and wodderfull art thou (O Lozd) and thy face is full of amyte. But as she was thus speakyng vnto him, she fell downe agayne for fayntnes: for the which cause the king was afrayed, and all his seruauntes comfozted her.

* gr. ¶¶¶¶ll. b

¶ The .xvi. Chapter.

¶ The coppe of the letters of Artharxerxes, wherby he reuoketh those which he hyld sent forth.

¶ THe greate kynge Artharxerxes, which raigned frõ India vnto Ethiopia ouer an hundzeth & .xxvii. landes, sendeth vnto the ¶ynces and rulers of the same landes, soch as loue him, hys frendly salutacion. There be many ꝑ for the londzye frendshyppes and benefites which are diuersly done vnto thẽ for theyr wozshyp, be euer the moze ꝓoude and hye mynded, and vndertake not onely to hurte our subiectes (for plentcous benefites maye they not suffre, and begynne to ymagin some thing agaynst those that do them good, & take not onely all vnthankfulnes awaye from men) but in ꝓyde and ꝓesumpcõ (as they that be vnmyndefull and vnthankfull for the good dedes) they go about to escape the iudgement of God, that seyth all thynges, which (iudgement) hateth & punysheth all wyckednes. It happeneth oft also, that they which be set in office by ꝑ hyer power, and vnto whom the busynes and causes of the subiectes are committed to be handled, ware ꝓoude, and defyle them selues wyth sheddynge of innocent bloude, which bzyngeth them to intollerable hurte. Which also with false & disceatfull wozdes and with lyeng tales, disceaue and betraye the innocent goodnes of ¶ynces.

Now is it ꝓofytable and good, that we take hede, make search therafter, and consider, not onely what hath happened vnto vs of olde: but the shamefull vnhonest, & nopsome thinges, that the debites haue now taken in hande before oure eyes, and therby to beware in tyme to come, ꝑ we maye make the kyngdome quyete and peaceable for all men, and that we myght some tyme dzawe it to a chaunge: and as for the thynge that now is ꝓesent before oure eyes, to wythstãde it, and to put it downe, after the moost frendly maner.

What tyme now as Aman the sonne of Amadathu ꝑ Macedonian (a straunger verely of the Persians bloude, and farre from oure goodnes) was come in amonge vs as an alcaunt, and had optayned the frendshyp that we beare towarde all people, so that he was called oure father, and had in hye honoure of euery man, as the next and ꝓincipall vnto the kynge, he coulde not for beare hym selfe from hys ꝓyde, hath vndertaken not onely to robbe vs of the kyngdome, but of oure lyfe.

With manyfolde disceate also hath he desired to destroye Mardocheus oure helper & ꝓeserucr,

preseruet, whych hath done vs good in all thinges: and innocēt Hester the lyke partaker of oure kyngdome, with all her people. For his mynde was (when he had taken the oute of the waye, and robbed vs of them) by this meanes to translate ꝑ kingdome of the Persians vnto the of Macedonia. But we fynde, that the Jewes (which were accused of the wicked, that they might be destroied) are no cruell doers, but vse reasonable and right lawes: and that they be the children of the most hye lyuynge God, by whom the kyngdome of vs & oure progenitours hath bene well ordred hitherto. Wherfore, as for the letters and cōmaundemētes, that were put forth by Aman the sonne of Amadathu, ye shall do well, yf ye holde them of none effect: for he that sett them vp and inuented thē, hāgeth at Susis before the porte, with all his kynred, & God (which hath all thynges in his power) hath rewarded hym after hys deseruynge.

D And vpō thys ye shall publish and set vp the copy of this letter in all places, that the Jewes maye frely and without hinderaunce holde them selues after theyr awne statutes, and that they maye be helped, and that vpon the. xiii. daye of the. xii. moneth. Adar, they maye be auenged of them, which in the tyme of theyr anguysh and trouble, wolde haue oppressed them. For the God that gouerneth all thinges, hath turned to ioye the daye, where in the chosen people shulde haue perysshed.

Wherfore, amonge the hye solēpne dayes ye haue, ye shall holde this daye also with all gladnesse: that now and in tyme to come thys daye maye be a remēbraunce to good, for all soch as loue ꝑ prosperite of the Persians: but a remembraunce of destruccyō to thole that be sedicyous vnto vs.

All cityes & landes that do not this, shall horribly perysh and be destroyed wyth the swerde and fyre, and shall not onely be nomore inhabited of men, but be abhorred also of the wylde beastes and fowles.

The ende of the reast of the boke of Esther.

¶ The booke of wysdome,

¶ The fyrst Chapter.

¶ How we ought to searche and enquyre after God, & who be thole that fynde hym. Of the holy goost, we ought to flye from backbitynge & murmurynge, &c.

Sett youre affeccyō vpō rygh- A
teousnesse, ye that be iudges of the earth. Haue a good opinion of the Lorde, and seke hym in ꝑ synglenesse of herte. For he wil be founde of them ꝑ tempte him not, & appeareth vnto soch as put their trust in him. As for frowarde thoughtes, they separate from God, but vertu (yf it be alowed) refourmeth the vnwyse. And why? wysdome shall not entre into a frowarde soule, ner dwell in the body that is subdued vnto synne. For ꝑ holy goost abhorreth fayned nurtoure, & withdrawe th hym selfe from the thoughtes that are without vnderstādyng: and where wyckednes hath the vpper hāde, he flyeth from thence. For the spryte of wysdome is louynge, gētle and gracyous, & wyll haue no pleasure in hym that speaketh euell wyth hys lyppes. For God is a wytnesse of hys reynes, a true searcher out of hys herte, and an hearer of hys tōge. For the spryte of ꝑ Lord fylleth the rounde compasse of the worlde: & the same that vpholdeth all thynges, hath knowledge also of the voyce.

Therfore, he that speaketh vnrygh- B
teous thinges, can not be hydd, nether maye he escape the iudgement of reprofe. And why? inquysicion shalbe made for the thoughtes of the vngodly, and the reporte of hys wordes shall come vnto God, for that his wickednes shalbe punished. For ꝑ eare of gelousy heareth all thynges, and the noyse of the grudginges shall not be hydd. Therfore, beware of murmurynge, which is nothynge worth, and refrayne youre tonge from sclaunder. For there is no worde so darck and secrete, ꝑ it shall goo for naught: and the mouth that speaketh lyes, slayeth the soule.

O seke not youre awne death in the er- C
rour of your lyfe, destroye not your selues thorow the worckes of youre awne hādes. For God hath not made death, nether hath he pleasure in the destruccyon of the lyuynge. For he created all thinges, that they myght haue their beynge: yee all the people of the earth hath he made ꝑ they shuld haue healthe that there shulde be no destruccyon in them, and that the kyngdome of hell shulde not be vpō earth (for rigteousnesse is euerlasting and immortall, but vnrygh teousnes bryngeth death.) Neuerthelelle the vngodly call

her

her vnto them both with wordes & workes: and whyle they thynche to haue a frende of her, they come to naught: for the vngodly that are confederate with her and take her parte, are worthy of death.

¶ The.ii. Chapter.

¶ The ymagina*cyons and despites of the wycked, and their councell agaynst the faythfull.

1 FOr the vngodly talke and ymagin tt us amonge them selues (but not ryght:) The tyme of oure lyfe is but shorte and tedyous: and when a man is once gone, he hath nomore hope nor pleasure, nether knowe we eny mā that turneth agayne from death: for we are borne of naught, and we shall be hereafter as though we had neuer bene. For oure breth is as a smoke in oure nosetreis, and the wordes as a sparck to moue oure herte. As for oure body, it shalbe very asshes that are quenched, and oure soule shall vanish as the soft ayre. Oure lyfe shal passe awaye as the trace of a cloude, and come to naught as the myst that is dryuē awaye with ỳ beames of the Sonne, and put downe with the heate therof.
Oure name also shalbe forgotten by lytle & lytle, and no man shall haue oure worches in remembraunce.

5 For oure tyme is a very shadow ỳ passeth awaye, & after oure ende there is no returnyng. for it is fast sealed, so that no man cōmeth agayne. Come on therfore, let vs enioye the pleasures that ther are, and lett vs soone vse the creature lyke as in youth. Let vs fyll oure selues with good wyne & oyntment, and let there no floure of the tyme go by vs. Let vs crowne our selues with roses afore they be wythered. Let there be no fayre medowe, but oure lust go thorow it. Lett euery one of you be partaker of oure voluptuousnes. Let vs leaue some tokē of our pleasure in euery place, for that is oure porcion, els get we nothynge. Lett vs oppresse the poore ryghteous, let vs not spare the wyddow ner olde mā: let vs not regarde the heades that are gray for age. Let ỳ lawe of vnryghteousnelle be our auctoritie, for ỳ thing that is feble is nothing worth. Therfore let vs defraude the ryghteous, and why? he is not for oure profyt, yee he is cleane cōtrary to oure doynges. He checketh vs for offendynge agaynst ỳ law, and sclaūdreth vs as trāsgressours of all nurtour. He maketh his boast to haue the knowledge of God, yee he calleth him self Goddes sonne. he is the bewrayer of our thoughtes: Iegreueth vs also to loke vpō him, for his life is not like other mens, his wayes are of another fashyon. he counteth vs but vayne persones, he withdraweth hym self from oure wayes as frō fylthynes: he commendeth greatly the latter ende of the iust, and maketh his boast that God is his father. Let vs se then yf his wordes be true, lett vs proue what shall come vpon hym: so shall we knowe what ende he shall haue. For yf he be ỳ true sonne of God he will receaue him, and delyuer hym from the handes of hys enemyes. Let vs examen hym with despytefull rebuke and tormentynge, that we maye knowe his dignite, & proue hys pacience. Lett vs condemne hym with the moste shameful death: for lyke as he hath spoken, so shall he be rewarded. D

Soch thynges do the vngodly ymagin, and go astraye, for their awne wyckednes hath blynded them. As for the mysteries of God, they vnderstande thē not: they nether hope for the rewarde of ryghteousnelle, ner regarde ỳ worshipp that holy soules shall haue. For God created mā to be vndestroyed, yee after ỳ * ymage of hys awne lyckenesse made he hi. Neuertheleile thorow enuye of the deuell came death in to the worlde: and they that holde of hys syde, do as he doth. * Ge. ii.

¶ The.iii. Chapter.

¶ The conseruacyon and assurance of ỳ ryghteous. The rewarde of the faythfull.

BUt the soules of the ryghteous are 1
in the hande of God, and the payne of death shall not touche thē. In the syght of ỳ vnwyse they appeared to dye, and their ende is taken for very destrucciō. The waye of the righteous is iudged to be vtter destruccyon, but they are in rest. And though they suffre payne before men, yet is their hope full of immortalyte. They are punyshed but in fewe thinges, neuertheleile in many thiges shal they be well rewarded. For God proueth them, and fyndeth them mete for him selfe: yee as ỳ golde in the fornace doth he trye them, and receaueth thē as a brent offeringe, and when the tyme commeth, they shalbe loked vpon.

The ryghteous shall shyne as ỳ sparkes 5
that renne thorow the red bulshe. They shal iudge the nacyons, and haue dominion ouer the people, and their Lord shall raygne for euer. They that put their trust in him, shal vnderstāde the trueth, and soch as be faythfull, will agree vnto him in loue: for his chosen shall haue gyftes and peace. But the vngodly shalbe punyshed accordynge to their awne ymaginacions, for they haue despised the ryghteous, and forsaken the Lorde.

Who so despiseth wysedome & nurtour, he is vnhappye, and as for the hope of soche, it is but vayne, their labours vnfrutefull, & their workes vnprofitable. Their wyues are vndiscrete, and their chyldren moste vngodly. Their creature is cursed. Blessed is rather the baren and vndefyled, which hath not knowne the synfull bedd: she shall haue frute

frute in the reward of the holy soules. And blessed is the gelded, which with his handes hath wrought no vnrighteousnes, nor ymagined wicked thinges against God. For vnto him shall be geuē ꝑ speciall gift of fayth, D and the most acceptable porcion in the temple of God. For glorious is ꝑ frute of good labour, and the rote of wysdome shall neuer fade awaye. As for the chyldren of aduouterers, they shall come to an ende, & the seede of an vnrighteous bedd shall be roted out. And though they lyue longe, yet shall they be nothing regarded, and their last age shalbe without honoure. Yf they dye hastely they haue no hope, nether shal they be spoke to in the daye of knowledge. For horrible is the death and ende of the vnrighteous.

¶The.iiii.Chapter.

¶Of the chaste generacyon of the faythfull, and of their felicite. Of the death of ꝑ vnrighteous, and of the condemnacyon, of the vnfaythfull.

A HOwfayre is a chaste generacyon with vertue? The memoriall therof is immortall, for it is knowne with God and with men. When it is present, men take example there at: and yf it goo awaye, yet they desyre it. It is all waye crowned and holden in honour, and wynneth the reward of the vndefyled battayll. But ꝑ multitude of vngodly children is vnprofitable, & the thinges that are planted with whordome, shal take no depe rote, nor laye eny fast foundacion. Though they be grene in ꝑ braunches, for a tyme, yet shal they be shaken with ꝑ wynde: for they stande not fast, and thorow ꝑ vehemencie of the wynde they shalbe roted out. For ꝑ vnperfecte braunches shalbe broken, their frute shalbe vnprofitable and sowre to eate, yee mete for nothynge. And why? all ꝑ children that are borne of the wicked, muste beare record of ꝑ wyckednesse agaynst their fathers & mothers, when they be asked. But though the vnrighteous be ouertaken with death, yet shall he be in rest.

A Age is an honorable thinge: neuertheles it standeth not onely in the length of tyme, nor in the multitude of yeares: but a mans wysdome is the graye hearre, and an vndefyled lyfe is the olde age. He pleased God, & was beloued of him: so that where as he lyued amōge synners, he translated him. *Yee sodenly was he taken awaye, to the intent that wyckednesse shulde not alter hys vnderstandyng, & that ꝓpocrisie shulde not begyle his soule. For the craftye bewitchynge of lyes make good thynges darck, the vnstedfastnesse also and wyckednes of voluptuous desyre turne a syde the vnderstanding of the symple. Though he was soone deed, yet fulfylled he moch tyme: For hys soule pleased God: therfore hasted he to take him awaye from amonge the wycked. This the people se, and vnderstande it not, they laye not vp soche thynges in their hertes, how that the louynge fauoure and mercy of God is vpon his saincters, and that he hath respecte vnto hys chosen.

Thus the vnrighteous that is deed condemneth the vngodly which are lyuynge: and ꝑ youth that is soone brought to an ende, the longe lyfe of the vnrighteous. For they se ꝑ ende of the wyse, but they vnderstande not what God hath deuysed for him, and wherfore the Lord hath taken hym awaye. And why? they se him and despyse him, therfore shall God also laugh thē to scorne: So that they thē selues shall dye here after (but wythout honour) yee in shame among the deed for euermore. For without eny voyce shall he burst those that be puft vp, & remoue thē from the foundacyons, so that they shalbe layed waste vnto ꝑ hyest. They shall mourne, and their memoryall shall perysh. So they beynge afrayed shall remembre their synnes, and their awne wyckednesse shall be wraye them. C

¶The.v.Chapter.

¶The constantnes of the vnrighteous before their persecutors. The hope of the vnfaythfull is vnsurable and vayne. The blyndenes of the sayntes and godly.

THen shall ꝑ vnrighteous stāde in great stedfastnesse agaynst soche as haue dealt extremely wyth them, and taken awaye their labours. When they se it, they shalbe vexed wyth horryble feare, and shall wonder at the hastynesse of ꝑ sodayne health: groninge for very distresse of mynde and shall saye within them selues, bauynge inwarde sorowe, and mournynge for very anguysh of mynde. A

Thes are they, whom we somtyme had in derision, & iested vpō. We fooles thought their lyfe very madnesse, and their ende to be with out honour. But lo, how they are counted amōg ꝑ children of God, & their porcyon is amonge the sayntes. Therfore we haue erred frō the waye of truthe, the lyght of vnrighteousnesse hath not shyned vnto vs, and the sonne of vnderstanding rose not vp vpon vs. We haue wered our selues in the waye of wyckednesse and destrucyon. Tedious wayes haue we gone: but as for the waye of the Lorde we haue not knowne it.

What good hath oure pryde done vnto vs? Or, what profyte hath the pompe of ryches brought vs? All those thinges are passed awaye lyke a shadow, and as a messaunger renninge before: as a shippe that passeth ouer the waues of the water, which when it is gone by, the trace therof cannot be founde nether the path of it in the floudes. Or as a B

bryde

byrde that flieth thorow in the ayre, and no man can se eny token where she is flowen, but only heareth the noyse of her wynges, beatinge the lyght wynde, partinge ꝑ ayre, thorow the vehemencye of her goynge, and seeth on shakyng her wynges, where as after warde no token of her waye can be founde. Or lyke as when an arowe is shott at a marck, it parteth ꝑ ayre, which immediatly commeth together agayne, so that a mã can not know where it wente thorow. Euē so we in lyke maner as soone as we were borne, began immediatly to drawe to ouer ende, & haue shewed no token of vertue, but are consumed in oure awne wyckednesse.

C Doch wordes shall they that haue synned speake in the hell: for the hope of ꝑ vngodly is lyke a drie thystell floure (or dust) that is blowen awaye with the winde: lyke a thynne scomme that is scatred abrode with the storme: lyke as the smoke which is dispersed here and there wt the winde, & as the remembraunce of a straunger ꝑ tarieth for a daye, and the departeth. But the ryghteous shall lyue for euermore: their reward also is with the Lord: and their remembraunce with the hyest. Therfore, shal they receaue a glorio⁹ kyngdome, and a bewtyfull crowne of the Lordes hande: for wt hys ryght hande shall he couer thē, and with hys awne holy arme shal he defende thē. His gelousy also shal take awaye the harnesse, & he shall weapen the creature to be auēged of ꝑ enemies. He shall put on ryghtousnes for a breast plate, and take sure iudgement in stede of an helmet. The inuincible shilde of equite shal he take, his cruell wrath shal he sharpen for a speare and the whole compase of the worlde shall fyght with hym agaynst the vnwyse.

D Then shall the thonder boltes go out of the lightninges, and come out of the rayne bowe of the cloudes to the place apoynted: out of ꝑ heardе stony indignacion there shal fall thyck hayles, and the water of the see shalbe wroth agaynst them, and the floudes shall renne roughly together. Yee a mighty wynde shall stande vp agaynst them, and a storme shal scater them abrode. Thus ꝑ vnryghteous dealynge of thē shall bringe all the lande to a wilderness, & wyckednes shall ouerthrowe the dwellinges of the mightye.

C The. vi. Chapter.

C The callynge of kynges, Rulers, and Iudges: which are also exhorted to searche wysdome.

A Wysdome is better then strength, and a man of vnderstandyng is more worth then one ꝑ is strōg. Heare therfore (O ye kynges) & vnderstande: O lerne ye that be iudges of the endes of the earth. Geue eare ye that rule the multitudes, & delite in moch people. For the power is geuen you of the Lorde, and the strength frō the hyest: which shall trye youre worckes & search out youre ymaginacions: how that ye beinge officiers of his kingdome, haue not executed true iudgement, haue not kepte ꝑ lawe of righteousnes, nor walked after ꝑ wyll of God horribly & that ryght soone shall he appeare vnto you: for an harde iudgement shal they haue that beare rule. Mercye is graunted vnto the symple, but they that be in auctorite shalbe sore punished. For God which is lord ouer all, shall excepte no mans persone, neither shall he stāde i awe of any mans greatnesse. For he hath made the small & greate, & careth for all alyke. But the myghty shal haue the sorer punyshement.

Unto you therfore (O ye kynges) do I speake, that ye maye lerne wisdome and not go amysse. For they ꝑ kepe hys ryghteousnes shalbe ryghteously iudged, & they that are lerned in righteous thinges, shall fynde to make answere. Wherfore, set youre lust vpon my wordes, and loue them, so shall ye C come by nurtour. Wisdome is a noble thynge, and neuer faydeth awaye: yee she is easely sene of thē that loue her, and founde of soche as seke her. She preuēteth thē that desire her, ꝑ she maye fyrst shewe her selfe vnto thē. Who so awaketh vnto her by times, shall haue no greate trauayle, for he shall fynde her syttinge readye at hys dores. To thincke vpon her, is parfecte vnderstādyng: and who so watcheth for her, shalbe safe, and ꝑ soone. For she goeth aboute, seekynge soch as are mete for her, sheweth her selfe cherfully vnto them in their goynges, and meeteth thē with all diligēce. For the vnfayned desire of reformacyō is her begynnyng: to care for nurtour is loue, and loue is the keepynge of her lawes. Now the keepyng of the lawe is perfeccion and an vncorrupte lyfe, and an vncorrupte lyfe maketh a man familier with God. And so ꝑ desire of wysdome ledeth to the kyngdome euerlastynge. If D youre delyte be thē in royall seates and septers (O ye kynges of the people) set youre lust vpō wysdome, that ye maye raygne for euer more. O loue the lyght of wisdome, all ye that be rulers of the people. As for wysdome what she is, and how she came vp, I wyll tell you, and wyll not hyde the mysteryes of God from you: but wyll seke her out from the begynnynge of the natiuite, and bringe the knowledge of her into lyght, & wyll not kepe back the trueth: Neither wyll I haue to do wyth consumynge enuye, for soch a man shall not be partaker of wysdome. But the multytude of the wyse is the welfare of the worlde, & a wyse kyng is the vpholdynge of the people. O receaue nourtoure then thorowe my wordes, and it shall do you good.

The

¶ The. vii. Chapter.

¶ Wysdome ought to be preferred before all thynges.

I Myselfe also am a mortall mā, lyke as all other, and am come of the earthy generacyon of hym that was fyrst made, and in my mothers wombe was I fashyoned to be fleshy: In the tyme often monethes was I brought together in bloude thorow the sede of man, and the commodyous appetyte of slepe. Whē I was borne, I receaued lyke ayre as other men, & fell vpō the earth (which is my nature) cryeng and weepynge at the fyrst, as all other do. I was wrapped in swadlynge clothes, and brought vp with greate cares. For there is no kig that hath had eny other begynnynge of byrth. All mē then haue one entraunce vnto lyfe, and one goinge out in lyke maner.

Wherfore I desyred, and vnderstanding was geuen me: I called, and the spyrite of wysdome came into me. I sett more by her then by kyngdomes and ropall seates, and counted ryches nothynge in comparison of her. As for precio' stone, I compared it not vnto her: for all golde is but grauell vnto her, and syluer shalbe counted but claye before her sight. I loued her aboue welfare & beutye, & purposed to take her for my lyght for her lyght cannot be quenched. All good thynges came to me with her, & innumerable ryches thorowe her handes. I was glad in thē all, for thys wysdome wente before me, ād I knew not that she is the mother of all good thinges. Now as I my selfe learned vnfaynedly, so do I make other men partakers of her, and hyde her ryches frō no man, for she is an ikinite treasure vnto mē, which who so vse, become partakers of the loue & frendshype of God, and are accepted vnto hym for the gyftes of wysdome.

¶ God hath graunted me to talke wysely, and conuenyently to handle the thiges that he hath gracyously lēt me. For it is he, that ledeth vnto wysdome, and teacheth to vse wysdome a ryght. In his hand are both we & oure wordes: yee all oure wysdome, oure vnderstādynge and knowledge of all oure workes. For he hath geuen me the true sciēce of these thinges: so that I knowe how the worlde was made, ād the powers of the elementes: the begynnynge, endynge and myddest of the tymes: how the tymes alter how one goeth after another, and how they are fulfylled, the course of the yeare: the ordinaūces of the starres: the natures & kyndes of beastes: the furiousnesse of beastes: the power of the wyndes: the ymagynacions of men: the diuersyties of yonge plantes: & vertues of rotes, ād all soch thynges as are secrete & not loked for, haue I learned. For the workemaster of all thinges hath taught me wysdome. In her is the spyrite of vnderstandynge, which is holy, manyfolde, one onely, sotyll, curteous, discrete, quyck, vndefyled, playne, swete, louynge the thynge that is good, sharpe, which forbiddeth not to do well, gentle, kynde, stedfast, sure, fre: haunge all vertues, circumspecte in all thinges: rereaunge all spyrites of vnderstandynge beynge cleane and sharpe. For wysdome is nymbler then all nymble thinges: she goeth thorowe & attayneth to all thynges, because of her clennes. For she is the breth of the power of God, and a pure cleane expressyng of the clearnes of Almyghtie God. Therfore can no vndefyled thyng come vnto her: for she is the brightenes of the euerlastyng lyght, the vndefyled myrroure of the maiesty of God, and the ymage of his goodnesse. And for so moch as she is one, she maye do all thinges: and beynge stedfast her selfe she renueth all, and amonge the people conueyeth she her selfe into the holy soules. She maketh Godes frendes and prophetes: for God loueth no man, but hym in whom wysdome dwelleth. For she is more beutyfull then the Sunne, and geueth more lyght then the starres, and the daye is not to be cōpared vnto her: for vpon the daye commeth nyght. But wickednesse cannot ouercome wisdome, and foolishnes maye not be w̄ her

¶ The. viii. Chapter.

¶ The effectes of wysdome.

WYsdome reacheth from one ende to another mightely, & louingly doth she ordre all thinges. I haue loued her, and laboured for her, euen fro my youth vp: I did my diligēce to marye my selfe with her, soch loue had I vnto her beutye. Who so hath ꝑ company of God, commēdeth her nobylite, yee the Lord of all thynges him selfe loueth her. For she is the scole maistresse of the nurtour of God, and the choser out of his workes. Yf a man wold desyre ryches in this lyfe, what is richer then wysdome, that worketh all thiges? Thou wylt saye: vnderstādynge worketh. What is it amōge all thinges, that worketh more then wysdome? If a man loue vertue and ryghteousnes, let him laboure for wisdome, for she hath great vertues. And why? she teacheth sobernes & prudence, righteousnes and strenght, which are soch thinges as men can haue nothynge more profitable in their lyfe. If a mā desire moch knowledge, she can tell ꝑ thinges that are past, and discerne thynges for to come: she knoweth the soteltyes of wordes, and can expounde darcke sentēces. She can tell of tokens and wonderous thynges, or euer they come to passe, and ꝑ endes of all tymes and

and ages. So I purposed after this maner: I wyll take her vnto my company, and comē louingly with her: no doute she shall geue me good councell, and speake comfortably vnto me in my carefulnes & greefe. For herfake shall I be well and honestly taken amonge the comens and lordes of the councell. Though I be ponge, yet shall I haue sharpe vnderstandyng, so that I shalbe marueilous in the syght of greate mē, and the faces of princes shall wonder at me. When I holde my tonge, they shall byde my leasure, when I speake, they shall loke vpon me, and yf I talke moch, they shall lape their hādes vpon theyr mouth. Moreouer, by the meanes of her I shall obtayne immortalite, and leaue behynde me an euerlasting memorial amōge them that come after me. I shal set the people in ordre, and the nacyons shalbe subdued vnto me. Horrible tyrauntes shalbe afrayed, when they do but heare of me, among the multitude I shalbe counted good and myghtye in batayll. When I come home, I shall fynde reste with her: for her company hath no bitternes, & her felouthip hath no tedyousnesse, but myrth and ioye.

C Now when I consydered these thynges by my selfe, and pondered them in my herte how that to be ioyned vnto wisdome is immortalyte, and greate pleasure to haue her frendshyppe: how that in the worckes of her handes are infynite ryches: how that, who so keepeth company with her shalbe wyse: & that he which talketh with her, shal come to honoure: I wente aboute seekynge, together vnto me. For I was a ladd of a ryght wytt, and had a good vnderstandynge.

But whē I grew to more vnderstandynge, I came to an vndefyled body. Neuertheles when I perceaued that I coulde not kepe my selfe chaste, excepte God gaue it me (and that was a poynte of wysdome also, to knowe whose gift it was) I stepped vnto the Lord, and besought him, and with my whole herte I sayde after this maner.

C The.ix. Chapter.

C A prayer of Salomon to obtayne wysdome.

I God of my fathers, and Lorde of mercyes (thou that hast made all thynges with thy worde, and ordeyned man thorow thy wysdome, that he shulde haue * dompynyon ouer the creature which thou hast made: that he shulde ordre the worlde accordinge to equite and ryghteousnes, and execute iudgemēt with a true herte) geue me wisdome, which is euer about thy seate, and put me not out from amonge thy children: for I thy seruaunt and sonne of thy handemayden, am a feble personne, of a shorte tyme, and to ponge to the vnderstandynge of iudgemēt and þ lawes. And though a man be neuer so parfecte amonge the children of mē, yet yf thy wysdome be not with him, he shalbe nothig regarded. But thou hast chosen me to be a kyng vnto thy people, and the iudge of thy sonnes and daughters.

Thou hast commaunded me to buylde a temple vpon thy holy mount, & an aulter in þ citie wherin thou dwellest: a lyckenesse of thy holy tabernacle whych thou hast prepared from the begynnyng, & thy wysdome with the, which knoweth thy workes, which also was with the, when thou madest the worlde & knewe what was acceptable in thy syght and ryght in thy cōmaundemētes. O sende her out of thy holy heauēs and frō the trone of thy maiesty, that she maye be with me, & labour with me: that I maye knowe, what is acceptable in thy sight. For she knoweth and vnderstandeth all thinges: and she shall lede me soberly in my workes, and preserue me in her power. So shall my workes be acceptable, and then shall I gouerne thy people righteously, and be worthy to syt in my fathers seate. For what mā is he, that may knowe þ councell of God? Or, who can thinke what the will of God is? For þ thoughtes of mortall men are miserable and oure forcastes are but vncertayne. And why? a mortall and corruptible body is heuy vnto the soule, and þ earthy mansyon keepeth downe that vnderstandinge that museth vpō many thynges. Very hardly can we discerne the thinges that are vpon earth, & greate labour haue we, or we can fynde þ thynges which are before oure eyes. Who wyll then seke oute the groūde of the thinges that are done in heauen? Oh Lorde, who can haue knowledge of thy vnderstandyng and meanyng, excepte thou geue wysdome, and sende thy holy goost from aboue? & the wayes of them which are vpon earth, maye be reformed: that men maye learne the thinges that are pleasaunt vnto the, and be preserued thorow wysdome.

C The.x. Chapter.

C The deliuerauce of the ryghteous commeth through wysdome

Wysdome preserued the fyrst man, whom God made a father of the worlde, whē he was created alone brought hi out of his offence toke him out of the * moulde of the erth: & gaue hym power to rule all thinges. * When the vnryghteous wēte a waye in his wrath frō his wysdome, & brotherhed perysshed thorow the wrath of murthur. Agayne, when the * water destroyed þ whole worlde, wysdome preserued þ righteous thorow a poore tre, wherof she was gouerner her selfe. Moreouer whē wyckednes had gotten þ vpper hande,

* Gene. 1. b

hande so ꝑ ꝑ nacions were pult vp w̄ pryde
the knewe the ryghteo⁹, preserued him faut-
lesse vnto God, and layed vp sure mercy of
his chyldren. She preserued the ryghteous,
* whē he fled frō the vngodly that perished,
what tyme as ꝑ fyre fell downe vpō the .v.
cyties: Lyke as yet this daye ꝑ vnfrutefull
waste, and smokyng lād geueth testimony
of theyr wyckednesse: yee, the vnrype & vn-
timely frutes that growe vpon the trees.

And for a token of a remembraūce of the
vnfaythfull soule, there standeth a pyller of
salt. For all soch as regarded not wysdome
gat not onely this hurte, ꝑ they knewe not
the thynges which were good, but also left
behynde thē vnto men, a memoriall of their
foolishnes: so that in ꝑ thinges wherin they
synned, they coulde not be hydd. But as for
soch as take hede vnto wysdome, she shal de
lyuer them from sorowe.

* When the ryghteous fled because of hys
brothers wrath, wysdome led hi the ryght
waye, shewed him the kyngdome of God,
gaue him knowledge of holy thinges, made
him riche i his laboures, & brought to passe
the thinges that he wente aboute. In ꝑ dis-
ceattfulnes of soch as defrauded him, she sto-
de by him, & made him ryche. She saued hi
from the enemies, & defended him from the
deceauers. She made hym stronge in bat-
taill & gaue him the victory, that he myght
knowe, how that wysdome is stroger then
all thinges. * When ꝑ ryghteous was sold,
she forsoke him not, but delyuered hym frō
synners. She wente downe with hym into
the dongeon, and layed him not in the ban
des: * tyll she had brought hym the sceptre
of the realme, ād power agaynst those that
oppressed him. As for them that had accu-
sed hym, she declared them to be lyers, and
brought hym to perpetuall worshypp.

* She delyuered the ryghteous people ād
faultelesse seede, from ꝑ nacyōs that oppressed
them. She entred into the soule of the ser-
uaunt of God, and stode by him in wonders
and tokens agaynst the horrible king. She
gaue the ryghteous the rewarde of theyr la
bours, & led them forth a maruelous waye:
on the daye tyme she was a shadowe vnto
them, ād a lyght of starres in the nyght sea-
son. * She brought thē thorow ꝑ reed see, &
carryed them thorow the greate water. She
drowned theyr enemies i the see, & brought
them out of the depe. So the ryghteous to-
ke ꝑ spoyles of the vngodly. * and praysed
thy holy name, O Lorde, & magnified thy
victorious hand w̄ one accorde. * For wys-
dome openeth the mouth of the domme, ād
maketh the tonges of babes to speake.

¶ The .xi. Chapter.

¶ The miracles done for Israel. The vengeaunce of
synners. The greate power and mercy of God.

She ordred theyr workes in ꝑ hādes A
of the holy prophet: * so ꝑ they went *Exod.xvi.a
thorow ꝑ wylderne⁹ that was not
inhabited, and pitched their tentes in ꝑ waste
deserte. They stode agaynst their enemies,
& were auēged of their aduersaries, * When *exo.xvii.d
they were thirstye, they called vpon the, ād Num.xx.a
water was geuē thē out of ꝑ moste hye rock
and theyr thyrst was quēched out of ꝑ harde
stone. For by ꝑ thinges, wher thorow their
enemyes were punyshed, were ꝑ chyldrē of
Israel helped in theyr nede, to theyr cōfort.
For vnto the enemyes ꝑ gauest mās bloud
in steade of liuynge water. And where as
they had scarcenesse i ꝑ rebuke, whē the chyl
dren were slayne, thou gauest vnto thyne
awne a plēteous water vnloked for: decla-
rynge by the thyrst that was at that tyme,
how thou woldest bryng thyne awne vnto
honoure, and slaye theyr aduersaries. B
* For when they were tryed and norztured *Deu.viii.a
with fatherli mercy, they knowledged how
the vngodly were iudged, ād punyshed tho-
row the wrath of God. These hast thou er-
horted as a father, and proued thē: but vn-
to the other ꝑ hast bene a boysterous kyng,
layed hard to theyr charge, & condēned thē.
Whether they were absent or present, their
punishmēt was a lyke. For their grefe was
double: namely, mournynge, and the remē-
braūce of thynges past. But whē they per
ceaued ꝑ theyr punishmentes dyd thē good,
they thought vpon the Lorde, and wonde-
red at ꝑ ende. For at ꝑ last they helde moch
of hym, of whō i ꝑ out casting they thought
scorne, as of an abiecte. Neuertheles, the
ryghteous dyd not so when they were thyr-
stie: but euē lyke as ꝑ thoughtes of ꝑ foolish C
were, so was also ther wickednes. * Where *Sapi.xii.g
as certayne men now (thorow errour) dyd Rom.i.c
worshipe dōme serpentes ād vayne beastes
thou sendest a multitude of domme beastes
vpō them for a vengeance, that they myght
knowe, that loke where with all a man syn-
neth, by the same also shall he be punyshed.
* For vnto thy allmyghtey hande, ꝑ made ꝑ *Exo.xvi.b
worlde of naught, it was not vnpossible, to Sapi.xvi.a
sende amonge them an heape of Beeres, or Ierr.bii.c
woode lyons, or cruell beastes of a straūge
kynde, soch as are vnknowne, or spoutt fire
or cast out a smokynge breth, or shote horri
ble sparkes out of their eyes, which myght
not onely destroye them with hurtige, but
also kyll thē with their horrible syght. Yee,
without these beastes might they haue be-
ne slayne with one winde, beynge perscu-
ted of their awne workes, & scatered a broa
de thorow the breth of thy power. D
Neuertheles, thou hast ordred all thynges
in measure, nōbre & weight. For ꝑ hast euer
had great strength & might, & who maye w̄
stande ꝑ power of thyne arme? And why?

See lyke as

lyke as ꝑ small thing ꝑ the balaūce weyeth so is the worlde before ꝑ: yee, as a droppe of ꝑ morninge dew, that falleth downe vpon ꝑ earth. Thou hast mercy vpō all, for thou
* Rome.ii.a hast power of al thinges: * & makest the as though thou sawest not the synnes of men, because they shuld amende. For thou louest all the thinges that are, and hatest none of them whō ꝑ hast made: nether bydest thou or deyne or make eny thynge, of cuell wyll.

How might eny thinge endure, yf it were not thy will? Or how coulde eny thynge be preserued, excepte it were called of the? But thou sparest all, for all are thyne (O Lord) thou louer of soules.

¶ The.xii. Chapter.

¶ The mercye of God towarde synners, the workes of God are horryble. God sheweth lyght vnto vs, to repent vs.

O Lorde, how gracious and swete is thy spirite in all thinges? Therfore chastenest thou them measurably ꝑ go wrōge, and warnest thē cōcerninge the thinges wherin they offende: thou speakest vnto thē (O Lord) & exhortest thē to leaue their wickednes, and to put their trust in ꝑ. * As for those olde inhabyters of
* Deu.xx.a xii.b.xviii.c thy holy lāde, thou myghtest not awaye wt thē, for they cōmitted abhominable workes agaynst the: as witchcraft, sorcery ād Idolatry, they slew their awne children without mercy: they dyd eate vp mēs bowels, & deuoured the bloude: yee, because of soch abhominacios, myscheues & offrynges, thou slewest the fathers of the desolate soules by the handes of oure fathers: ꝑ the land which thou loueste aboue all other, might be a dwellynge for the children of God.

Neuertheles, thou sparedest them also (as men) & sendest ꝑ forerūners of thyne hoost euē hornettes to destroye them out by lytle ād lytle. Not that ꝑ wast vnable to subdue the vngodly vnto the rygheous battayle, or wt cruell beastes, or with one rough word to destroye thē together: * But thy mynde
* Exo.xxiii.b Deute.vii.b was to deyne them out by lytle ād lytle, geuynge thē tyme & place to amende: knowing well, that it was an vnrygheous nacyō & wicked of nature, ād ꝑ their thought might neuer be altered. For it was a cursed seede frō ꝑ begynnyng, & feared no man: Yet hast thou pardoned their synnes. For who wyll saye vnto the: why hast thou done that? Or who will stāde agaynst thy iudgment? Or who wyll come before thy face an auenger of vnrygheous men? Or who wyll blame the, yf the people perish, whom thou hast made? For there is none other God but ꝑ,
* i.Petr.v.a * that careth for all thynges: that ꝑ mayest declare how that thy iudgment is not vnryght. There darre nether kyng, ner tyraūt in thy sight require accomptes of the whō thou hast destroyed.

For so moch then as thou art rygheous thy selfe, ꝑ ordrest all thinges rygheously * & punishest euen him that hath not deserued to be punished, & takest him for a straūger and an aleaūt in the lande of thy power. * Iob.x.a
For thy power is the begynnynge of rygheousnes: and because thou art Lorde of all thynges, therfore art thou gracio' vnto al.

When men thynke the not to be of a full strength, thou declarest thy power: ād boldly deliuerest thou them ouer that knowe ꝑ not. But thou Lord of power iudgest quietly, and ordrest vs with great worshypp, for thou mayest do as thou wylt.

By soch workes now hast thou taught thy people, that a man also shulde be iust & louynge: and hast made thy childrē to be of a good hope: for euen when thou iudgest, ꝑ greuest rowme to amende from synnes. ¶ D

For in so moch as thou hast punyshed, and with soch diligēce deliuered the enemyes of thy seruauntes, which were worthy to dye (where thorow thou gauest them tyme and place of amendemēt that they might turne frō their wyckednes) with how greate diligence then punyshest ꝑ thyne awne children vnto whose fathers thou hast swore & made couenauntes of good promises? So where as thou doest but chasten vs, thou punyshest our enemyes diuerse wayes, to ꝑ intēt that when we punishe, we shuld remembre thy goodnesse: & when we our selues are punyshed, to put oure trust in thy mercy. ¶ E

Wherfore, where as men haue lyued ignorauntly & vnrygheously, thou hast punished thē sore, euen thorow ꝑ same thinges ꝑ they worshypped. * For they wēte a straye very longe in the waye of errour, & helde ꝑ beastes (which euē their enemies despysed) for goddes, lyuinge as children of no vnderstandyng. Therfore hast thou sent a scorne full punyshment amonge thē, as amōge the children of ignorauūce. As for soch as wolde not be reformed by those scornes ād rebukes, they felt the worthy punishmēt of God For the thinges that they suffred, they bare them vnpacyently, beinge not content in them but vnwillynge. And when they perysshed by the same thinges that they toke for goddes, they knowledged then, that there was, but one true God, whome afore they wolde not knowe: therfore came the ende of their damnacyon vpon them. * Sap.xi.a

¶ The.xiii. Chapter.

¶ All thynges be vayne, excepte the knowledge of God. Idolaters and Idols are mocked.

VAyne are all men, which haue not knowledge of God: * as were they that out of the goode thinges which are sene, knewe not hym, ꝑ of hym selfe is euerlastynge. Nether toke they so moch regarde of ꝑ workes that are made, as to

as to knowe, who was the crafteſmā of the
but ſome toke the fyre, ſome the wynde or
ayre, ſome the courſe of the ſtarres, ſome the
water, ſome toke Sunne ād Moone, or the
lyghtes of heauen which rule the earth, for
goddes. But though they had ſoch pleaſure
their beuty, that they thought the to haue
bene goddes: yet ſhulde they haue knowne,
how moch more fayrer he is that made the.
For the maker of beuty hath ordened all
theſe thinges. Or yf they marueled at the
power and worckes of them, they ſhulde ha
ue perceaued therby, that he which made
theſe thynges, is myghtyer then they.
For by the greatneſſe and beuty of the
creature, the maker therof may playnely be
knowne. Notwithſtandynge they are the
leſſe to be blamed, that ſeke God, ād wolde
fynde hym, and yet myſſe. And why? for ſo
moch as they go about in hys worckes and
ſeke after them, it is a token, ỹ they regarde
and holde moch of his worckes that are ſe-
ne: howbeit they are not wholy to be excu-
ſed. For yf they? vnderſtandynge ỹ knowe-
ledge be ſo greate, that they can diſcerne the
worlde and the creatures, why do they not
rather fynde out the Lorde therof?
But vnhappye are they, and amonge the
dead is they? hope, that call them Goddes
which are but the worckes of mens hādes:
golde, ſyluer, and the thinge that is founde
out by connynge, the ſimilitude of beaſtes,
or any vayne ſtone that hath bene made by
hande of olde.* Or as whē a carpenter cut-
teth downe a tree out of the wodd, and pa-
reth of the barck of it cōningly: and ſo with
the one parte maketh a veſſell to be vſed, ỹ
dreſſeth meate with the reſydue. As for the
other parte that is left, which is profytable
for nothyng (for it is a croked pece of wodd
and full of knobbes) he caruethit diligently
thorow hys vanite, and accordynge to the
knowledge of hys connyng) he greueth it ſo-
me proporcion, faſhioneth it after the ſimi-
litude of a mā, or maketh it lyke ſome beaſt
ſtraketh it ouer with redd, and paynteth it,
ỹ loke what foule ſpot is in it he caſteth ſo-
me coloure vpon it.
Then maketh he a conuenient tabernacle
for it, ſetteth it in the wall, ỹ maketh it faſt
with yron, prouidynge ſo for it, leſt it hap-
pen to fall: for it is well knowne, that it can
not helpe it ſelfe: And why? it is but an yma
ge, and muſt of neceſſite be helped.
Then goeth he ỹ offreth of his goodes vn-
to it, for his chyldren and for his wyfe: he ſe-
keth helpe at it, he aſketh coūcell at it: he is
not aſhamed to ſpeake vnto it that hath no
ſoule: for health, he maketh his petitiō vn-
to him yt is ſycke: for lyfe, he prayeth vnto
him that is deed: he calleth vpon hi for help
that is not able to helpe him ſelfe: ỹ to ſende
him a good iourneye, he prayeth him ỹ may
not go. And in all the thinges that he ta-
keth in hāde (whether it be to optayne any
thyng o, to worcke) he prayeth vnto hym,
that can do no maner of good,

¶ The.xiiii. Chapter.

¶ The deteſtacyon and abhominacion of ymages.
¶ curſe of them, and of hym that maketh them. The
euelles that come of Idolatrye.

AGayne, another mā purpoſing to ſayle, and begynninge to ta-
ke his iourney thorow the ra-
gynge ſee, calleth for helpe vn-
to a ſtock, that is farre weaker
then the tree that beareth hi. For as for it,
couetouſneſſe of money hath fōūde it out,
ỹ the craftеſmā made it with his connyng,
But thy prouidence, O father, gouerneth
all thynges frō the begynninge: * For thou
haſt made a waye in the ſee, and a ſure path
in the myddeſt of ỹ wanes: declarynge ther-
by, that thou haſt power to helpe i all thin-
ges, yee though a man wente to the ſee with
out ſhyp. Neuertheleſſe, that the worckes
of thy wyſdome ſhulde not be vayne, * thou
haſt cauſed an arke to be made: and therfo-
re do men committe theyr lyues to a ſmall
pece of wodd, paſſyng ouer the ſee in a ſhyp,
and are ſaued.
* For in the olde tyme alſo whē the proude
gyauntes periſhed, he (in whō the hope was
left to increaſe the worlde) wente into the
ſhyppe, which was gouerned thorow thy
hand, and ſo lefte ſede behinde him vnto the
worlde. For happye is ỹ tree, where thorow
ryghteouſnes cōmeth: but curſed is ỹ ydoll
that is made with hādes, * ye both it and he
that made it. He, becauſe he made it: and it,
becauſe it was called God whereas it is but
a frayle thyng. * For the vngodly and hys
vngodlynes are both lyke abhominable vn
to God. Euen ſo ỹ worcke and he that ma-
de it alſo, ſhalbe punyſhed together. Ther-
fore ſhall there a plage come vpon ỹ ydoles
of the Heathen: for out of the creature of
God they are become an abhompnacyon, a
temptacion vnto the ſoules of men, and a
ſnare for the fete of the vnwyſe. And why, ỹ
ſeekynge out of ydoles is the begynnynge of
whordome, and the bryngynge vp of thē is
the deſtruccyon of lyfe. For they were not
from ỹ begynnynge, nether ſhall they con-
tynue for euer. The welthy ydelnes of men
hath founde them out vpon earth, therfore
ſhall they come ſhortly to an ende. When a
father mourned for his ſonne ỹ was taken
awaye frō hym, he made hym an ymage (in
all ỹ haſte) of hys deed ſonne: ỹ ſo begāne to
worſhypp hi as God, which was but a deed
man, ỹ ordened his ſeruātes to offre vnto
hi. Thꝰ by proceſſe of tyme ỹ thorow an vn
gracious cuſtome, this errour was kepte:

as lawe, and tyrauntes compelled men by violence to honour ymages. As for those þ were so farre of that men myght not worshypp them presently, theyr pycture was brought trō farre (lyke the ymage of a king whom they wolde honoure) to the intent þ with greate diligence they might worshipp him which was farre of, as though he had bene present. Agayne, the singular connige of the craftesman gaue the ignoraunt also a great occasion to worshyp images. For þ workman willyng to do hym a pleasure þ set him a worke, laboured with all his conninge to make þ ymage of the best fashion. D And so (thorow the beuty of the worke) the comen people was discaued, in so moch þ they toke him now for a God, which a lytle afore was but honored as a man. And thys was the errour of mans lyfe, when men (ether for to serue theyr awne affectiō, or to do some pleasure vnto kynges) ascribed vn to stones and stockes þ name of God, which ought to be geuen vnto no man.

Howeuer, this was not ynough for thē that they erred in the knowledge of God: but where as they lyued in the greate warres of ignoraunce, those many & greate plages called they peace. For ether * they slue theyr awne children, & offred them, or dyd sacrifyce in þ nyght season, or els helde vnreasonable watches: so that they kepte neither lyfe ner mariage cleane: but ether one slue another to death maliciously, or els greued hys neyghboure wyth aduoutrye. And E thus were all thinges mixte together, bloud, manslaughter, theft, dissimulacion, corruption, vnfaythfulnelle, sedicyon, periury, disquietynge of good men, vnthankfulnes, defilynge of soules, chaungynge of byrth, vnstedfastnelle of mariage, inforder of aduoutrye and vncleannelle. And why? the honouringe of abhominable images is the cause, the begynnynge and ende of all euell. For they that worshype Idols, ether they are mad when they be merry, or prophecie lyes, or lyue vngodly, or els lyghtly forsweare them selues. For in so moch as their trust is in þ Idols (which haue nether soule ner vnderstandynge) though they sweare falsely, yet they thynche it shal not hurte them.

Therfore commeth a greate plage vpon them, and that worthely: for they haue an euell oppinion of God, geuynge hede vnto Idols, swearynge vntruthly to discease, and despysing ryghteousnes. For theyr swearinge is no vertue, but a plage of them that synne, and goeth euer with the offence of the vngodly.

¶ The. xv. Chapter.

¶ The power of the faythfull, prayseynge the mercy of God, for whose graces sake they serue not Idols.

BUt thou (O oure God) art swete, lōg A sufferynge and true, and in mercy ordrest thou all thynges.

Though we synne, yet are we thyne, for we knowe thy strength. If we synne not, then are we sure, that thou regardest vs. For to knowe þ, is parfecte ryghteousnes: yee, to knowe thy ryghteousnes ād power, is the rote of imortalite. As for the thynge that men haue foūde out thorow their euell sciēce, it hath not discaued vs: as the paynting of the picture (an vnprofitable labour) and carued image, with diuerse colours, whose syght entyseth the ignoraūt: so that he honoureth & loueth the picture of a dead image that hath no soule.

Neuertheles, they that loue soch euell B thinges, are worthy of death: they that trust them, they that make them, they that loue them, and they that honoure them. The potter also taketh ād tempereth soft earth, laboureth it, and geueth it the fassyon of a vessel, whatsoeuer serueth for oure vse: and so of one pece of claye he maketh some cleane vessell for seruice, & some contrary. But where to euery vessel serueth, that knoweth the potter him selfe. So with his vayne laboure he maketh a God of the same claye: this doth euen he, whiche a lytle afore was made of earth hym selfe, and within a lytle whyle after (whē he dieth) turneth to earth agayne.

Notwithstandinge, he careth not the more C because he shall labour, ner because his lyfe is short: but strayueth to excell goldsmithes, the syluersmythes and coppersmythes, & taketh it for an honour to make vayne thynges. For hys herte is ashes, hys hope is but vayne earth, & his life is more vile thē claye for so moch as he knoweth not his awne maker, that gaue him hys soule to worcke, ād brethed in him the breth of lyfe. They counte oure lyfe but a pastyme, and oure conuersacion to be, but a market, and that men shulde euer be gettynge, and that by euell meanes. Now he that of earth maketh fraile vessels and ymages, knoweth him selfe to offende aboue all other.

All the enemyes of thy people & that holde D thē in subiectiō, are vnwyse, vnhappye, and exceadyng proude vnto theyr awne soules, for they iudge all the Idols of the heathen to be goddes, which nether haue eye sight to se, ner noses to smell, ner eares to heare, nor fyngers of hādes for to grope: & as for theyr fete, they are to slowe to goo. For mā made them, & he that hath but a borowed spryte, fashioned them. But no mā cā make a God lyke vnto him: for seynge he is but mortall hym selfe, it is but mortall that he maketh with vnryghteous handes. He hym selfe is better then they whō he worshypped, for

he lyued

he lyued though he was mortall, so dyd neuer they. Yet, they worshyppe beastes also, which are most miserable: for compare thinges that cannot fele vnto them and they are worse then those. Yet is there not one of these beastes, that with his syght can beholde eny good thing nether haue they geue prayse ner thankes vnto God.

¶ The.xvi. Chapter.

¶ The punyshment of Idolaters, and the benefyte done vnto the faythfull.

A FOr these and soch other thinges haue they suffred worthy punishmēt and thorow the multitude of beastes are they roted oute. In steade of the which punyshmentes thou hast graciously ordred thyne awne people, and geue thē theyr desyre: they longed for: a newe & straūge taist, * preparing thē quayles to be theyr meate: to ỹ intent that (by the thynges which were shewed and sent vnto thē) they that were so gredy of meate, might be withdrawen euen from the desyre that was necessary. But these withi shorte tyme were brought vnto pouerte, ād tasted a newe meate. For it was requisite ỹ (without eny excuse) destruccion shulde come vpon those which vsed tyranny, & to shewe onely vnto ỹ other, how theyr enemyes were destroied.

* Exo.xvi.b

* For when the cruell woodnesse of the beastes came vpon them, they perished thorow the stynges of the cruell serpentes.

B Not withstandynge, thy wrath endured not perpetually, but they were put in feare for a lytle seaso, that they myght be refourmed, hauynge a token of saluacion, to remēbre the cōmaundement of thy lawe. For he ỹ conuerted, was not healed by the thyng ỹ he sawe, but by the, O sauioure of all. So in this thou shewedst thyne enemyes, ỹ it is thou, which delyuerest from al euell. As for thē * whē they were bytten wt grashoppers and flyes, they dyed, for the were worthy to perish by soch: But nether the teeth of dragons ner of venimous wormes ouer cā thy children, for thy mercy was euer by thē & helped thē. Therfore were they punished to remembre thy wordes, but hastely were they healed againe, lest they shuld fall into so depe forgetfulnesse, ỹ they myght not vse thy helpe. It was nether herbe ner playster ỹ restored thē to health, but thy worde (O Lorde) which healeth all thinges. It is ỹ (O Lord) that hast the power of lyfe & death *: thou ledest vnto deathes dore, and bryngest vp againe. But mā thorow wickednes slaieth his awne soule, and when his spirite goeth forth, it turneth not agayne, nether maye he call agayne the soule that is take awaye. It is not possible to eschape thy hande. For the vngodly that wolde not knowe ỹ, were punyshed by ỹ strength of thyne arme: with

* Exo.xiiii.f. Deut.xxxii.b

straunge waters, hayles and raynes were they persecuted, and thorow fyre were they consumed. For it was a wonderous thinge that fyre myght do more then water which quencheth all thinges: but the worlde is the auēger of the ryghteous. Some tyme was the fyre so tame, that ỹ beastes which were sent to punyth the vngodly, brent not: and that because they shulde se and knowe, that they were persecuted with the punyshment of God. And some tyme brent the fyre i the water on euery syde, that it might destroye ỹ vnryghteous nacyon of ỹ earth. * Agayne, thou hast fed thyne awne people wt Aungels fode, & sent thē bred ready from heauē (without theyr labour) beynge very pleasaunt and of good taist. And to shewe thy rythes & swetnesse vnto thy children, thou gauest euery one theyr desyre, so ỹ euery man might take what lyked hym best. But the snowe and yse abode the violence of the fyre & melted not: that they myght knowe, that the fyre burnyng in the hayle and rayne, destroyed the frute of the enemyes: ỹ fyre also forgat his strength agayne: that the ryghteous myght be norysshed. For the creature that serueth the (which art the maker) is fearse in punysshing ỹ vnrighteous, but is easy & gētle to do good, vnto soch as put their trust in the. Therfore dyd all thynges alter at the same tyme, and were all obedient vnto thy grace, which is the norse of all thynges, accordynge to the desyre of them that had nede therof: that thy children (O Lord) whom thou louest, myght knowe, * ỹ it is not nature and the growinge of frutes that fedeth men, but that it is thy worde, which preserueth them that put theyr trust in the. For loke what myght not be destroied with the fyre, as soone as it was warmed with a lytle Sūne beame, it melted: ỹ al mē might knowe, that thā kes ought to be geuen vnto the before the Sunne ryse, and that thou ought est to be worshipped before the daye springe. For the hope of ỹ vnthākfull shall melt awaye as the wynter yse, and perysshe as water, that is not necessary.

* Deu.viii.a Ecclesiast.xxxix.a

¶ The.xvii. Chapter.

¶ The iudgmentes of God vpon the Egyptians.

A GReate are * thy iudgmentes (O Lorde) and thy counsels cā not be expressed: therfore mē do erre, that will not be refourmed wt thy wysdome. * For when ỹ vnryghteous thought to haue thy holy people i subiection, they were bounde with the bandes of darknes and longe nyght, shut vnder the rofe, thinkynge to escape the euerlastynge wysdome. And whyle they thought to be hyd ỹ darcknesse of theyr synnes, they were scattered abrode i the very myddest of thē darck couerynge of forgetfulnes, put to horrible feare and

* Roma.i.c.

* Exod.x.a

wonderously vexed: for the corner where they myght not kepe them from feare (because the sounde came downe and vexed them) yet, many terrible and straunge visions made them afrayed.

¶ No power of the fyre myght geue them lyght, neither myght the cleare flammes of ꝑ starres lyghten ꝑ horrible nyght. For there appeared vnto them a sodayne fyre, very dredeful: At the which (when they sawe nothige) they were so afrayed, ꝑ they thought the thinge which they sawe, to be the more fearfull. * As for ꝑ sorcery & enchauntemẽt that they vsed, it came to derision, and the proude wysdome was brought to shame.

For they that promised to dryue away the fearfulnes and dreade from the weake soules, were sick for feare themselues, and that with scorne. And though none of the wonders feared thẽ, yet were they afrayed at the beastes which came vpon them, & at ꝑ hyssynge of the serpẽtes. In so moch that with trẽblinge they sowned, & sayde they sawe not ꝑ ayre, which no man yet maye escape.

For it is an heuy thynge, when a mans awne conscience beareth recorde of his wyckednes and condempneth hym. And whych vexed and wounded conscience, taketh euer cruell thynges in hãd. * Fearfulnes is nothing els, but a declaring that a mã seketh helpe and defence, to answere for hym selfe. And loke how moch lesse the hope is within, the more is the vncertentye of the mater, for the which he is punyshed. But they that came in the myghtye nyght: slepte the slepe ꝑ fell vpon them from vnder and from aboue: somtyme were they afrayed thorow the feare of the wonders, and somtyme they were so weake that they sowned with all: for an hastye & sodayne fearfulnes came vpõ thẽ.

After warde, yf eny of them had fallen, he was kepte and shut in prison, but without chaynes. But yf eny dwelt in a vyllage, yf he had bene an hearde or husbãdman he suffred intollerable necessite: for they were all bounde with one chayne of darcknesse.

Whether it were a blasynge wynde, or a swete songe of the byrdes amonge the thycke braunches of the trees, or the vehemencye of hastye rũnynge water, or greate noyse of the fallynge downe of stones, or the playenge and rummynge of beastes whom they sawe not, or the myghtye noyse of roarynge beastes, or the sownde that answereth agayne in the hye mountaynes: it made them sowne for very feare. For all the earth shyned with cleare lyght, and no man was hyndered in his labour. Onely vpon them there fell a heuy nyght, an ymage of darcknesse that was to come vpon thẽ. Yee, they were vnto them selues the most heuy & horrible darcknesse.

¶ The. xviii. Chapter.

¶ The fyre lyght that the Israelites had in Egypte ¶ The persecucyon of the kepthiull ¶ The Lorde smote all the fyrst borne of Egypte ¶ The synne of the people in the wylderner. Aaron stode betwyxt the lyue and the dede, with his censoure.

NEuertheles, thy saynctes had a very greate lyght (& ꝑ enemyes herde theyr voyce, but they sawe not the fygure of them.) And because they suffred not ꝑ same thynges, they magnified ꝑ: ād they ꝑ were vexed afore (because they were not hurte now) thancked the, and besought the (O God) that there myght be a difference. * Therfore had they a burnynge pyler of fyre to lede them in the vnknowne waye, and thou gauest them the Sunne for a frendyshe without eny hurt. Reason it was that they shulde want lyght, & be put in the prison of darcknes, which kepte thy childre in captiuyte, by whõ the vncorrupte lyght of the lawe of the worlde was for to be geuen. * When they thought to slaye the babes of the ryghteous (one beinge layed out, and preserued to be leader vnto the other) *thou broughtest out ꝑ whole multitude of the chyldren, and destroyedst these in the myghtye water. Of that nyght were oure fathers certifyed afore that they knowynge vnto what othes they had geuen credence, myght be of good cheare. Thus thy people receaued the health of the ryghteous, but ꝑ vngodly were destroyed. For lyke as thou hast hurte oure enemies, so hast thou promoted vs whom thou calledest afore. For the ryghteous chyldren of the good men offred secretly, & ordred the lawe of ryghteousnes vnto vnite: that ꝑ iust shulde receaue good and euell in lyke maner, syngynge prayses vnto the father of all men. Agayne, there was herde an vnconuenyẽt voyce of the enemyes, and a pyteous crye for chyldren that were bewayled. The master and the seruaunt were punyshed in lyke maner. For they all together had inumerable that dyed one death.

* Nether were ꝑ lyuinge sufficient to bury ꝑ dede, for in ꝑ twinckelynge of an eye, ꝑ noblest nacyõ of them was destroyed. As oft as God helped them afore, yet wolde it not make thẽ beleue: but ꝑ the destrucciõ of the fyrst borne they knowledged, that it was ꝑ people of God. For whyle all thinges were styll & whẽ the nyght was ꝑ the myddest of her course, thy Almyghtie worde (O Lorde) leapte downe from heauẽ out of thy royall trone, as a rough man of warre, ꝑ the myddest of the lãde that was destroyed: & ꝑ sharpe swerde perfourmed they re straite comaũdemẽt, standynge and fyllyng all thynges with death: yee, it stode vpõ the earth & reached vnto the heauẽ. Then the syght of the

euell

euell dreames vexed them sodēly, and feareffulnesse came vpon them vnawares.

Then laye there one here, another there, half deed, halfe quycke, and shewed the cause of his death. For the visyōs that vexed thē shewed thē these thinges afore: so that they were not ignorāt, wherfore they perished.

The tentacyō of death touched the ryghteous also, and amonge the multytude in ꝑ wildernesse there was insurrection, but thy wrath endured not lōge. For the blamelesse man wente in all the hast, and toke the battayll vpon him, brought forth the weapē of his ministracyon: euen prayer and the censours of reconcilinge: sett him selfe agaynst the wrath, and so brought the misery to an ende: declaringe therby that he was thy seruaunt. For he ouercame not the multytude with bodely power, nor with weapens of myght: but with the worde he subdued him that vexed him, puttynge them in remembrance of the othe and couenaunt made vnto the fathers. For when the deed were fallen downe by heapes one vpon another, he stode in the myddest, pacified the wrath, and parted the waye vnto lyuinge. * And why? in his longe garment was all the beuty, and in the foure rowes of the stones was the glory of the fathers grauen, and thy maiesty was wrytten in the crowne of his heade. Unto these the destroyer gaue place, ād was afrayed of them: for it was onely a tētacion worthy of wrath.

¶ The.xix. Chapter.

¶ The derth of the Egyptians, and the greate sorte of the Hebrues. The meate that was geuen at the desyre of ꝑ people. The elementes serue not onely to ꝑ wyll of God, but also to the wyll of man.

AS for the vngodly, the wrath came vpon them without mercy vnto the ende. For he knew before what shulde happen vnto them: how that (when they had consented to lett them go, and had sent out with greate diligence) they wolde repēte, and folowe vpō them. * For when they were yet moornynge and makynge lamentacion by the graues of ꝑ deed, they deuysed another foolysh nes: so that they persecuted them in theyr flyenge, whom they had cast out afore with prayer. Worthy necessyte also brought them vnto thys ende, for they had cleane forgotten the thynges that happened vnto them afore. But the thynges that was wantynge of theyr punyshmēt, was requysite so to be fulfylled vpon them with tormentes, that thy people myght haue a marueluous passage thorow, & that these might fynde a straunge death.

Then was euery creature fashyoned agayne of newe, accordige to ꝑ will of theyr maker, obeyenge thy commaundementes: that thy chyldre myght be kept without hurte. For the cloude ouershadowed theyr tentes, & the drye earth appeared, where afore was water: so ꝑ in the reed see there was a waye without impediment, & the greate depe became a grene felde: where thorow all ꝑ people wente ꝑ were defended wyth thy hond, seige thy wonderous and marueluous worckes. For as ꝑ horses, so were they fedd, and leapte lyke lambes, praysinge ꝑ (O Lorde) which haddest delyuered thē: and why? they were yet myndefull of thy thynges, ꝑ happened whyle they dwelt in ꝑ lande: how the grounde brought forth flyes in steade of catell: & how the ryuer scrauled with the multitude of frogges in steade of fysshes.

¶ * But at the last they sawe a newe creacion of byrdes, what tyme as they were disceaued with lust, and desyred delicate meates. For when they were speakinge of theyr appetite, the quayles came vp vnto them frō the see, and punyshementes came vpon the synners, not without the tokēs which came to passe afore by the vehemēcye of the streames: for they suffred worthely accordig to theyr wickednesses, they dealt so abhominably and churlysshly wt straungers. Some receaued no vnknowne gestes, some brought the straungers into bondage that dyd them good. Beyde all these thynges there were some, that not onely receaued no straūgers with theyr willes, but persecuted those also, * & dyd them moch euell, that receaued them gladly. Therfore were they punyshed with * blyndnesse, lyke as they that were couered with sodayne darknesse at the doores of the ryghteous, so ꝑ euery one sought the entraunce of hys dore.

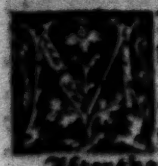
Thus the elementes turned into them selues, lyke as when one tyme is chaunged vpon an instrument of musyck, and yet all the residue kepe theyr melody: which maye easely be perceaued, by the syght of the thinges that are come to passe. The drye lande was turned into a watery, and the thynge that afore swamme i the water, wēte now vpon ꝑ drye grounde. The fyre had power in the water (contrary to his awne vertue) & the water forgat his awne kynde to quenche. Agayne, the flammes of the noysome beastes hurte not the flesh of them that wēte with them, nether melted they the yse, which els melteth lyghtely. In all thinges hast thou promoted thy people (O Lorde) and brought them to honour: thou hast not despysed thē, but all waye & in all places hast thou stande by thē.

¶ The ende of the boke of wysdome.

The boke of.

¶The boke of Jesus the sonne of Syrach/ which is called in latyn/ Ecclesiasticus.

¶The Prologe of Jesus the sonne of Syrach vnto hys boke.



Many and greate mē haue declared wysdome vnto vs out of the lawe, out of the Prophetes and oute of other that folowed them. In the which thynges Israell ought to be commended, by the reason of doctryne and wysdome: Therfore, they that haue it and reade it, shuld not onely them selues be wyse there thorow, but serue other also with teachynge and wrytynge.

After that my graunde father IESVS had geue diligent laboure to reade the lawe, the Prophetes and other bokes that were left vs of oure fathers, ād had well exercysed hym selfe therin: he purposed also to wryte some thyng of wysdome & good maners, to the intent that they which were willynge to learne and to be wyse, myght haue ꝑ more vnderstandynge, and be the more apte to leade a good conuersacyon.

Wherfore, I exhorte you to receaue it louyngly, to reade it with diligence, & to take it in good worth, though oure wordes be not so eloquent as the famous oratours. For the thyng ꝑ is wrytten in the hebrue tonge, soundeth not so well when it is translated into another speache. Not onely this boke of myne, but also the law, the Prophetes ād other bokes sounde farre other wyse then they do, whē they are spoke in their awne language.

Now in the .xxxviii. yeare When I came into Egypte in the tyme of Ptolomy Euergetes & continued there all my lyfe, I gat libertye to reade and wryte many good thinges. Wherfore, I thought it good and necessary, to bestowe my diligence and trauayle to interpryete this boke. And consyderynge that I had tyme, I laboured and dyd my best to perfourme thys boke, and to bryngе it vnto lyght: that the straungers also which are dyspoled to lerne, myght applye them selues vnto good maners and lyue accordynge to the lawe of the Lorde.

¶Ecclesiasticus.

¶The fyrst Chapter.

Wysdome procedeth and commeth of God. ¶ prayse of the feare of God. Rightewesnes is a degre to come by wysdome.

All wysdome * commeth of God the Lorde, and hath bene euer with hym, and is before all tyme. Who had nombred the sande of the see, ꝑ droppes of ꝑ rayne, & the dayes of tyme? Who hath measured ꝑ heygth of heauen, ꝑ brede of the earth, & the depnesse of the see? Who hath sought out ꝑ grounde of Goddes wysdome, which hath bene before all thynges? * Wysdome hath bene before all thynges, and the vnderstandynge of prudence from euerlastynge. (Gods worde in the heygth is the well of wysdome, and the euerlastynge cōmaundementes are the entrāce of her.)

Vnto whom hath the rote of wysdome bene declared? Or who hath knowne her wyt? Vnto who hath ꝑ doctrine of wysdome bene discouered & shewed? ād who hath vnderstande ꝑ many folde entrāce of her?

There is one: euen the hyest, the maker of all thynges, the Almyghtye, the kyng, of power (of whom men ought to stande greatly in awe) which syttеth vpon his trone, beinge a God of dominiō: he hath created her thorow the holy goost: he hath sene her, nombred her, ād measured her: he hath poured her out vpon all hys workes, and vpon all flesh accordynge to hys gyft: he geueth her reychely vnto the that loue hym: The feare of the Lorde is worshyppe and triumphe, gladnesse and a ioyfull crowne: The feare of the Lord maketh a mery hert, geueth gladnesse, ioye and longe lyfe. Who so feareth the Lorde, it shall go well wyth hym at the last, and in ꝑ daye of hys death he shall be blessed.

The loue of God is honorable wysdome: loke vnto whom it appeareth, they loue yt, for they se what wonderous thinges it doth. * The feare of the Lorde ys ꝑ begynnig of wysdome, ād was made wyth the faythfull in the mothers wombe: yt shall go wyth the chosen women, and shalbe knowne of the ryghteous and faythfull. The feare of the Lorde is the ryght Gods seruyce, that preserueth

* Ecclesi. xxiiii. b and. xliii. d Job. xxviii. c Baruch. i. a

* Roma. xi. c

* Psal. cxi. Prou. ix.

strengthneth and iustifieth the herte, and giueth myrth & gladnesse. Who so feareth ꝓ Lord shall be happie, and when he hath nede of cõforte, he shall be blessed. To feare God is the wysdome that maketh rich, and bringeth all good with her. She filleth the whole house with her gyftes, and the garners with her treasure. The feare of the Lord is the crowne of wysdome, and geueth plenteous peace and health. He hath sene her & nombred her: (both these are the gyftes of God) knowledge and vnderstandinge of wisdome hath he poured out as rayne, and thẽ that helde her fast, hath he brought vnto honour.

ℙ The feare of the Lord is the rote of wysdome, and her braunches are longe lyke. In the treasures of wisdome is vnderstãdinge and deuocyon of knowledge, but wysdome is abhorred of synners. The feare of ꝓ Lord dryueth out synne: for he that is without feare cannot be made righteous, and his wylfull boldnes is his awne destruccyon. A pacient man wyll suffre vnto the tyme, & then shall he haue ꝓ rewarde of ioye. A good vnderstandinge wyll hide his wordes for a tyme, & many mens lippes shall speake of his wysdome. In the treasurs of wysdome is ꝓ declaracyon of doctryne, but the synner abhorreth the worshippe of God. Wylt thou, my sonne, yt thou desire wisdome, kepe the commaundement, and God shall geue her vnto the: for the feare of the Lorde is wysdome and nurture, he hath pleasure in fayth and lowlynge meknesse, & he shall fill the treasures ther of. Be not obstinate and vnfaythfull to the feare of the Lorde, and come not vnto hym with a double hert. Be not an ypocrite in ꝓ syght of mẽ, and take good hede what thou speakest. Marcke well these thynges, lest ꝓ happẽ to fall and bringe thy soule to dishonoure, and so God discouer thy secretes, and cast the downe in the middest of the congregacyon: because thou woldest not receaue ꝓ feare of God, and because thy herte is full of laynednes and disceate.

¶ The.ii. Chapter.

¶ He exhorteth the seruauntes of God to ryghteousnes, loue, vnderstandynge, and pacience, & exhorteth him that feareth God, to beleue, to hope, and to loue, because God neuer confounded ner forsaketh them ꝓ trust in hym. A curse vpon the sotell, fearce, and impacyent of herte.

My sonne, * yf thou wilt come into ꝓ seruice of God, stande fast in ryghteousnes and feare, and arme thy soule to tẽtacyon: sette thyne hert and be pacyent: bowe downe thyne eare, receaue the wordes of vnderstandynge, and shrynche not awaye, whẽ thou art entysed. Holde the fast vpõ God, ioyne thy selfe vnto him, and suffre that thy life maye encrease at ꝓ last. Whatsoeuer happeneth vnto ꝓ receaue it: suffre in heuynesse, and be pacient in thy trouble. * For lyke as golde & syluer are tryed in the fyre, euen so are acceptable mẽ in ꝓ fornace of aduersite. Beleue i God, & he shall helpe the: ordre thy waye a ryght, and put thy trust in him. Hold fast his feare and growe therin. O ye that feare the Lord take sure holde of his mercy: shrincke not a waye from him, that ye fall not. O ye that feare ꝓ Lord, beleue him, and your reward shall not be emptie. O ye that feare ꝓ Lord, put your trust in him, and mercy shall come vnto you for pleasure. O ye ꝓ feare ꝓ Lord, set youre loue vpon hym, and youre hertes shalbe lyghtened.

Consydre the olde generacions of mẽ (O ye childzen) & marcke them well: * was there euer eny one confoũded, that put his trust in the Lord? Who euer continued in his feare, and was forsakẽ? Or whom dyd he euer despise, that called faithfully vpõ him? For God is gracyous & mercyfull, he forgeueth sinnes in the tyme of trouble, and is a defender for all them that seke him in the trueth. Wo be vnto him, ꝓ hath a double hert, wyked lippes and euell occupied handes, and to the sinner that goeth two maner of wayes. Wo be vnto thẽ ꝓ are loose of herte, which put not their trust in God, & therfore shall they not be defended of hym. Wo be vnto thẽ that haue lost pacience, forsaken ꝓ right wayes, and are turned back into frowarde wayes. What will they do, when the Lord shall begynne to vysyt them?

They that feare the Lord, wyll not mistrust his worde, and they ꝓ * loue him wyll kepe his commaundemẽt. They that feare the Lord, will seke out the thinges, that are pleasaunt vnto him, * & they that loue him: shall fulfyll hys lawe. They that feare the Lord, wyll prepare theyr hertes, and humble their soules in his sight. They that feare ꝓ Lord, kepe hys commaundemẽtes, and will be pacient tyll they se him self, saying: * better it is for vs to fall into ꝓ hãdes of ꝓ Lorde, then into the handes of men: for hys mercy is as greate as hym selfe.

¶ The.iii. Chapter.

¶ To oure father and mother ought we to geue double honour. Of the blessynge and curse of the father and mother. No mã ought ouer curyous ly to searche out the secretes of God.

The childzen of wysdome are a congregacion of the righteous, and their exercyse is obedience and loue. Heare me youre father (O my deare childzen) and do there after, that ye maye be safe. * For ꝓ Lorde wyll haue the father honoured of the childzen: and loke what a mother commaũdeth her childrẽ to do, he will haue it kepte. Who so honoureth hys father, his synnes shall be forgeuen him: * & he that ho-

noureth his mother is lyke one ꝑ gathereth treasure together. Who so honoureth his father, shall haue ioye of his awne children: & whē he maketh his prayer he shall be herde. He ꝑ honoureth his father, shall haue a lōge lyfe: and he that is obedyent for the Lordes sake, his mother shall haue ioye of hym.

B He that feareth the Lorde, honoureth his father & mother, and doth thē seruyce, as it were vnto the Lord him selfe. Honoure thy father in dede, in worde & in all pacience, that thou mayest haue Gods blessinge, & his blessinge shall abyde with the at the last.

¶ Ecclus.iii.b * The blessing of the father buyldeth vp the houses of the children, but ꝑ mothers curse roteth out the foundacions. Reioyse not whē thy father is reproued, for it is not honoure vnto the, but a shame. For the worshipe of a mās father is his awne worshipe, & where the father is without honour, it is the dishonesty of the sonne. Myne sōne, make moch of thy father i his age, and greue him not as longe as he liueth. And yf his vnderstandynge fayle, haue pacyence wyth hym, and despise him not in thy strength. For the good dede ꝑ thou shewest vnto thy father, shal not be forgotte, and when thou thy selfe wantest, it shall be rewarded the (& for thy mothers offence thou shalt be recompensed with good, yee it shall be founded for the in ryghteousnes) and in the daye of trouble þ shalt be remembred: thy synnes also shall melt awaye, like as the yse in the fayre warme wether.

C He that forsaketh hys father, shall come to shame: and he that defieth his mother, is cursed of God. Myne sonne, perfourme thy workes with louynge mekenesse, so shalt ꝑ be loued aboue other mē. The greater thou art, ꝑ more humble thy selfe (in all thinges) and thou shalt fynde fauour in the syght of God. For greate power belōgeth onely vnto God, and he is honoured of the lowlye.

¶ Ecclus.xxxvi.a Prouer.xxv.b Roma.xii.a * Seke not out the thynges ꝑ are aboue thy capacite, and searche not the grounde of soch thinges as are to myghtye for the: but loke what God hath commaūded the: thynke vpon that all waye, and be not curyous in many of his workes. For it is not nedefull for the, to se wyth thyne eyes the thynges ꝑ are secrete. Make not thou to moche search in superfluous thinges, and be not curious i many of his workes: for many thinges are shewed vnto the all ready, which be aboue the capacite of men. The medlinge wt soch hath begiled many a man, and tangled their wittes in vanite. Now he that loueth parell, shall perish therin.

D An harde herte shall fare euell at the last: (and he that loueth daunger, shall perysshe therin) an hert that goeth two wayes, shall not prospere: and he that is frowarde of hert wyll euer be worse and worse.) A wycked hert shalbe laden with sorowes, and the vngodly synner wil heape one synne vpō an other. The counsel of ꝑ proude hath no healthe for the plante of synne shall be roted out in thē, and not knowne. The hert of hym that hath vnderstādinge shall perceaue hye thinges, and a good eare will gladly herken vnto wisdome. An herte that is wise and hath vnderstādinge, will abstayne from synnes, and increase i the workes of righteousnes. Water quencheth burnynge fyre, & ꝑ mercy reconcileth synnes. God hath respecte vnto him that is thanckfull: he thynketh vpon him agaynst ꝑ tyme to come: so that whē he falleth, he shall fynde a stronge holde. ¶ Ecclus.iii.b

¶ The.iiii. Chapter.

¶ Almes must be done with all meekenes. The loue of the Lorde & her fruyte. A iudge ought to be mercyfull. An exhortacyon to eschue euell and to do good.

MY sonne, * defraude not ꝑ poore of thys almes, and turne not awaye thyne eyes frō hym that hath nede. Despise not an hongrye soule, and defie not the poore in his necessite: greue not the herte of him that is helpelesse, and withdrawe not the gift from the nedefull. Refuse not ꝑ prayer of one that is in trouble, turne not awaye thy face from the nedy. Cast not thyne eyes alyde from ꝑ poore, for anye euell wyll, that thou geue hym not occasion to speake euell of the. For yf he complayne of the in ꝑ bytternes of his soule, his prayer shall be herde: euen he that made him, shall heare him. Be curteous vnto the company of the poore, bowe thy soule vnto the elder, and bowe downe thy head to a man of worshippe. Let it not greue the to bowe downe thine eare vnto ꝑ poore, but paye thy dett, and geue him a frendly answere, and that wt mekenesse. A * Deut.xv.

* Delyuer him that suffreth wronge from the hāde of the oppressour, and be not fayntharted when thou sytteste in iudgement. Be mercyfull vnto the fatherlesse as a father, & be in steade of an husbande vnto their mother: so shalt thou be as an obediēt sonne of the hyest, and he shall loue the more the thy mother doth: Wysdome bringeth lyfe into her children, receaueth them that seke her, & wil go before thē in the waye of righteousnes. He that loueth her, loueth life: and they that seke her dilygently, shall haue greate ioye. They that kepe her, shall haue the heritage of lyfe: for where she entreth in, there is the blessyng of God. They that honoure her, shall be the seruauntes of the holy one: and they that loue hyr, are beloued of God. Who so geueth eare vnto her, shall iudge ꝑ heathē: and he that hath respecte vnto her, shall dwell safely. B * Deut.xv. ¶ Luke. ¶ Matt.

The

C He that beleueth her, shal haue her in possession, and hys generacion shall endure: for when he falleth, she doth go with hym, and choseth him among the best. Feare, dzede & temptacion shall the bzynge vpon him, and trye him in her doctrine: tyll she haue so proued him in his thoughtes, that he commytt his soule vnto her. Then shall she stablishe hym, bzyng the ryght waye vnto hym, make him a glad man, shewe him her secretes, and heape vpon him the treasures of knowledge, vnderstandynge and ryghteousnes. But yf he go wzong, she shall forsake him, and geue hym ouer into the handes of hys enemye.

D My sonne, make moch of thy tyme, eschue the thinge that is euell, and for thy lyfe shame not to saye the trueth. For there is a shame that bzingeth synne, and ther is a shame that bzingeth worshyppe and fauour. * Accepte no person after thyne awne wyll, that thou be not confounded to thyne awne decaye. Be not a shamed of thy neyghboure in his aduersite, and kepe not back thy counsell when it maye do good, nether hyde thy wysdome in her bewty. For in the tonge is wysdome knowne, so is vnderstandyng knowledge and lerninge in the talkyng of ỹ wise, & stedfastnesse in the wozckes of ryghteousnes. In no wyse speake agaynst the wozde of treuth, but be ashamed of the lyes of thine awne ignozaunce. Shame not to confesse thyne errour, and submytte not thy selfe vnto euery man because of synne. Withstande not the face of the mighty, & strine ỹ not against ỹ streame. But for ryghteousnes take paynes with all thy soule, & for the trueth stryue thou vnto death, and God shall fyght for the agaynst thyne enemyes. Be not hastye in thy tong, nether slack and negligēt in thy wozckes. Be not as a lyon in thyne awne house, destroying thy houshold folkes, and oppzessing the that are vnder the. * Let not thyne hande be stretched out to receaue, and shut when thou shuldest geue.

* Ecclus.xxx.c

* Ecclus.xxx.c

* Ecclus.xxx.g

C The.v. Chapter.

C In ryches maye we not put any confydence. The longeaunce of God ought to be feared, and to repentaunce maye we not be slowe.

A Trust not vnto thy riches, * & saye not: tush, I haue ynough for my lyfe. (For it shall not helpe in the tyme of vengeaunce and temptacyon.) Followe not the lust of thyne awne hert in thy strength, and saye not: tush, how haue I had strength, or who will bringe me vnder because of my wozckes? for doutles God shall auenge it. And saye not. I haue committed no synnes, but what euell hath happened me? For the almyghtye is a paciēt rewarder. * Because thy synne is forgeuē the, be not therfore without feare, nether heape one sinne vpō another. * And saye not: tush, the mercy of the Lozd is great, he shall forgeue me my synnes, be they neuer so many. * For lyke as he is mercyfull, so goeth wzath from hym also, and hys indignacyon commeth downe vpon synners.

* Eccl.xvi.b

* Eccl.xvi.b

Make no tarying to turne vnto ỹ Lozd, and put not of from daye to daye: for sodenly shall his wzath come, and in the tyme of vengeaūce he shall destroye the. * Trust not in wycked riches for they shall not helpe the in the daye of punishemēt & wzath. Be not caried about to euery wynde, & goo not into euery waye: for so doth the synner that hath a double tōge. Stāde fast in the waye of the Lozd, be stedfast in thy vnderstāding, abyde by the wozde, ād folowe the wozde of peace and righteousnes. Be gentle to heare the wozde of God, that thou mayest vnderstande it, & make a true answere with wisdome. * Be swyft to heare, but slowe & patyent in geuynge answere. If thou hast vnderstandyng, shape thy neyghboure an answere: If no, laye thine hād vpō thy mouth: lest thou be trapped in an vndiscrete wozde, and so confounded. Honour and wozshyppe is in a mans wyse talking, but the tonge of the vndiscrete is his awne destrucciō. * Be not a pzeuy accuser as longe as thou lyuest, and vse no sclaunder wyth thy tonge. For shame and sozow goeth ouer the chefe, & an euell name ouer him that is double tonged: but he ỹ is a pzeuy accuser of other mē, shal be hated, enuyed and confounded. Se ỹ thou iustifie the small and greate alyke.

* Ecclus.v.a

* Iames.i.c

* Ecclus.xix.b

C The.vi. Chapter.

C Yet to ỹ properte of a synner to be euell tonged. The doctrine & good counsell of ỹ wyse is to be embraced, wysdome shuld be searched for. The pzaise therof.

A Be not thy neyghbours enemye for thy frendes sake: for who so is euell shal be the heyre of rebuke and dishonoure, and whosoeuer beareth enuye & a double tonge offendeth. * Be not pzoude in the deupee of thyne awne vnderstādyng (lest thy strēgth be hurt by foolyshnes, and) lest thy leaues wither, ād thy frute be destroyed, ād so thou be left as a drie tree (in the wildernes.) For a wycked soule destroyeth him that hath it, maketh him to be laughed to scorne of his enemyes, (& bzyngeth hym to the pozciō of the vngodly.) * A swete wozde multyplyeth frendes, and pacifieth them that be at variaunce, & a thākfull tonge will be plenteous in a good man. Holde frendshippe with many, neuertheles haue but one counceler of a thousande.

* Rom.xii.b Phili.ii.a

* Eccle.xx.b

B Yf thou gettest a fryst, * proue him fyrst, and be not hastye to geue hym credēce. For some man is a frēde, but for a tyme, & will not abyde in the daye of trouble. And there is some

* Deu.xiii.b and.xvi.d Micha.vii.a Matth.v.c

is some frende that turneth to enemytie, and
taketh parte agaynst ỹ: & yf he knowe eny
* Ecclesiasti.a hurt by ỹ, he telleth it out. * Agayne, some
frende is but a companyon at the table, and
in the daye of nede he continueth not. But a
sure frende wyll be vnto the euen as thyne
awne selfe, & deale faythfully with thy hou
sholde folke. If thou suffre trouble and ad-
uersytie, he is with the, and hydeth not hym
self from the. Departe from thine enemyes,
yee and beware of thy frendes.

¶ A faythfull frende is a stronge defence,
who so fyndeth soche one, fyndeth a treasure. A
faythfull frende hath no peare, ỹ weight of
golde and syluer is not to be compared to ỹ
goodnesse of his fayth. A faythfull frende is a
medicyne of lyfe, and they ỹ feare the Lord,
shall fynde yt. Who so feareth ỹ Lord, shall
prosperr with frendes: and as he is him self,
so shall his frende be also. My sonne, receaue
doctrine from thy youth vp, so shalt thou
fynde wysdome tyll thou be olde. Go to her
as one ỹ ploweth, and soweth, and wayte
paciently for hir good frutes. For thou shalt
haue but litle labour in hir worke, but thou
shalt eate of hir frutes right soone. O how
exceadinge sharpe is wysdome to vnlerned
men: an vnstedfast body wyll not remayne
in her. Vnto soch, she is as it were a touch
stone, and he casteth her from him in all the
haste. for wysdome is with him but in name
there be but fewe ỹ haue knowledge of her.
(But with them ỹ know her, she abydeth e-
uen vnto the apperynge of God.)

Geue eare (my sonne) receaue my doctri-
ne, and refuse not my councell. Put thy fote
* Matt. vi.b into her lynckes, * & take her yocke vpon thy
neck: bowe downe thy shoulder vnder her,
beare her pacientlỹ, and be not wery of her
bãdes. Come vnto her with thy whole hert,
& kepe her wayes with all thy power. Se-
ke after her, and she shalbe shewed the: and
when thou hast her, forsake her not. For at
D the last thou shalt fynde rest in her, and that
shall be turned to thy great ioye. Then shal
her fetters be a stronge defence for the, and
her yocke a glorious rayment. For ỹ bewtye
of lyfe is in her, and her bandes are the cou-
plynge together of saluaciõ. Yee a glorious
rayment is it, thou shalt put it on, and ỹ sa-
me crowne of ioye shalt thou were.

My sonne, yf thou wylt take hede, thou
shalt haue vnderstanding, and yf thou wylt
applye thy mynde, ỹ shalt be wyse. If thou
wylt bowe downe thyne eare, thou shalt re-
ceaue doctrine, and yf thou delite in hearig,
thou shalt be wise. Stande with the multi-
tude of soch elders as haue vnderstandinge,
and consente vnto their wisdome with thy-
* Eccl. viii.a ne hert: * ỹ thou mayest heare all godly ser-
mons, and that ỹ worthy sentences eschape
the not. And yf thou seyst a man of discrete
vnderstandinge, gett the soone vnto hym, &
let thy fote treade vpõ the steppes of his do-
res. * Let thy mynde be vpon the cõmaun- * Psalm.
dementes of God, and be earnestly occupied
in his lawes: so shall he stablysh thy herte, &
geue the wisdome at thine awne desire.

¶ The. vii. Chapter.

¶ We must forsake euell, and yet not fullfille our lei-
sure. The behauour of the wyse to warde his wyfe,
hys frende, his chyldren, his seruauntes, his father
and mother, the prestes, &c.

DO no euell, so shall ther no harme A
happen vnto the. Departe awaye
from the thynge that is wycked, &
no mysfortune shall medle with ỹ.
My sonne, sowe no euell thynges in the fo-
rowes of vnrighteousnes, so shalt thou not
reape thẽ seuen folde. Laboure not vnto mã
for any lordshype, nether vnto the kyng for
the seat of honour. * Justifie not thy self be- * Ps. xxxix.
fore God (for he knoweth the herte) and de- Eccle. xxi.a
sire not to be reputed wyse in the presence of Iohn. ii.a
ỹ kyng. Make no labour to be made a iudge Luk. xviii.
excepte it so were, that thou couldest mygh-
tely put downe wyckednes: for yf thou shul
dest stande in awe of the presence of ỹ mygh
tye, thou shuldest fayle in geuynge sentẽce.
Offende not in the multitude of the citye, &
put not thy selfe amonge ỹ people. * Bynde * Ecclus.
not two synnes together, for in one synne
shalt thou not be vnpunyshed. Saye not:
tush, God wyll loke vpon the multytude of
my oblacions, and when I offre to the hyest
God, he will accepte it.

Be not faynt harted when thou makest 25
thy prayer, nether slacke in geuyng of almes
Laugh no man to scorne in the heynesse of
his soule, for God (which seyth all thynges)
is he * that can brynge downe, and sett vp * 1. Reg. ii.
agayne. Accepte no lesyng agaynst thy bro-
ther, nether do the same agaynst thy frende.
Use not to make any maner of lye, for the
customes therof is not good. Make not ma-
ny wordes, when ỹ art amonge ỹ elders: * & * Matt. vi.
whẽ thou prayest, make not moch babyng.
* Let no labourious worke be tedious vnto * Ecclus.
the, nether the hous handrie whych the all-
mighty hath created. Make not thy boast i
the multitude of thy wyckednes, but hũble
thy selfe euẽ from thine herte: & remembre ỹ
the wrath shal not be longe in tarynge, and
that the vengeaunce of the flesh of the vn-
godly is a very fire & wrame. Geue not ouer
thy frende for eny good, ner thy faythfull
brother for the best golde.

Departe not frõ a discrete and good wo- ¶
man, that is fallen vnto the for thy porcion
in the feare of ỹ Lord, for ỹ gift of her hone-
sty is above golde. * Where as thy seruaunt * Luke xvii.
worcheth truly, intreate him not euell, ner
the hirelinge that is faythful vnto ỹ. Loue
a discrete seruaunte as thyne awne soule,

defraude

defraude him not of his lyberte, nether lea-
ue him a poore man. * If þ haue catell, loke
well to them: and yf they be for thy profyt,
kepe them. * If thou haue sonnes, bring the
vp in nourture and lerning, and holde them
in awe from their youth vp. If thou haue
daughters, kepe their body, and shewe not
thy face chereful towarde them. Marie thy
daughter, & so shalt þ perfourme a weighty
matter: but geue her to a man of vnderstan-
ding. If thou haue a wyfe after thyne awne
mynde: forsake her not: (but commytte not
thy selfe to the hatefull.)

* Honoure thy father frō thy whole hert:
& forget not the soroufull trauayle that thy
mother had with þ: remembre þ thou wast
borne thorow them, and how canst thou re-
compense them the thynges that they haue
done for the? Feare the Lorde with all thy
soule, & honoure hys mynysters. Loue thy
maker with all thy strength, * & forsake not
his seruauntes. Feare þ Lorde with all thy
soule, & honoure his Prestes. * Geue them
their portion of the fyrst frutes and increase
of the earth, lyke as it is commaunded the:
(and reconcile thy selfe of thy negligence vñ
the lytle flock) geue them the shoulders, and
their appoynted offringes and fyrstlynges.
Reache thyne hande vnto the poore, þ God
maye bielle the vñ plenteousnes. * Be lyb-
erall vnto all mē lyuinge, & pet let not but do
good euen to them that are deed.

* Let not them þ wepe, be wythout com-
forte, but mourne vñ soch as mourne. & Let
it not greue þ to vyset the sick, for that shal
make þ to be beloued. Whatsoeuer thou ta-
kest in hande, remembre the ende, and thou
shalt neuer do amysse.

¶ The.viii.Chapter.

¶ Againste thy better is no stryuyng. Of the deeth of thyne enemye mayste þ not reioyce, ner despyse thy neyghbours, ner the wordes of the wyse.

STryue not wyth a myghtye man, lest thou chaunce to fall into hys hāndes. * Make no variaunce with a rich mā, lest he happen to bringe vp an harde quarell agaynst þ. * For golde and syluer hath vndone many a mā, yee cuē the hertes of kynges hath it made to fall. Stryue not with a man that is full of wordes, and laye no stykes vpon his fyre. Kepe no company with the vnlerned, lest he geue thy kinred an euell reporte. * Despyse not a man that turneth him selfe awaye from synne, and cast him not in the teeth withall, but remembre that we are fraple euerychone.) * Thynche scorne of no mā in his olde age, for we waxe olde also. Be not glad of the death of thyne enemye, but remembre þ we muste dye all the sorte of vs (and fayne wold we come into ioye.) * Despise not þ sermōs of soch elders as haue vnderstandynge, but acquaynte thy selfe with the wyse sentēces of them: for of them thou shalt lerne wysdome and the doctrine of vnderstandynge, and how to serue greate mē without cōplaynte.

Go not from the doctrynse of the elders, for they haue lerned it of their fathers. For of them thou shalt lerne vnderstandinge, so that thou mayest make answere in the time of nede. Kyndle not the coales of synners, (whan thou rebukest them) lest thou be brēt in the fyre flammes of their sinnes. Resyst not the face of the blasphemer, that he laye not wayte for thy mouth. * Lende not vnto him that is myghtier then thy selfe: If thou lendest him, coūte it but lost. Be not suerty aboue thy power: yf thou be, then thynche surely to paye it. Go not to lawe with the iudge: for he wyll iudge accordynge to hys awne honoure. * Trauayle not by þ waye with hym that his brayneleste, lest he do the euell: for he foloweth his awne wylfulnes, and so shalt thou perish thorow his foly.

* Stryue not with hym þ is angrie and cruell, and go not with him into the wilder-
nes: for bloude is nothinge in his syght, and where there is no helpe, he shal murther the
* Take no coūcel at fooles, for they loue no thinge but the thinges that please them sel-
ues. Make no councel before a stranger. for thou cāst not tell what will come of it. Opē not thyne hert vnto euery man, lest he be vn thanckfull to the, and put the to reproffe.

¶ The.ix.Chapter.

¶ The leopardyes of chastrees are to be eschewed. An olde seynde is to be preferred before a new. The glory and rychesse of synners. Vprightwes men shulde be bydden togest. Labour is the chefe thynge in a worcke man, and wysedome in a prynce.

BE not gelous ouer þ wyfe of thy bo-
some, þ she shewe not some shrewed poynte of wicked doctrine vpon the.
* Geue not the power of thy life vnto a wo-
mā, lest she come in thy strēgth, and so thou be confounded. Loke not vpon a woman þ is desyrous of many men, lest thou fall into her snares. Use not the company of a womā þ is a player and a daunser, & heare her not, lest thou perish thorow her entysynge. Be-
holde not a mayde, that thou be not hurt in her beawty. * Cast not thy mynde vpon har-
lottes in eny maner of thynge, lest thou de-
stroye both thy selfe and thine heritage. Go not aboute gasyng in euery lane of the citye nether wādre thou abrode in þ streetes ther-
of. * Turne awaye thy face from a bewty-
full woman, and loke not vpon the fayrnes of other.

* Many a man hath perished thorow the bewtye of wemen, for thorow it the desyre is kyndled as it were a fyre. (In aduoute-
rous woman shalbe troaden vnder fote as

myre,

why/ þ hyghest hateth sinners, and shal rewarde vengeaunce to the vngodly.

In prosperite, a frede shall not be knowne and in aduersite an enemye shall not be hyd. For whē a man is in wealth, it greueth his enemyes: but in heynes and trouble a man shall knowe his frende. Trust neuer thyne enemy, for lyke as an yron rusteth, so doth his wickednes. And though he make moche crouchyng and kneelyng, yet kepe well thy mynde, and beware of him. Set him not by the, nether let him syt at thy right hand: lest he turne him, gett into thy place, take thy rowme and seke thy seate, and so thou at þ last remembre my wordes, & be pricked at my sayinges.

* Eccle. bii. a and. fiii. a. * Binde not two sinnes together, for there shall not one be vnpunished. Who will haue pitie of þ charmer, that is stynged of the serpent, or of all soch as come nye the beastes? Euē so is it wt him þ kepeth company with a wycked man, and lappeth him selfe in his sinnes. For a season wyll he byde wyth the, but yf thou stomble, he tarieth not. ‡ An enemy is swete in his lippes, he cā make many wordes & speake many good thiges: Yet he can wepe with hys eyes, but in hys herte he ymagineth, how to throwe the into þ pytt: & yf he may fynde opportunite, he will not be satisfied with bloud. If aduersite come vpō þ, thou shalt fynde him there first, & though he pretende to do the help, yet shall he vndermine the. He shal shake his head, and clappe his hādes ouer þ for very gladnes: & whyle he maketh many wordes, he shall disguyse his countenaunce. ‡ Ecc. xii. b.

¶ The. xiii. Chapter.

¶ The companies of the proude and of the ryche are to be eschewed. The loue of God: Lyke do company with their lyke.

WHo so toucheth pytch, shalbe fyled withall: and he that is familiar wt the proude, shal clothe him selfe wt pryde. He taketh a burthen vpon him, that accompanyeth a more honorable man then him selfe. Therfore, kepe no familiarite with one that is richer then thy selfe. How agree the ketell and the pot together? for yf the one be smytten agaynst the other, it shall be broke. The ryche dealeth vnryghteously, & threateneth withal: but þ poore beyng oppressed & wrongeously dealt withall, suffreth scarcenes, & geueth fayre wordes. If thou be for hys profyt, he vseth the: but yf thou haue not hynge, he shall forsake þ. As longe as thou hast eny thing of thyne awne, he shal be a good felow with the: yee, he shal make the a bare man, and not be sory for the. If he haue nede of the, he shall defraude the: and (with a preuy mocke) shall he put the in an hope, and geue the all good wordes and saye: what wantest thou? Thus shall he shame the in his meate, vntill he haue supte the cleane vp twise or thryse, and at þ last shall he laugh þ to scorne. Afterward, when he seyth that thou hast nothynge, he shal forsake the, and shake his heade at the. (Submytte thy selfe vnto God, and wayte vpon hys hande.)

Beware, that thou be not disceaued and brought downe in thy symplenesse. Be not to bolde in thy wildome: lest when thou art brought lowe, þ be disceaued thorow foolyshnes. If thou be called of a myghtye man, absent thy selfe, so shall he call the to him þ more oft. Preasse not þ vnto him, that thou be not shutt out: but goo not þ farre of, lest he forgett þ. Withdraw not thy self frō his speach, but beleue not his many wordes. For wt moch cōmunicatiō shall he tempte the, & (with a preuy mock) shall he questyon the of thy secrettes. The vnmercyfull minde of his shal marck thy wordes, he shal not spare to do þ hurte, & to put þ in prison. Beware, ād take good hede to thy selfe, for þ walkest in parel of thy ouerthrowyng.

Now when thou heareſt his wordes, make þ as though thou werest in a dreame, and wake vp. Loue God all thy lyfe longe, and call vpō him in thy nede. Euery beast loueth his like, euē so let euery mā lone his neyghbour. All flesh will resorte to their lyke, and euery man will kepe company with soch as he is him selfe. But as þ wolfe agreeth with the lambe, so doth þ vngodly with the righteous. * What felyshyp shulde an holy man haue with a dogge. How can the ryche & the poore agree together? The wilde Asse is the lyons praye in the wyldernesse, euen so are poore men the meate of the ryche. Lyke as the proude maye not awaye wyth lowlynes, euen so doth the ryche abhorre the poore: If a ryche man fall, hys frendes set hym vp agayne: but when the poore falleth, hys aquayntaunce forsake hym. If a ryche man fall into an errour, he hath many helpers: he speaketh proude wordes, and yet men iustifye hym. ii. Cap. xi.

But yf a poore man go wronge, he is punyshed: yee though he speake wisely, yet can it haue no place. When the ryche man speaketh euery body holdeth his tōge: and loke what he saieth, they prayse it vnto the clowdes. But yf the poore mā speake, they saye: What felowe is thys? and yf he do amysse, they shal destroye him. Riches are good vnto him that hath no synne in his conscience, and pouerte is a wicked thing in the mouth of the vngodly. The herte of man chaungeth his countenaunce, whether it be in good or euell. A chearfull countenaunce is a token of a good herte, for els it is an harde thynge to knowe the thought.

¶ The

¶ The.xiiii. Chapter.

¶ Wel ordeyned of the tonge. Man is but a barne thynge. Happy is he that cõtynueth in wysdome.

A BLessed is ꝑ man, * that hath not fallen wt the worde of his mouth, and is not pricked with ꝑ conscience of sinne. Happie is he that hath no heuynes in his mynde, and is not fallen from his hope. It becõmeth not a couetous man and a nygarde, to be ryche: and what shulde a nygarde do wt golde? He that with al his carefulnes heapeth together vnrygh tfully, gathereth for other folckes, & another man shal make good chere wt his goodes. He that is wicked vnto hym selfe, how shulde he be good vnto other men? How can soch one haue eny pleasure of his goodes? There is nothyng worse, then whe one defraudeth hym selfe, and this is a rewarde of his wyckednes. If he doeny good, he doth it not knowynge therof, and agaynst his wyll, and at the last he declareth his vngracioulnes. A nygarde hath a wycked eye, he turneth awaye his face, & despyseth his awne soule. * A couetous mãs eye hath neuer ynough in the porcyon of wyckednes vntyll the tyme that he wyther awaye, and haue lost his awne soule.

A wycked eye spareth bred, and there is scarcenes vpõ his table. My sonne, do good to thy selfe of ꝑ thou hast, and geue the Lord his due offerynges. Remẽbre that death tarieth not, & how that ꝑ couenaunt of the graue is shewed vnto the: for ꝑ couenaunt of this world shall dye ꝑ death. * Do good vnto thy frynde before thou dye, and accordyng to thy abylite reach out thyne hand, and geue vnto ꝑ poore. Be not disapoynted of the good daye, and let not the porcyon of the good daye ouerpasse the. Shalt thou not leaue thy trauayles and labours vnto other men? In the deuydynge of the herytage geue & take & sanctyfye thy soule. Worcke thou ryghtcoulnes before thy death, for in the hell there is no meat to fynde. ‡ All flesh shal fade awaye lyke grasse, and lyke a flourishyng leafe in a grene tre. Some growe, some are cast downe: euen so is ꝑ generacyon of flesh and bloude: one commeth to an ende, another is borne.

All transytory thynges shall fayle at the last, and ꝑ worcher therof shall go withal. Euery chosen worke shalbe iustified, and he that medled withal, shal haue honour therin. Blessed is ꝑ man ꝑ kepeth hym in wysdome, & exercyseth hym selfe in vnderstandynge, and with discrecyon shall he thynke vpon the fore knowledge of God. Which consydereth the wayes of wysdome in hys hert, hath vnderstandynge in her secretes, goeth after her (as one that seketh her out) and cõtinueth in her wayes. He loketh in at her wyndowes, and herkeneth at her dores. He taketh his rest beyde her house, & fasteneth his stake in her walles. He shall pitch his tente nye vnto her hand, and in his tent shall good thynges rest for euermore. He shall set his chyldren vnder her couering, and shall dwell vnder her braunches. Vnder her couering shall he be defended from the heat, and in her glory shall he rest.

¶ The.xv. Chapter.

¶ The goodnes that folowyth hym which feareth God, God reiecteth and casteth of the synner. God is not the auctor of euell.

S ꝑ feareth God, will do good: A & who so kepeth the lawe, shall optayne wysdome. As an honorable mother shall she mete hym, & as a virgyn shall she receaue him. * With ꝑ bred of lyfe & vnderstãdyng shall she fede hym, ‡ & geue him ꝑ water of wholsome wysdome to drynck. If he be constãt in her, he shall not be moued: & yf he holde hym fast by her, he shall not come to confusyon. She shall brynge hym to honoure amonge his neyghboures, and in the myddest of the congregacyon shall she open his mouth. With ꝑ spirite of wysdome and vnderstãdyng shall she fyll hym, and clothe hym wt the garmẽt of glory. She shall heape the treasure of myrth & ioye vpon hym, and geue hym an euerlastynge name to heritage. Folysh men will not take holde vpõ her: but soch as haue vnderstandyng, wyll mete her (Folysh men shall not se her) for she is farre from pryde & discreate. Men ꝑ go about wt lyes, wyll not remembre her: but men of trueth shalbe founde in her, and shall prosper euen vnto the beholdyng of God. Prayse is not semely in ꝑ mouth of the vngodly, for he is not sent of the Lord. For of God cõmeth wysdome, and the prayse shall stande by the wysdome of God, and shall be plenteous in a faythfull mouth, and ꝑ Lorde shall geue her vnto hym. * Ecclus.xliii.a. ‡ Iohn.iiii.a.

Saye not ꝑ: It is the Lordes faute that I am gone by, for ꝑ shalt not do the thyng ꝑ God hateth. Saye not ꝑ: he hath caused me to do wronge, for he hath no nede of ꝑ vngodly. God hateth all abhominacion of errour, & they that feare God wyll loue none soch. ‡ God made man frõ the begynnynge, & left him in ꝑ hand of his councell. He gaue him his cõmaundementes & preceptes: yf ꝑ wylt obserue ꝑ cõmaũdemẽtes, & kepe acceptable faithfulnes for euer, they shall preserue the. * He hath sett water & fire before the, reach out thyne hãde vnto which ꝑ wilt. Before man is lyfe & death, good & euell: loke what him lyketh, shalbe geuen him. For ꝑ wysdome of God is greate and myghty in power, & beholdeth all men contynually. The eyes of ꝑ Lorde are vpon them that feare hym, ‡ Genes.i.d. * Ierem.xxi.b.

and he knoweth all the workes of man. He hath cõmaunded no man to do vngodly: neither hath he geuen eny man space to synne.

¶ The .xvi. Chapter.

¶ Of vnhappye and wycked chyldren. No man can hyde hym selfe from God: An exhortacyon to the receavynge of instruccyon.

1 DElyte not thou in the multytude of vngodly chyldren, and haue no pleasure in them, yf they feare not God. Truste not ꝑ to theyr lyfe, ād regarde not theyr labours: for one sonne ꝑ feareth God, is better, thē a thousande vngodly. And better it is for a man to dye without chyldren, then to leaue behynde hym soch chyldren as are vngodly. For by one ꝑ hath vnderstādynge, maye a whole cytie be vpholden, but though ꝑ vngodly be many, yet shall it be wasted thorow them. Many soch thynges hath myne eye sene, & greater thynges thē these haue I herde with myne
* Eccl.xvi.b. eares. * In the congregacyon of ꝑ vngodly shall a fyre burne, & amõg vnfaythfull people shall the wrath be kyndled.

2 * The olde gpauntes optayned no grace
* Gene.vi.a. for theyr synnes, which were destroyed, trustyng to theyr awne strēgth. Nether spared
* Gen.xix.f. he thē amõg whõ Loth which was a * straūger, but smot thē & abhorred thē because of the pride of theyr workes. He had no pytie vpon thē, but destroyed all ꝑ people, ꝑ were
* Nũm.xiiii.c and.xxvi.f. so stoute in synne. * And for so moch as he ouerlawe not the fyre hundreth thousande, that gathered thē selues together in ꝑ hardenes of their herte: it were maruell yf one
* Eccle.b.a. beynge hardenecked, shuld be fre. * For mercy & wrath is wt hym: he is both myghtye to forgeue and to poure out displeasure. Lyke as his mercy is greate, euen so is his punyshemēt also, he iudgeth a man accordyng to his workes. The vngodly shall not escape in his spoyle, & the lõge pacience of him that sheweth mercye, shall not byde behynde. All mercye shall make place vnto euery man accordyng to ꝑ worthynes of his workes, & after ꝑ vnderstādynge of his pylgremage.

3 ¶ Saye not thou: I wyll hyde my selfe frõ God, for who wyll thynche vpon me from aboue? I shall not be knowne I so greate a heape of people, for what is my soule amõg so many creatures? Beholde, ꝑ heauen, yee the heauen of heauens, the depe, the earthe, and all that therin is, shall be moued at hys presence: the mountaynes, the hylles, & the foundacyõs of ꝑ earth shall shake for feare, when God vysyteth them. These thynges doth no herte vnderstāde, but he vnderstādeth euery herte, & who vnderstandeth hys wayes? No man seyth his formes, and the moost part of hys workes are secrete. Who wyll declare the workes of his ryghteousnes? Or who shalbe able to abyde them? For the couenaunt is farre from some, and tryenge out of men is in the ende. He that is humble of herte, thynketh vpon soche thynges: but an vnwyse and erroneous man casteth hys mynde vnto folyth thynges.

4 Hy sonne, herken thou vnto me, and lerne vnderstādynge, and marcke my wordes with thyne herte. I wyll geue the a sure doctryne, & playnely shal I instructe the (marke my wordes thē in thyne herte: for in ryghteousnes of ꝑ spirete do I speak of the wonders that God hath shewed amõg hys workes from the begynnynge. And in ꝑ trueth do I shew ꝑ knowlege of hym.) God hath sett hys workes in good order from the begynnynge, and parte of them hath he sundered from the other. He hath garnyshed hys workes from euerlastynge, and theyr begynnynges, accordyng to their generacyõs. None of thē hyndered another, nether was any of them dysobedient vnto hys wordes. After thys, God loked vpon ꝑ earthe, and fylled it with hys goodes. With all maner of lyuynge beastes hath he couered the grounde, and they all shalbe turned vnto earthe agayne.

¶ The .xvii. Chapter.

¶ The creacyon of man, and the goodnes that God hath done vnto hym. Of raimes and repentaunce.

1 GOd * shope man of the earth, and made hym after his owne ymage, *Gen.i.
& turned hym vnto earthe agayne, and clothed him with his awne strength. He gaue him the nombre of dayes and certayne tyme, yee & gaue him power of ꝑ thynges that are vpon earthe. He made all fleth to stande in awe of hym, so that he had the dompynyon of all beastes and fowles. * He made out of hym an helper lyke *Gen.ii.
vnto him selfe, & gaue them dyscrecyon and tõge, eyes & eares, and a herte to vnderstande, and fylled them with instruccyon & vnderstandynge. He created for them also the knowledge of the spirete, fylled their hertes with vnderstandyng, & shewed them good & euell. He sett his eye vpon theyr hertes, declaringe vnto them his greate and noble workes: that they shulde prayse hys holy name together, ectoyle of his wonders, & be tellynge of hys noble actes. * Besyde thys * Exo.xx.
Deu.v.
he gaue them instruccyon, and the lawe of lyfe for an heritage.

He made an euerlastyng couenaunt with them, and shewed them hys ryghteousnes & iudgementes. They sawe his glory with theyr eyes, and theyr eares hearde the mateshy of his voyce. And he sayde vnto them: beware of all vnryghteous thynges. He gaue euery man also a commaundement concernynge.

tresspynge his neyghboure.

Theyr wayes are euer before hym, & are not hyd from his eyes.* He hath set a rular vpon euery people, * but Israel is ꝑ lordes porcyon. All their worckes are as ꝑ sũne, in ꝑ syght of God, and his eyes are alwaye lokynge vpon theyr wayes. All theyr vnrighteousnesses are manyfest vnto him, and all their wyckednesses are opẽ in his syght. * The mercy ꝑ a man sheweth is as it were a purse wᵗ him, and ꝑ grace that is geuen to man preserueth hym as the aple of an eye. * At the last shal he awake, & reward euery man vpon hys head, & shall turne them together vnto ꝑ nether most partes of ꝑ earth. * But vnto them ꝑ wyl repent, he hath geuen the waye of ryghteousnes. As for soch as be weake, he cõforteth them, suffreth thẽ, and sendeth them the porcyon of the verite. O turne then vnto the Lorde, forsake thy synnes, make thy prayer before the Lord, do the lesse offence, turne agayne vnto ꝑ Lord, forsake thyne vnryghteousnes, be an vtter enemye to abhominacyon, lerne to knowe the ryghteousnesse & iudgementes of God, stande in ꝑ porcion that is set forth for the and in the prayer of the moost hye God. Go in the porcion of the holy worlde, with soch as be lyuynge and geue thãkes vnto God. C * Who wyll prayse the Lorde in the hell/ Abyde not thou in the errour of the vngodly, but geue him thanckes before death. As for the deed, thanckfullnesse perysheth from hym as nothynge. Geue thou thanckes in thy lyfe, yee whyle thou art lyuynge & wholy shalt thou geue thanckes, & prayse God, and reioyse in his mercy. O how great is ꝑ louynge kyndnesse of the Lorde, & his mercyfull goodnesse vnto soch as turne vnto hym/ For all thynges maye not be in man: and why ꝑ sonne of man is not immortall, & he hath pleasure in the vanyte of wyckednes. What is more cleare then the Sunne/ Yet shall it fayle. Or what is more wycked then the thyng that fleth & bloud hath ymagyned/ and that same shalbe reproued. The Lorde seyth ꝑ power of the hye heauen, and all are but earth & asshes.

C The xviii. Chapter.

C The meruelous worckes of God, the mysery and wretchednes of man. Against God ought we not to complayne. Prayer must we continually.

HE that lyueth for euermore, * made all thynges together. God onely is righteous, & remayneth a victoryous kyng for euer. * Who shal be able to expresse ꝑ worckes of hym/ Who wyll serche out ꝑ grounde of his noble actes/ Who shall declare the power of his greatnesse/ Or, who wyll take vpon hym to tell out his mercy/ As for the wonderous worckes of the Lorde, there maye nothyng be taken from them, nothinge maye be put vnto them, nether maye the grounde of them be founde out. But when a man hath done his best, he must begynne agayne: and when he thynketh to become to an ende, he must go agayne to his laboure. What is mã/ Wher to is he worth/ What good or euel can he do/ * If the nombre of a mans dayes be almost an hundreth yeare, it is moch. * Psal.cv.a.

Lyke as ꝑ droppes of rayne are vnto the see, and as a grauell stone is in cõparyson of the sande: * so are these few yeares to the dayes of euerlastyng. Therfore is ꝑ Lorde pacyẽt with them, and poureth out his mercye vpon them. He sawe and perceaued the thoughtes and ymagynaciõs of theyr hert, that they were euell: therfore heaped he vp hys mercyfull goodnes vpon them, and shewed them the waye of ryghteousnes. The mercy ꝑ a man hath, reacheth to his neyghbour: but ꝑ mercy of God is vpon all flesh. He chasteneth, he teacheth & nourtoureth: yee euen as a shepherde turneth agayne his flock, so doth he all them that receaue chastenyng, nurtoure and doctryne. * Mercyfull is he vnto thẽ, that stande in awe of his iudgementes. * Esa.lvi.a.

C Hy sonne, when thou doest good, make no grudynge at it: and whatsoeuer thou geuest, speake no dyscõforteable wordes. Shal not ꝑ dewe coole the heate/ euen so is a word better then a gyft. * Is not a frendly worde a good honest gyft/ but a gracyous man geueth them both. * A foole shall cast a man in the teeth, and that roughly, and a gyft of the nygarde putteth out the eyes. Set the ryghteousnesse before thou come to iudgement. Lerne before thou speake, and goo to physyck or euer ꝑ be syck: * examen & iudge thy selfe, before the iudgement come, and so shalt thou fynde grace in the syght of God. Hũble thy selfe afore thou be syck, & in tyme of thy dysease shewe thy conuersacyon. * Let not to prayse allwaye & stande not in feare to be reconcyled vnto death, for the reward of God endureth for euer. Before ꝑ prayest, prepare thy soule, & be not as one that tempteth God. Thynke vpon ꝑ wrathfull indygnacyon that shalbe at ꝑ ende, and the houre of vengeaunce, when he shall turne a waye hys face. * When ꝑ hast ynough, remembre the tyme of honger: & when thou art rych, thynck vpon the tyme of powerte and scarsnesse. * Prouer.rb.a and.xix.c. * Eccle.xii.d. * i.Corin.xi. * Ecclus.xviii.d. i.Tim.v.a. * Eccl.xi.d.

From the mornynge vntyll the euenyng the tyme is chaũged, & all soch thynges are soone done in ꝑ syght of God. A wyse man feareth God in all thynges, & in ꝑ dayes of transgressyon he kepeth him selfe frõ synne. A discrete man hath pleasure in wysdome, and he ꝑ fyndeth her, maketh moch of her. D

They that haue had vnderstandynge, haue dealt wysely in wordes, haue vnderstande the truethe & rygh teousnes, and haue sought out wyse sentences and iudgementes. * Folowe not thy lustes, but turne the from thyne awne wyll. For yf thou geuest thy soule her belyers, it shall make thyne enemyes to laugh the to scorne: Take not thy pleasure in greate volupteousnes, and medle not to moch wythal. Make not to greate cleare of ¶ thyng that thou hast wonne by auauntage, lest thou fall into powerte, & haue nothynge in thy purse.

* Rom.vi.b. and.viii.c.

¶ The.xix.Chapter.

Chefne and whordome bringe men to powerte. In thy wordes muste thou vse discretyon. The differaunce of the wythdrawe of God and man, whereby ¶ mayst knowe what is in a man. Correccyon must be vsed without anger.

A Labouryng man ¶ is geuen vnto dronckenes, shall not be ryche: and he that maketh not moch of small thynges, shall fall by lytle & lytle.

* Wyne & wemen * make wyse men renna gates, and put men of vnderstandyng to reproffe: and he that accompanieth aduouterers, shall become a wycked man. Wothes & wormes shall haue hym to heretage, yee he shall be set vp to a greater example, and hys soule shalbe voted out of the nombre.

* He that is hastye to geue credence, is lyght mynded, & doth agaynst him selfe. Who so reioyseth in wychednes, shalbe punyshed: he ¶ hateth to be reformed, hys lyfe shalbe thorowed, & he that abhorreth babblyng of wordes, quencheth wychednes. He that offendeth agaynst hys awne soule, shall repent it: and he that reioyseth in wychednes, shalbe punyshed.

Rehearse not a wycked & churlysh word twyse, and ¶ shalt not be hyndered. Shewe thy secretes nether to frende ner foo: and yf thou hast offended, tell it not out. For he shall herken vnto the & marck ¶: and when he fyndeth opportunite, he shall hate ¶ (and so shall he be allwaye aboute ¶.) * If thou hast herde a worde agaynst thy neyghbour, let it be deed wythyn the: and be sure, thou shalt haue no harme therby. A foole trauayleth with a word, lyke as a woman that is payned with bearynge of a chylde. Lyke as an arowe shot in a dogges thyghe, so is a worde in a foles herte. * Tell thy frende hys faute, lest he be ignorannt, and saye: I haue not done it, or yf he haue spoken, that he do it nomore. Remoue thy neyghboure, that he kepe his tonge, & yf he haue spoken, that he saye it nomore.

Tell thy neyghbour his faute, for oft tymes an offence is made, & geue not credence to euery worde. A man falleth somtyme with his tonge, but not with his wyll. For * what is he, that hath not offended in hys tonge: geue thy neyghbour warnynge, before thou threaten him, & geue place vnto the lawe of the Lord. The feare of God is all wysdome, and he that is a ryght wyse man, kepeth ¶ lawe. As for the doctryne of wyckednelle, it is no wysdome, and the prudence of synners is no good vnderstandyng: it is but wychednes, & abhominacyon & a blasphemyng of wysdome. A symple man of small vnderstādyng ¶ feareth God, is better then one ¶ hath moch wysdome, & trāsgresseth ¶ lawe of ¶ hyest. A crafty sotteli man can be wyse, but he is vnryghteous, & with gyftes he wrasteth the open & manifest lawe. A wycked man can behaue hym selfe humbly, and can bouke with his head, & yet is he but a dyssemuler wythyn. He hydeth his face, * & dyssymuleth it: & because he shulde not be knowne, he preuenteth the.

And though he be so weake that he can do ¶ no harme, yet when he may fynde opportunite, he shall do some euell. A man may be knowne by hys face, & one ¶ hath vnderstādyng, may be perceaued by ¶ loke of hys countenaunce. * A mans garmēt, laughter, & gopnge, declare what he is.

¶ The.xx.Chapter.

Of correccyon and repentaunce. Of the gyft of the wyse man, and of the fole. Of lyenge.

Some man * reproueth his neyghbour ofte tymes, but not in due season: Agayne, some mā holdeth his tong, & he is wyse & discrete. It is moch better to geue warnyng and to reproue, then to beare euell wyll: for he ¶ knowledgeth him self openly, shalbe preserued frō hurt & destruccyon. Lyke as when a gelded man thorow desyre & lust defyleth a mayden, euen so is it with him that vseth violence: and vnryghteousnes in ¶ lawe. O how good a thynge is it, a man that is reproued to shew openly his repentaunce: for so shalt thou escape wylfull synne.

Some man kepeth silence, and is founde wyse: but he that is not ashamed what he sayeth, is hatefull. Some man holdeth hys tonge, because he hath not ¶ vnderstādyng of the language: & some man keepeth silence, waytyng a conuenient tyme. * A wyse man wyll holde hys tonge tyll he se opportunyte, but a wāton and vndiscrete body shall regarde no tyme. He that vseth many wordes, shall hurte his awne soule: & he that taketh auctorite vpon hym vnryghteously, shalbe hated. Some mā hath oft tymes prosperite in wycked thynges: Agayne, some man getteth moch, and hath harme & losse. There is some gift ¶ is nothig worth: Agayne there is some gyft, whose rewarde is double. Some man getteth a fal for beyng to proude, & some cometh to worshipe frō lowe

estate.

rkate. Some man byeth moch for a lytle pryce, and must paye for it seuen folde.

B * A wyse man with hys wordes maketh him selfe to be loued, but the fauoure of fooles shalbe poured out. The gyft of the vnwyse shall do the no good, for hys eyes are seuenfolde. * He shall geue lytle, and saye he gaue moch: he openeth hys mouth and cryeth out, as it were one that cryeth out wyne. To daye he lēdeth, to morow axeth he agayne, and soch a man is to be hated. The foole sayeth: I haue no frende, I haue no thancke for all my good dedes: yee euen they ꝑ eat my bread, speake no good of me. O how oft, & of how many shall he be laughed to scorne? He taketh a more perelous fall by soch wordes then ꝑ he fell vpon the grounde: euen so shall the falles of wycked men come hastely. In ꝑ mouth of hym that is vntaught, are many vnconuenient & vnmete wordes. A wyse sentence shal not be alowed at ꝑ mouth of the foole, for he speaketh it not in due season.

C Some man synneth not, because he hath not wher withall, and in his rest he shalbe stynged. Some man there is ꝑ destroyeth his awne soule with shame, and for an vnwyse bodyes sake destroyeth he it, and with acceptynge of personnes shall he vndo hym selfe. Some man promiseth his frede a gyft for very shame, and getteth an enemye of hym for naught. A lye is a wycked shame in a man, yet shall it be euer in the mouth of the vnwyse. A thefe is better, then a man ꝑ is accustomed to lye, but they both shall haue destruccyon to herytage. The condicyons of lyers are vnhonest, and theyr shame is euer with them.

D A wyse man shall bryng hym selfe to honour with hys wordes, * and he that hath vnderstādynge, shall be set by amōge greate men. * He that tylleth his lāde shall encrease hys heape of corne: he that worcketh ryghteousnes, shalbe exalted, and he that pleaseth great men, shall escape moch euell. * Rewardes and gyftes blynde the eyes of the wyse, & make hym domme, that he cannot tell men theyr faultes. * Wysdome ꝑ is hyd, and treasure that is hoorded vp, what profyt is in them both? Better is he that kepeth hys ignorāunce secrete, then a man that hydeth hys wysdome.

¶ The. xxi. Chapter.

¶ Of the vnrighteousnes of synne. We may not hope synne vpon synne. The bolnesse of an heretyke. The ende of synners. Of the foole and of the wyse man. Of hym that euell vseth the wyse.

A My sonne, yf thou hast synned, do it no more: * but praye for thy forsynnes, that they maye be forgeuen the. Flee from synne, euen as from a serpent: for yf thou cōmest to nye her, she wyll byte the. The tethe therof are as the teeth of a lyon to sley the soules of men. The wyckednes of man is as a sharpe two edged swerde, which maketh soch woundes that they cannot be healed.

Extorcyon and wrongeous dealynge shall waste awaye a mans goodes, & thorow ꝑt de a rych house shalbe brought to naught: so the ryches of ꝑ proude shalbe rooted out. * The prayer of the poore goeth oute of the mouth, and cōmeth vnto the eares, and hys vēgeaunce (or defence) shall come, and that hastely. Whoso hateth to be reformed, it is a token of a vngodly personne: but he ꝑ feareth God, wyll remēdre him selfe. A myghtye man is knowne a farre of by hys tonge: but he that hath vnderstādynge, perceaueth that he shall haue a fall. * Ero. iii. b. and. xiii. c.

Who so buyldeth hys house wyth other mens coste, is lyke one that gathereth stones in wynter. * The cōgregacyon of ꝑ vngodly is lyke stubble gathered together, theyr ende is a flāme of fyre. The waye of ꝑ vngodly is set with stones, but in theyr ende is hel, darckenes, & paynes. He that kepeth the lawe, wyll holde fast the vnderstādyng therof, and the ende of the feare of God is wysdome & vnderstandyng. He that is not wyse, wyll not be taught in good: but ꝑ vnwyse man aboundeth in wyckednesse: and where bytternes is, there is no vnderstandynge. The knowledge of ꝑ wyse shall flowe lyke water that renneth ouer, & his cōsell is lyke a fountayne of lyfe. * Eccl. xvi. a.

The hert of a foole is lyke a broken vessel, he can kepe no wysdome. When a man of vnderstādynge heareth a wyse worde, he shal commēde it, and make moch of it. But yf a voluptuous man heare it, he shall haue no pleasure therin, but cast it behynde hys back. The talckynge of a foole is lyke an heuy burthen by ꝑ waye: but to heare a wyse mā speake, it is a pleasure. Where a doute is in the congregacyon, it is asked at the mouth of ꝑ wyse, and they shall ponder hys wordes in theyr hertes. Lyke as is a house that is destroyed, euen so is wysdome vnto a foole. As for the knowledge of ꝑ vnwyse, it is but darke wordes. Doctryne is vnto hym that hath no vnderstandynge, euen as fetters about hys fete, and lyke manycles vpon his ryght hand. * A foole lyfteth vp his voyce with laughter, but a wyse man shall scarse laugh secretly. * Eccl. xix. b

Lernynge is vnto a wyse man a Jewel of golde, & lyke an armelet vpon hys ryght arme. A foolyshe mans fote is soone in hys neyghbours house, but one that hath experience, shalbe ashamed at ꝑ personne of the myghty. A foole wyll pepe in at ꝑ wyndow into ꝑ house, but he that is wel nourtured,

Fff iii wyll

wyll ſtande wiethout. A foolyſh man ſtandeth herkenynge at the doze, but he that is wyſe, wyll be aſhamed.

The lyppes of the vnwyſe wylbe telling foolyſh thynges, but the wozdes of ſoch as haue vnderſtãdyng, ſhalbe weyed in the balaũce. The hert of fooles is in their mouth, but the mouth of the wyſe is in their herte.

When the vngodly curſeth the blaſphemer he curſeth hys awne ſoule. * A pzeuy accuſer of other men ſhall defyle hys awne ſoule, and be hated of euery man: (but he that kepeth hys tonge ꝑ is byſerete, ſhall come to honoure.)

* Leui.xix.d.

¶ The.xvii.Chapter.

¶ The inſtruccion of the foundacion. Of ꝑ foolyſhe ſonne and daughter, we muſt take pytie vpon them and to whom we ought to preache. Of ſtedfaſtnes vpon ꝑ herde. A foole is not to be much talked with all. Enuyes and wronges do breake frendſhyp and amytie.

A A Slouthfull body is moulded of a ſtone of claye, and euery man wyll ſpeake to his diſpzayſe. A ſlouthful body is made of the donge of oxen and euery one that toucheth him muſt waſh hys handes agayne. A myſnurtozed ſonne is the dyſhonoure of ꝑ father. A foolyſh daughter ſhalbe lytle regarded. A wyſe daughter is an heritage vnto her huſbande: but ſhe that cõmeth to dyſhoneſty, bzyngeth her father in beuynes. A daughter that is paſt ſhame, dyſhonoureth both her father and her huſband: ꝑ vngodly ſhall regarde her, but they both ſhall deſpiſe her. The playenge of Huſycke is not mete where beuynes is, euẽ ſo is the cozrecyon and doctryne of wyſdome euer vnpleaſaunt vnto fooles.

B Whoſo teacheth a foole, is euen as one ꝑ glueth a potherde together: as one that telleth a tale to hym that heareth him not, ⁊ as one that rayſeth a man out of an heuy ſlepe. Who ſo telleth a foole of wyſdome, is euen as a man, whych ſpeaketh to one that is a ſlepe. When he hath tolde hys tale, he ſayeth: what is ꝑ matter? When one dyeth, lamentacyon is made foz hym, becauſe the lyght fayleth hym: euen ſo let men mourne ouer a foole: foz he wanteth vnderſtãdyng. Wake but lytle wepyng becauſe of ꝑ deed: foz he is come to reſt, but the lyfe of the fole is wozſe then ꝑ deeth. Seuen dayes do men mourne foz hym that is deed, but ꝑ lamẽtacyon ouer ꝑ vnwyſe ⁊ vngodly ſhuld endure all the dayes of theyz lyfe.

C Talke not moch with a foole, and go not with hym that hath no vnderſtãdyng. Beware of hym, leſt it turne the to trauayle, and thou ſhalt not be defyled wt hys fylthe. Departe from hym, ⁊ thou ſhalt fynde reſt, and ſhalt not be dzawen back into hys folyſhnes. What is heuyer then leade? And what ſhuld a foole be called els but leade?

* Sande, ſalt, ⁊ a lumpe of yron is eaſier to beare then an vnwyſe, folyſh, ⁊ vngodly man. * pro.xxvii.a.

Lyke as ꝑ band of wood bounde together in ꝑ foũdacion of ꝑ houſe cãnot be lowſed: euen ſo is it with ꝑ hert that is ſtably ſhed in ꝑ thought of councell. The thought of the wyſe ſhall neyther feare, nor be offended at any tyme.

D Lyke as a fayre playſtred wall in a wynter houſe, ⁊ an hye buyldyng, may not abyde ꝑ wynde ⁊ ſtozme: euen ſo is a foles hert afrayed in his ymagynacyon, he feareth at euery thynge, and cannot endure. (A waueryng hart in ꝑ ymaginacyon of a fole wyll not euer ſtond in awe, but he that abydeth in ꝑ cõmaundemẽtes of God, wyll alwaye feare.) He ꝑ nyppeth a mans eye, bryngeth foꝛth teares: and he ꝑ prycketh ꝑ hert, bryngeth foꝛth ꝑ meanyng ⁊ thought. Who ſo caſteth a ſtone at the byrdes, frayeth them awaye: ⁊ he ꝑ blaſpheməth hys frend, breaketh the frendſhyppe: though thou dreweſt a ſwerde at thy frende, yet diſpayze not, foꝛ thou mayeſt come agayne to thy frende. If he ſpeake ſoweely, feare not, foꝛ ye maye be agreed together agayne: excepte it be that ꝑ blaſpheme him, diſdayne him, open his ſecretes and wounde him traytoꝛouſly: foꝛ all ſoch thynges ſhall dzyue awaye a frende.

E Be faythfull vnto thy neyghbour in his powerte, that thou mayeſt reioyſe with him alſo in his proſperyte. Abyde ſtedfaſt vnto hym in the tyme of hys trouble, that thou mayeſt be heyze with hym in hys heritage. Lyke as the vapour and ſmoke goeth out at the ouem before ꝑ fyre, euen ſo euell wozdes, rebukes and threatenynges go before bloudſheddyng. Be not aſhamed to defende thy frende: as foꝛ me, I wyll not hyde my face from hym, though he ſhulde do me harme. Whoſoeuer heareth it, ſhall beware of hym. * Who ſhall ſet a watch before my mouth, ⁊ a ſure ſeale vpon my lyppes, that I fall not with them, and that my tonge deſtroye me not? * Pſal.xl.a.

¶ The.xviii.Chapter.

¶ A prayer againſt pryde, lechery, and glotony. Of othes, blaſpheme, and of wyſe communycacyon. Of the thre kyndes of ſynners. Of any ſynner proceade of abhoutrye. Of the feare of God.

O Lozde father and gouernoure of my lyfe, leaue me not in theyz ymaginacyon and councell. Oh lett me not fall in ſoch repzofe. Who wyll kepe my thought with the ſcourge, and the doctryne of wyſdome in myne herte? that he ſpare not myne ignozaunce, that I fall not with them, leſt myne ignozaunces increaſe, that myne offences be not many in nombze, and ꝑ my ſynnes excede not: leſt I fall before myne enemyes, ⁊ ſo my aduerſary reioyſe. O Lozd ꝑ father ⁊ God of my lyfe, leaue me not in

not in thyse ymaginacyon. O let me not haue a wycked lokyng, but turne away all voluptuousnes fro me. Take fro me ꝑ lustes of ꝑ body, let not the delyces of vnclennes take holde vpon me, and geue me not ouer into an vnhamefast, & obstynate mynde.

Heare me (O ye chyldre) I wyll geue you a doctryne, how ye shall ordre your mouth: who so kepeth it, shall not perish thorow his lyppes, ner be hurt thorow wicked worches. As for ꝑ synner, he shall be taken I his owne vanyte: he ꝑ is proude & cursed, shall fall therin. * Let not thy mouth be acustomed vnto swearynge, for in it there are many falles. Let not the namyng of God be contynually in thy mouth: (and medle not vñ the names of sayntes, for ꝑ shalt not be excused of the) for lyke as a seruaũt which is oft punyshed cannot be without some sore, euen so whatsoeuer he be ꝑ sweareth & nameth god, shall not be cleane pourged frõ synne. A mã that vseth moch swearyng, shalbe fylled w wyckednes, & the plage shall neuer go from his house. If he begyle his brother, his curse shalbe vpon hym: yf he knowledge not his synne, he maketh a double offence, & yf he sweare in vayne, he shall not be foũde ryghteous for his house shall be full of plages.

* The wordes of the swearer bryngeth death (God graũte ꝑ it be not founde in the house of Jacob.) But they that feare God, eschue all soch, & lye not wetyngly I synne. * Vse not thy mouth to vnhoneste and fylthy talkynge, for in it is ꝑ worde of synne. Remembre thy father & thy mother, when thou art set among great men: lest God forget the in theyr syght, and lest thou dotynge in thy custome, suffre rebuke, & wysh not to haue bene borne, and so curse the daye of thy natyuite. * The man ꝑ is accustomed with the wordes of blasphemy, wyll neuer be reformed all the dayes of his lyfe. To synne twyse is to moch, but the thyrd bryngeth wrath & destruccyon. An hote stomack cannot be quenched (euen lyke a burnynge fyre) tyll it haue swalowed vp somthyng: euen so an vnchast man hath no rest in hys flesh, tyll he haue kyndled a fyre.

All bred is swete to an whoremonger, he wyll not leaue of, tyll he haue hys purpose. A man that breaketh wedlock, & regardeth not his soule, but sayeth: * Tush, who seyth me? I am compassed about with darckenes ꝑ walles couer me, no body seyth me: whom nede I to feare? The hyest wyll not remẽbre my synnes. He vnderstandeth not ꝑ his eyes se all thynges, for all soch feare of men driueth away the feare of God from hym: for he fearyth onely the eyes of men, and cõsydereth not that the eyes of the Lorde are clearer then the Sunne, beholdynge all the wayes of men and the grounde of the depe, and lokynge euen to mens hertes in secrete places. The Lorde God knewe all thynges or euer they were made, and after they be brought to passe also he loketh vpõ the all. * The same man shalbe openly punyshed in the stretes of ꝑ cyte: & shalbe chased abrode lyke a ponge horse foale: and when he thynketh lest vpõ it, he shalbe taken. This shall he be put to shame of euery man, because he wolde not vnderstãde ꝑ feare of the Lorde. And thus shal it go also with euery wyfe, that leaueth her husbande, & getteth enherytaunce by a straũge mariage. * Fyrst, she hath bene vnfaythfull vnto the lawe of the hyest: Secõdly, she hath forsaken her awne husbande. Thyrdly, she hath played the whore in aduoutry, and gotten her chyldrẽ by another man. She shalbe brought out of the cõgregacyon, and her chyldren shalbe loked vpon, her chyldren shall not take rote: & as for frute, her braunches shall bryng forth none. A shamefull reporte shal she leaue behynde hyr, and hyr dyshonoure shal not be put out. And they ꝑ remayne, shall knowe, that there is nothynge better, then the feare of God: and that there is nothynge sweter then to take hede vnto the cõmaũdementes of the Lorde. A great worthyppe is it to folowe the Lorde, for lõge lyfe shall be receyued of hym.

The. xxiiii. Chapter.

The prayse of wysedome proceadyng forth of the mouth of God. Of her worckes & place where she reasteth.

Wysdome shall prayse her self, and be honoured in God, & reioyse in the myddest of his people: In the cõgregacyõs of ꝑ hyest shall she open her mouth, and triũphe in the beholdyng of his power: In the myddest of her people shal she be exalted, and wondred at in the holy fulnesse. In the multitude of the chosen she shalbe cõmẽded, and amonge soch as be blessed she shalbe praysed, and shal saye: I am come out of the mouth of the hyest, fyrst borne before all creatures. I caused ꝑ lyght that fayleth not to aryse in ꝑ heauen, and couered al the earth as a cloude. My dwellyng is aboue in the heyth, and my seate is in ꝑ pyler of the cloude. I my selfe alone haue gone rounde aboute ꝑ cõpasse of heauen, & pearsed ꝑ grounde of ꝑ depe: I haue walked in ꝑ floudes of the see, and haue stande in all landes: my dompnion is in euery people & in euery nacion, & with my power haue I troden downe the hertes of al, both hye & lowe.

In all these thynges also I sought rest, and a dwellynge in some enheritaunce. So the creator of all thynges gaue me a cõmaũdemẽt: and he that made me, appoynted me a tabernacle, and sayde vnto me: Lett thy dwelling be in Jacob, & thyne inheritaunce

in Israel, & rote thy selfe amonge my chosen. * I was created from the begynnynge, and before ꝑ worlde, and shall not leaue of vnto the worlde to come. * In ꝑ holy habytacyon haue I serued before hym, & so was I stablysshed in Syon. * In ꝑ holy cyte rested I in lyke maner: and in Ierusalem was my power. I toke rote in an honorable people, euen in ꝑ porcyon of the Lorde & in hys herytage, and kepte me in the fulnes of the sayntes. I am set vpan hye lyke a Cedre vpon Lybanus, and as a Cypres tre vpon the mout Hermon. I am exalted lyke a palme tre in Cades, & as a rose plante in Jericho. I as a fayre Olyue tre in the felde, & am exalted lyke as a planteyne tre by ꝑ water syde. I haue geuen a smel in the stretes, as the Cynamon & Balme, that hath so good a sauour: yee a swete odoure haue I geuen as it were Myrre of the beest.

¶ I haue made my dwellynges to smell as it were of rosin, Galbanum, of Cloues, and Incense, and as Libanus when it is not hewen downe, and myne odoure is as the pure Balme. As ꝑ Terebynte haue I stretched out my braunches, and my braunches are ꝑ braūches of honoure & louynge fauour. ✠ * As ꝑ vyne haue I brought forth frute of a swete sauour, and my floures are ꝑ frute of honoure and ryches. I am the mother of bewtye, of loue, of feare, of knowledge and of holy hope. * In me is all grace of lyfe and trueth. In me is all hope of lyfe & vertue. O come vnto me all ye ꝑ be desyrous of me & fyll youe selues with my frutes: for my spyrete is sweter then hony, and so is my inherytaunce more then ꝑ hony combe: the remembraunce of me endureth for euermore. They that eate me, shall haue the more hōger, and they ꝑ drynke me, shall thyrst the more. Who so herkeneth vnto me, shall not come to cōfusyon: & they that worke in me, shall not offende. They that make me to be knowen, shall haue euerlastynge lyfe. ✠

All these thynges are ꝑ boke of lyfe, the couenaunt of the hyest, and the knowledge of the trueth. * Moses cōmaunded ꝑ lawe in the preceptes of ryghteousnes for an herytage vnto the houle of Jacob, and cōmitted ꝑ promyses vnto Israel. * (Out of Dauid hys seruaunt he ordened to rayse vp a moste myghtye kynge, syttyng in the seat of honour for euermore.) * Thys fylleth with wysdome lyke as the floude of Physon, and as the floude of Tygris, when the new frutes are a growynge.

¶ * Thys bryngeth a plentyous vnderstandyng lyke Euphrates: and fylleth it vp, as Jordane in the tyme of harueste. Thys maketh flourysshe to breake forth as the lyght, & as ꝑ water Gyhon in ꝑ harueste. The fyrst hath not knowne her perfectly, no more shall ꝑ last seke out ꝑ ground of her. For her thought is fuller then the see, and her counsell is profounder then the greate depe.

I wysdome haue cast out floudes. I am as a great waterbroke out of ꝑ ryuer. I am as the ryuer Dorix, and as a water condyte am I come out of the garden of pleasure. I sayde: I wyll water ꝑ garden of my pouge plantes, and fyll the frute of my byrth. Do my water broke became erthdynge greate, & my ryuer approched vnto the see. For I make doctrine to be vnto all men as lyght as the fayre morynyng, & I shall make it to be euer ꝑ clearer. I wyll pearse thorow all the lower partes of ꝑ earthe, I wyll loke vpon all soch as be a slepe, & lyghten all them ꝑ put theyr trust in the Lorde. I shall yet powre out doctrine lyke as prophecye, & leaue it vnto soch as seke after wysdome, & their generacyōs shall I neuer fayle, vnto the holy euerlastynge worlde. * Behold, how that I haue not laboured for my selfe onely but for all them that seke after the treuth. * Ecclesi. xxxiiii.b.

¶ The.xxv. Chapter.

¶ Of thre thynges whych please God, and of thre whych he hateth. Of nyne thynges that be not to be suspect, and of the trueth: chefely of the malyce of a woman.

THre thinges there are, that my spyrete fauoureth, which be also alowed before God and men. * The vnyte of brethren, * ꝑ loue of neyghbours, * a man and wyfe that agree wel together. ¶ * Ecclesi. t Num. xii. * Ecclesi. xl.

Thre thynges there be which my soule hateth, and I vtterly abhorre the lyfe of them. A poore man that is proude. A rych man that is a lyar, * and an olde body that doteth, and is vnchaste. ¶ * Ecclesi. xxv.

If thou hast gathered nothynge in thy youth, what wilt ꝑ fynde then in thyne age. O how pleasaunt a thinge is it, when gray headed men are discrete, & when ꝑ elders can geue good councell: O how comely a thyng is wysdome vnto aged men: yee vnderstandyng & councell is a gloryous thyng. The crowne of olde men is to haue moch experiēce: & the feare of God is theyr worthyppe.

There be nyne thynges, whych I haue iudged in my herte to be happye, & the tēth wyll I tell forth vnto men with my tonge. A man ꝑ whyle he lyueth, hath ioye of his chyldren, and seyth ꝑ fall of hys enemyes. Well is hym that dwelleth with an houswyfe of vnderstādyng, * and that hath not fallen with his tonge, & that hath not bene fayne to serue soch as are vnmete for hym. Well is hym, ꝑ fyndeth a faythfull frende: and well is him, which talketh of wysdome to an eare that heareth him. O how great is he, ꝑ fyndeth wysdome and knowledge: Yet is he not aboue hym, ꝑ feareth ꝑ Lorde. * Ecclesi. xxvi. and xxxvii. Iacob. iii.

The

The feare of God hath set it selfe aboue all thynges. Blessed is the man, vnto whom it is graunted to haue the feare of God. Unto who̅ shal he be lykened, that hepeth it fast? The feare of God is the begynnynge of his loue, and the begynnynge of fayth is to cleue fast vnto it. The heuines of the hert is al the punyshment, & the wyckednes of a woman goeth aboue al. All punishment & plage is nothynge in comparison of the plage of the hert, euen so all wyckednes is nothynge to the wyckednesse of a woman.

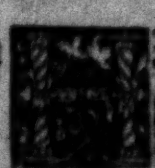
C Whatsoeuer happeneth vnto a mā is no thynge in cōparison of it, that his euell willers do vnto hym: and all vengeaunce is no thynge to the vengeaunce of the enemye.

There is not a moze wycked heade then the heade of the serpent, & there is no wzath aboue the wzath of a womā. * I wyl rather dwell with a lyon and dzagon, then to kepe house wyth a wycked wyfe. The wyckednesse of a womā chaungeth her face, she shal mossel her countenaūce as it were a Beare, & as a sack shal she shewe it amonge ỳ neyghbours. Her husbāde is bzought to shame amonge his neyghbours, and whē he heareth it, it maketh him to syghe. Al wyckednes is but lytle to the wyckednes of a woman, the pozcyon of the vngodly shall fall vpon her.

D Lyke as to clymme vp a sandy waye is to the fete of the aged, euen so is a wyfe full of wozdes to a styll quyete man. * Loke not to narowly vpō the bewtye of a womā, lest thou be pzouoked in desire toward her. The wzath of a woman is dishonoure and great confusion. Yf a woman get the mastrye, thē is she contrary to her husbande. A wycked wyfe maketh a sozy herte, an heuy countenaunce and a berd woūde. * (Weake hādes and feble knees is a womā that hyz husbād is not the better foz.) Of the woman came the begynnynge of synne, & thozowe her we all are deed. Geue thy water no passage, no not a lytle, nether geue a wycked womā her wyll. Yf she walcke not after thy hande, she shall confounde the in the syght of thy enemyes. Cut her of then frō thy flesh, that she do not alwaye abuse the.

C The.xxvi. Chapter.

C The prayse of a good woman. Of the feare of thre thynges and of the fourth. Of the Jelousye ād dronken woman. Of two thynges that cause sozowe, and of the thyrde which maketh wzath.



A Lyppe is the man that hath a vertreous wyfe, foz the nombze of his yeares shalbe dubble. An honest woman maketh her husbande a ioyfull man, & she shall fyll ỳ yeres of his lyfe in peace. A vertreous woman is a noble gyft, which shalbe geuen foz a good pozcion vnto soch as feare God: Whether a mā be rich oz poore, he maye haue euer a mery herte, and a chearefull coūtenaunce. There be thre thinges that my hert feareth, and my face is afrayed of ỳ fourth. Treason in a cytye, a sedicious people, and noysome tonges, all these are heuyer then ỳ death. But whē one is gelous ouer his wyfe, it bzyngeth payne and sozowe vnto the hert: and a woman that telleth out all thinges, is a scourge of ỳ tunge. When one hath an euell wyfe, it is euen as when an vnlyke payze of oxen must dzaw together, * he that getteth her, getteth a scozpyon. A dzoncken woman is a greate plage, foz she cannot couer her awne shame. Iunie.xvi.d

B The whozdome of a womā maye be knowen in the pzyde of her eyes and eye lydds. * Yf thy daughter be not shamefast, holde her straytlye, lest she abuse her selfe thozow ouermoch lyberte. Beware of all the dishonestye of her eyes, and maruell not yf she do agaynst the. Lyke as one that goeth by the waye & is thirstie, so shal she opē her mouth and dzynche of euery nexte water that she maye get. By euery hedge shall she sytt her downe, and open her quyuer agaynst euery arowe. A loupnge wyfe reioyseth her husbande, and fedeth hys bones wyth her wysdome. A womā of fewe wozdes is a gyfte of God, and to al well nurtured mynds maye nothynge be compared. * Eccle.xxiiij

C An honest and manerly woman is a gyft aboue other gyftes, and there is no weyght to be compared, vnto a mynde that can rule it selfe. Lyke as the Sunne when it ariseth, is an oznament in the hye heauē of ỳ Lozde, so is a vertreous wyfe the bewtye of all her house. Lyke as the cleare lyght is vpon the holy candelstick, so is the bewtie of the face vpon an honest body. * Lyke as the golden pilers are vpō the sockettes of syluer, so are the fayre legges vpon a woman that hath a constant mynde. Perpetual are the foundacions ỳ be layed vpon a whole stonye rocke so are the commaundementes of God vpon the herte of an holy woman. * Cant.v.d

D There be two thinges that greue my hert and in the thirde is a displeasure come vpon me. Whē an experte man of warre suffreth scarsenes ād pouerte. When men of vnderstandynge & wysdome are not sett by: And when one departeth from ryghteousnes vnto synne. Who so doth soch, the Lozde hath prepared him vnto ỳ swerde. There be two maner of thynges, whych me thynche to be herde and perylous. A marchaunt can not lyghtely kepe him from wzōge, nether a tauerner hym selfe from synne.

C The.xxvii. Chapter.

¶ Of the poore that muste be vpolde. The preheminence of the man that feareth God. The vnmeetnesse of a wife. The heritage of a frende muste be preserued. The wyckede commonly exalt, whiche notwithstandyng bpō hym selfe.

A BEcause of powrte haue many one offended: Ab he that seketh to be ryche, turneth hys eyes asyde. Lyke as a nayle in the wall sticketh fast betwyxte two stones, euē so doth synne sticke betwyxte the byer and the seller. Yf he holde hym not diligently in the feare of the Lorde, his house shall soone beoueerthrowē. Lyke as whan one syfteth the fylthynes remayneth in ꝑ syue: so remayneth there some vncleane thynge in the thought of man. The out prouyeth ꝑ potters vessell, * so doth temptacion of trouble trye ryghteous men. * The tre of the fruite is knowē by his frute, so is the thought of mans hert knowne by his wordes. Prayse no mancexcept thou haue herde him, for a mā is knowē by his wordes. Yf thou folowest rygbteousnes, thou shalt get her, Ab put her vpon the as a fayre garment. And thou shalt dwell with her, Ab she shall defende the for euer, and in the daye of knowledge thou shalt finde stedfastnesse. The byrdes resorte vnto theyr like, so doth the trueth turne vnto the that be occupyed withall. The lyon waytēth the praye: so do the synners lurke vpon ꝑ worckers of wyckednes. The talkynge of hym that feareth God, is not thinge but wysdome: as for a fole he chaūgeth as the Woone. Yf ꝑ be amōg the vndiscrete, kepe thy wordē to a conuenient tyme, but amonge soche as be wyse, speake on hardely. The talkynge of fooles is abhominacion, & their sporte is volupteousnesse Ab misuse. * Woch sweringe maketh the heare to stande vp: and to stopue wyth soch, stoppeth the eares.

The stryfe of the proude is bloudshedynge, and theyr blaspheming is heup to heare. * Who so discouereth secretes, leseth his credence, and fyndeth no frynde after hys wil. Loue thy frinde, Ab bynde thy selfe in fayethfulnes with hym: but yf thou bewrayest his secretes, thou shalt not gett hym agayne. For lyke as the man is that destroyeth hys enemye, so is he also that dealeth falsly in ꝑ frendshyp of his neyghboure.

D Lyke as one that letteth a byrde go out of his hande, cannot take her agayne: Euen so thou, yf thou geue ouer thy frynde, thou canst not get him agayne: Yet thou canst not come by hym, for he is to farre of. He is vnto the as a Roo escaped out of the snare, for his soule is wounded. As for woundes, they maye be bounde vp agayne, & an euel worde maye be reconcyled: but who so bewrayeth the secretes of a frynde, there is no more hope to be had vnto hym.

* He that wyncketh with the eyes, ymagineth some euell, and no man shall take hym from it. Whē thou art present, he shal hyde commēd and prayse thy wordes: but at the last he shal turne his tayle, and slaūder thy sayenge. Many thynges haue I hated, but nothynge so euell, for the Lord hym selfe also abhorreth soche a one.

* Who so casteth a stone on hye, it shall fal vpon hys owne head: and he that smyteth with gyle, woundeth him selfe. Who so diggeth a pyt shall fall therin (& he that layeth a stone in his neyghbours waye, shal stomble theron) & he that layeth a snare for another, shal be take in it him selfe. * Who so geueth a wicked noysome counsel, it shall come vpō hym selfe, Ab he shal not knowe frō whence. The proude blaspheme, and are scornefull, but vengeaūce lurketh for them as a lyon. They that reioyse at the fal of ꝑ rygbteous shall be taken in the snare, angwyshe of hert shall consume them before they dye. Anger & rygorousnes are two abhominable thynges, & the vngodly hath the both vpon him.

¶ The. xxviii. Chapter.

One ought not to beare vengeaunce, but to forgeue the offence. Of the vyce of the tonge, and of the daūgers therof.

HE * that seketh vengeaunce, shall fynde vengeaūce of ꝑ Lord, which shall surely kepe hym hys synnes. * Forgeue thy neyghboure the hurte that he hath done the, & so shal thy synnes be forgeuē the also, whē ꝑ prayest. A man ꝑ beareth hatred agaynst another, how darre he desyre forgeuenesse of God? He that sheweth no mercy to a man which is lyke hym selfe, how darre he aske forgeuenesse of hys synnes? Yf he that is but flesh, beareth hatred and kepeth it, who wyl intreate for his synnes? Remembre the ende, Ab let enmyte passe, which seketh death and destruccion, & abyde thou in the commaundementes. Remembre the commaundement, so shalt thou not be rygorous ouer thy neyghboure. Thinke vpō the couenaunt of the hyest, & forgeue thy neyghbours ignorāunce. * Beware of strife, and ꝑ shalt make thy synnes fewer. For an angrie man kindleth variaunce, Ab the vngodly disquieteth frendes, and putteth discorde among them that be at peace. * The more wodde there is, ꝑ more vehemēt is the fyre: and the myghtier that me be, the greater is the wrath: and the longer ꝑ strife endureth, the more it burneth.

A A hastie brawlinge kyndleth a fyre, Ab an hastie strife sheddeth blonde: A tong also that beareth falle witnesse bryngeth death. Yf thou blowe the sparke it shal burne. Yf ꝑ spyt vpon it: it shal go forth, and both therout of ꝑ mouth. * The slaūderer & dubble tonged is curssed, for many one ꝑ be frendes

letteth

stereth he at variaunce. The thyrde tonge hath disquieted many one, and dryuen them from one lande to another. Stronge cyties of the riche hath it broken downe, and ouerthrowne the houses of greate men. (The strength of ỹ people hath it brought downe and bene the decaye of myghtye nacyons.) The thyrde tonge hath cast out many an honest woman, & robbed thē of theyr labours. Who so herkeneth vnto soch shal neuer finde rest, & neuer dwell safely. The stroke of the rod maketh edders, but the stroke of ỹ tonge smyteth the bones in sunder. There be many that haue perysshed with the swerd but many mo thorowe the tonge.

D Well is hym that is kepte from an euell tonge, and commeth not in the anger therof which drawe th not the yock of soche, and is not bounde in the bandes of it. For the yock therof is of yron, and the bande of it of stele. The death therof is a very euell death: hell were better for one, then soch a tonge. But the fyre of it maye not oppresse them that feare God, and the flamme therof maye not burne thē. Soch as forsake the Lorde, shall fall therin: and it shall burne them, and no man shall be able to quenche it. It shall fall vpon them as a Lyon, and deuoure them as a leoparde. Thou hedgest thy goodes wyth thornes: why doest thou not rather make dores and barres for thy mouth? Thou wepest thy golde and syluer: why doest thou not wepe thy wordes also vpon the balāce? Bewarre, that thou slyde not in thy tonge, and so fall before thyne enemyes, that laye wayt for the, (and thy fall be incurable, euen vnto death.)

¶ The. xxix. Chapter.

¶ How we ought to lende ourr money, and do almes. Of a faythfull man and wrongye for his frende. Of liberalite and hospytalyte.

A Who so wyll shewe mercy, *lett him lende vnto hys neghboure: and he that is able, let hym kepe the commaundement. Lende vnto thy neghboure in tyme of his nede, & paye thou thy neghbour agayne in due season. Kepe thy worde, and deale fayth fully with him, and thou shalt alwaye fynde the thynge that is necessary for the. There haue bene many, that when a thyng was lent them, reckened it to be founde, and made them trauayle and labour, that had holpen them. Whyle they receaue eny thynge, they kysse the handes of soch as gyue them, and for theyr neyghbours good they bubble their vopce. But when they shulde paye agayne, they kepe it back, and geue euell wordes, and make many excuses by reason of the tyme: and though he be able, yet greueth he scarse the halfe agayne, and reckeneth the other to be founde. And yf he wyth holde not his moneye yet hath he an enemy of hym, and that vndeserued.

He payeth hym wyth cursynge and rebuke, and greueth hym euell wordes for his good dede. Ther be many one which are not glad for to lēde, not because of euell, but they feare to lese the thynge that they lende. Yet haue thou pacience wyth the symple, and wyth holde not mercy from him. Helpe the poore for the commaundemētes sake, and let hym not goo emptie from the, because of hys necessite. Lese thy mony for thy brother and neyghbours sake, and burye it not vnder a stone, where it rusteth ād corrupteth. *Gather thy treasure after the commaundemēt of the hyest, and so shall it bryng the more profyte then golde: * Laye vp the almes in the hande of the poore, and it shall kepe the from all euel. * A mans almes is as a purse wyth hym, and shal kepe a mans fauoure as the apple of an eye: and after warde shall it arise and paye euery man his rewarde vpō his head. It shall fyght for the agaynst thyne enemyes, better then the shylde of a gyaunte or speare of the myghtye.

A good honest mā is suertie for his neyghboure, but a wycked personne letteth hym come to shame. Forget not the frendshyp of thy suertye, for he hath geuen his soule for the. The vngodly despiseth the good dede of his suertye, and the vnthanckfull and ignoraunt leaueth his suertie in daunger. Some man prompteth for his neyghboure: ād whē he hath lost his honesty, he shal forsake him. Suertishyppe hath destroyed many a riche man, and remoued thē as the waues in the see. Myghtie people hath it dryuen a waye, and caused thē to wandre in straunge countrees. An vngodly man transgressynge the commaundement of the Lorde, shall fall into an euell suertishyppe: and though he force him self to get out, yet shall he fall into iudgement. Helpe thy neyghboure out after thy power, and beware, that thou thy selfe fall not in soch dett. * The chefe thynge that he peth in thy lyfe, is water, ād bred, clothinge and lodgynge, to couer the shame.

Better is it to haue a poore lyuynge in a mans awne house, then delycate fare amōg the straūge. * Be it lytle or moch that thou hast, holde the content withall, & thou shalt not be blamed as a vagabōde: for a myserable lyfe is it, to go from house to house: & where a man is fremde, he darre not open his mouth. Though one be lodged, ād haue meate and drynche, yet shall he be taken as vnworthy, and heare many bytter rough wordes, namely thus: Go thy waye thou straunger, and prepare a table for thy selfe, and fede me also of that thou hast. Thaye thou

*Math. vi.c Luc. xii.d 1. Tim. vi. d

*Eccl. xxix. b

*Dan. iiii. d Luc. xii. d Actu. x. a

C

*Eccl. xxix. c

D

*pſ. xxxvii. d 1. Timo. vi. d Eccl. xxvi. a

thou ſtraunge (ſo that he regarded hys honoure no more) my brother cōmeth into my houſe, & ſo he telleth hym the neceſſite of his houſe. Theſe thynges are heuy to a mā that hath vnderſtandynge: namely, the forbydynge of the houſe, and that the lender calleth hym in the teth.

¶ The .xxx. Chapter.

¶ Of the correction of chyldren. Of the commodyte of health. Death is better then a ſorowfull lyfe. Of hyddē wyſdome. Of the ioye & ſorow of the hert.

A
*Prouerb. 1 and .xviii.b

Who ſo loueth his chylde * holdeth him ſtyl vnder correccion, that he maye haue ioye of him after warde and that he grope not after his

*Deut. vi. a

neyghbours doores. *He y teacheth his ſonne ſhall haue ioye in him, & nede not to be aſhamed of him amōge his aquayntaunce. Who ſo enfourmeth & teacheth his ſonne, greueth the enemye: and before his frendes he maye haue ioye of him. Though y father dye, yet is he as though he were not dead: for he hath left one behynde him that is lyke hym. In his lyfe he ſawe hym and had ioye in hym, & was not ſory in his death, nether was he aſhamed before the enemyes. For he left behynde him an auenger agaynſt his enemies, and a good doer vnto the frendes. For y lyfe of chyldren he ſhall bynde the woūdes together, and his hert is greued at euery crye. An vntamed horſe wyl be harde, & a wantō chylde wylbe wylfull. Yf thou bring vp thy ſonne delycately, he ſhall make y aſrayed: & yf thou playe with hym, he ſhall bringe the to heuynes. Laugh not wyth hym, leſt thou wepe with him alſo, and leſt thy tethe be ſet on edge at the laſt.

25
*Eccle. xxx.c

*Geue hym no lyberte in his youth, & excuſe not hys foly. Bowe downe hys necke whyle he is yonge, hyt hym vpon the ſydes while he is yet but a child, leſt he waxe ſtubburne, and geue no more force of the, and ſo ſhalt thou haue heuines of ſoule. Teach thy chylde, and be diligēt therin, leſt it be to thy ſhame. Better is the poore beyng whole āde ſtronge, then a man to be ryche, & not to haue his health: health and welfare is above al golde, & a whole body above all treaſure. There is no ryches aboue a ſounde body, āde no ioye aboue the ioye of the hert. Death is better then a wretched lyfe, āde eternall reſt better then contynuall ſyckines. The good thinges that are put in a cloſe mouth are like as whē meate is layed vpon the graue.

C
*Bel. 9.

What good doth the offeryng vnto an Idol? *For he cā nether eate, taſte, ner ſmell. Euen ſo is he that is chaſed of the Lorde, āde beareth the rewardes of iniquytie. He ſeyth wyth his eyes, & groneth lyke a gelded mā, that lyeth with a wyfe & ſyghyth. *Geue not ouer thy mynde into heuynes, and vexe not thy ſelf in thine awne counſel. The ioye

*Pro. xvii.b xv.b. xviii.b xxi. xxviii.c xxix. xviii.b

and chearfulnes of the hert is the life of mā, and a mannes gladnes is the prolonging of his dayes. Loue thine awne ſoule, and comforte thine hert: as for ſorowe and heuyneſs, dryue it farre frō y, *for heuynes hath ſlayne many a man, āde bringeth no profit. Zele āde anger ſhorten the dayes of the lyfe: carefulnes and ſorowe bring age before y tyme. Vnto a mery hert euery thyng hath a good taſt that he eateth.

*Eccl. xxx.

¶ The .xxxi. Chapter.

¶ We ought to geue diligent hede to honeſtye. Of them that take payne to gather ryches. The prayſe of a ryche man without a faute. We ought to be bryefe in eatyng and drynkyng ſoberneſly.

A
*1. Tim. vi.

Trauayle & carfulnes for *ryches taketh away the ſlepe, āde maketh the fleſh to conſume. When one lyeth āde taketh care, he waketh euer vp, like as greet ſyckne breaketh the ſlepe. The ryche hath great labour in gathering his ryches together, and then with the pleaſure of his ryches he taketh hys reſt and is refreſhed. But who ſo laboureth and proſpereth not, he is poore: āde though he leaue of, yet is he a beggar. He that loueth riches, ſhall not be iuſtified: and who ſo foloweth corruption, ſhall haue ynough therof. *Many one are come

*Eccl. xxx.

in great miſfortune by the reaſon of gold, & haue founde theyr deſtruccion before them. It is a tree of fallynge vnto them that offre it vp, and all ſuch as be foolyſh fall therin. Bleſſed is the rych, which is found without blemyſh, and hath not gone after golde, ner hoped in money & treaſures. Where is there ſuch a one? and we ſhall commende hym, āde cal hym bleſſed, for greate thynges doth he among his people. Who ſo is tryed, & founde perfecte in ſuch thinges, ſhalbe cōmended and prayſed. Who myght offende, and hath not offended? Who coulde do euel, and hath not done it? Therfore ſhall his good be ſtablyſhed, and the whole congregaciō ſhal declare his almeſſes. Yf thou ſytt at a greate mans table, open not thy mouth wyde vpō it, and make not many wordes. Remembre that an euell eye is a thyng:

25

What thinge created is worſe thē a wicked eye? therfore wepeth it before euery mās face? Laye not thine hand vpon euery thing y thine eye ſeyth, & ſtryue not wt hym in the dyſhe. *Ponder by thy ſelfe what thy

*Mat. vii.c

neyghboure wolde fayne haue, āde be diſcrete in euery poynte. Eate the thing that is ſet before the manerly, as it becommeth a man and eate not to moch, leſt thou be abhorred. Leaue thou of firſt of al, becauſe of nurture, leſt thou be he whom no man maye ſatiſfye which maye turne to thy deeaye. When y ſytteſt among many men, reach not thine hande out fyrſt of all. *O how wel content

*Ecc. xxxi.

is a

is a wyse man with a lytle wyne: so that in slepe þ shalt not be sycke therof, ner sele eny payne. A swete wholsome slepe shall soch a one haue, ād sele no inward grefe. He ryseth vp by times in the morwyng, & is wel at ease in him selfe. But an vnsaciable eater sleepeth vnquietly, and hath ache and payne of the body. Yf thou selest that thou hast eatē to moch, aryse, goo thy waye, cast it of thy stomach, and take thy rest: and it shall ease the, so that thou shalt bringe no sycknesse vnto thy body.

C My sonne, heare me, and despyse me not: & at the last thou shalt fynde as I haue told the. * In all thy workes be diligent & quycke, so shall there no sycknes happē vnto þ. * Who so is liberal in dealyng out his meate, many men shall blesse him, & prayse hym with theyr lyppes: ād the same is a sure token of his loue ād faythfulnes. But he that is vnfaythfull in meate, the whole citie shal complayne of hym: and that is a sure experience of his infidelite ād wyckednes. ** Be not thou a wyne bybber, for wyne hath destroyed many a man. The fyre proueth the hard yron, euē so doth wyne proue hertes of the proude, when they be dronken.

D * Wyne lobrely dronckē, quyckeneth the lyse of man. Yf thou dryncke it measurably, thou shalt be tēperate. What lyse is it, that maye continue without wyne? (What taketh awaye the lyfe? euen death.) Wyne was made frō the begynnynge to make mē glad (ād not for dronkennes) Wyne measurably dronkē is a reioysing of þ soule & body. (A measurable drinkynge is health to soule and body.) But yf it be dronken with excesse, it maketh bytternes and sorowe vnto the mynde. Dronkennes fylleth the mynde of the foolysh with shame and ruyne, mynsheth the strength, and maketh woundes.

* Rebuke not thy neyghboure at the wyne, ād despyse him not in his myrth. Gene hym no despytefull wordes, and preasse not vpō hym with contrary sayenges.

C The.xxxii. Chapter.

C Of the discretion and prayse of the preacher, and of the hearer. Of the feare, fayth, and confidence in God.

A Yf thou be made a ruler, * pryde not thy selfe therin, but be thou as one of þ people. * Take diligent care for thē and loke wel therto: & when thou hast done all thy dewtye, syt the downe, that þ mayest be mery wyth thē, and receaue a crowne of honoure. Talke wysely and honestly, for wysdome becometh the ryght well. Hynder not musicke. Speake not, where there is no audyence: * & poure not forth wysdome out of tyme, at an inopportunite. Lyke as þ Carbuncle stone shyneth that is set in golde, so doth a songe garnysh the wyne feast: and as the Smaragde that is set in golde, so is the swetnes of Musicke by the myrth of wyne. (Geue eare, and be still, and for thy good behaueour thou shalt be loued.)

Thou yonge man, speake that becōmeth the, and that is profytable, & yet scarse whē thou art twyse asked. Comprehende moche with fewe wordes. In many thynges be as one that is ignorannt, geue eare, and holde thy tonge withall. Yf thou be amonge men of hyer auctorite, desyre not to cōpare thy selfe vnto them: ād when an elder speaketh make not þ many wordes therin. Before þ thonder goeth lyghteninge, and before nurture and shamefastnesse goeth loue ād fauoure. Stande vp by tymes and be not the last: but get the home sone, & there take thy pastime, & do what thou wylt: so that thou do no euell, & despye no man, but for all thynges geue thāckes, vnto him that hath made the, and replenished the with his goodes.

Who so feareth the Lorde, wyll receaue C his doctrine: and they that get them to him by tymes, shall fynde grace. He that seketh the lawe, shall be fylled withall: As for him that is but fayned, he wil be offended therat. They that feare the Lorde shall fynde the iudgement, and theyr ryghteousnes shal be kindled as a lyght. An vngodly man wyll not be rekourmed, but cā helpe him selfe with the example of other in his purpose. A man of vnderstandynge despyseth no good counsell: but a wylde and proude body hath no feare. (Ye euē when he hath dealt rashly wō another man, but his awne doynges shal be his rebuke.) My sonne, do nothyng without aduisement, so shal it not repent the after þ dede. Go not in the waye wher thou mayest fal, ner where thou mayest stomble agaīst the stone. Geue not thy self into a laborious slyppery waye, and beware of thyne awne chyldren, (and take hede of them that be of thyne awne housholde.) In all thy workes put thy trust in God, frō thy whole hert, for that is the keypynge of the commaundementes. Who so beleueth Gods worde, taketh hede to the commaundements: and he that putteth hys trust in the Lorde, shall wante nothynge.

C The.xxxiii. Chapter.

C The despyterraunce of hym that feareth God. The answere of þ wyse. The spyrytell discrecion of a foolesh man is in the hande of God, as the earth is in the hand of the potter. We ought not to dyspyte our neyghbour, to become subiect to other.

A There shal no euel happē vnto him that feareth God: but whē he is in tēptacion, the Lorde shal delyuer him & kepe hym frō euell. A wyse man hateth not the lawe, but an ypocrite is as a shyp in ragynge water. A man of vnderstandynge geueth credence vnto the lawe of God

of God, and the lawe is faythful vnto him. Be sure of ꝑ matter, then talke therof: Be fyrst well instruct, thē mayest thou geue answere. The hert of the foolish is lyke a cartwhele, and his thoughtes runne about like the axel tre. Lyke as a wilde horse ꝑ neyeth vnder euery one that sytteth vpō him, so is it wt a scornefull frende. Why doth one daye excell another, seyng al the dayes of ꝑ yeare come of the Sunne? The wysdome of the Lorde hath so parted them a sunder, and so hath he ordened the tymes ād solempne feastes. Some of them hath he chosen and halowed before other dayes. And all men are made of the * grounde, and out of the earth of Adam. *Gene.ii.a

In the multitude of science hath the Lord sundred them, ād made their wayes of diuerse fashyons. Some of them hath he blessed, made moch of them, halowed them, and claymed them to him selfe. But some of thē hath he cursed, brought thē lowe, ād put thē out of theyr estate. * Lyke as the claye is in the potters hande, and all the ordinge therof at his pleasure: so are men also in the hāde of him that made thē, so that he maye geue them as lyketh him best. * Agaynst euell is good, and agaynst death is lyfe: so is the vngodly against soch as feare God. Behold these are the workes of the hyest, ꝙ there are euer two agaynst two, ꝙ one set against another. I am awaked vp last of all, as one that gathereth after in haruest. In the gyftes of God and in his blessyng I am increased, and haue fylled my wyne pytte, lyke a grape gatherer. ‡ Beholde, how I haue not laboured onely for my selfe, but for all soche as loue nurtoure and wysdome. *Roma.ix.c *i. Cor.vi.c ‡Ecc.xxiiii.b

Heare me, O pe greate men of the people and herken with your eares ye rulers of the cōgregacion. Geue not thy sonne and wyfe, thy brother and frēde, power ouer the whyle thou lyuest: and geue not away thy substaunce and good to another, lest it repēt ꝑ. and thou be faine to begge therfore thy selfe. As longe as thou lyuest and hast breth, let no man chaūge the: For better it is thy children to praye the, then that thou shuldest be fayne to loke in theyr hāndes. In al thy workes be excellent, that thy honoure be neuer stayned. At the tyme when thou shalt ende thy dayes, ꝙ fynysh thy lyfe, distribute thyne inheritaūce. The fodder, the whyp, and the burthen belōgeth vnto the Asse: Meat, correction, and worcke vnto the seruaunt.

If thou set thy seruaunt to laboure, thou shalt fynde rest. But yf thou let him go ydel he shall seke libertie. The yock ād the whyp bowe downe the harde neck, but tame thou thy euell seruaunte with bondes and correction. Sende him to laboure, that he go not ydle: For ydelnesse techeth moch euel. Set him to worke, for that belōgeth vnto him, and becommeth him well. Yf he be not obediēt, binde his fete: but do not to moch vnto him in any wyse, and without discrecion do nothing. * Yf thou haue a (faithful) seruaūt let him be vnto the as thyne awne soule: (intreate him as a brother) for in bloude hast ꝑ gotten him. Yf thou haue a seruaunte, holde him as thy selfe, for thou hast neede of him as of thy selfe. Yf thou intreatest him euel, and kepest him harde, ꝙ makest him to be proud and to renne away from the, thou canst not tell what waye thou shalt seke him. *Eccl.xxxiii.

The.xxxiiii. Chapter.

Of dreames, diuinacions, and enchauntementes. We ought to comfort our hope and lyuyng. The prayse of them that feare God. Of diuerse workes of men. God doth not alowe the workes of an vnfaythfull man.

VAnyte people begile them selues with vaynes discreatfull hope, ād foles trust in dreames. Who so regardeth dreames, is like him that will take holde of a shadowe, and folowe after the wynde: Euen so is it with the appearinges of dreames. Before the face is the lycknes of a face. Who cā be clensed of the vncleane? Or what trueth can be spoken of a lyar? Soothsayinge, wytchcraft, sorcery and dreamynge is but vanyte: lyke as when a womā trauayleth with childe, ꝙ hath many fantasies in her hert. Where as soch visiōs come not of God, set not thine hert vpō thē: For dreames haue disceaued many a man, and they fayled, that put theyr trust therin. A

The lawe shalbe fulfylled without lyes, ꝙ wysdome is sufficiēt to a faythful mouth. What knowlege hath he that is not tryed? A wyse man that is well instructe, vnderstādeth moch: and he ꝑ hath good experience, can talke of wysdome. He that hath no experience, knoweth lytle: and he that erreth, causeth moch wyckednes. He ꝑ is not tryed, what thynges knoweth he? Who so folowe eth no rule, is full of wyckednes. B

When I was yet in erroure, I learned moch also: yet I was so lerned, that I could not expresse it all, and came oft in perell of death therfore, tyll I was delyuered frōit (thorow the grace of God.) Now I se, that they which feare God haue the right syghte: for theyr hope standeth in him, that cā help them. And the eyes of the Lord are on them that loue him. Who so feareth ꝑ Lord standeth in awe of no man, and is not afrayed, for the Lorde is his hope and comforte. C

Blessed is the soule of hym that feareth ꝑ Lorde: In whom putteth he his trust? who is his strēgth? * For the eyes of ꝑ Lorde haue respecte vnto them, that loue hym. He is their myghtie protectiō, and stronge groūde: A defence for the heate, a refuge for the hote *Iohn.v.

hote none daye, a succoze foz stomblyng, ād an helpe foz fallynge. He setteth vp the soule, and lyghteneth the eyes: he geueth lyfe, and blessinge. He that geueth an offering of vnrighteous good, his offering is refused: & the scornefull healynges of ꝑ vnrighteous please not God. (The Lozde is theyr⁹ onely ꝑ pacientlye abyde hym in the waye of the trueth⁹ of righteousnes. The hyghest doth not alowe the gyftes of the wycked.) And *God hath no delyte in the offerynges of ꝑ vngodly, nether maye synne be reconcyled in the multitude of oblacions. Who so bringeth an offering out of the goodes of ꝑ poore, doth euē as one that kylleth the sonne before the fathers eyes.

D The brede of the nedefull is the lyfe of the poore: he ꝑ defraudeth hym therof, is a man of blonde. Who so robbeth his neyghboure of his lyuing, doth as great sinne as though he slewe hym to death. *he ꝑ defraudeth the labozer of his hyze, is a bloud shedder. Whē one buyldeth and another breaketh downe, what profyt haue they then but laboure? Whē one prayeth ād another curseth, whose voyce will ꝑ Lozde heare? *he ꝑ washeth him selfe because of a deed body, & then toucheth the deed agayne, what doth hys washyng? *So is it with a mā that fasteth foz his sinnes, and doth them agayne: who wyl heare his prayer? Oz what doth his fasting helpe hym?

¶The.xxxv.Chapter.

¶ It is well done to praye, and to do sacrifyce. The prayer of the fatherlesse, and of the wyddowe: and hym that humbleth hym selfe.

A Who so keepeth ꝑ lawe, *bryngeth offerynges ynough. He that holdeth fast the commaundement, offreth the ryght health offerynge. He that is thanckfull and recompenseth offreth fyne floure. *Who so is mercyfull and geueth almes, that is ꝑ right thankoffring. God hath pleasure when one departeth frō sinne, and to foz sake vnrighteousnes, receyueth vs wyth hym.

*Thou shalt not appeare emptye before ꝑ Lozde, foz all soch is done because of the cōmaūdemēt of God. *The offerig of ꝑ righteous maketh ꝑ aulter fat, & a swete smel is it before ꝑ hyest. The offeringe of the righteous is acceptable vnto God, and shal neuer be forgotten. Geue God his honoure wt a chearfull hart, & kepe not backe the fyrstlynges of thy hādes. *In all thy gyftes shewe a mercifull cōtenaūce, & halowe thy tythes vnto God wt gladnes. Geue vnto God accozdyng as he hath enryched and prospered the: *& loke what thyne hande is able, geue wt a chearfull eye: foz ꝑ Lozde recōpenseth, & geueth ꝑ seuē times as moch agayne.

Geue no vnrighteous gyftes, foz soche wyll he not receaue. Bewarre of wzōgeous offrynges, foz the Lozd is a righteous iudge: and regardeth no mānes persone: he accepteth not the persone of the poore, but he heareth the prayer of the oppressed. * he despyseth not the delyre of ꝑ fatherlesse, ner the wyddow, when she poureth out her prayer before him. Doth not God se the teares, that renne downe the chekes of ꝑ widdowe? Oz heareth he not the cōplaynte, ouer soche as make her to wepe. Foz from hyz chekes do the teares go vp vnto heauen, & the Lozde which heareth them, doth accepte them? Who so serueth God after his pleasure, shal be accepted: and his prayer reacheth vnto the cloudes. * The prayer of him ꝑ hūbleth him selfe, goeth thorow the cloudes, tyll she come nye. She will not be comforted, ner go her waye, tyll the hyest God haue respecte vnto her, geue true sentence, and performe the iudgement. And the Lozde wyll not be slacke in cōmynge, ner tary longe: tyll he haue smytten in sonder the backes of the vnmercyful, and auenged him selfe of the heathen: tyll he haue taken awaye ꝑ multitude of the cruell, and broken the cepter of the vnrighteous, tyll he geue euery man after his worckes, and rewarde thē after their doynges: tyll he haue deliuered his people, maintened theyr cause, and reioyced them in hys mercy. O how kayre a thing is mercy in the tyme of angwyshe and trouble? It is lyke a cloude of rayne that commeth in the tyme of a drouth.

*Iudit.viii.b

¶The.xxxvi.Chapter.

¶ A prayer to God in the person of al faythful men with the prayse of a good woman.

H Aue mercy vpon vs, O Lozde, thou God of all thynges. Haue respecte vnto vs, shewe vs the lyght of thy mercyes, & sende thy feare amonge the heathen and straungers, which seke not after ꝑ that they may knowe, how that there is no God but thou, and that they maye shew thy wonderous worckes. Lyft vp thyne heade ouer the outlandysh heathē, that they may lerne to knowe thy might and power. Lyke as thou art halowed in vs before them, so bryng to passe, that thou mayest be magnified also in them before vs: that they may knowe the, like as we knowe the. Foz there is none other God but onely thou O Lozd. Renue the tokēs, and chaunge the wonderous worckes. Shewe thyne hande, ād thy ryght arme gloziously. Rayse vp thy indignacion, and poure out thy wzath. Take awaye the aduersary, and smyte the enemye. Make the tyme shorte, remembze thy couenaunt, that thy wonderous worckes maye be prayed. Let the wzath of the fyre consume thē

me them that lyue so carelesse: and let them perysh that do thy people hurte. Smyte in sonder the head of ꝑ Princes, that be our enmyes, ād saye there is none other but we.

Gather all the trybes of Jacob together
B agayne, ꝑ they maye knowe, how that there is none other God but only thou, that they maye shew thy wonderous worckes, ād be thou thy peoples heritage, lyke as from the begynnynge. O Lord haue mercy vpon the people that hath thy name, ād vpon Israel
*Eccl. xlvii. c *whō ꝑ hast lykened to a fyrst borne sonne. O be mercyfull vnto Jerusalem the cite
*i. Par. vi. g of thy Sanctuary, *the cyte of thy rest. Fyll Sion with thy vnspeakable vertues, & thy people with thy glory. Geue wytnes vnto thy creature, whom thou madest from the begynnyng, & rayse vp the prophecyes that haue bene shewed in thy name. Rewarde thē that wayte for the, that thy Prophetes maye be foūde faythfull. O Lord heare the prayer of thy seruauntes, accordynge to the blessyng of Aaron ouer thy people (ād gyde thou vs in ꝑ waye of righteousnes) *that
*Num. vi. b all they whych dwell vpon the earth maye knowe, that thou art the Lorde the eternal God, which is from euerlastynge.

The bely deuoureth all meates, yet is one
C meate better then another. Like as ꝑ tonge tasteth veny sō, *so doth an herte of vnderstandinge marck false wordes. A frowarde
*i. Cor. xi. b hert geueth heuynes, but a man of experiēce liffeth hym vp agayne. The woman receaueth euery man, yet is one daughter better thē another. A fayre wife reioyseth her husband, & a man loueth nothing better. Yf she be louynge & vertuous with all, then is not her husbande lyke other men. He that hath gotten a vertuous woman, hath a goodly possession: she is vnto him an helpe, and pyller wherupō he resteth. Where no hedge is, ther ꝑ goodes are spoyled: & where no husbyte is, there the frendles mourneth. Lyke as there is no credēce geuē to a robber, that goeth from one cytie to another: So is not the man beleued, that hath no nest, ād must turne in, where he maye abyde in the nyght.

¶ The. xxxvii. Chapter.

¶ How a man shulde knowe frendes & counceliers, and search the company of a holy man.

A Euery frēde sayeth: I wyl be frendly vnto hym also. But there is some frende, which is onely a frende in name. Remayneth there not heuines vnto death, when a cōpanyon & frēde is turned to an enemye? O most wicked prince sumpeyon: From whence art thou spronge vp, to couer ꝑ earth with falsehede & deceat?
*Eccle. vi. b *There is some cōpanyon which in prosperyte reioyseth with his frende: but in ꝑ time of trouble, he taketh parte agaynst hym. There is some cōpanyon ꝑ mourneth with his frende for the bely sake: but whē trouble commeth he taketh holde of the shylde. Forgetnot thy frende in thy mynde, and thynke vpō him in thy ryches. Seke no councell at thy kinsmen, and hyde thy councell frō soch as beare the no good wyll. *Euery counceler byngeth forth his councell. Neuertheles, there is some ꝑ counceleth, but for his awne profet: Beware of the counceler, and be aduised afore wherto thou wilt vse him, for he wil councel for him selfe. Lest he cast the lot vpō the, & saye vnto the. Thy waye & purpose is good, & afterwarde he stāde agaynst the, and loke what shall become of the.
*Eccle. xiii. and. xxxvii.

A Seke no councell at him, that suspecteth ꝑ
B for an enemie, and hyde thy councel frō soch as hate the. Aske no councel at a woman cōcernynge ꝑ thinges that she longeth for: nether at a fearfull and faynt herted body, in matters of warre: or at a marchaūt, how deare he will cheape thy wares towarde his: or at a byer, of sellynge: Or at an enuious mā, of thanckesgeuinge: Or at the vnmercyful, of louing kindnes: (or at an vnhoneste man, of honestye.) Or at ꝑ slouthfull, of worcking: Or at an hyreling which hath no house, or prouyt or wealth. (Anyble body wolde not gladly heare speake of moch labour.) Take no soch folckes to coūcell, but be diligent to seke councell at a vertreous mā that feareth God, soch one as thou knowest to be a keper of the cōmaundemētes, which hath a mynde after thyne awne mynde, and is sorye for the when thou stomblest.

And holde thy coūcell fast in thyne herte:
C for there is no mā more faythful to kepe it: then thou thy selfe. Yf or a mās mynde is sōtyme more disposed to tell oute, then seuen watchmen that syt aboue in an hye place to kynge about thē. And aboue all this prayer the Hyest, ꝑ he wyll lede thy waye in faythfulnes and trueth. Before all thy worckes ashe councel fyrst: ād or euer thou doest eny thyng, be wel aduised. There be foure thynges that declare a chaunged herte, wherout there springeth euell and good, death & lyfe, and a masterful tonge that bableth moche. Some mā is apte and well instructe in many thinges, ād yet very vnprofytable vnto him selfe. Some man there is, that can geue wyse and prudent councell, and yet is he hated, and continueth a begger: for that grace is not geuē him of God to be accepted. Another is robbed of all wysdome, yet is he wyse vnto him selfe, and the frute of vnderstādynge is commendable in his mouth.

A wyse man maketh his people wise, & the
D frutes of his wysdome fayle not. A wyse mā shal be plentrously blessed of God: & al they that se him, shal speake good of hi. The lyfe of man standeth in the nombre of the dayes, but the dayes of Israell are innumerable.

A wyse

A wyse man shall opteyne kayth fulnes and credence amonge hys people, and hys name shalbe perpetuall. Wy sonne, proue thy soule in thy lyfe: and yf it be eny euell thyng, geue it not vnto her. * For all thiges are not profitable for all me, nether hath euery soule pleasure in euery thyng. Be not gredy in euery eatyng, and be not to hastye vpon all meates. ‡ For excesse of meates bryngeth sycknes, & glotony cometh at the last to an vnmeasurable heate. Thorow surfett haue many one perysshed: but he that dyeteth him selfe temperatly, prolongeth his lyfe.

¶ The.xxxviii. Chapter.

¶ A physycyon in sycknes ought we to prayse, and to fynde a physycyon which healeth by prayer. The betweynge of the deed. Sadnes. wysdome. Artificers of craftes ma.

Honoure the Physycion: honoure him becawse of necessite. God hath created hym (for of the hyest commeth medycine) and he shall receaue giftes of the kyng. The wysdome of the Physycion bryngeth hym to great worshyppe, & in the syght of the greate men of thys worlde, he shalbe honorably taken. The Lorde hath created medycine of the earth, and he that is wyse, wyll not abhorre it. * Was not the bytter water made swete with a tre: that men myght learne to know the vertue therof. The Lord hath geuen men wysdome, and vnderstandynge, that he myght be honoured in hys wonderous workes. With soch doth he heale men, and taketh awaye theyr paynes: Of soch doth the Apotecary make a confeccion yet can no man perfourme all his workes. For of the Lorde cometh prosperous wealth ouer all the earth.

My sonne, despyse not thys in thy sycknes, but ‡ praye vnto the Lord, and he shall make the whole. Leaue of from synne, and ordre thy handes a ryght, clense thine herte frō all wyckednes. Geue a swete sauoured offrynge, and fyne floure for a token of remēbraunce: make the offerynge fat, as one that geueth the fyrst frutes, and geue rowme to the Physycion. For the Lord hath created him lett him not go from the, for thou hast nede of hym. The houre maye come, that the sycke maye be helped thorow them, when they praye vnto the Lorde, that he maye recouer, & gett health to lyue longer. He that synneth before his maker, shall fall into the handes of the Physycion.

My sonne, ‡ bryng forth thy teares ouer the deed: and begynne to mourne, as yf thou hadest suffred greate harme thy selfe: and then couer his body after a conuenient maner & despyse not his buryall. Enforce thy selfe to wepe, and pronoche thy selfe to mourne, * and make lamētacyon expedietly, & that a daye or two, lest thou be euell spoken of: and then cōforte thy selfe because of the heuynes. * For of heuynes cōmeth death, the heuynes of the hert breaketh strength. Heuynes and pouerte greueth the herte in tentacyon & offence. Take no heuynes to herte, dryue it awaye, and remēbre the last thynges. Forget it not, for there is no turnynge agayne. Thou shalt do hym no good, but hurte thy selfe. Remēbre his iudgemēt, thyne also shalbe lyke wyse: vnto me yester daye, vnto the to daye. * Let the remēbraunce of the deed ceasse in his rest, & cōforte thy selfe agayne ouer hym, seynge his spyrete is departed from hym. The wysdome of the scribe is at conuenyēt tyme of rest: and he that ceasseth from exercise and labour, shalbe wyse. He that holdeth the plough, and hath pleasure in prodynge, & dryuynge the oxen, and goeth aboute with soch workes, he can speake of oxen: he setteth his herte to make forowes, & is diligent to geue the kyne fodder. So is euery carpēter also & worckmaster, that labou:eth styll nyght & daye: he caruеth, graueth & cutteth oute, & his desyre is in sondrye cōnynge thinges, his hert ymagineth, how he maye conyngly cast an ymage, his diligēce also & watchinge perfourmeth the worcke. The yronsmyth in lyke maner bydeth by his stithye, & doth his diligence to labour the yron. The vapoure of the fyre dryenneth his flesh, & he must fyght wt the heate of the fornace. The noyse of the hammer soundeth euer in his eares, & his eyes loke styll vpon the thynge that he maketh. He hath set hys mynde there vpon, that he wyll make out his worcke, and therfore he watcheth, how he maye set it out, & bryng it to an ende.

So doth the potter syt by his worcke, he turneth the whele aboute with his fete, he is diligēt and carefull in all doynges, and his labour & worcke is without nombre. He fashioneth the claye with hys arme, and with his fete he tempereth it. Hys herte ymagineth how he maye make it pleasaunt, & his diligence is to clense the ouen. All these hope in their handes, and euery one thynketh to be cōnynge in his worke. Without these maye not the cyties be mayntayned, inhabited ner occupied: yet come they not hye i the congregacyon: they vnderstande not the couenaūt of the lawe: they cannot declare equyte and iudgemēt: they cannot fynde out the darcke sentēces, but thorow them shall the creature of the worlde be mayntayned: theyr prayer concerneth onely the worcke and labour of connynge.

¶ The.xxxix. Chapter.

¶ A wyse man. The workes of God. Vnto the good, good thynges be prest: but vnto the euell euen good thynges are euell.

A HE that applieth hys mynde to vnderstãde the lawe of God, doth diligently seke out the wysdome of them of the olde tyme, and exercyseth hym selfe in the Prophetes. He kepeth the sayinges of famous men, & pearceth to the vnderstãdyng of darck sentences of wysdome. He seketh oute the mysterie of secrete sayinges, & exercyseth hym selfe therin continually. He doth seruice amõge greate mẽ, & appeareth before ꝓ prince. He goeth into a straũge cõtree, & trauayleth thorow it: loke what good or euell is amõge men, he proueth it & seketh it out. He purposeth in his herte, to resorte early vnto the Lord ꝓ made hym, & to praye before the hyest God. He openeth his mouth in prayer, & prayeth for hys synnes. When ꝓ greate Lorde wyll, he shalbe fylled with ꝓ spirite of vnderstãdynge, that he maye then poure out wyse sentẽces, & geue thanckes vnto the Lorde in hys
25 prayer. He shall ordre his deuice, and lerne his knowledge a ryght, & geue hym vnderstandyng of secrete thynges. He shall shewe forth ꝓ science of his lernynge, and reioyce in the couenaunt of ꝓ lawe of ꝓ Lord. The whole congregacyon shall commende hys wysdome, and it shall neuer be put out. The remẽbraunce of hym shal neuer be forgotten, & his name shall cõtinue from one gene
* Ecc.xliiii.b racyon to another. * His wysdome shalbe spoken of, amonge the people, and the whole cõgregacyon shall openly declare his prayse. Whyle he lyueth, he hath a greater name then a thousande beside: and after hys death, ꝓ same name remayneth vnto hym. Yet wyll I speake of mo men of vnderstandyng. for I am full as the Moone.

C Herken vnto me (ye holy vertevous chyldren) bryng forth frute, as the rose ꝓ is plãted by the brokes of the felde, and geue ye a swete smell as Libanus. Florish as ꝓ rose garden, synge a songe of prayse. O geue thankes vnto God ouer all his workes. Geue glory and honoure vnto the Lorde, shew his prayse with youre lyppes. Yee eue with the songe of youre lyppes, with harpes and playinge, and in geuynge thanckes vn-
* Ecce.l.b. to hym, saye after this maner. * All ꝓ workes of the Lorde are exceadynge good, and all his commaundementes are mete and cõuenient in due season.

D A man nede not to saye: what is ꝓ? what is that? for at tyme conuenient they shall all be sought. At his cõmaundemẽt the water was as a wall, & at the worde of his mouth
* Ecc.bii.b. the water stode styll. * In his commaundement is euery thynge acceptable and reconcyled, and his health cannot be mynysshed. The workes of all flesh are before him, and there is nothyng hyd frõ his eyes. He seyth from euerlastynge to euerlastynge, & there is nothynge to wõderfull or hye vnto hym. A man nede not to saye then, what is thys, or that? For he hath made al thynges to do good vnto man. His blessynge shall renne ouer as the streame, and moysture ꝓ earth lyke a floude of water. Lyke as he maketh the water for drouth, so shall his wrath fall vpon the heathen.

E His wayes are playne & ryght vnto the iust, but the vngodly stomble at them. For the good, are good thinges created from the begynnyng, & euell thynges for ꝓ vngodly. * All thynges necessary for the lyfe of man
* Ecc.xxx. are created from ꝓ begynnyng: water, fyre, yron & salt, meel, wheate, and hony, mylke & wyne, oyle & clothyng. * All these thynges are created for the best to the faythfull: * l.pl.m.
But to the vngodly shall all these thynges be turned to the hurte and harme. There be spirites that are created for vẽgeaunce, & in their rygorousnes haue they sastened their tormentes. * In the tyme of the ende they * Ecc.xxxix.b
shall poure out theyr strength, and pacifye the wrath of hym that made them. * Fyre, * Ecc.xxxix.b
hayle, honger & death: all these thynges are created for vengeaunce.

F The teeth of wylde noysome beastes, the scorpions, serpentes, and ꝓ swerde are created also for vengeaunce, to the destruccyon of ꝓ vngodly. They shall be glad to do his commaundementes: and when nede is, they shal be ready vpõ earth: & when theyr houre is come, they shall not ouerpasse the commaundement of the Lorde.

Therfore haue I taken a good corage vnto me from ꝓ begynnynge, and thought to put these thynges in wrytinge, & to leaue them behynde me, * All ꝓ workes of ꝓ Lor- * Gen.i.b
de are good, and he geueth euery one in due season, & whan nede is, so ꝓ a man nede not to saye: thys is worse then that. For in due season they are all pleasaunt & good: And therfore praysle ꝓ Lorde wt whole herte and mouth, & geue thankes vnto his name.

C The.xl. Chapter.

C Many mysteries vpght in a maner lyes. All thynges passe awaye, but a tryme and stable fayth remayneth. Of the blessynge of the vnrighteous, and prerogatyue of the feare of God.

A Greate trauayle is created for all men, and an heuy yocke vpon all men chyldren, from the daye that they go out of theyr mothers wõbe, tyll they be buryed in (the earth) the mother of all thinges: namely, their thoughtes and ymaginacyons, feare of the hert, counsell, meditacyons, longynge and desyre, the daye of death: from the hyest that syteth vpon the gloryous seate, vnto the lowest and most symple vpon the earth: from hym that is gorgyously arayed and weareth a crowne, vnto hym that is, but homely and

ly and symply clothed. There is nothynge but wrath, zele, fearfulnes, vnquietnes, and feare of death, rygorous, anger and stryfe. And in the nyght when one shulde rest and slepe vpon his bedd, the slepe chaunged hys vnderstandynge and knowledge. A lytle or nothynge is hys rest, in the slepe as well as in the daye of labour.

He feareth & is dysquyeted in the vysyon of his hert, as one that renneth out of a battayll: and in the tyme of healthe he awaketh & marueleth that the feare was nothynge. Soch thynges happen vnto all flesh, both man and beest: but seuen folde to ꝑ vngodly. Moreouer, death, bloudshedding, strife and swerde, oppressyon, höger, destruccyon and punyshemẽt: * these thinges are all created agaynst ꝑ vngodly, & for theyr sakes came ꝑ floude also. * All ꝑ is of ꝑ earth, shall turne to earth againe: & all waters ebbe againe in to ꝑ see. All brybes & vnrygh teoulnes shalbe put awaye, but faythfulnes & trueth shal ẽdure for euer. The substaũce & goodes of the vngodly shalbe dryed vp and syncke awaye as a water floude, & they shall make a sounde lyke a greate thõder in the rayne.

Lyke as the rygherous reioyseth when he openeth his hande, so shall the transgressours be sayne, when theyr goddes vanysh and consume awaye. * The chyldren of the vngodly shall not obtayne many braũches and the vncleane rotes vpon ꝑ hye rockes shalbe roted out before the gralle by the water syde & vpon the ryuer banckes.

Frendlynes and liberalite in the increase & blessynge of God, is lyke a paradyse and garden of pleasure: soch mercy also & kyndnes endureth for euer. * To labour & to be content wt that a man hath, is a swete pleasaunt lyfe: and that is to fynde a treasure aboue all treasures. To beget chyldren and to repayre ꝑ cytie, maketh a perpetuall name: but an honest woman is moze wozth then they both. Wyne and mynstrelsye reioyse the hert, but the loue of wysdome is aboue them both.

Pypynge & harpynge make a swete noyse, but a frendly tonge goeth beyonde them both. Thyne eye delyreth fauoure and bewtye, but a greene sede tyme, rather then they both. A frende and companyon come together at opozt unite, but aboue them both is a wyfe ꝑ agreeth with her husbande. One brother helpeth another in the tyme of trouble, but almes shall delyuer moze then they both. Golde and syluer fasten the fete, but a good councell is moze pleasaunt then they both. Tempozall substaunce and strenght lyft vp ꝑ mynde: but the feare of the Lozde moze then they both. The feare of the Lozd wanteth nothynge, and needeth no helpe. The feare of the Lozde is a pleasaunt garden of blessynge, & nothynge so bewtyfull as it is. Wy sonne, lede not a beggers lyfe, for better it were to dye then to begg. Who so loketh to another mans table, taketh no thought for his awne lyuige how to vphold hys lyfe, for he fedeth hym selfe wt other mens meat. But a wyse and well nurtoured man wyll bewarre ther of. Beggyng is swete in the mouth of the vnshamefast, but in hys bely there burneth a fyre.

¶ The .xli. Chapter.

¶ Of the remembraunce of death. Death is not to be feared. A curse vpon them that forsake the lawe of God. Good name and fame. An exhortacyon to geue herde vnto wysdome. Of what thynges a man ought to be ashamed.

O Death, how bytter is the remembraunce of ꝑ, to a man that seketh rest and comfozte in hys substaunce & ryches, vnto ꝑ man that hath nothyng to vexe him, and that hath prosperite in all thynges, yee vnto hym that yet is able to receaue meate! O death how acceptable and good is thy iudgemẽt vnto the nedefull, and vnto him whose strength fayleth, and that is now in his last age, & that in all thynges is full of care and fearfulnes: vnto him also that is in dyspayre, and hath no hope ner pacience! Be not thou afrayed of death: remẽbre them that haue bene before the: and that come after the: thys is the iudgemẽt of the Lozde ouer all flesh. * And why woldest thou be agaynst thys pleasure of the hyest? Whether it be ten an hũdreth, or a thousãde yeares: death asketh not how longe one hath lyued. * Gen. viii. b.

The chyldren of ꝑ vngodly are abhominable chyldren, & so are they that kepe cõpany with the vngodly. * The inheritaunce of vngodly chyldren shall come to naught, & theyr posterite shall haue perpetuall shame and confusyon. The chyldren cõplayne of an vngodly father, and why? for his sake they are rebuked & despysed. Wo be vnto you (Oye vngodly) whych haue forsaken the lawe of the hyest God: yf ye be borne, ye shall be borne to cursyng, yf ye dye, ꝑ curse shal be youre porcyon. * Eccle. xl. b.

* All that is of the earth, shall turne to earthe agayne: so go the vngodly also out of the curse into destruccyon. The sorowe of men is in theyr body: but the name of the vngodly shall be put out, for it is nothynge wozth. * Laboure to get the a good name, for that shall contynue surer by the, then a thousãde greate treasures of golde. A good lyfe hath a nombre of dayes, but a good name endureth euer. * Eccle. xxxvii. a

* Wy chyldren, kepe wysdome in peace: for wysdome that is hyd and a treasure ꝑ is not sene, what profyt is in the both? A man that hydeth hys folysshnes, is better then * Eccle. xx. b.

a man that hydeth hys wysdome. Therfore be ye turned at my wordes: for it is not good, in all thynges and alwaye to be ashamed. True fayth must proue & measure it.

Be ashamed of whordome, before father and mother: Be ashamed of lesynge, before the prynce and men of auctorite: Of synne, before the iudge and ruler: Of offence, before the congregacyon & people: Of vnrygh-
¶ Roma.i.b. teousnes, before a companyon and frende: Of theft, before thy neyghbours. * As for the trueth of God & hys couenaunt, be not ashamed therof.

Be ashamed to lye with thyne elbowes vpon ỳ bred: Be ashamed to loke vpon har lotes: Be ashamed to turne awaye thy face from thy frende: Be ashamed to take & not to gyue: Be ashamed also to loke vpon anothers mans wyfe, and to make many tryflyng wordes with her mayden, or to stande by her bedsyde. Be ashamed to vpbrayde thy frende: when thou gyuest eny thynge, cast hym not in the tethe withall.

¶ The.xlii. Chapter.

¶ Secretes maye not be opened. The lawe of God must be taught. A daughter. A woma. God knoweth all thynges, yee euen the secretes of the herte.

Shearse not a thyng twyse, & bysclose not the wordes, ỳ thou hast herde i secrete. Be shamefast and well mannered in dede, so shall euery man fauoure the. Of these thynges be not thou ashamed, and accepte no personne to offende. Namely, of these thynges be not ashamed: Of the lawe of God, of the couenaunt, of iudgement: to bringe the vngodly from hys vngodlynes vnto ryghteousnes, & to make hym a good man: to deale faythfully wyth thy neyghboure and companyon: to bystribute the heritage vnto the fredes: to be dilygent to kepe true measure and weyght: to be content, whether thou gettest moch or lytle: to deale truly with tryp̃orall goodes in byinge and sellynge: to bringe vp chyldren w̃ dilygence: to correcte an euell seruaũt: to kepe that thyne is from an euell wyfe: to sett a locke where many handes are: what thou delyuerest & geuest out to be kepte, to tell it, and to wepe it: to wipte vp all thy out geupnge and receaupnge: to enfourme the vnlerned and vnwyse: Of the aged, that are iudged of the ponge. Yf ỳ be dilygent in these thynges, truly thou shalt be lerned & wyse and accepte of all men.

B The daughter maketh ỳ father to watch secretly: and the carefulnes that he hath for her, taketh awaye his slepe: yee in ỳ youth, lest she shulde outergrowe hym: And when she hath an husbande, lest she shulde be hated: lest she shulde be defyled or rauyshed in her virgynite, or gotten w̃ chylde in her fathers house: Or (when she commeth to the man) lest she behaue her self not ryght, or continue vnfrutefull. * If thy daughter be wil- *Ecc.xxvi.
ton, kepe her straytely, lest she cause thyne enemyes to laugh the to scorne, & the whole cytie to geue ỳ an euell reporte, & so thou be fayne to hyde thy shame of euery man, & be confounded before all the people. * Beholde *Ecc.xli.
not euery bodyes bewty, & haue not moch dwellyng amonge wemen. For lyke as the worme & moth commeth oute of clothynge, * so doth wyckednes come of wemen. *Ecclꝰ.

C It is better to be with an euell man, then with a frendly wyfe ỳ putteth one to shame and rebuke. I wyll remẽbre ỳ workes of ỳ Lorde, and declare the thyng ỳ I haue sene. In ỳ wordes of the Lord are his workes. The Sunne ouerlooketh all thynges with his shynne, and all his workes are full of ỳ clearnes therof. Hath not ỳ Lord brought to passe, ỳ his saynctes shuld tell out all his wodcrous workes, which the Almyghtye Lorde hath stablyshed? All thynges endure in his glory. He seketh out ỳ grounde of the depe and ỳ hert of men, and he knoweth all theyr ymaginacyon & wysdome. For ỳ Lorde knoweth all sciẽce, & he loketh into the token of the tyme. He declareth the thynges D
that are past and for to come, and discloseth thynges ỳ are secrete. * No thought maye ‡Pro.xxi.
escape hym, nether maye eny worde be hyd Esa.xxxi.
from hym. He hath garnyshed ỳ hye excellẽt workes of his wysdome, & he is trõ euerlastynge to euerlastynge. Vnto hym maye no thynge be added nether can he be minyshed, he hath no nede also of eny mans councell. O, how amiable are all his workes, and as a sparke to loke vpon. They lyue all, & endure for euer: & when soeuer nede is, they are all obedient vnto him. They are all dubble, one agaynst another: he hath made nothing ỳ hath faute or blemyth. * He hath stably- Deut.xxxii.
shed the goodes of euery one: & who maye be satysfyed w̃ his glory, when he seyth it.

¶ The.xliii. Chapter.

¶ The summe of the creacyon of the worlde of God.

The glory of the heygth, is * the fayre & cleare firmament, the bewtye of the heauen is hys gloryous clearnes. The sunne when it appeareth, declareth the daye in ỳ goynge out of it, a maruelous worke of the hyest. At noone it burneth ỳ earth and who maye abyde for the hete therof? Whoso kepeth an ouen when it is hote, thre tymes more doth the Sũne burne vpon the mountaynes, when it bretheth oute the fyrie beames & shyneth, with the brygthnes of it, it blyndeth the eyes. Great is the Lord that made it, and in his commaundemẽt he causeth it to renne hastely.

The

* The Moone also is in all, and at conue
nient season it shewed the tymes, & is a to-
ken of the tyme. * The token of the solépne
feast is taken of ꝑ Moone, a lyght that my
nysheth & increaseth agayne. The Moneth
is called after the Moone, it groweth won-
derously in her chaungynge.

B The armye of heauen also is in ꝑ heygth
in the firmamẽt of heauen it geueth a clea-
re & glorypous shyne. Thys is the clearnes
of ꝑ starres, the bewtyfull apparell of hea-
uen, the apparell that ꝑ Lorde lyghteneth
in the heygth. In his holy worcke they cõ-
tinue in theyr ordre, & not one of them fay-
leth in hys watch. * Loke vpon the rayne
bowe, and prayse hym that made it: very
bewtyfull is it in hys shyne. He compaseth
the heauen aboute w hys clearnes & glory,
the hãdes of the hyest haue bended it. Tho-
row hys commaundement he maketh the
snowe tofall, and the thonder of hys iudge-
mẽt to smyte hastily. Thorow hys cõmaun-
dement ꝑ treasures are opened, and the clou
des flé as the foules. In hys power hath he
strengthened the cloudes, and broken the
hayle stones.

The mountaynes melt at ꝑ syght of him,
ꝑ wynde bloweth accordynge to hys wyll.
The sounde of hys thonder beateth ꝑ earth,
& so doth ꝑ storme of the north: the whyrle
wynde also lyghteth downe as a fethered
foule, casteth oute and spredeth the snowe
abrode: and as ꝑ grethoppers that destroye
all, so falleth it downe. The eye marueleth
at the bewtye of the whytenesse therof, and
the herte is afrayed at the rayne of it. He
poureth out the frost vpon earth, lyke salt,
and when it is frosen, it is as sharpe as the
pryche of a thystle.

C When the colde Northwynde bloweth,
harde Chrystall commeth of the water. He
lyghteth downe vpon all the gatherynges
togethet of water, & putteth on the waters
as a brest plate. He deuoureth ꝑ mountay-
nes, and burneth the wyldernesses: and loke
what is grene, he putteth it out lyke fyre.
The medicyne of all these is, when a cloude
cõmeth hastely: and when a dewe commeth
vpon ꝑ heate, it shalbe refreshed agayne.

In hys worde he stylleth the wynde: In
hys councell he setteth ꝑ depe, & (the Lord)
Jesus planted it. They that sayle ouer the
see, tell of ꝑ perels and harmes therof, and
when we heare it with our eares, we mar-
uell therat. For there be straunge wonde-
rous worckes, diuerse maner of nyce bea-
stes and whalfyshes. Thorow hym are all
thynges sett in good ordre and perfourmed
and in hys worde all thynges endure.

D I speake moch, but I can not sufficiently
attayne vnto it. For he him selfe onely is the
perfeccyon of all wordes. We shulde prayse
ꝑ Lorde after al oure power, for he is great
in all hys worckes. The Lorde is to be fea-
red, yet very greate is he, * and maruelous
is hys power. Prayse the Lorde, and ma-
gnifye him as moch as ye maye, yet doth he
farre excede all prayse. * O magnifie him
with all youre power, and labour earnest-
ly, yet are ye in no wyse able sufficiently to
prayse him. Who hath sene him, ꝑ he myght
tell vs? * Who can magnifye him so great-
ly as he is? For there are hyd yet greater
thynges then these be: as for vs, we haue se-
ne but fewe of his worckes. For the Lord
hath made all thynges, and geuen wysdo-
me to soch as feare God.

* Psa.cxlv.a
* Psal. cxl.a
* Deut.b.c. Iohn.i.b.

¶ The.xliiii. Chapter.

¶ Of prayse of certen holy men, Henoch, Noe, Abraham, Isaac, and Jacob.

A Let vs commẽde the noble famous
men, and the generacyon of oure
fore elders and fathers. Many mo
re glorypous actes hath the Lorde
done, and shewed his great power euer sens
the begynnynge. The noble famous men
raygned in theyr kyngdomes, and bare ex-
cellent rule. In theyr wysdome & vnderstã-
dyng, they folowed ꝑ councell shewed in the
prophetes. * They led ꝑ folcke thorow the
councell and wysdome of ꝑ Scrybes of the
people. Wyse sentences are founde in theyr
instruccyon. They sought ꝑ swetenes and
melody of musycke, and brought forth the
pleasaunt songes in scripture. They were
ryche also, and coulde comforte and pacifye
those that dwelt with them. All these were
very noble and honorable men in theyr ge-
neracyõs, and were wel reported of in theyr
tymes. These haue left a name behynde
them, so that theyr prayse shall alwaye be
spoken of. Afterward there were some, who
se remembraunce is gone. * They came to
naught & perysshed, as though they had ne-
uer bene: & became as though they had ne-
uer bene borne, yee and theyr chyldren also
with them.

* Ecclus.xlv.a
* Gen.vii.d.

B Neuertheles these are louyng men, who-
se ryghteousnesse shall neuer be forgotten,
but cõtynue by theyr posterite. Theyr chyl
dren are an holy good heritage: Theyr sede
endured fast in the couenaunt. For theyr sa-
kes shall theyr chyldren & sede cõtynue for
euer, & theyr prayse shall neuer be put dow-
ne. Theyr bodyes are buryed in peace, but
theyr name lyueth for euermore. The peo-
ple can speake of theyr wysdome, & the con-
gregacõ can talke of their prayse. * Enoch
walked ryght & acceptably before the Lor-
de: therfore was he translated for an exam-
ple of amẽdemẽt to the generacions. * Noe
was a stedfast & ryghteous man, and in the
tyme of wrath he became a reconcylynge.

* Ecclus.xliv.c. Gene.v.c.
* Gene.vi.a. and.vii.viii.

Therfore was he left a remnaunt vnto the
earth, when ỹ floude came. An euerlastyng
couenaunt was made wt him, that all flesh
*Gen.ix.c. shulde * perishe nomore wt the water. Abra-
*Gen.xvii.a ham was a * greate father of many people,
in glory there none lyke vnto him. He
kepte the lawe of the hyest, and came into
a couenaunt with him. He sett ỹ couenaunt
*Gen.xvii.a. in his flesshe, and when he * was proued, he
was founde faythfull. Therfore swore God
vnto him wt an othe, that he wolde blesse all
people in his sede, that he wolde multiplye
and increase him as ỹ dust of the earth, & to
exalte his sede as the starres: yee & that his
sede shuld haue ỹ possessyon, an inheritaun-
ce of the lande from see to see and from ỹ ry-
uer vnto the borders of the worlde.

*Gen.xxvi.a *With Isaac dyd he stablysh the same co-
uenaũt, for Abraham his fathers sake. Yee
that gracyous blessynge & health of all mẽ,
and couenaunt dyd he stablysh with Isaac,
and made it to rest vpon the head of Jacob.
*Gen.xxviii
& xxix.xxx. He knewe him * in that he prospered him so
well and richely, and gaue him an heretage
Josue.xviii. and sundered his porcyon by it selfe, * and
and.xxi. parted it amõge ỹ twelue tribues. Mercy-
full men brought he out of him, which foun-
de fauoure in the syght of all flesshe.

¶The.xlv.Chapter.

¶The prayse of Moses, Aaron, and Phinehes.

A
*Exo.xi.a. MOses * be loued of God & men, whose
Actes.vii.c. remembraunce is in hye prayse: him ỹ the Lord made lyke in ỹ glory
of the sayntes, and magnifyed him, so that
the enemyes stode in awe of hym, thorow
his wordes he dyd greate wonders. He ma-
de hym greate in the syghte of kynges, gaue
hym commaundemente before hys people,
*Nu.vii.a. & shewed hym his gloryous power. * He sta
blysshed hym with faythfulnes & meknes,
and chose hym out of all men. For he herde
*Exo.xx.b. his voyce, and he led him in the darcke clou-
de, * and there he gaue him the commaũde-
mentes, yee the lawe of lyfe and wysdome
that he myght teach Jacob the couenaunt,
and Israel hys lawes.

25 He chose Aaron hys brother also out of
the tribe of Leui, exalted him, & made him
*Exo.xxviii. soch lyke. * An euerlastyng couenaunt ma-
&. de he with hym, and gaue hym ỹ prestlode
in ỹ people. He made hym glorious in bew-
tyfull araye, and clothed hym with the gar
ment of honoure. He put perfecte ioye vpon
hym, and gyrded hym wt strẽgth. He decke
hym with lyde clothes, and a tunycle, with
an ouerbody cote also & a gyrdle. Rounde
about made he him belles of golde, and that
*Exo.xxviii. many: * that when he went in, the sounde
&. myght be herde, ỹ they myght make a noy-
se in the Sanctuary, and geue ỹ people war
nynge. The holy garment was wrought
and brodered with golde, palow syche and
purple. And in the brestlappe there was a
goodly worcke, wherin was fastened lyght
and perfectnesse.

*Upon the same also there was a worcke C
fastened, & set with costly precyous stones, *Exo.xxix.
all bounde with golde: and thys he brought
in his ministracyon. The stones were fastne-
ned for a remembraunce, after the nombre
of the twelue trybes of Israell. Upon hys
mytre there was a plate of pure golde, a gra
uen ymage of holynes, a famous and noble
worcke, garnyshed, and pleasaunt to loke
vpon. Before hym were there sene no soch
fayre ornamẽtes, and these it behoued hym
alwaye to vse: There might none other put
them on, but onely his chyldren & his chyl-
ders chyldren perpetually. Daylie perfour-
med he hys burntofferynges two tymes.
* Moses fylled hys handes, and anoynted *Leui.viii.
hym with holy oyle.

Thys was now confirmed hym with an D
euerlastynge couenaunt, and to his sede, as
the dayes of heauen, namely: that hys chyl
dren shulde alwaye mynystre before hym,
and perfourme ỹ office of the prestlode, and
wyshe the people good in hys name. Befo-
re all men lyuynge chose he hym, ỹ he shul-
de offre incense before the Lorde, and make
odours for a swete sauoure & remembraun-
ce, that he shulde reconcyle the people of the
Lord with hym agayne. * He gaue him au- *Deu.xvii.c
ctorite also in hys commaundementes and and.xxxiii.a
Malach.ii.a
in the couenaunt, that he shulde teach Ja-
cob the statutes and testimonies, and to en-
fourme Israel in his lawe.

*There stode vp certayne agaynst E
hym, & had enuye at hym in the wyldernes: *Nu.xvi.a
namely, they that were of Dathan, & Abi-
rams syde, and the furyous congregacyon
of Chore. Thys the Lorde sawe, and it dys-
pleased hym, and in his wrothfull indigna-
cyon were they consumed. A greate wonder
dyd he vpon them, and cõsumed them with
the fyre. * Besydes thys, he made Aaron *Nu.xvi.b
yet more honorable and gloryous. He gaue
hym an heryptage, and parted the fyrst fru-
tes vnto him. * Unto him specially he ap- *Exo.xxix.
poynted the bred for sustenaunce, (for ỹ pri- Leui.viii.b.
stes dyd eat of the offrynges of the Lorde)
thys gaue he vnto him & his sede. * Els had *Deut.xii.
he no heryptage ner porcyon in the lãde and and.xviii.
with the people. For the Lord hym selfe is Ezec.xliiii.
hys porcyon and enheryptaunce.

The thirde noble & excellẽt man is * Phi- F
nehes ỹ sonne of Eleazer, which pleased the *Nu.xxv.
God of Israel, because he had the zele & feare of the Lorde. For when the people were
tourned backe, he put hym selfe forth ryght
soone, and ỹ with a good will, to pacifie the
wrath of the Lorde towarde Israel. Ther-
fore

fore was there a couenaunt of peace made with him, ꝑ he shulde be ꝑ principall among the ryghteous & the people, that he & his posterite shulde haue the office of the presthode for euer (Lyke as there was made a couenaunt with Dauid of ꝑ trybe of Juda, that from amonge his sonnes onely there shulde be a kyng:) And that Aaron also & his sede shulde be the heryrage, to geue vs wysdome in oure herte, to iudge hys people in ryghteousnes: that his goodes shulde not come into forgetfulnes, and ꝑ their honoure myght endure for euer.

¶The.xlvi.Chapter.

¶The prayse of Josue, Caleb, and Samuel.

A
Anly & stroge i battayll * was Jelus ꝑ sonne of Naue, which in steade of Moses the prophet was geuen to be captayne of ꝑ people, which accordynge vnto his name was a great sauioure vnto the electe of God, to punysh ꝑ enemies that rose vp agaynst Jsrael, ꝑ Jsrael myght optayne theyr inheritaunce. O how greate, noble, & excellent was he, when he lyft vp his hand, and drew out his swerde agaynst ꝑ cyties? Who stode so manly before hym? For the Lord him selfe brought in ꝑ enemies. * Sto de not the Sunne styll at his commaundement, and one daye was as lōge as two? He called vpon the hyest and most myghtye when ꝑ enemyes prealled vpon hym on euery syde, and the Lorde herde hym with the hayle stones. They smote the heyrheneth people myghtely, & in fallynge downe they slew all ꝑ aduersaries, so that the heathen knewe his hoost, and all his defence, that ꝑ Lord hym selfe fought agaynst them, for he folowed vpon ꝑ myghtye men of them.

* Josue.x.c.

B
* In the tyme of Moses also, he & Caleb the sonne of Jephune, dyd a good worcke, which stode agaynst ꝑ enemyes, with helde the people from synne, & stylled the wycked murmuryng. * And of syxe hundreth thousande people of fote, they two were preserued, to brynge them into ꝑ heritage, namely, a lande that floweth w̄ mylcke & hony. * The Lorde gaue strēgth also vnto Caleb, which remayned with him vnto his age: so that he wente vp into ꝑ hye places of ꝑ lād and his sede conquered the same for an heritage: that all the chyldren of Jsrael myght se, how good a thinge it is, to be obedient vnto the Lorde. And the iudges or rulers (euery one after his name) whose hert wēte not a whorynge, ner departed from ꝑ Lord, and that forsoke not the Lorde vnfaythfully, whose remembraunce hath a good reporte: Yee their bones floryth oute of their place, and their names shall neuer be chaunged,

* Num.xiiii.e. Deu.xxvii.b. Jhn.xxiiii.b Josue.i.a.

* Num.xiiii.g

* Jud.xiiii.e.

(but honoure remayneth styll with the chyldren of those holy men.)

Samuel ꝑ prophet beloued of the Lorde, C
* ordeyned a kyng, & anoynted the prynces ouer the people. In the lawe of the Lord ruled he, and iudged ꝑ congregacyon, and the Lord had respecte vnto Jacob. The prophet was founde diligēt in his faythfulnes: yee in his faythfulnes was the faythfulnes of the vysyon knowne. * He called vpō the Lord ꝑ almyghtye, when ꝑ enemyes preased vpō him on euery syde, what tyme as he offred ꝑ suckynge lambes. And ꝑ Lord thōdred frō heauen & made his voyce to be herde w̄ a greate noyse. He discomfyted ꝑ prynces of Tyre, and all ꝑ rulers of the Philistines. * Before his last ende he made protestacyon in ꝑ syght of the Lord, & his anoynted, that he toke nether substaūce ner good of eny man, no not so moch as a shoo, & no man myght accuse him. After this he tolde, that his ende was at hande, & shewed ꝑ kynge also his ende & death, and from the earth lyft he vp hys voyce in the prophecye, that the vngodly people shulde perysshe.

* 1.Reg.x.a. and.xvi.b.

* 1.Re.xiii.a

* 1.Reg.xii.a

¶The.xlvii.Chapter.

¶The prayse of Nathan, Dauid, and Salomon.

A
After warde in the tyme of kyng Dauid, there rose vp a prophet called Nathan: For lyke as ꝑ fat is taken awaye from ꝑ offeryng, so was Dauid chosen out of ꝑ chyldren of Jsrael. He toke his pastyme with the lyons, as with kyddes, and with beares lyke as w̄ lābes. * Slew he not a gyaunte when he was yet but ponge, and toke awaye the rebuke from his people (what tyme as he toke ꝑ stone in hys hāde, and smote downe proude Goliath with the slynge?) For he called vpon the hyest Lord, which gaue him strēgth in hys ryght hande, so that he ouerthrew the myghtye gyaunte in the battyll, that he myght set vp the horne of hys people agayne. * Thus brought he hym to worshyppe aboue all prynces, and made hym to haue a good reporte in the prayse of the Lorde, that he shuld were a crowne of glory. * For he destroyed the enemyes on euery syde, roted out the Philistines his aduersaries, and brake theyr horne in sunder, lyke as it is broken yet thys daye. In all hys worckes he praysed the hyest and holyest, and ascrybed the honoure vnto hym. With hys whole hert dyd he prayse the Lorde and loued hym that made hym. * He set syngers also before the aulter, and in their tyme he made swete songes. He ordeyned to kepe the holy dayes worshyppfully, and that the solempne feastes thorow the whole yeare shulde be honorably holden, with prayslnge the name of the

* 1.Re.xvii.d.

* 1.Re.xvii.f.

* iii.Re.xviii b.

* ii.Par.v.b.b.

* ii. Para. xxi.a.

Lorde, and with syngynge by tymes in the morynyng in the Sanctuary.

C * The Lorde toke awaye his synnes, and
*ii.Me.vii.d. exalted his horne for euer. He gaue hym the
couenaũt of ꝑ kyngdome, and the throne of
*iii.Me.iii.c. worshyppe in Israel. * After him there rose
vp ꝑ wyse sonne called Salomon, ꝑ for hys
sake he droue the enemyes awaye farre of.
This Salomon raygned w̃ peace in his ty-
me (for God gaue him reste frõ his enemyes
on euery syde, that he myght buylde him an
house in his name, & prepare the Sanctuary
for euer) lyke as he was well instructe i his
youth, & fylled with wysdome & vnderstan-
dynge, as it were w̃ a water floude. He cou-
ered & fylled the whole lande with similitu-
des & wyse prudent sentences.

D Hys name wente abrode in ꝑ Iles, becau
se of his peace he was beloued. All landes
marueled at his songes, prouerbes, simply-
tudes, and at his peace, and at the name of
the Lorde God, which is called the God of
* iii. Me.v.d. Israel. * He gathered golde as tynne, & he
*iii.Me.vi.a. had as moch syluer as leade. * He was mo-
ued in inordynate loue towarde wemẽ, and
was ouercome in affeccyon. He stayned hys
honoure & worshyppe, yee his posterite dey-
led he also, in bryngynge ꝑ wrath of ꝑ Lor-
de vpon his chyldren, and sorowe after hys
* iii.Me.vii.a ioye: * so that his kyngdome was deuyded,
and Ephraim became an vnfaythfull, and
*ii.Me.vii.e. an vnconstant kyngdome. * Neuertheles
God forsoke not his mercy, nether was he
vtterly destroyed because of hys workes,
that he shulde leaue him no posterite.

E As for ꝑ sede ꝑ came vpon him, which he
loued, he brought it not vtterly to naught
but gaue yet a remnaunt vnto Jacob, and
a rote vnto Dauid out of him. Thus rested
Salomon with hys fathers, and out of hys
sede he left behynde hym a very foolyshnes
of the people, and soche one as had no vnder
*iii.Me.vii.b standynge: * euen, Roboam, which turned
awaye the people thorow his councell, and
‡ iii.Me.vii.d Jeroboam the sonne of Nabat, ‡ which cau-
sed Israell to synne, & shewed Ephraim the
waye of vngodlynes. In so moch that their
synnes and myssededes had the vpper hãde so
sore, that at the last they were dryuen out
of the lande for the same: yee he sought out
and brought vp all wyckednes, tyll the vẽ-
geaunce came vpon them.

C The .xlviii. Chapter.

C The prayse of Elias, Elyseus, Ezechias, and Esay.

A Then stode vp * Elias the prophet
*iii.Me.xvii. as a fyre, & his worde brent lyke
a. a cresshet. He brought an honger
vpon them, & in his zele he made
them fewe in nombre. For they myght not
awaye w̃ the cõmaundemẽtes of the Lorde.
Thorowe the worde of the Lord he shut the
heauen, * & thre tymes brought he the fyre
*iii.Me.xviii
a.
*iiii.Reg.i.c. downe. Thus became Elias honorable in
his wonderous dedes. Who maye make his
boast to be lyke him? * One that was deed
*iii.Me.xix
c. raysed he vp from death, and in the worde
of the hyest he brought him oute of the gra-
ue agayne. He cast downe kynges and de-
stroyed them, & the honorable frõ their sea-
te. Vpon the mounte Syna he herde the pu
nyshement, & vpon Horeb the iudgement of
the vengeaunce. He prophecyed recompen-
synge vnto kynges, * ordeyned prophetes
*iii.Me.xx.a
‡ iiii.Me.ii.c. after hym. ‡ He was taken vp in ꝑ storme
of fyre, in a charet of horses of ꝑ Lorde. He
was ordyned in the reprouynges in tyme
to pacyfye the wrath of ꝑ Lord, * to turne
*Luce.i.a. the hertes of the fathers vnto the chyldren,
and to sett vp the trybes of Jacob agayne.
Blessed were they that saw the, & were gar-
nyshed in loue: for we lyue in lyfe: (but after
death we shall haue no such name.)

* Elias was couered in ꝑ storme, but he- B
lyseus was fylled w̃ his spyrite. Whyle he
*iiii.Me.ii.a.
iii.g.iiii.
lyued he was afrayed of no prynce, and no
man myght ouercome hym. There coulde
no worde disceaue hym, * & after his death
*iiii.Me.xl
b.
his body prophecied. ‡ He dyd wõders i his
‡ iiii.Reg.
iv.d.vii.viii.
lyfe, and in death were his workes marue-
lous. For all this, ꝑ people amẽded not, ne-
ther departed they frõ they⁹ synnes: * tyll
*iiii.Reg.
xvii.b.
they were caryed awaye prisoners out of ꝑ
lãde, & were scatred abrode in all countrees,
so that of them there remayned, but a very
lytle people, and a prynce vnto the house of
Dauid. Howbeit some of them dyd ryght,
and some heaped vp vngodlynes.

* Hezekias made his cytie strõge, cõueyed C
water into it, bygged thorow ꝑ stony rocke
*ii.Par.
xxxii.a.
with pyron, & made vp a well by ꝑ water sy-
de. * In his tyme came Sennacheryb vp,
*iiii.Reg.
xviii.c.
Esa.xxxvi.d.
& sent Rabsakes, lyft vp his hãde agaynst
Syon, and defyed them with greate pryde.
Then trymbled they⁹ hertes and hãdes, so
that they sorowed lyke a woman trauay-
lyng with chylde. So they called vpon the
Lorde, which is mercyfull, & lyft vp they⁹
handes before hym. Immediatly the Lord
herde thẽ out of heauen: (he thought nomo-
re vpõ they⁹ synnes, ner gaue them ouer to
they⁹ enemyes:) but delyuered them by the
hande of Esay. * He smote the hoost of the
*iiii.Reg.xix.
a.
Assyrians, and his angell destroyed them.
For Hezekias had done ꝑ thyng that plea-
sed the Lorde, & remayned stedfastly in the
waye of Dauid his father. Which Esaye
‡ iiii.Me.xx
Esa.xxxviii.
b.
was greate & faythfull in his visions. ‡ In
his tyme the Sunne wente backwarde, and
he lengthened the kynges lyfe. Wherby a ry-
ghte sprete prophecyed he, what shulde co-
me to passe at the last: and to soche as we-
re sorowful in Syon he gaue consolacyon,

wherwith

wherwith they myght conforte them selues for euermore. He shewed thynges that were for to come and secrete, or euer they came to passe.

¶The.xlix.Chapter.

¶Of Josiah, Hezechiah, Dauid, Jeremy, Ezechiel, Zorobabel, Jesus, Nehemiah, Enoch, and Joseph.

A
3.reg.xxii.xxiii.2.Paral.xxxiii.a

The remembraunce of *Josias is lyke as whan the apotycary maketh many precyous swete smellynge thynges together. His remembraūce shalbe swete as hony in all mouthes, and as the playeng of Musyck at a bāchet of wyne. He was appoynted to turne the people agayne, and to take awaye all abhominacyons of the vngodly, he directed his herte vnto the Lorde, and in the tyme of the vngodly he set vp the worshyppe of God agayne. All kynges (except Dauid, Hezechias and Josiah) cōmitted wickednes, for euen the kinges of Juda also forsoke the lawe of God. For they gaue theyr horne vnto other, theyr honour and worshyppe also to a straunge people.

23
4.reg.xxv.b

Therfore was the electe cytie of ꝑ Sanctuary brent wyth fyre, *ꝑ the stretes therof laye desolate and waste: for they intreated Jeremy euell, whych neuertheles was a prophet ordeyned from his mothers wōbe, that he myght rote out, breake of, *and destroye: ād that he myght buylde vp, ꝑ plant agayne. *Ezechiel sawe the glory of ꝑ Lord in a vysion, which was shewed hym vpon ꝑ charrette of the Cherubins. For he thought vpon the enemyes in the rayne, to do good vnto soch as had ordred their wayes a right And the bones of the twelue prophetes florysshed frō out of theyr place: for they gaue comforte and consolacyon vnto Jacob, and delyuered them faythfully. *How shall we prayse Zorobabel, which was as a rynge in the ryght hande?

9.Esdr.ii.a
i.Esd.iii.a
ii.Esd.b.a

¶

*Also was Jesus also ꝑ sonne Of Josedec: these men in theyr tymes buylded the house and set vp the Sactuary of ꝑ Lord agayne which was prepared for an euerlastyng worshyp. *And Nehemias is alwaye to be commended, *which set vp for vs the walles that were broken downe, made the portes and barres agayne, and buylded oure houses of the new. *But vpon earth is there no man created lyke Enoch, for he was take vpfrō the earth. *And Joseph, which was lorde of hys brethren, and the vpholder of hys people: his bones were couered and kept. Seth and Sem were in great honour amonge the people: and so was Adam aboue all the beastes, whan he was created.

9.Esdr.i.a
ii.Esd.iii.a

¶The.l.Chapter.

¶Of Symon the sonne of Oniah.

A
iii.Macc.iii.iii.

Symon *the sonne of Onias the hye preste, whyche in hys lyfe sett vp the house agayne, and in hys dayes made fast ꝑ temple. The heygth of the temple also was founded of hym, the double buyldynge, and the hye walles of the temple. In hys dayes the welles of water flowed out, and were creadynge full as the see. He toke care for hys people, and delyuered them frō destruccion. He kepte his cytie and made it strong, that it shuld not be beseged. He dwelt in honoure and worshyppe amonge his people, & enlarged the entreaunce of ꝑ house, and the court. He gaue lyght as the morynge starre in the myddest of the cloudes, and as the moone whā it is full. He shyned as the sunne in the temple of God. He is as bryght as the rayne bowe in the fayre cloudes, and florisheth as the floures ād roses in the spryng of the yeare, and as lylyes by the ryuers of water: Lyke as the braunches vpon the moūt Libanus in the tyme of Sommer: as a fyre and incense that is kyndled. Lyke as an whole ornament of pure golde, sett with all maner of precious stones, ād as an Olyue tree that is frutefull, ād as a Cipres tree which groweth vp an hye.

When he put on the garment of honourt, 23
and was clothed wyth all bewtye: when he went to the holy aulter, to garnish the couerynge of the Sanctuary: when he toke ꝑ porcions out of the Prestes hande, he hym selfe stode by the herth of the aulter, and his brethren rounde about in ordre. As the braunches of Cedre tree vpon ꝑ mount Libanus, so stode they rounde about him. And as the braunches of the Olyue tree, so stode all the sonnes of Aaron in theyr glorye. And ꝑ he myght sufficyently perfourme hys seruyce vpon ꝑ aulter, and garnysh the offrynge of the hyest God, he stretched out hys hande, and toke of ꝑ drynckofferynge, and powred in of the wyne: so he powred vpon the botome of the aulter a good smell vnto the hyest Prynce.

Then beganne the sonnes of Aaron to syng, and to blowe with trompettes, and to make a great noyse, for a remembraunce and prayse vnto the Lorde. Then were the people afrayed, and fell downe to the earth vpō their faces, to worshyp the Lord their God. ād to geue thankes to the almyghty God. They longe goodly also with their voyces, so ꝑ there was a pleasaunt noyse in ꝑ great house of the Lorde. And the people in theyr prayer besought the Lord the hyest, that he wolde be mercyfull, tyll ꝑ honour of ꝑ Lord were perfourmed, thus ended they theyr mynystracion & seruyce. Then went he downe ¶
and stretched out his handes ouer the whole multitude of the people of Israel, that they shulde geue prayse and thankes out of their lyppes vnto the Lord, & to reioyse in his name. He beganne yet once also to praye, that

he myght openly shewe the thankelgeuyng before ỹ hyest, namely thus: O geue prayse and thākes (ye all) vnto the Lord our God, which hath euer done noble and great thynges: which hath increased oure dayes from our mothers wombe, and dealt wyth vs accordyng to his mercy: that he wyll geue vs the ioyfulnes of hert, and peace for oure tyme in Israell. Which faythfully kepeth his mercy for vs euermore, and alwaye delyuereth vs in due season.

D There be two maner of people that I abhorre fro my hert: as for the thirde, whom I hate, it is no people. They that syt vpon the mountayne of Samaria, the Phylystynes, and the foolysh people that dwell in Sichimis.

I Jesus the sonne of Syrach Eleazarus of Jerusalem, haue tokened vp these informacyons and doctrynes of wysdome and vnderstādyng in thys boke, and poured out the wysdome of my herte. Blessed is he that exercyseth hym selfe therin: and who so taketh soch to hert, shalbe wyse for euer. Yf he do these thinges, he shal be stroge in all. For the lyght of the Lorde ledeth hym.

¶ The .li. Chapter.

¶ The prayer of Jesus the sonne of Syrach.

A I Wyll thanke the, O Lorde ād kyng, and prayse the, O God my sauyoure. I wyll yelde prayse vnto thy name: for thou art my defender and helper, ād hast preserued my body from destruccyō, from ỹ snare of traytorous tonges, and frō the lyppes that are occupyed with lyes. Thou hast bene my helper, frō soch as stode vp against me, and hast delyuered me after the multytude of thy mercy, & for thy holy names sake. Thou hast delyuered me from the roaryng of thē that prepared them selues to deuoure me, out of the hādes of soch as sought after my lyfe: from the multytude of them ỹ troubled me, and went aboute to sett fyre vpon me on euery syde, so ỹ I am not bzent in the myddest of the fyre: from the depe of hell, from an vncleane tonge, from lyenge wordes, from the wycked kynge, and frō an vnrygh teous tonge. My soule shall prayse the Lord vnto death, for my lyfe drawe nye vnto hell downewarde.

B They cōpassed me roundē aboute on euery syde, and there was no man to helpe me. I loked aboute me, yf there were eny man ỹ wold socoure me: but there was none. Then thought I vpon thy mercy, O Lorde, and vpon thy actes that thou hast done euer of olde: namely, that thou delyuerest soche as put theyr trust in the, and ryddest them out of the handes of the heathē. Thus lyft I vp my prayer from the earth, ād prayed for delyueraunce frō death. I called vpō the Lord my father that he wolde not leaue me without helpe, in the daye of my trouble and in ỹ tyme of the proude: I prayed thy name continually, yeldyng honoure & thankes vnto it: and so my prayer was herde. Thou sauedest me from destruccyon, and delyueredest me from the vnrygh teous tyme. Therfore, wyll I a knowledge and prayse ỹ, and magnyfye the name of the Lorde.

C When I was yet but yonge, or euer I went astraye, I delyred wysdome openly in my prayer. I came therfore before the temple, ād sought her vnto the last. Then florysshed she vnto me, as a grape that is soone rype. My hert reioyced in her, then went my fote the rygh te waye, yee frō youth vp, sought I after her. I bowed downe myne eare and receaued her. I founde me moch wysdome: ād prospered greatly in her. Therfore wyll I ascrybe the glory vnto him, that geueth me wisdome: for I am adapted to do therafter. I wyll be gelous co cleue vnto the thynge ỹ is good, so shall I not be confounded. My soule hath wrestled with her, & I haue bene diligēt to be occupyed in her. I lyft vp myne handes an hye, then was my soule lightened thorow wisdome, that I knowleged my folyshnes. I ordred my soule after her, she and I were one heart from the begynnynge and I founde her in clennesse. And therfore shall I not be forsaken.

D My hert longed after her, and I gatt a good treasure. Thorow her the Lorde hath geuē me a new tōge, wherwith I will prayse hym. * O come vnto me ye vnlerned, and dwell in the house of wysdome: withdrawe not your selues from her, but talke and comen of these thinges, for your soules are very thyrstye. I opened my mouth, and spake. O come ād bye wysdome without money, bowe downe your neck vnder her yoch, and your soule shall receaue wysdome. She is harde at hande and is content to be founde. Behold, with your eyes, * how that I haue had but lytle laboure, and yet haue founde moch reast. O receaue wysdome, ād ye shall haue plenteousnes of syluer ād golde in possession. Let your mynde reioyse in his mercy, & be not ashamed of hys prayse. Worcke hys worcke by tymes, and he shall geue you your rewarde in due tyme.

* Esa. lv.

* Ecclī. vi.

¶ The ende of the booke of Jesus the sonne of Syrach, whych is called in Latyne, Ecclesiasticus.

¶ The booke of the Prophete Baruch.

¶ The fyrst Chapter.

¶ Baruch wrote a boke, durynge the captyuyte of Babylon, whych he redde before Jechoniah and all the people. The Jewes sent the boke with money, vnto Jerusalem, to theyr other brethren: to thyntent that they shulde praye for them.

A Nd these are the wordes of the boke, whyche were wrytten by Baruch the sonne of Nerias, the sonne of Maasias, the sonne of Sedechias, the sonne of Sedecias, the sonne of Helchias, at Babylon in the fyfth yeare, and in the seuenth daye of the moneth, what time as the Caldees toke Jerusalem, and brent it vp with fyre.

And Baruch dyd reade ꝑ wordes of thys booke, that Jechoniah the sonne of Joacin kynge of Juda myght heare: and in the presence of all the people, that were come to heare the booke: yee and before all the noble kynges sonnes, before the lordes of the councell and elders: and before the whole people, frō the lowest vnto the hyest: before all them that dwelt at Babylon, by the water of Sody. Which whā they herde it, wepte, fasted, and prayed before the Lorde.

B They made a collectiō also of money, accordynge to euery mans power, and sent it to Jerusalē vnto Joachim the sonne of Helchia, the sonne of Salō preste, wyth ꝑ other prestes: and to all the people whych were wt̄ hym at Jerusalem, what tyme as they had gotten the ornamentes of the temple of the Lord (that were taken awaye out of ꝑ temple) that they myght brynge thē agayne into the lande of Juda, the tenth daye of ꝑ moneth Siban: namely, syluer vessels (whych Sedechiah ꝑ sonne of Josiah kyng of Juda had made) after that Nabuchodonosor kinge of Babylon had taken Jechoniah, wyth all his princes, lordes, and all the people, ād led them captiue from Jerusalem vnto Babylon.

C And they sayd: Behold, we haue sent you
*Dm.xliii.c Jer.xxv.b money, * to bye you burnt offerynges & incense withall: make you vnleuened bred, ād offre for synne vpon the aulter of the Lorde
¶ Tim.ii.b oure God. ¶ And praye for the prosperyte of Nabuchodonosor kynge of Babylon, & for the welfare of Balthasar his sonne: ꝑ theyr dayes maye be vpon earthe, as the dayes of heanē: that God also maye geue vs strēgth and lyghtē our eyes, that we maye lyue vnder the defence of Nabuchodonosor kyng of Babylon, and vnder the protection of Balthasar his sonne: that we maye longe do thē seruyce, and fynde fauoure in theyr syght.

Praye for vs also vnto the Lorde our God, for we haue synned agaynst the Lorde oure God, and vnto thys daye is not hys wrath turned yet awaye frō vs. And se that ye red thys boke (whych we haue sent vnto you to be rehearsed in the temple of the Lorde) vpō the hye dayes, and at tyme conuenient.

Thus shall ye saye: ‡ The Lord our God D
is ryghteous, but we are worthye of confu- ‡ Baruc.ii.b. Dan.ix.a
sion & shame: lyke as it is come to passe this daye, vnto all Juda, and to euery one that dwelleth at Jerusalem: to our kinges, princes, prestes, prophetes and to oure fathers. We haue synned before the Lorde our God, we haue not put our trust in hym, ner geuen hym credence, we haue not obeyed hym, we haue not herkened vnto ꝑ voyce of ꝑ Lorde oure God, to walke in the commaundementes that he gaue vs. Seng the daye that he brought our forefathers out of the lande of Egipt vnto this present daye, we haue beneuer a mysbeleuyng and an vnfaythful people vnto the Lord our God: destroyeng our selues vtterly, and shrynchyng backe, that we shulde not heare his voyce.

* Wherfore there are come vpō vs great Leuit.xxvi. Deut.xxviii.
plages and dyuerse curses, lyke as ꝑ Lorde E
hath spoken by Moses hys seruaunt: ‡ whyche 1 Kro.xii.xiii
brought our forefathers out of the lande of xiiii.
Egypte, to geue vs a lande, that floweth wt̄ mylck ād hony, lyke as it is to se this daye. Neuertheles, we haue not herkened vnto the voyce of the Lorde our God, accordyng to all the wordes of ꝑ prophetes, whome he sent vnto vs ād to our rulers: but euery mā folowed his awne mynde & wycked ymaginacyon: to offre vnto straunge goddes, & to do euell in the syght of the Lorde oure God.

¶ The.ii. Chapter.

¶ The Jewes confesse that they suffre Justly for theyr synnes. The true confessyon of the Christen. The Jewes desyre to haue the wrath of God turned frō them. The Lorde will that we obey vnto princes although they be euell. He promyseth that he will call agayne the people from captyuyte, ād geue them a newe and an euerlastynge testament.

F Or the * which cause the Lorde our A
God hath perfourmed hys deuyce, * Dan.ix.b
wherof he certyfyed vs, and oure heades that ruled in Jerusalē: yee and oure kinges, our princes with al Israel and Juda. And soche plages hath the Lorde brought vpon vs, as neuer came to passe vnder the heauen lyke as it is fulfilled in Jerusalem, ‡ accordyng as it is wrytten in the ‡ Dm.xvbiii.c iiii.Reg.vi.a Deu.xxviii.b
lawe of Moses: that a man shulde eate the flesh of hys awne sonne, and the flesh of hys awne daughter. Moreouer, he hath delyuered them into the handes of all the kynges, that are rounde abonte vs (to be confounded and desolate) and scatred them abrode in al landes and nacions. Thus are we brought beneth

beneth and not abone, because we haue synned agaynst the Lorde our God, & haue not bene obedient vnto his voyce. * Therfore the Lorde our God is ryghteous, and we with our fathers (as reason is) are brought to ope shame, as it is to se thys daye. And as for these plages that are come vpō vs al ready, the Lorde had deuysed thē for vs: yet wolde we not praye vnto the Lorde our God, that we myght euery man turne frō his vngodly wayes. So ỳ Lorde hath caused soch plages to come vpon vs: for he is ryghteous in all his workes, which he hath commaunded vs: which we also haue not done, ner herkened vnto his voyce, for to walke in the commoundemēts of the Lord, that he hath geuen vnto vs.

* And now, O Lorde God of Israell, thou that hast brought thy people out of ỳ land of Egipte with a myghtye hande, with tokens and wonders, with thy great power & out stretched arme: ād hast gotten thy selfe a name, as it is come to passe thys daye. O Lorde our God, we haue synned, we haue done wickedly, we haue behaued our selues vngodly in al thy ryghteousnesses. Turne thy wrath from vs (we beseche the) for we are but a few left among the heythen, where ỳ hast scatred vs. * Heare oure prayers (O Lorde) and our peticyons, brynge vs out of captyuyte, for thyne awne sake: gett vs fauoure in the syght of thē, which haue led vs awaye: that all landes maye knowe, ỳ thou art the Lorde our God, and that Israel and hys generacyon calleth vpon thy name.

O Lorde, loke downe from thy holy house vpon vs: enclyne thyne eare, and heare vs. * For the deed that be gone downe to theyr graues, ād whose soules are out of their bodyes, * ascribe vnto the Lorde, neither prayse ner righteousmahyng: but the soule that is vexed for the multitude of her sinnes, which goeth on heuely and weakely, whose eyes begynne to fayle: yee soch a soule aforeyeth prayse and ryghteousnesse vnto the Lorde:

O Lorde, we poure out our prayers before the, ād requyre mercy in thy syght, O Lorde our God: not for eny godlynesse of our forefathers, but because thou hast sent oute thy wrath and indignacion vpon vs: accordyng as thou dydest threaten vs, by thy seruaunts the prophetes, sayenge:

* Thus sayeth the Lorde: Bowe downe your shulders and neckes, and serue ỳ kyng of Babylon, so shall ye remayne styll in the lande, that I gaue vnto your fathers. Yf ye wyll not do thys, ner heare the voyce of the Lorde your God, to serue the kynge of Babylon: I shal destroye you in ỳ cyties of Juda, within Jerusalem and without. I wyll also take from you the voyce of myrth & the voyce of ioye, ỳ voyce of the brydegrome ād the voyce of the bryde, and there shal no man dwell more in the lāde. But they wolde not herken vnto thy voyce, to do the kynge of Babylō seruyce: and therfore hast thou performed ỳ wordes that thou spakest by thy seruaunte the prophetes: namely, that the bones of oure fathers shulde be translated out of theyr place.

And lo, now are they layde out in ỳ heat of the sunne, and in the colde of the nyght, & dead in greate mysery, with hunger, with sweard, with pestilēce & are clene cast forth. As for the tēple wherin thy name was called vpon, thou hast layde it waste, as it is to se this daye: & that for the wickednes of the house of Israell and the house of Juda. O Lorde our God, thou hast intreated vs after al thy goodnes, & accordynge to all that great louynge mercy of thyne, lyke as thou spakest by thy seruaunt Moses, in the daye whan thou bydest cōmaunde hym, to wryte thy lawe before ỳ childre of Israel, saying: * Yf ye wyll not herke vnto my voyce, then shall this great multytude be turned into a very small people, for I wyl scatre them abrode. Notwythstandynge I am sure that this folke wil not heare me: for it is an hard necked people. But in the lande of their captyuite, they shall remembre them selues, ād lerne to knowe, that I am the Lorde theyr God, whan I geue them an herte to vnderstande, and eares to heare. Then shall they prayse me in the land of their captyuyte: ād thynche vpō my name. Then shal they turne them from theyr harde backes, and from their vngodlynes. Then shall they remembre the thynges, that happened vnto theyr forefathers, whych synned agaynst me. So wyll I brynge them agayne into the lande, which I promysed with an ooth vnto theyr fathers: Abraham, Isaac, ād Jacob: & they shal be lordes of it, yee I wil increase them, and not minysh thē. * And I wyll make another conenaunt with them: soch one as shal endure for euer: namely, that I wil be theyr God, and they shalbe my people: and I wyl nomore bryue my people the chyldren of Israel, out of the lande that I haue geuen thē.

The.iii. Chapter.

The people contynueth in theyr prayer begonne for theyr deliueraunce. He prayeth wysdome vnto the people. Sheweth that for great aduersitees came vnto them for the displeasure therof. Only God was the fynder of wysdome. Of the incarnacyon of Christ.

AND now, O Lorde almyghty, thou God of Israel: our soule that is in trouble, and oure spryte that is vexed, cryeth vnto the: heare vs (O Lorde) and haue pitie vpon vs, for thou art a mercyfull God: be gracyous vnto vs, for we haue synned before the. Thou endurest for euer, shulde we then vtterly perysh?

O Lorde

O Lorde almyghtye, thou God of Israell: heare now the prayer *of the deed Israelites and of theyr chyldren, whych haue synned before the, and not herkened vnto the voyce of the Lorde their God, for the which cause these plages hange now vpon vs. O Lorde, remembre not the wickednes of our forefathers, but thinke vpon thy power ād name now at this tyme: for thou art ꝓ Lord our God, and the (O Lorde) wyll we prayse. *For thou hast put thy feare in oure hertes, to the intent that we shuld call vpō thy name, and praise the in our captiuite: & that we myght turne frō the wyckednes of oure forefathers, that synned before the.

B Behold, we are yet this daye in our captyuyte, where as thou hast scatred vs, to be an abhominacyon, curse, and synne: *lyke as it hath happened vnto oure fathers also, because of all theyr wickednesse and departynge from the.

O Israel, heare the cōmaundementes of lyfe: ponder thē well with thyne eares, that thou mayest lerne wysdome. But how happeneth it Israel, that thou art in thyne enemyes land? thou art waxē olde in a straūge countre, ād defyled with the dead. Why art thou become lyke them, ꝓ go downe to their graues? Euē because thou hast *forsake the well of wysdome. For yf thou haddest walked in ꝓ waye of God truly, ꝓ shuldest haue remayned styll safe in thyne awne lande.

*O lerne then where discrecyon is, where vertue is, where vnderstādyng is: that thou mayest knowe also from whence commeth *longe lyfe, a necessary lyuyng, the lyght of the eyes, and quyetnes. Who euer founde out her place? oꝛ who came euer into hyr treasures.

C Where are the princes of the heathen become, and soch as ruled the beastes vpō the earth? They that had their pastyme with ꝓ foules of the ayre, they that hoorded vp syluer and gold (wherin men trust so moch) ād made no ende of their gatheringe? What is become of thē that coyned syluer, and were so carefull, and coulde not bryng their worckes to passe? They be roted out, & gone downe to hell, and other mē are come vp in their steades. Yonge mē haue sene lyght, & dwelt vpon earth: but the waye of reformacio haue they not knowne, ner vnderstāde the pathes therof: nether haue their children receaued it, yee right farre is it from thē. It hath not bene herde of in the lande of Canaan, nether hath it bene sene at Theman.

D The Agarenes sought after wysedome, but that which is earthly, lyke as the marchauntes of the lande do. They of Theman are conninge also, and they laboure for wisdome and vnderstandynge: but the waye of true wysedome they knowe not: nether do they thinke vpon ꝓ pathes therof. O Israel how great is the house of God? & how large is the place of his confessiō? *Great is he, & hath none ende: ye & vnmeasurable. What is become of those famouse gyaunters, that were so great of bodyes, and so worthy men of warre? Those had not the Lorde chosen, nether haue they founde ꝓ waye of reformacyon, therfore were they destroyed: ād for so moch as they had no wysdome, they perysshed because of theyr foolyshnesse.

Who hath gone vp into heauen, to take E wysdome there, and brought her downe frō the cloudes? Who hath gone ouer the see to fynde her, and hath chosen her aboue golde, ād so brought her hyther? No man knoweth the wayes of wysdome, nether is there eny that can seke out her pathes. But he ꝓ knoweth all thynges, knoweth her, and he hath foūde her out wt his forknowledge. ‡Thys ‡Gene.i.b same is he which prepared the earth at ꝓ begynning & fylled it with all maner of fowles & beastes. *Whē he sendeth out ꝓ lyght, *Iohan.i.c it goeth: and when he calleth it agayne, it Esa.xxxviii.b obeyeth hym wythfeare. The starres kepe Eccle.xlvi.a theyr watch, and geue theyr lyght, yee and that gladly. Whē he calleth them they saye: here we be. And so wyth chearfulnesse they shewe lyght vnto hym that made them. ‡This is oure God, & there shall none other ‡pt. cxlviii.a be compared vnto hym. It is he that hath Deut.xxxi.a founde out all wysdome, and hath geuen her vnto Jacob his seruaunt, and to Israel hys beloued. *Afterward dyd he shew him selfe *Iohn.i.a vpon earthe, and dwelt amonge men. i.Iohn.i.a

C The.iiii.Chapter.

C The rewarde of them that kepe the lawe, and the punyshment of them that despyse it. A comforte vnto ꝓ people beynge in captyuyte. A complaynte of Jerusalem, and vnder the figure therof, of the churche. A consolacion and comforte vnto the same.

THys is the booke of the commaundementes of God, and the lawe that endureth for euer. All they that kepe it, shal come to lyfe: but soch as forsake it, shal come to death. Turne the O Jacob, and take holde of it: walke by this waye thorowe hys bryghtnesse and shyne. Geue not thyne honoure to another, and thy worshyppe to a straūge people. O Israel, *how happye are we, seyng ꝓ God hath shewed vs soch thynges as are pleasaunt vnto hym? Be of good cheare, thou people of God, O thou auncyēt Israel. ‡Now are ye solde amōge ꝓ heathē, howbeit, not for your vtter destruccyon: but because ye prouoked God ꝓ Lorde to wrath and displeasure, therfore were ye delyuered vnto your enemies: for ye displeased ꝓ euerlastyng God that made you, offeringe vnto deuels & not to God. Ye haue forgotten him that brought you vp, and youre nurse haue

*Deu.viii.f. Iere.xxxii.b Psal.cxlv.a

*Psa.xxxiii.b

‡iiii.Reg xvii.b and.xxb.

ye

pe greued, O Jerusalem.

B Whan she sawe þ the wrath of God was commynge vpon you, she sayde: Herken O ye that dwell aboute Syon, for God hath brought me into great heuynesse: and why? I se þ captyuite of my people, of my sonnes and daughters, which the euerlastyng God wyll bryngе vpon them. Wyth ioye dyd I norysh thē, but now must I leaue thē wyth weppynge and sorow.

Let no man reioyce ouer me wyddowe & forsaken: which for the synnes of my children am desolate of euery mā. For why? they departed from þ lawe of God: they wold not knowe his ryghteousnes, ner walke in the waye of his commaundementes: and as for the pathes of the truth and godlynesse, they had no lust to go in them.

C O ye dwellers aboute Syon, come, and let vs call to remēbraunce the captyuite, þ the euerlastyng God hath brought vpō my sonnes & my daughters. * He hath brought a people vpō thē from farre, an vncurteous people and of a straunge langage: wheych nether regarde the olde, ner pytie the yong.

Deu.xxviii.c
Jerem.v.b

These haue caryed awaye the deare beloued of my wyddowes, leauyng me alone, both desolate and childles. But alas, what can I helpe you? Now he that hath brought these plages vpon you, delyuer you also frō the handes of our enemyes.

Go your waye (O my children) go your waye: for I am desolate & forsaken. * I haue put of the clothynge of peace, and put vpō me the sack cloth of prayer: and for my time I wyll call vpon þ moost hyest. Be of good cheare O my children: crye vnto the Lord, and he shal delyuer you from þ power of the prynces, your enemyes.

Deut.iiii.c xxx.a
Psal.cxxx.a

For verely, I haue euer a good hope of your prosperous health: yea a very gladnes is come vpon me from the holy one, because of the mercy that ye shall haue of oure euerlastynge sauyoure.

D Wyth mourning and weppynge dyd I let you go fro me, but with ioye and perpetuall gladnes, shall the Lorde bryng you agayne vnto me. Lyke as þ neyghbours of Syon sawe your captiuite from God. Euē so shal they also se shortly youre health in God, which shal come on you with great honoure and euerlastynge worshyppe.

*ii.xx.xbi.b.

O my children, * suffre pacyently þ wrath that shall come vpon you. For the enemye hath persecuted the, but shortly thou shalt se hys destruccyon, and shalt treade vpon hys necke. My derlynges haue gone rough harde wayes, for they are led awaye as a flocke that is scatred abrode wyth the enemyes. But be of good comforte (O my children) and crye vnto þ Lord: For he that led you awaye, hath you yet in remēbraunce: and lyke as ye haue bene mynded to swarue from your God, * so shall ye now endeuour your selues .x. tymes more, to turne agayne and to seke hym. For he that hath brought these plages vpō you, shall bryng you euerlastyng ioye agayne with your health. Take a good herte vnto the, O Jerusalem: for he which gaue the that name, exhorteth the so to do.

*Esa.liii.

* The wycked doers that now put the to trouble, shal perysh: and soch as haue reioysed at thy fall, shalbe punysshed. The cytyes whom thy children serue, and that haue caryed awaye thy sonnes, shalbe correct. For lyke as they be now glad of thy decaye (and reioyse at thy fall) so shall they mourne in theyr awne destruccion. The ioye of theyr multytude shalbe taken awaye, and theyr cheare shalbe turned to sorowe. For a fyre shal fal vpon thē from the euerlastyng God longe to endure: and it shalbe inhabited of deuels for a great season.

*Jer.l.a.

¶ The .v. Chapter.

¶ Jerusalem is moued vnto gladnes for the retourne of her people, and vnder the figure therof, the churche.

A O Jerusalē, loke aboute the towarde the east, and beholde the ioye that commeth vnto the from God. For lo, thy sonnes (whō thou hast forsaken, and that were scatred abrode) come gathered together, from the east and west, reioysynge in the worde of the holy one, vnto the honoure of God.

Put of thy mournynge clothes (O Jerusalem) and thy sorow, and decke the wyth the worshyppe and honoure, that commeth vnto the from God, with euerlastynge glory. God shall put the garment of ryghteousnesse vpon the, and sett a crowne of euerlastynge worshyppe vpon thine head: for vpō the wyll God declare hys ryghtnesse, that is vnder the heauen. Yee an euerlasting name shalbe geuen the of God, wyth peace of ryghteousnesse, and the honoure of Goddes feare.

Aryse, O Jerusalē, stande vp on hye: loke aboute the towarde the east, and beholde thy children gathered from the east, vnto the west: wheyche reioyce in the holy worde, hauynge God in remembraunce. They departed frō the onfote, and were led awaye of theyr enemyes: but now shall the Lorde bryng them caryed wyth honoure, as children of the kyngdom. For God is purposed to bryng downe all stoute mountaynes, yee and all hye rockes, to fyll the valleys, and so to make them euen wyth the grounde: that Israell maye be diliget to lyue vnto þ honoure of God. The woddes and all pleasaunt trees shall ouershadow Israel, at the commaun-

B

commaundement of God. For hyther shall God bryng Israel with ioyful myrth, and in the lyght of hys magestye: with the mercy and rygh teousnes, that commeth of him selfe.

¶ The.vi. Chapter.

¶ A copy of the epystle that Jeremye sent vnto the Jewes, whyche were led awaye prysonners by the kyng of Babylon: wherin he certifyeth them of the thynge, that was commaunded hym of God.

BEcause of the synnes that ye haue done agaynst God, ye shall be *led awaye captyue vnto Babylō, euē of Nabuchodonosor the kynge of Babylon. Do whan ye become into Babylon, ye shall remayne there many yeares, ād for a lōge season: namely seuen generacions: and after that wil I bryng you awaye peaceably from thence. Now shall ye se in Babylon, goddes of golde, of syluer, of wod and of stone, borne vpon mens shoulders, to cast out a fearfulnesse before the heathen. But loke that ye do not as the other: be not ye afrayed, and let not the feare of them ouercome you.

*Esay.xlviii.c

Therfore, whan ye se the multytude of people worshyppynge them behynde ād before, saye ye in youre hertes: O Lord, *it is thou, that oughtest only to be worshypped: Myne Aungell also shall be with you, and I my selfe wyll care for your soules. As for the tymbre of those goddes, ꝑ carpēter hath polysshed them: yee gylted be they, ād layed ouer with syluer, yet are they but vayne thinges, and cānot speake. Lyke as a wench that loueth peramours is trymly decked, euē so are these made & hanged with golde. Crownes of golde verely haue they goddes vpō their heades: so the prestes them selues take golde and syluer from them: and put it to their awne vses: yee they geue of the same vnto harlottes, and trymme their whores withall: agayne, they take it from the whores, and decke their goddes therwith. *Yet cannot these goddes delyuer thē selues frō rust and mothes. When they haue couered them wyth clothynge of purple, they wype their faces for the dust of the temple, wherof they is moch among thē. One hath a sceptre in hys hande, as though he were iudge of the coūtre: yet can he not slaye soch as offende him. Another hath a sweard or an axe in his hande, for all that is he nether able to defende hym selfe from battaylle, ner from murtherers.

*Psa.cxliii.a

By this ye maye vnderstande, that they be no goddes: therfore se that ye nether worshyppe them, ner feare them. For lyke as a vessell that a man vseth, is nothyng worth when it is broken, euen so is it wyth their goddes. When they be set vp in the temple, their eyes be full of dust, thorowe the fete of those that come in. And lyke as ꝑ dores are shut in rounde aboute vpon hym that hath offended the kyng. Or as it were a dead body kepte beside the graue. Euen so the prestes kepe the dores with barres and lockes, lest their Goddes be spoyled with robbers. They set vp candels before them (yee verely and that many) wherof they cānot se one but euē as blockes, so stand they in the temple. It is sayde, that the serpentes and wormes, whyche come of the earth, gnawe out their hertes, eatyng them and their clothes also, ād yet they fele it not. Their faces are black thorow the smoke ꝑ is in the temple. The oules, swalowes, and byrdes sle vpon thē, yee & ꝑ cattes runne ouer their heades.

By this ye maye be sure, that they are not goddes, therfore feare them not. The golde that they haue, is to make them beutyfull: for all that, except some body bryght of their rust, they wyll geue no shyne: and whē they were cast into a fourme, they felt it not. Thei are bought for money & haue no breth of lyfe wythin them. *They must be borne vpon mēs shoulders, as those that haue no fete: wherby they declare vnto men, that they be nothyng worth. *Cōfounded be they then that worshyppe thē. For ꝑ they fal to the grounde, they cannot ryse vp agayne of them selues. Yee though one helpe them vp and set them rygh t, yet are they not able to stande alone: but must haue proppes set vnder thē lyke deed mē. As for the tyrng that is offred vnto them, their prestes sell it, and abuse it: yee the prestes wyues take therof, but vnto the sycke and poore they geue nothynge of it, the wemē wyth chylde and the menstruous laye handes of their offrynges: By thys ye maye be sure, that they are no goddes, therfore be not ye afrayde of them. From whence commeth it thē, that they be called goddes? The wemen sytt before the goddes of syluer, golde and wood, and the prestes sytt in their temples, haupnge opē clothes, whose heades ād beerdes are shauē and haue nothyng vpō their heades: roring and cryeng vpon their goddes, as mē do at the feast, when one is deed.

*Esay.xlvi.c

*Psa.cxiii.b

The prestes also take awaye the garmētes of the ymages, and deck their wyues ād chyldrē wythal. Whether it be good or euel that eny man do vnto, thē they are not able to recompence it: they can nether sett vp a kingner put hi downe. In lyke maner they maye nether geue ryches, ner rewarde euel. *Though a man make a vowe vnto them and kepe it not, they wyll not requyre it. They can saue no man from death, nether delyuer the weake from the myghty. They cannot restore a blinde man to his sight, ner helpe eny man at hys nede. They can shew no mercy to ꝑ wyddowe, ner do good to the fatherlesse

*Eccle.v.a

fatherlesse. Their goddes of wood, stone, golde, and syluer, are but euen as other stones, that be hewen of the mountayne. They that worshippe them, shall be confounded. How shulde they then be taken for goddes? Yee how darre men call them goddes? And though the caldees worshipped them not, hearyng that they were but domme & could not speake. Yet they them selues offre vnto Bell, and wolde fayne haue hym to speake: as who saye, they coulde fele, that maye not moue. But when these men come to vnderstanding, they shal forsake the, for their goddes haue no selynge. A greate sorte of wemen gyrde wyth coardes, syt in the streetes, and burne olyue beries. Now yf one of them be cõueyed awaye, and lye wyth eny soch as come by: she casteth her neghbours in ỳ teth, because she was not so worthelye reputed, ner her coarde broken. Whatsoeuer is done for them, it is but in vayne and lost. How maye it then be thought or sayde, that they are goddes? Carpenters and goldesmythes make them, nether be they eny other thinge but euẽ what the workemen wyll make of them. Yee the goldesmythes the selues that make them, are of no longe continuaunce. How shulde then the thinges that are made of them, be goddes? Vayne therfore are the thynges (yee very shame is it) ỳ they leaue behynde them for their prosperyte. For assoone as there commeth eny warre or plage vpon them, then the prestes ymagin, where they maye hyde them selues with the. How can men thynke then that they be goddes, which nether maye defende them selues frõ warre, ner delyuer them from myssortune? For seynge they be but of wood, of stone, of syluer and of golde: all people and kynges shall knowe hereafter that they be but vayne thinges: yee it shalbe openly declared, that they be no goddes: but euẽ the very workes of mẽs handes, and that God hath nothing to do with them. (It is manifest then that they are no goddes, but the workes of mẽs handes, and no worke of God in the.) They can set no kyng in the lande, ner gene rayne vnto men. They can geue no sentence of a matter, nether defende the lande frõ wrong. For they are not able to do so moche as a crowe, ỳ flyeth betwixte heauen and earth.

G When there happeneth a fyre into the house of those goddes of wodde, and syluer, and of golde, the prestes wyll escape and saue them selues, but the goddes burne as the balkes therin. They cannot withstãde eny kyng or battel: how maye it thẽ be thought or graunted, ỳ they be goddes? Moreouer, these goddes of wodd, of stone, of golde and syluer maye nether defende them selues frõ theues ner robbers: yee the very wicked are stronger then they. These stripe them out of their apparell, that they be clothed wythall, these take they golde and syluer from the, and so get the awaye: yet can they not helpe the selues. Therfore it is moche better for a man, to be a kyng, & so to shewe his power: or els a profitable vessell in a house, wherin he that owneth it might haue pleasure: yee or to be a dore in a house, to kepe soch thynges safe as be therin, thẽ to be soch a vayne god. The Sunne, the Moone and al the starres, seynge they geue their shyne and lyght, are obediẽt, and do men good. Whan the lyghtenynge glystreth, all is cleare. The wynde bloweth in euery countre: and whã God cõmaundeth the cloudes to go rounde aboute the whole worlde, they do as they are bydde. Whan the fyre is sent downe from aboue ãd cõmaunded, it burneth vp bylles & woddes. But as for those goddes, they are not lyke one of these thinges, nether in bewty nether strengthe. Wherfore men shulde not thynke ner saye that they be goddes, seyng they cã nether geue sentence in iudgment, ner do mẽ good. For so moch now as ye are sure, that they be no goddes, then feare them not. For they can nether speake euel ner good of kinges. They can shewe no tokens in heauẽ for the heythe, nether shyne as the Sunne, ner geue lyght as the Moone: yee the vnreasonable beastes are better then they, for they can get them vnder the rofe, and do the selues good. So can ye be certifyed by no maner of meanes, that they be goddes: therfore feare them not. For lyke as a scarcrowe in a garden of herbes kepeth nothyng, euen so are their goddes of wod, of syluer and golde: and lyke as a whytethorne in an orchard, that euery byrde sitteth vpon: yee lyke as a dead body that is cast in the darcke. Euẽ so is it wyth those goddes of wodd, syluer and golde. By the purple ãd scarlet whych they haue vpon them, and soone fayleth awaye, ye maye vnderstande, that they be no goddes: yee they them selues shall be consumed at the last, whych shall be a great confusion of the land. Blessed is the godly man, that hath no ymages and worshippeth none, for he shalbe farre from reproche.

¶ The ende of the prophete Baruch, which is not in the Canon of the Hebrue.

¶ The ſonge of the

the thzee chyldzen, which were put into the hote bzennynge ouen. The commen tranſlacyon readeth thys ſonge in the.iii. Chap. of Daniel.

AND they walked in ꝑ myddeſt of ꝑ flãme, prayſynge God & magnifyẽge ꝑ Lozd. Aſarias ſtode vp, & prayde on this maner. Euen in the myddeſt of ꝑ fyre opened he his mouth, & ſayde: Bleſſed be ꝑ (O Lozde God of oure fathers) ryght wozthy to be prayſed & honoured is ꝑ name of thyne foz euermoze: foz ꝑ art ryghteous i all the thinges ꝑ thou haſt done to vs: Yee, faythfull are all thy wozckes, thy wayes are ryght, ād all thy iudgementes true. In all ꝑ thinges ꝑ ꝑ haſt bzought vpõ vs, & vpõ ꝑ holy cytie of oure fathers (euen Jeruſalẽ) ꝑ haſt executed true iudgement: yee accozdyng to ryght ād equyte haſt ꝑ bzought all theſe thinges vpõ vs becauſe of oure ſynnes.

Foz why? we haue offended, & done wyckedly, departynge frõ the: * In all thynges haue we treſpaced, ād not obeyed thy cõmaundementes, ner kepte thẽ, nether done as ꝑ haſt byddẽ vs, ꝑ we might proſpere. * Wher foze, all that thou haſt bzought vpõ vs, and euery thige that thou haſt done to vs, thou haſt done thẽ in true iudgement: As in delyuerynge vs into ꝑ handes of oure enemyes, amonge vngodly and wycked abhomynacions, & to an vnrpghtuous kyng, yee ꝑ moſt frowarde vpon earth. And now we maye not open oure mouthes, we are become aſhame & repzofe vnto thy ſeruauntes, ād to thẽ that wozſhype ꝑ. Yet foz thyne names ſake (we beſeche the) geue vs not vp foz euer, breake not thy couenaunt, and take not a waye thy mercy from vs, foz thy beloued Abzahãs ſake, foz thy ſeruaũt Jſaacs ſake and foz thy holy Jſraels ſake. To whõ thou haſt ſpoken & promiſed * that thou woldeſt multiplye theyr ſede as ꝑ ſtarres of heauen, and as the ſande that lyeth vpon the ſee ſhore. Foz we (O Lozde) are become leſſe then eny people, and be kepte vnder thys daye i all the wozld, becauſe of oure ſynnes: So ꝑ now we haue nether pzynce, duke, pzophet, burntofferyng, ſacrifyce, oblacion, incenſe, ner Sanctuary befoze the.

Neuertheleſſe, in a contrepte her te and an hũble ſpzete let vs be receaued, ꝑ we maye optepne thy mercy. Lyke as in ꝑ burntofferyng of rammes and bullockes, & lyke as in thouſandes of fat lambes ſo lett oure offeryng be in thy ſyght this daye, that it maye pleaſe ꝑ, * foz there is no cõfuſion vnto thẽ, ꝑ put there truſt i the. And now we folowe the with all oure herte, we feare the, & ſeke thy face. Put vs not to ſhame, but deale wt vs after thy louynge kindneſſe, & accozding to ꝑ multytude of thy mercyes. Delyuer vs by thy myzacles (O Lozde) and get thy name & honoure: that all they which do thy ſeruauntes euell, maye be cofoũded. Let them be aſhamed thozow thy almyghtye power, & let theyr ſtrẽgth be bzokẽ: that they maye knowe, how ꝑ thou only art the Lozd God, & honoure wozthy thozow out all ꝑ wozlde.

And the kynges ſeruauntes that put thẽ in, ceaſſed not to make the ouen hote wyth wylde fyre, dyre ſtrawe, pitch and fagottes ſo that the flãme wẽte oute of the ouen vpõ a. xlix. cubytes: yee it toke awaye & bzẽt vp thoſe Calders, that it gat holde vpõ beſyde the ouen. But the Angell of the Lozde cam downe into the ouen to Aſarias and hys felowes, and ſmote the flamme of the fyre out of ꝑ ouen, and made the myddeſt of the ouen as it had bene a colde wynde blowynge: ſo ꝑ the fyre nether touched them, greued them, ner dyd them hurte. Then theſe thze (as out of one mouth) prayſed, honoured, and bleſſed God in the fornace, ſayenge,

* Bleſſed be thou, O Lozd God of oure fathers: foz thou art prayſe and honoure wozthy, yee and to be magnifyed foz euermoze.

* Bleſſed be ꝑ holy name of thy glozy, foz it is wozthy to be prayſed, and magnifyed in all wozldes. Bleſſed be thou in toe holy tẽple of thy glozy, foz aboue all thynges thou art to be prayſed, ye & moze thẽ wozthy to be magnifyed foz euer. Bleſſed be ꝑ in ꝑ trone of thy kingdome, foz aboue all ꝑ art wozthy to be well ſpokẽ of, & to be moze then magnified foz euer. Bleſſed be thou, that lokeſt thozow the depe, and ſytteſt vpon ꝑ Cherubyns: foz thou art wozthy to be prayſed, ād aboue all to be magnifyed foz euer. Bleſſed be thou in the firmament of heauẽ, foz thou art prayſe and honoure wozthy foz euer.

O all ye wozckes of ꝑ lozd: ſpeake good of the Lozd, prayſe hym, & ſet hym vp foz euer

* O ye angels of ꝑ Lozde, ſpeake good of the Lozd, prayſe him, & ſet hym vp foz euer.

O ye heaucns, ſpeake good of the Lozde: prayſe hym, and ſet hym vp foz euer.

O all ye waters that be aboue the firmament, ſpeake good of the Lozde: prayſe him and ſet hym vp foz euer.

O all ye powers of ꝑ Lozd, ſpeake good of the Lozd, prayſe hym, & ſet hym vp foz euer.

* O ye Sunne & Moone, ſpeake good of ꝑ Lozde: prayſe hym, and ſet him vp foz euer.

O ye ſtarres of heauen, ſpeake good of the Lozde: prayſe hym, and ſet him vp foz euer.

* O ye ſhowers & dew, ſpeake good of the Lozde: prayſe hym, and ſet him vp foz euer.

O all ye wyndes of God, ſpeake good of ꝑ Lozde: prayſe hym, and ſet him vp foz euer.

O ye fyre & heate, speake good of the Lorde: prayse hym, and set hym vp for euer.
O ye wynter & sommer, speake good of ꝑ Lord: prayse hym, and set hym vp for euer.
O ye dewes & frostes, speake good of the Lorde: prayse hym, and set him vp for euer.
O ye frost & colde, speake good of ꝑ Lorde: prayse hym, and sett hym vp for euer.
O ye yse and snowe, speake good of the Lorde: prayse hym, & sett him vp for euer.
O ye nyghtes and dayes: speake good of the Lord: prayse him, & set hym vp for euer.
O ye lyght and darcknesse, speake good of the Lord: prayse hym, & set him vp for euer.
O ye lyghtenynges and cloudes, speake good of the Lorde: prayse him, and sett hym vp for euer.
O lett the earth speake good of the Lord: yee let it prayse hym, & set hym vp for euer.
O ye mountaynes & hylles, speake good of the Lord: prayse him, & set hym vp for euer.
O all ye grene thynges vpon the earth, speake good of the Lorde: prayse hym, & set hym vp for euer.
O ye welles, speake good of ꝑ Lord, prayse hym, and set him vp for euer.
O ye seas and floudes, speake good of the Lorde: prayse hym, and set him vp for euer.
O ye whalles and all that moue i the waters, speake good of the Lorde: prayse him, and set hym vp for euer,
O all ye foules of the ayre, speake good of ꝑ Lord: prayse hym, & sett hym vp for euer.
O all ye beastes & catell, speake good of ꝑ Lorde, prayse hym, & sett hym vp for euer.
O ye chyldren of men, speake good of the Lorde: prayse hym, & sett hym vp for euer.
O lett Israell speake good of the Lorde: prayse hym, and set hym vp for euer.
O ye preistes of the Lorde, speake good of the Lorde, prayse hym, & sett hi vp for euer.
* O ye seruauntes of ꝑ Lord, speake good of the Lorde: prayse hym, and sett hym vp for euer.
O ye spretes and soules of the ryghteous, speake good of the Lord: prayse hym, & sett hym vp for euer.
O ye holy and humble men of hert, speake ye good of the Lorde: prayse ye hym, and set hym vp for euer.
O Ananias, Azarias and Misael, speake ye good of the Lord: prayse ye hi, & set hym vp for euer. * Which hath delyuered vs frō ꝑ hell, kepte vs from ꝑ hande of death, rydd vs from the myddest of the burning flame, & saued vs euē in ꝑ myddest of the fyre, * O geue thanckes therfore vnto ꝑ Lord: for he is kynde harted, & hys mercy endureth for euer. O all deuoute mē, speake ye good of ꝑ Lorde, euen ꝑ God of all goddes: O prayse hym, and geue him thanckes, for his mercy endureth worlde wythout ende.

*vpsal. cxiii. a cxxxiii. a and cxlv. b. Apoc. xix. c

*Jere. xx. c Esa. xlviii. a

*vi. Mac. vii. d.

The story of Sulanna, whych is the .xiii. Chapter of Danyel after the Latyn.

There dwelt a man in Babylō, called Joachim, ꝑ toke a wyfe, whose name was Sulanna, ꝑ daughter of Helchia, a very faire woman and such one as feared God. Her father and her mother also were godly people & taught theyr daughter accordynge to the lawe of Moses. Now Joachim (her husbande) was a greate rych mā, and had a fayre orcharde iopynge vnto hys house. And to him resorted the Jewes comely, because he was a mā of reputacyon amonge them. The same yeare were there made two iudges, such as the Lorde speaketh of: All the wyckednesse of Babylō, commeth from the elders (that is) from the iudges, whych seme to rule the people. These came oft to Joachims house, and all such as had ony thynge to do in the lawe came thyther vnto them. A

Now when the people came agayne at after noone, Sulanna went into her husbandes orcharde, to walke. The elders seinge thys, that she went in daylye, and walked: they burned for lust to her, yee they were almost out of theyr wyttes, and cast downe theyr eyes, that they shuld not se heauē, ner remembre, that God is a ryghtuous iudge. For they were both wounded with the loue of her, nether durst one shewe another his grefe, And for shame, they durst not tell her theyr lordynate lust, that they wolde fayne haue had to do wt her. Yet they layed wayte for her earnestly from daye to daye, that they myght (at the leest) haue a syght of her And the one sayde to the other: Up, lett vs goo home, for it is dyner time. So they wēt theyr waye from her. B

When they returned agayne, they came together, enquiryng out ꝑ matter betwixte them selues: yee the one tolde ꝑ other of hys wicked lust. Then appoynted they a tyme, when they myght take Sulanna alone,

It happened also ꝑ they spyed oute a conuenient tyme, when she went forth to walke (as her maner was) & no body wyth her, but two maydens, & thought * to wash her selfe in the garde, for it was an hote season: And there was not one person there, excepte the two elders, that had hyd them selues to beholde her. So she sayde to her maydes: go fet me oyle and sope, and shut the orcharde doze, that I maye wash me. And they dyd as she had them, and shut the orcharde doze, & went out them selues at a backe doze, to fet the thynge that she had cōmaunded: but Sulanna knewe not, that the elders laye there hyd within. Now when the maydens C

*Gen. xx. d. Leuit. xv. a.

were

were gone forth, the two elders gat thē vp: and ranne vpō her, saying: now the orchard dores are shut, that no man can se vs: we haue a lust vnto the, therfore consent vnto vs. and lye wyth vs.

If thou wylt not, we shall bringe a testimoniall agaynst the: that there was a yōge felowe with the, and that thou hast sent awaye thy maydens frō the for the same cause. Sulanna syghed, & sayde: Alas. I am in trouble on euery syde. Though I folowe your mynde, it wyll be my death, & yf I cōsent not vnto you, I cā not escape youre hāndes. Well, it is better for me, to fall into your hāde wythout the dede doynge, then to synne in the syght of the Lorde: and with that, she cryed out with a loude voyce: the elders also cryed out agaynst her.

Then ranne there one to the orcharde dore, and smote it open. Now when the seruauntes of the house herde the crye in the orcharde, they rushed in at the backe doze, to se what the matter was. So when the elders tolde them, ỳ seruauntes were greatly ashamed, for why? there was neuer such a reporte made of Sulanna. On the morow after came the people to Joachim her husbande, & ỳ two elders came also, full of myscheuous ymagynacyō agaynst Sulanna, to bringe her vnto death, & spake thus before the people: Sende for Sulanna ỳ daughter of Helchias, Joachims wyfe. And imediatly they sent for her. So she came wyth her father & mother, her children & all her kynred. Now Sulanna was a tender person, and meruelous fayre of face. Therfore the wycked mē commaunded to take of the clothes frō her face (for she was couered) that at the least, they myght so be satisfied in her beutie. Thē her frendes, yee and al they that knewe her, beganne to wepe.

These two elders stode vp in the myddest of the people, * & layed theyr handes vpon the heade of Sulanna: which wepte, and loked vp towarde heauen, for her herte had a sure trust in the Lord. And the elders sayde: As we were walkynge in the orcharde alone, thys woman came in with her two maydens: whom she sent awaye from her, & sparred ỳ orcharde dores: with ỳ a yonge felowe (which there was hyd) came vnto her, and laye with her. As for vs, we stode in a corner of the orcharde. And when we sawe this wyckednes, we ranne to her: and perceaued, ỳ they had medled together. But we could not holde hym, for he was stronger then we: thus he opened the doze & gat hym awaye.

Now when we had taken thys woman, we asked her, what yonge felowe this was: but she wolde not tell vs. This is the matter, and we be wytnesses of the same.

The comē sorte beleued them, as those that were the elders and iudges of the people, & so they cōdēned her to death. Sulāna cryed out with a loude voyce, and sayd: O euerlastige God, * thou sercher of secretes, ỳ that knowest all thinges afore they come to passe: thou wotest, ỳ they haue borne false witnes against me: & beholde, I must dye, where as I neuer dyd eny soch thynges, as these men haue malycyously inuented agaynst me. And the Lord herde her voyce. For whē she was led forth to death, the Lorde rayled vp the spryte of a yōge child, whose name was Daniel, whych cryed wt a loude voyce: * I am cleane from this bloude. Thē all ỳ people turned them towarde hi, & sayd: What meane these wordes, that thou hast spokē? Daniel stode in the myddest of them, & sayd Are ye soch fooles, O ye childzen of Israel, that ye can not discerne nor knowe the trueth? Ye haue here condēned a daughter of Israel vnto death, and knowe not the truety wherfore: Goo syt on iudgemēt agayne, for they haue spokē false wytnesse agaynst her.

Wherfore the people turned agayne in all the haste. And the elders (that is, the principall heades) sayd vnto hi: come syt downe here amonge vs, and shewe vs this matter, seyng God hath geuen ỳ as greate honoure as an elder. And Daniel said vnto thē * Put these two asyde one from another, and then shall I heare thē. Whē they were put asunder one from another, he called one of them and sayd vnto hym: O thou olde cancherde carle, that hast vsed thy wickednesse so lōg: thyne vngracyo' dedes which thou hast done afore, are now come to lyght. For thou hast geuen false iudgementes, thou hast oppressed the innocent, & letten the gylty go free where as yet ỳ Lord sayeth: * The innocēt & ryghtuo' se thou slaye not. Wel thā, yf thou hast sene her tell me vnder what tree sawest thou them talkyng together? He answered: vnder a Holbery tree. And Daniel sayde: very well, now thou lyest euen vpon thyne head. Lo the messaunger of the Lord hath receaued the sentence of hym, to cut the in two, Then put he hym asyde, & called for the other, & sayde vnto hym: O thou sede of Canaan, but not of Juda: Fayrenesse hath dysceaued the, & lust hath subuerted thyne herte. Thus dealte ye afore with the daughters of Israel, and they (for feare) consented vnto you: but the daughter of Juda wolde not abyde youre wyckednesse. Now tell me thā vnder what tree dydest ỳ take thē, speakynge together? He answered: Under a Pōgranate tree. Then sayde Daniel vnto him: very wel, now thou lyest also euē vpon thyne head. The messaunger of the Lorde standeth wayting with the swerde, to cut the in two and to slaye you both.

Wyth that, all the whole multitude gaue

a greate shoute, & praysed God, * which alwaye delyuered them that put theyr trust in hym. And they came vpon the two elders (whom Daniel had conuycte wyth theyr awne mouth: ꝓ they had geuen false wytnesse) & dealte wyth them euen lyke wyse as they wolde haue done with their neyghbours: yet they dyd * accordyng to the lawe of Moses, and put thē to death. Thus ꝓ innocent bloude was saued the same daye.

Then Helchiah & his wyfe praysed God, for theyr daughter Susāna, with Joachim her husbande and all ꝓ kynred: ꝓ there was no dishonestye founde in her. From ꝓ daye forth was Daniel had in greate reputation in the syght of the people. (And kynge Astyages was layed with his fathers, and Cyrus of Persya reigned in his steade.)

¶ The ende of the story of Susanna.

The story of Bell / & of the Dragon, which is the .xiiii. Chapter of Daniel after the Latyn.

I DAniel dyd eate at ꝓ kynges table, & was had in reuerence aboue all hys frendes. There was at Babylō an ymage, called Bel: & there were spēt vpō hym euery daye .xii. cakes, .xl. shepe, āde syxe greate pottes of wyne. hym dyd ꝓ kynge worshyp hym selfe, & wente daylye to honour hi: but Daniel worshypped hys awne God. And ꝓ kyng sayde vnto hym: why dost not ꝓ worshyppe Bel? he answered & sayde: * Because I maye not worshyp thynges ꝓ be made vᵗ handes, * but the lyuynge God, which made heaue & earth, & hath power vpō all fleshe. The kyng sayde vnto hym: thinckest ꝓ not that Bell is a lyuynge God? Or sepst thou not howmoch he eateth and dryncketh euery daye? Danyel smyled, and sayde: O kig, disceaue not thy selfe: for thys is but made of claye within, āde of metall wythout, * neither eateth he euer any thynge.

Then the kynge was wroth, & called for his prestes, and sayde vnto them: If ye tell me not who is thys, that eateth vp these expenses, ye shall dye: but yf ye cā certifie me that Bel eateth thē, then Daniel shall dye, for he hath spokē blasphemy agaynst Bel. And Daniel sayd vnto the kinge: let it so be accordinge as thou hast sayde. The Prestes of Bel were .lxx. beside theyr wyues & children. And the kynge wente with Daniel into the temple of Bel. So Bels prestes sayd Lo, we wyll go out, and set thou the meate there (O kynge) and poure in the wyne: the shutt the doze fast, and seale it wyth thyne awne sygnet: and to morow when thou cōmest in, yf thou fyndest not that Bel hath eaten vp all, we wyl suffre death: or els Daniel, that hath lyed vpon vs. The prestes thought them selues sure ynough, for vnder the altare they had made a preuy intraunce, and there wente they in euer, & dyd eate vp what there was.

So when they were gone forth, the kyng set meates before Bel. Now Daniel had comaunded his seruauntes to bringe all thes, & these he sykted thorow out all the temple, that the kynge myght se. Then wente they out, and spatred the doze, sealyng it wyth ꝓ kynges sygnet, & so departed. In the nyght came the prestes with theyr wyues & chyldren (as they were wōte to do) & dyd eate āde dryncke vp al. In the morning by tymes at the breake of the daye, the kynge arose, and Daniel wyth hym. And the kynge sayd: Daniel, are the seales whole yet? He answered: Yee (O kyng) they be whole. Now as soone as he had opened ꝓ doze, the king loked vnto the aultare, and cryed wyth a loude voyce: Greate art thou O Bel, & with the is no disceate. Thē laughed Daniel, and helde the kynge that he shulde not go in, and sayd: Beholde the pauement, marcke well, whose fotesteppes are these? The kyng sayd: I se the fotesteppes of men, wemen and chyldren.

Therfore the kynge was angrye, and tooke the prestes, with theyr wyues and chyldren, and they shewed hym the preuy dores, where they came in, & dyd eate vp such thynges as were vpon ꝓ aultare. For the whych cause the kyng slewe thē, * & delyuered Bel into Daniels power, which destroyed hym and his temple.

And in that same place there was a great Dragon which they of Babylon worshypped. And the kyng sayd vnto Daniel, sayest thou that this is but a God of metall also? lo, he lyueth, he eateth āde dryncketh: so that thou canst not saye, ꝓ he is no lyuynge God, therfore worshype hym. Daniel sayd vnto the kynge: I wyll worshype the Lorde my God, * he is the true lyuige God: as for this he is not the God of lyfe. But geue me leaue (O kyng) and I shall destroye thys Dragon without swearde or staffe. The kynge sayd. I geue ꝓ leaue. Thē Daniel toke pitch satte and heartye woll, & dyd sethe them together, and made lompes therof: this he put in the Dragons mouth, and so the Dragon burst in sonder: and Daniel sayd: lo there is he whom ye worshypped. When they of Babylon herde ꝓ, they toke greate indignacion and gathered them together agaynst ꝓ kynge, sayinge: The kynge is become a Jewe and he hath destroyed Bel, he hath slayne the

the Dragon, and put the prestes to death. So they came to the kyng, and sayd: let vs haue Daniel, or els we will destroye the and thy house.

Now when the kyng sawe, that they russhed in so sore vpon hym, and that necessite constrayned him, * he delyuered Daniel vnto them: which cast hym into the lyons denne, where he was syxe dayes. In the dēne there were seuen lyons, and they had geuen them euery daye two bodyes & two shepe: which then were not geuen them, to the intent that they myght deuoure Daniel.

*Dani. bi. c

E There was in Jewry a Prophete called Abacuc, which had made potage, and brokē bred in a depe platter, and was goynge into the felde, for to bringe it to ỹ reapers. But the Angell of the Lorde sayde vnto Abacuc go carry the meate that thou hast into Babylon, vnto Daniel, which is i the lyons dēne And Abacuc sayde: Lorde, I neuer sawe Babylon: and as for the denne, I knowe it not. * Then the Angell of the Lord toke hi by the toppe, and bare hym by the hearre of the head, and (through a myghtie wynde) set him in Babylon vpon the denne. And Abacuc cried, sayenge: O Daniel * ỹ seruaunt of God, haue, take ỹ breaks fast, that God hath sent the. And Daniel sayde: O God, hast ỹ thought vpon me? Well, thou neuer fayleste them that loue the. So Daniel arose, & dyd eate: and the Angell of the Lorde sett Abacuc in his awne place agayne immediatly.

*Ezec. bili. a

*iii. Regum xvii. a

Upon the seuenth daye, the kynge wente to be wepe Daniel: and whē he came to the denne, he loked in: and beholde, Daniel sat i the myddest of the Lyons. Then cryed the kyng with a loude voyce, sayīg: Greate art thou, O Lord God of Daniel: * & he drewe hym out of ỹ lyons dēne. ‡ As for those that were the cause of hys destruccyon, he dyd cast thē into the denne, and they were deuoured in a moment before his face.

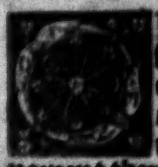
*Dani. xiiii. b. ‡ Deute. xix. b. Dani. bi. c.

After this, wrote the kynge vnto all people, kynredes and tunges, that dwelt in all countreys, sayenge: peace be multyplied vnto you. Ordeyned is my commaundement, in all the dominiō of my realme: that men feare & stāde in awe of Daniels God, * for he is ỹ lyuing God, which endureth euer: hys kyngdome abydeth vncorrupte, and his power is euerlastynge. It is he that can delyuer and saue: he doth wonders and maruelous workes in heauen and in earth, for he hath saued Daniel from the power of the Lyons.

*Dani. bi. c Luke. i. c Act. viii. b Peter. iiii. g. Dani. iii. f

C The ende of the Storye of Bel.

The prayer of Manasses kynge of Juda, when he was holden captyue in Babylon.



LOrde Almyghtie, God of oure fathers, Abrahā, Isaac and Jacob, and of the ryghteous seade of them: which hast made heauen and earth, with all the ornament therof, which haste ordened the see by the worde of thy cōmaundement: which hast shutte vp the depe, and hast sealed it for thy fearfull and laudable name, which all men feare, ād tremble before the face of thy vertue, and for the anger of thy threatēyng, the which is importable to synners. But ỹ mercy of thy promes is greate and vnsearcheable: for thou arte the Lorde God most hyghe, aboue all the earth, longsuffrynge, & exceadynge mercyfull, & repentaunt for the malyce of mē. Thou Lord after thy goodnes hast promysed repētaunce of ỹ remyssiō of synnes: and thou that arte the God of ỹ ryghtwes, hast not put repentaunce to the ryghtwes Abraham, Isaac, and Jacob, vnto them that haue synned agaynst the: But because I haue synned aboue the nombre of the sandes of the see, and that myne iniquities are multyplied, I am humbled with many bandes of yron, and ther is in me no breathynge. I haue prouoked thyne anger, and haue done euell before the, in commyttynge abhominacyons and multiplying offences. And now I bowe the knees of my hert, requyrynge goodnes of the O Lorde I haue synned, Lord I haue synned, and knowe myne inyquytie. I desyre the by prayer, O Lorde forgeue me: forgeue me and destroye me not with myne inyquytyes, nether do thou alwayes remēbre myne euelles to punysh them, but saue me (which am vnworthy) after thy great mercy: and I wyll prayse the euerlastyngly, all the dayes of my lyfe: for all the vertue of heuen prayseth the, and vnto the belongeth glorye, worlde with oute ende. Amen.

The fyrst boke of the Machabees.

¶ The fyrst Chapter.

¶ After the deth of Alexander the kynge of Macedonia, Antiochus taketh the kyngdom, & many of the chyldren of Israel make couenaunt wyth the Gentiles. Antiochus subdueth Egypte and Jerusalem vnto hys dominion. Jerusalem beynge burnt maketh lawes of her awne, and forbedeth to kepe Goddes lawes. Antiochus fetteth vp an Idole ouer the aulter of God.

A Fter that Alexãder the sonne of Philyppe, kinge of Macedonia wente forth of the lãde of Cethim, & slewe Dari⁹ kyng of the perlyãs and Medes: It happened, that he toke greate warres in hãde, wãne very many stroge cytyes, & slew many kynges of þ earth: goyng thorow to þ endes of þ worlde, and gettyng many spoyles of þ people: In so moch, þ the worlde stode in greate awe of hym, * & ther fore was he proude in his herte. Now whan he had gathered a myghtye stronge hoost, & subdued þ landes & people wyth theyr princes, so þ they became tributaryes vnto him: he fel sycke. And whe he perceaued þ he must nedes dye, he called for hys noble estates (whych had bene brought vp wyth hym of chyldren) * & parted hys kyngdome amõge the, whyle he was yet alyue. So Alexãder raygned. xii. yeare, and then dyed.

* Judith.i.b

* Dani.vii.a and.viii.b.

After hys death fell the kyngdome vnto hys princes, and they optayned it euery one in hys rowme, and caused them selues to be crowned as kynges: and so dyd theyr chyldre after them many yeares, and moch wyckednesse increased in þ world. Out of these came the vngracyous rote, noble Antioch⁹ the sonne of Antiochus the kyng (* whych had bene a pledge at Rome) and he raygned in the C. xxxvii. yeare of the empyre of the Grekes.

* i.mac.viii.a

In those dayes were there out of Israell wycked men, whych moued moch people wt theyr coũcell, sayenge: * Lett vs go & make a couenaunt wyth the heathen, þ are rounde aboute vs: for sence we departed frõ them, we haue had moch sorow. So thys deuyce pleased them well, and certayne of þ people toke vpõ the for to go vnto þ kynge, which gaue the lycence to do after the ordinaũce of þ heathen. * Then set they vp an opẽ scole (at Jerusalem) of the lawes of the heathen & were nomore circumcysed: but forsoke þ holy Testamente, & ioyned them selues to þ heathẽ *, & were cleane solde to do mischefe. So when Antiochus beganne to be myghtie in hys kyngdome, he wente aboute to optayne þ lãde of Egypte also that he myght haue the dompnio of twoo realmes. * Upon this entred he into Egypte wt a stroge hoost,

* Deu.xii.a. Judic.ii.a.

* Jer.xliiii.c

* i.mac.iiii.b

* iii.Esdre. iii.d

* i.mac.i.b.c.

wyth charrettes, elephantes, horsmẽ and a greate nombre of shyppes, and beganne to warre agaynst Ptolomy the kyng of Egypte. But Ptolomy was afrayed of hym, ãd fled: and many of hys people were wounded to death. Thus Antiochus wãne many stroge cyties, & toke awaye greate good out of the lande of Egypte.

C

* And after that Antiochus had smytten Egypt, he turned agayne in the C.xliii. yeare, & wente towarde Israel, & came vp to Jerusalẽ with a myghtie people: & stred proudly into the Sãctuary, and toke awaye the golden altare, þ candylstycke and all the ornamentes therof, the table of the shewbred, the pouryng vessel, the chargers, the golden spones, the vayle, þ crownes, and goldẽ apparell of the temple, & brake downe all. He toke also the siluer & golde, the precious Jewels, & the secrete treasures that he founde. And when he had takẽ awaye all together, caused a greate murthur of men, and so fulfylled his malycious pryde, he departed into hys awne lande.

* ii. Mach.v

D

Thus there arose greate heuynesse and misery all þ lande of Israel. * The princes & the elders of the people mourned, the ponge men and the maydens were defyled, and the fayre beutye of wemen was chaunged: the bryde grome and the bryde toke them to mournynge: the lande and those that dwelt therin, was moued: for all the house of Jacob was brought to confusion.

* ii. Mach.v

* After two yeres the kynge sent hys cheke treasurer vnto þ cities of Juda, which came to Jerusalẽ with a great multitude of people, speakinge peacrable wordes vnto the but all was discreate: for whã they had geuẽ hym credence, he fel sodenly vpon the cytie, & smote it sore, ãd destroyed moch people of Israel. * And when he had spoyled the citie, he set fyre on it, castynge downe houses and walles on euery syde. The wemen and their chyldre toke they captiue, & led awaye their catel. Then buylded they þ cytie of Dauid with a great ãd thycke wall, & with myghtie towres, and made it a stronge holde for them. Besyde all this they set wycked people and vngodly mẽ to kepe it, stoared it wt weapens & vytayles: gathered the goodes of Jerusalem, ãd layed them vp there: thus became it a theuysh castell.

* i.mac.i.b

* i.mac.i.b

And thys was done to laye wayte for the people that went into the Sanctuary, and for the cruell destruccyon of Israell. Thus they shed innocent blonde on euery syde of þ Sanctuary, and defyled it: In so moch that the cytesyns were fayne to departe, and the cytie became an habitacyon of straungers, beyng desolate of her awne sede, for her awne natyues were fayne to leaue her. * Her sanctuary was clene wasted, her holy dayes

* Tob.ii.a & nou.viii.b

were

were turned into mournynge, her Sabbathes were had in derisyon, and her honoure brought to naught. Loke how great her glory was afore, so greate was her confusyō, & her ioye turned in to sorowe.

E *Antiochus also the kynge sent out a cōmission vnto all hys kyngdome, that al the people shuld be one. Thē they left euery mā hys lawe, and all the heathen agreed to ꝑ commaundement of kynge Antiochus: Yee many of the Israelites cōsented there vnto, offerynge vnto Idols, & defylinge the Sabbath. So the kynge Antiochus sēt his messaungers wyth hys commissyon vnto Jerusalem, & to all the cyties of Juda: that they shulde folow the lawes of the heathen, and forbad ether burnt offerynge, meatofferige or peaceofferinge to be made i the temple of God, and that there shulde no Sabbath ner hye feast daye be kepte: but commaunded, ꝑ the Sanctuary & the holy people of Israell shulde be defyled.

E.1.mac.bi.a

He commaunded also that there shulde be sett vp other altares, tēples & Idols: to offre vp swynes fleth & other vncleane beastes: that men shulde leaue theyr childzen vncircumcised, to defyle theyr soules with al maner of vnclēnesse and abhominacyōs: ꝑ they myght so forget the lawe, & chaunge all the holy ordinaunces of God: & that whosoeuer wolde not do accordynge to the cōmaundement of kyng Antioch', shulde suffre death. In lyke maner commaunded he thorow out all hys realme, and sett rulers ouer the people, for to compell them to do these thinges commaundynge the cyties of Juda to do sacrifyce vnto Idols.

Then wente the people vnto the heathē by heapes, for soke the lawe of the Lord, ād compted moch euell i the lande: yee ād chased out ꝑ secrete Israelytes, which had hyd them selues in corners and preuy places.

The .xv. daye of the moneth Casleu, in the F Cxlv. yeare, sett kynge Antiochus an abhominable Idol of desolacyon vpō the altare of God, and they buylded altares thorow out all the cytyes of Juda on euery syde, before the dores of the houses, and in the stretes: where they brent incense, and dyd sacrifyce. *And as for ꝑ bokes of ꝑ lawe of God, they brent them in the fyre, and rēt them in peces. What soeuer he was that had a boke of the Testament of the Lord found by hi, yee whosoeuer endeuored hymselfe to kepe the lawe of the Lorde, the kynges cōmaundemēt was, that they shulde put hym to death. And thorow his auctorite they executed these thinges euery moneth, vpō ꝑ people of Israel that were founde in the cyties.

t.Jnr.xxvi.d.

G *The kyne and twentye daye of the moneth what tyme as they dyd sacrifyce vpō ꝑ altare (whych stode in ꝑ steade of ꝑ altare of the Lorde) accordynge to the commaundement of kynge Antiochus, they put certayne wemen to death, which had caused theyr chyldzē to be circumcised: Not only ꝑ, but they hanged vp the chyldzen by the neckes thorow out all theyr houses, and slewe the circumcisers of them.

g.mac.bi.d

Yet were there many of the people of Israell, whych determined i them selues, that they wolde not eate vncleane thynges: but chose rather to suffre death, then to be defiled wyth vncleane meates. So because they wolde not breake the blessed lawe of God, they were cruelly slayne. And thys great tyranny increased very sore vpon the people of Israell.

¶ The.ii. Chapter.

¶ The mournyng of Mathathias and hys sonnes for the destruccion of the holy cytie. They refuse to do sacrifyce vnto Idoles. The zele of Mathathias for the lawe of God. They are slayne and will not fyght agayne because of the Sabboth daye. Mathathias byndyng commaundeth hys sonnes to fyght by the worde of God after the exemple of the fathers.

IN those daies there dyd stāde vp one A Mathathias the sonne of Symeon the preest (out of ꝑ kynred of Joaris) from Jerusalem, and dwelt vpon ꝑ mount of Modin, & had v. sōnes: Jhon called Goddis, Symeō, called Thasi: Judas, otherwise called Machabeus: Eleazer, other wyse called Abarō: and Jonathas, whose syrname was Apphus. These sawe the euel, that was done amōge the people of Juda ād Jerusalem. And Mathathias sayd: Wo is me, alas that euer I was borne, to se thys misery of my people, and the pyteous destrucciō of the holy cyte: and thus to syt so styl, it being delyuered into the handes of the enemyes. *Her Sānctuary is come into the power of straungers: her temple is, as it were a mā that hath lost hys goodname: her precyous ornamentes are caryed awaye captyue. Her olde men are slayne in the stretes, & her yonge men are fallen thorow ꝑ swearde of the enemyes.

*.i.mac.i.b

What people is it, that hath not some possessyon in her kyngdome? Or who hath not gotten some of her spoyles? All her glory is taken awaye. She was a fre womā, & now she is become an handmayde. Beholde oure Sanctuary, oure bewtye & honoure is wasted awaye, & defyled by ꝑ Gentiles. What helpeth it vs then to lyue? And Mathathias rēte his clothes, he and hys sonnes, & put sackcloth vpon them, & mourned very sore. B

Then came the men thyther whych were sent of kynge Anthiochus, to cōpell soch as were fled into the cytie of Modyn, for to do sacrifyce and to burne incense vnto Idols, and to forsake the lawe of God. So, many of the people of Israell cōsented and enclyned vnto thē, but Mathathias and his sonnes remayned stedfast. Then spake ꝑ com-

mysse ponere of kynge Antiochus, and sayde vnto Mathathias: Thou art a noble man, of hye reputacyon and greate in thys cytie, haupnge sayre chyldren and brethre. Come thou therfore fyrst, and fulfyll ꝑ kynges cõmaundement, lyke as all the heathen haue done, yee and the men of Juda, and soch as remayne at Jerusalem: so shalt thou and thy chyldren be in ꝑ kynges fauoure & enryched with golde, syluer & greate rewardes.

Mathathias answered, and spake wyth a loude voyce. Though all nacyons obeye ꝑ kyng Antiochus, and fal awaye euery man from kepynge the lawe of theyr fathers: though they consente to his cõmaundementes, yet will I and my sonnes & my brethre, not fall from the lawe of oure fathers. God forbyd we shulde, that were not good for vs * that we shulde forsake the lawe and ordinaunces of God, and to agre vnto the commaundemẽt of kinge Antiochus. Therfore we wyl do no soch sacrifice, nether breake ꝑ statutes of oure lawe, * to go another waye. And when he had spoken these wordes, there came one of the Jewes, whych openly in the syght of al, dyd sacrifice vnto the Idols vpon the aulter in the cytie of Modyn, acordyng to the kynges commaundement.

When Mathathias sawe thys, it greued hym at the herte, so that hys raynes shoke wythall, & hys wrath kyndled for very zele of the lawe. Wyth that, he start vp, & kylled the Jewe besyde the aulter: Yee & slewe the kynges commyssyoner, that compelled hym to do sacrifyce, ād destroyed the aulter at the same tyme: soch a zele had he vnto ꝑ lawe of God * lyke as Phinehes dyd vnto zābri ꝑ sonne of Salomi. And Mathathias cryed wyth a loude voyce thorow the cytie, sayenge: Who so is feruent i the lawe, & wil kepe the couenaũt, let him folowe me. * So he and his sonnes fled into the mõtaynes, & left all that euer they had i the cytie. Many other godly mẽ also departed to ꝑ wyldernesse wyth theyr chyldre, theyr wyues & theyr catel, and remayned there: for ꝑ tyrãny increased sore vpon them.

Now when the kynges seruauntes, and the hoost, whych was at Jerusalem in ꝑ cytie of Dauid herde, ꝑ certayne men had broken the kynges commaundement, and were gone theyr waye to the wyldernesse into secrete places & that there were many departed after them: they folowed vpon them, to fyght agaynst them i the Sabbath daye, & sayde: wyll ye yet rebell? Get you hence, and do the cõmaundement of kyng Antiochus & ye shall lyue. They answered: * We wyll not go forth, nether wyll we do the kynges cõmaũdemẽt, to defyle the Sabbath daye. Then beganne they to fyght agaynst them, neuertheles they gaue the none other answere, nether cast they one stone at thẽ, nor made fast theyr priuy places, but sayde: we wyll dye all in oure innocency, heauen and earth shall testyfie wyth vs, that ye put vs to death wrongeously. Thus they fought agaynst them vpon the Sabbath, ād slewe both men & catel, theyr wyues & their chyldren, to the nombre of a thousande people.

When Mathathias and his frẽdes herde thys, they mourned for them ryght sore and sayde one to another: If so be that we all do as oure brethren haue done, & fyght not for oure lyues & for our lawes agaynst ꝑ heathen: then shall they the sooner rote vs out of ꝑ earth. So they concluded amonge thẽ selues at the same tyme, sayenge: what soeuer he be that commeth to make battayll wyth vs vpon the Sabbath daye, we wyll fyght agaynst hym, & not dye al, as oure brethren ꝑ were murthured so haynously. Upõ thys came the Synagoge of the Jewes vnto thẽ stronge men of Israel, all soch as were feruent i the lawe. And all they that were fled for persecucyon, came to helpe them, and to stande by them: In so moch that they gathered an hoost of men, and slewe the wycked doers in theyr gelousy, and the vngodly mẽ i theyr wrath. Some of the wycked fled vnto the heathen, and escaped.

Thus Mathathias & his frendes wente aboute, and destroyed the aulters, and circũcysed the chyldre that had not yet receaued circũcysyon: as many as they founde within the costes of Israel: and folowed myghtely vpon the children of pryde, & this acte prospered i theyr handes: In so moch, that they kepte the law agaynst the power of the Gẽtiles & the kynges, and gaue not ouer theyr dompnion vnto wycked doers.

After thys when the tyme drewe on fast, that Mathathias shulde dye, he sayde vnto hys sonnes: Now is pryde and persecucyon increased, now is the tyme of destruccyon & wrathfull displeasure: wherfore (O my sõnes) be ye feruent in the lawe, and ieoparde your lyues for the Testamẽt of the fathers call to remẽbraunce what actes our fathers dyd in theyr tyme, so shal ye receaue greate honoure and an euerlastynge name.

* Remembre Abrahã, was not he founde faythfull in tentacyon, and it was reckened vnto hi for ryghtuousnes? * Joseph i tyme of hys trouble kepte the commaundemẽt & was made a lord of Egypt. * Phinehes our father was so feruẽt for ꝑ honoure of God, that he optayned the couenaunt of an euerlastynge priesthode. * Josue for fulfyllige ꝑ worde of God, was made the captayne of Israel. * Caleb bare recorde before ꝑ cõgregacyon, and receaued an heretage. * Dauid also in his mercyfull kyndnesse, optayned the trone of an euerlastynge kyngdome.

* Elias

* 1.Mac.2.b
* 1.Mac.2.c
* 1.Mac.2.d
* Josue.4.c
* Jacob.42 Roma.iiii.a Gene.3 46 Heb.11.b Eccl.xliii.c 1.Gene.xli.f * Nu.xxv.f Eccl.xlv.i
* Nu.xxvi Josua.i.a
* Nu.xiii.a
* 1.re.ii.f

*Elias beinge gelous & feruent in the lawe, was taken vp into heauen. Hananias, Asarias and Misael remayned stedfast in fayth and were delyuered out of the fyre. In lyke maner *Daniel beynge vngyltye, was saued from the mouth of the Lyons.

And thus ye maye consyder thorow out all ages sence ỳ worlde begāne, * that whosoeuer put their trust in God, were not ouercome. * Feare not ye thē ỳ wordes of an vngodly man, * for his glory is but donge and wormes: to daye is he set vp, and to morow is he gone: for he is turned into earth, & hys memorial is come to naught. Wherfore (O my sonnes) take good hertes vnto you, and quyte youre selues lyke men in the lawe: for yf ye do the thynges that are cōmaūded you in the lawe of the Lorde youre God, ye shall optayne greate honoure therin.

And beholde, I know that youre brother Symon is a man of wysdoome: se ỳ ye geue eare vnto him alwaye, he shalbe a father vnto you. As for Judas Machabeus, he hath euer bene myghtie and stronge frō his youth vp: let him be youre captayne, and ordre the battayll of the people: thus shall ye brynge vnto you all those that fauoure the lawe, & se that ye auenge the wronge of youre people, and recompence the heathen agayne, & applye youre selues whole to the commaundement of the lawe. So he gaue them hys blessynge, and was layed by hys fathers: & died in the. C. & xlvi yeare at Modin, where hys sonnes buryed hym in hys fathers sepulcre, and all Israell made greate lamentacyon for hym.

The. iii. Chapter.

Judas is made ruler ouer the Jewes. He kylleth Apollonius & Seron ỳ prince of Syria. The cowrdelye of Judas towarde God. Judas determineth to fyght agaynst Lysias, whom Antiochus had made captayne ouer his hoste. The prayer of the abstaynars.

When stode vp Judas Machabeus in his fathers steade, & all hys brethren helped hym: and so dyd all they that helde wyth hys father, & fought wyth cherefulnesse for Israell. So Judas gat hys people great honour: he put on a brest plate as a giaunte, & arayed hym selfe with hys harnelle, and defended the hoste wyth hys swearde. In his actes he was lyke a Lyon, & as a lyons whelpe roaringe at his praye. * he was an enemye to the wycked, & hunted thē out: * and brent vp those that vexed his people: So that hys enemyes fled for feare of hym, & all the worckers of vngodlynes were put to trouble: soch lucke and prosperyte was in hys hāde. This greued diuerse kynges, but Jacob was greatly reioyced thorow his actes, and he gatt hym self a greate name for euer.

He wente thorow the cityes of Juda, destroyenge the vngodly out of them, turning awaye the wrath from Israell, and releauynge soch as were oppressed: and the fame of him wēte vnto the vttermost parte of the earth. Then Appollonius (a prynce of Syria) gathered a myghtye greate hooste of the heathē & out of Samaria, to fyght agaynst Israell. Whych when Judas perceaued, he wente forth to mete hym, fought wyth him, slewe him, and a great multitude with him, the remnaunt fled, & he toke their substaūce Judas also toke Appollonius awne swearde, and fought wyth it all hys lyfe longe.

Now whē Seron (another prince of Syria) herde saye, ỳ Judas had gathered vnto him the congregacyon & church of the fayth full, he sayde: I will get me a name & a prayse thorow out ỳ realme: for I wyll go fyght with Judas, & them that are wyth hym, as many as haue despyled the kynges cōmaundement. So he made hym ready, and there wēte wyth him a greate myghtye hooste of ỳ vngodly, to stande by him, and to be auēged of the children of Israel. And when they came nye vnto Bethoron, Judas wente forth agaynst them wyth a small company. And when his people sawe soch a great hooste before them, they sayde vnto Judas: How are we able (beinge so fewe) to fyght agaynst so great a multitude and so stronge, seinge we be so weery, and haue fasted all this daye?

*But Judas sayde: It is a small matter for many to be ouercome wt fewe: yee there is no differēce to the God of heauen, to deliuer by a greate multitude or by a small cōpany: * for ỳ victory of the battell standeth not in the multytude of the hooste, but the strength commeth from heauen. Beholde, they come againste vs with a presumptuous and proude multitude, to destroye vs, oure wyues and oure children, and to robbe vs. But we will fight for oure lyues, & for oure lawes, & the Lorde hym selfe shall destroye them before oure face: therfore be not ye afrayed of them.

As soone as he had spoken these wordes, he leapte sodenly vpon thē. Thus was Seron smytten, and his hooste put to flight, and Judas folowed vpō them beyonde Bethoron vnto the playne felde: where there were slayne eyght hundreth men of them, and the residue fled into the lande of the Philystynes. Then all the heathē on euery syde were afrayed for Judas and his brethren: so that the rumoure of hym came vnto the kynges eares, for all the Gentyles coulde tell of the warres of Judas.

So when kynge Antiochus hearde these tidynges, he was angry in his minde: wherfore he sente forth, and gathered an hooste of his whole realme, very stronge armyes: and opened hys treasury, and gaue hys hooste a yeares wages in hande, commaundynge them

them to be ready at all tymes.

Neuertheleſſe when he ſawe, that there was not moneye ynough in his treaſuryes, and ꝑ thorow the diſcorde and perſecucyon, whych he made in the lande (to put downe the lawes that had bene of olde tymes) hys cuſtomes & trybutes of the lande were mynyſhed: he feared that he was not able for to beare the coſtes and charges any longer, nor to haue ſoch gyftes, to geue ſo liberally as he dyd afore, more then the kynges that were before hym.

Wherfore, he was beuy in his mynde, and
* 1. mac. bi. a thought * to go into Perſides, for to take tributes of the lande, & ſo to gather moch moneye. So he left Lyſias (a noble man of the kynges bloude) to ouerſe the kynges buſyneſſes, from the water Euphrates vnto the borders of Egypte: & to kepe well his ſonne Antiochus, tyll he came agayne.

E Moreouer, he gaue him half of his hooſt, and Elephantes, cõmytted vnto him euery thynge of hys mynde, concernynge thoſe whych dwelt in Juda and Jeruſalem: that he ſhulde ſende out an armye agaynſt them, to deſtroye and to rote out the power of Iſrael and the remnaunt of Jeruſalem: to put out their memoryall from that place, to ſet ſtraũgers for to inhabyt all theyr quarters,
* Joſeph. ra. 7. lib. antiq. and to parte theyr lande amonge thẽ: Thus the kynge toke the other parte of the hooſt, and departed from Antioch (a cyte of hys realme) ouer the water of Euphrates, in the hũdreth and. xl vii. yeare, and went thorow the hye countrees.

* ii. macha. viii. b * And Lyſias choſe vnto hym Ptolomy the ſonne of Dorimenus, Nicanor and Gorgias myghty men, and the kynges frendes. Theſe he ſent with. xl. thouſande fote men & .vii. thouſande horſmen, for to go into the lande of Juda & to deſtroye it, as the kynge commaunded. So they wẽte forth wyth all their power, and came to Emmaus into the plaine felde. When the marchauntes hearde the rumoure of them, they & theyr ſeruauntes toke very moch ſyluer & gold, for to bye the childrẽ of Iſrael to be their bonde men: There came vnto them alſo yet moo mẽ of warre on euery ſyde, out of Siria and from the Paleſtynes.

N Now when Judas & hys brethren ſawe ꝑ trouble increaſed, & that the hooſt drewnye vnto their borders cõſidering ꝑ kynges wordes which he commaunded vnto the people: namely, that they ſhulde vtterly waſte and deſtroye them: They ſayde one to another: Let vs redreſſe the decaye of oure people, let vs fyght for oure folke and for oure Sanctuary. Then the congregacyon were ſoone ready gathered to fyght, to praye & to make ſupplicacyon vnto God for mercy & grace.
* 1. mach. i. b * As for Jeruſalem, it laye voyde, & was as it had bene a wyldernelle. There wente no man in nor out at it, and the Sanctuary was troden downe. The aleaũtes kepte the caſtell, there was the habitacion of the heathẽ. The myrth of Jacob was takẽ awaye, the ꝑpe and the harpe was gone frõ amonge them.

The Iſraelites gathered them together, and came to Maſpha before Jeruſalem: for in Maſpha was ꝑ place * where they ꝑayed * 1. Reg. vii. afore tyme in Iſrael. So they faſted ꝑ daye & put ſackclothes vpõ them, caſt aſſhes vpõ their heades, rẽte their clothes, & layde forth the bokes of the lawe (wherout the heathen ſought the lykeneſſe of theyr ymages) and brought ꝑ Prieſtes ornamẽtes, the fyrſtlinges & the tithes. They ſett there alſo ꝑ * abſtayners (whych had fulfylled theyr dayes) * Num. vi. i before God, and cryed wyth a loude voyce towarde heauẽ, ſayinge: What ſhall we do with theſe? and whyther ſhall we cary them awaye? For thy Sanctuary is troden downe and defyled, thy prieſtes are come to heuyneſſe and dyſhonoure: and beholde, the heathen are come together for to deſtroye vs. G Thou knoweſt what thynges they ymagin agaynſt vs. How may we ſtande before thẽ, excepte thou (O God) be oure helpe?

They blewe out the trõpette alſo wyth a loude voyce. Thẽ Judas ordened * captaynes ouer the people: ouer thouſandes, ouer hundredes, ouer fyftye, and ouer ten. But as for ſoch as buylded thẽ houſes, maryed wyues, planted them vyneyardes, and thoſe ꝑ were fearfull: he commaunded them euery mã to go home agayne, accordynge * to the lawe. So the hooſt remoued, and ꝑyched vpon the ſouthſyde of Emmaus. * 1. Esdr. vi. i * Deute. xx. d Iudi. bii. a

And Judas ſayde: Arme youre ſelues, be ſtronge (O my chyldren) make you ready agaynſt to morow in the morynge, that ye maye fyght wyth theſe people, which are agreed together to deſtroye vs and oure ſanctuary. Better is it for vs to dye in battaill, than to ſe oure people and our ſanctuary in ſoch a myſerable caſe: * Neuertheleſſe, as thy wyll is in heauen, ſo be it. * 1. mat. vi. Luk. xi. a

¶ The. iiii. Chapter.

¶ Judas goeth agaynſt Gorgias which lieth in wayte. He putteth Gorgias and his hooſt to flyght. Lyſias inuadeth Jewry, but Judas dryueth him oute. Judas purifyeth the temple and dedycateth the aultare.

THen toke Gorgyas fyue thouſand men of fote, and a thouſande of the beſt horſmen: & remoued by nyght, to come nye where the Jewes hooſt laye, & ſo to ſlaye them ſodenly. Now ꝑ men that kepte the caſtell, were the conueyers of them. Then aroſe Judas to ſmyte the cheke & principall of ꝑ kynges hooſt at Emmaus, for the army was not yet come together. In the meane ſeaſõ came Gorgias by nyght in to Judas A Joſeph. lib. vii. cap. i.

to Judas tentes: & when he founde no man there, he sought them in the mountaynes, & thought they had bene fled awaye, because of hym. But when it was daye, Judas shewed hym selfe in the felde wyth thre thousande men only, whych had nether harnesse ner swerdes to their myndes.

But on the other syde, they sawe that the Heathen were myghtie and well harnessed, and their hoslmē aboute them, and all these well experte in settes of warre. Then sayde Judas to the mē that were with him: Feare not ye the multitude of them, be not afrayed of their violente runnynge: remembre, how oure fathers were delyuered * in the reed see, when Pharao folowed vpon them wyth a greate hoste. * Exo. xiiii.f

Euen so lett vs also crye now towarde heauen: and the Lord shall haue mercy vpon vs, and remembre the couenaunt of oure fathers, yee & destroye this hoste before oure face this daye: And all ꝑ heathen shall know, that it is God hym selfe, whych delyuereth and saueth Israell.

25 Then the heathen lyft vp their eyes: and when they sawe that they were commynge agaynst them, they went out of their tentes into the battayll: and they that were wyth Judas, blewe vp the trompettes. * So they buckled together, and the heathen were discomfyted and fled ouer the playne felde: but the hynmost of them were slayne. For they folowed vpō them vnto Assaremoth, and into the feldes of Idumea towarde Azot and Jamnia: so that there were slayne of them vpon a thre thousande men. So Judas turned agayne wyth his hoste, and sayde vnto the people: Be not gredy of the spoyles, we haue yet a battayll to fyght: for Gorgias & hys hoste are here by vs in the mountaynes, but stande ye fast agaynst oure enemyes, & ouercome them: then maye ye safely take ꝑ spoyles. * 1. macha. iiii.d.

¶ As Judas was speakyng these wordes, beholde there appeared one parte of the hyll vpō the mount. But whan Gorgias sawe that they of hys partye were fled, and the tentes brent vp (for by the smoke they myght vnderstāde what was done) they perceauynge this, were very sore afrayed: and when they sawe also that Judas and hys hoste were in the felde ready to strike battayll, they fled euerychone into the lande of the heathen.

So Judas turned agayne to spoyle the tentes, where they gatt moch golde and syluer, precious stones, purple & great ryches. Thus they went home, and songe a Psalme of thankesgeuinge, and praysed God in heauen: * for he is gracyous, & hys mercy endureth for euer: And so Israel had a greate victory in that daye. * Psal. cxlii.a Psa. cxlviii.a

Now all the heathen that escaped, came and tolde Lysias euery thinge as it happened. Wherfore Lysias was sore afrayed, & greued in his minde, because Israel had not gotten soch mysfortune as he wolde they shulde, nether as ꝑ kyng commaunded. The nexte yeare folowing, gathered Lysias thre score thousande chosen men of fote, and fyue thousande horsmen, to fyght agaynst them.

So they came into Jewry, and pytched D their tētes at Bethoron, where Judas came agaynst them with ten thousande mē. And whē he sawe so great & myghtie an hoost, he made his prayer and sayde: Blessed be thou (O Sauyoure of Israell) * whych dyddest destroye ꝑ violent power of the gyaunte, in the hande of thy seruaunt Dauyd, * and gauest the hoost of the Heathen into the hande of Jonathas (the sonne of Saul) and of hys weapen bearer. * 1. re. xvii.g * 1. re. xiiii.b

Put thys hoost now into the hāde of thy people of Israell, and let them be confounded in their multitude and horsmen. Make them afrayed, & dyscomforte the boldnes of their strēgth, that they maye be moued thorow their destructiō. Cast them downe thorow the swearde of thy louers, then shal all they that know thy name, prayse the wyth thankesgeuynge.

So they stroke the batell, and there were slayne of Lysias hoost, fyue thousande men Then Lysias seynge the dyscomfetynge of hys men, and the manlynesse of the Jewes, how they were ready, either to lyue or to dye lyke men: he wēte vnto Antyoche, and chose out men of warre: that whan they were gathered together, they might come agayne into Jewry. Then sayd Judas and his brethren: behold, our enemyes are discomfyted: Let vs nowgo vp, to clense and to repayre the Sanctuary.

* Upon thys, all the hoost gathered them togither, and wente vp into mount Syon. * 1. mach. v.a

E Now whan they sawe the Sāctuary layed waste, ꝑ aulter defyled, the dores brēt vp, ꝑ shrubbes growinge in the courtes, like as in a wod or vpon mountaynes, yee & ꝑ the prestes Celles were brōken downe: They rente their clothes, made great lamentacion, cast asshes vpon their heades, fell downe flat to the grounde, made a greate noyse wyth the trompettes, and cryed towarde heauen.

Then Judas apoynted certayne men to fyght agaynst those which were in ꝑ castell tyll they had clensed the Sanctuary. So he chose prestes ꝑ were vndefyled, soch as had pleasure in the lawe of God: and they clensed the Sanctuary, and bare out the defiled stones into an vncleane place. And for so moch as the aulter of burnt offerynges was vnhalowed, he toke aduysement, what he myght do wᵗ all: so he thought it was best to destroye it (lest it shulde happē to do thē eny shame).

shame) for the heathen had defiled it, & therfore they brake it downe. As for the stones, they layed them vp vpon the mountayne by the house in a conuenient place: tyll there came a prophet, to shewe, what shulde be done with them.

R *So they toke whole stones accordinge to the lawe, & buylded a new aulter soch one as was before, & made vp the Sanctuary wythin & without, & halowed the house & the courtes. They made new ornamentes, & brought the candilstick, the aulter of incense, & the table in to the temple. The incense layed they vpon the aulter, & lyghted the lampes whych were vpō the candilsticke, that they myght burne in the temple. They set the shewbred vpon the table, & hanged vp the vayle, and set vp the temple, as it was afore. * And vpon the .xxv. daye of the ix. moneth, whych is called the moneth of Casleu, in the .cxlviii. yeare: they rose vp by tymes in the morninge for to do sacrifice (accordige to the lawe) vpō the new burnt offringe aulter that they had made: after the tyme and season that the heathen had defyled it. The same daye was it set vp agayne, with songes, pypes, harpes and cymbales.

*Exod.xx.b Deu.xvii.e. Iosue.viii.g

* ii.mac.x.a

G And all the people fell vpon theyr faces, worshippynge & thāckynge the God of heauē, which had geuen the the victory. * So they kepte the dedicatiō of the aulter .viii. dayes, offrynge burnt sacrifyces & thankoffringes with gladnesse. They decked the temple also wt crownes & shildes of gold, & halowed the portes & celles & hanged dores vpō the. Thus there was very great gladnes amōge the people, because the blasphemy of the heathe was put awaye. So Judas & his brethren wt the whole cōgregacyō of Israel, ordeyned, * that the tyme of the dedicatiō of the aulter shulde be kepte in his season frō yeare to yeare, by the space of .viii. dayes, frō the .xxv. daye of the moneth Casleu: with myrth and gladnesse.

* ii.pa. viii.b

*Iohn.x.c.

And at the same tyme buylded they vp the mount Syon with hye walles and stronge towres rounde aboute: lest the Gētiles shuld come and treade it downe, as they dyd afore Therfore Judas sett men of warre in it, to kepe it: and made it stronge, for to defende * Bethsura: that the people myght haue a refuge agaynst the Edomytes.

* i. macha. vi.b.f

C The .v. Chapter.

C Judas barnquished the heathen that go aboute to destroye Israel, & to holpen of his brethren Simon & Jonathas. He ouer throweth Ctitye of Ephron, because they denyed hym passage thorow it.

A * As these.ca. gal.iii.d.iii.

IT happened also that when the heathen rounde about herd, how that the aulter & the Sanctuary were sett vp i their olde estate: it displeased them very sore, wherfore they thought to destroye the generacion of Jacob that was amōge them: in so moch that they begamme to slaye and to persecute certayne of the people. * Then Judas fought agaynst the chyldren of Esau in Idumea, and agaynst those which were at Arabathane (for they dwelt rounde aboute the Israelites) where he slew and spoyled a greate multitude of them. He thought also vpon the malice and vnfaythfulnes of the childzen of Bean, how they were a snare and stoppe vnto the people, and how they layed wayte for them in the hye waye: wherfore he shut them vp in to towers, and came vnto them, destroyed them vtterly, and brent vp theyr towres, wyth all that were in them.

* Exo.xvii. and.xviii.a. ii.mach.x.

Afterwarde wente he agaynst the chyldren of Ammon, where of he founde a myghtye power & a greate multytude of people, with Timothy ther captayne. So he stroke many battayls with them, whych were dystroyed before him. And when he had slayne them, he wanne Gazer the cytye, wyth the townes belongynge therto, and so turned agayne into Jewry. The heathen also in Galaad gathered the together, agaynst the Israelites that were in their quarters, to slaye the: but they fled to the castell of Dathemā, and sent letters vnto Judas & hys brethren sayinge: The heathen are gathered agaynst vs on euery syde, to destroye vs, & now they make them for to come, and laye sege to the castell, wherunto we are fled, and Timothy is the captayne of their host: come therfore, and delyuer vs out of their handes: for there is a greate multitude of vs slayne all ready. Yee and oure brethren that were at Tubin, are slayne & destroyed (well nye a thousande men) and theyr wyues, theyr chyldren and theyr goodes haue the enemyes led awaye captyue.

Whyle these letters were yet a readynge, beholde, there came other messaūgers from Galilee, with rēte clothes: which tolde euen the same tydynges, and sayde, that they of Ptolomays, of Tyrus and of Sydon were gathered agaynst the, and that all Galilee was filled with enemyes to destroye Israel * Whe Judas & the people herde thys, they came together (a greate cōgregacion) to deuyse, what they myght do for theyr brethre, that were in trouble & beseged of theyr enemyes. And Judas sayd vnto Symō hys brother: chose the out certaine men, and go deliuer thy brethren in Galilee: As for me & my brother Jonathas, we will go into Galaadithim. So he left Josephus the sonne of Zacharyy, and Azarias to be Captaynes of the people, and to kepe the remnaunt of the host in Jewry, and commaunded them, sayinge: Take the ouersyght of thys people, and se ye make no warre agaynst the heathen, vntyll the time that we come agayne. And vnto Symon he gaue thre thousande men, for to go into Galilee, but Judas hym selfe had

* ii. macha. viii.c

eyght

eyght thousande in Galaadithim.

C Then wente Symon into Galilee, & stroke diuerse batelles wyth ỹ heathen: whom he discomfyted, and followed vpon thẽ vnto ỹ porte of Ptolomais. And there were slaine of the heathen all most. iii. thousande men. So he toke the spoyles of them, and caryed awaye the Israelites, that were in Galilee and Arbatis, wyth theyr wyues, theyr chyldren and all that they had, & brought them in to Jewry wyth greate gladnesse. Judas Machabeus also and his brother Jonathas wente ouer Jordane, ād trauayled. iii. dayes iourney in the wyldernesse: Where the Nebuthees met them, and receaued them louingly, and tolde them euery thynge that had happened vnto theyr brethren in Galaadithim, and how that many of them were beseged in Barasa, Bosor, Alimis, Casphor, Mageth and Carnaim (all these are stronge walled and myghtie greate cities) and that they were kepte in other cytyes of Galaad also: & to morow they are apointed to bringe their host vnto these cyties, to take them, & to wynne them in one daye.

So Judas and his host turned in all the haste in the wildernesse towarde Bosor, and wāne the cytie, slewe all the males with the swearde, toke all their goodes, and sett fyre vpon the cytie. And in the nyght they toke their iournaye from thence, and came to the castell: And by tymes in the morynge whē they loked vp, beholde, there was an innumerable people bearynge ladders and other instrumentes of warre, to take ỹ castell and to ouercome them.

When Judas sawe that the battayll began, and that the noyse therof wente vp & range in to the heauen, and that there was so greate a crye in ỹ cytie: he sayd vnto hys host: fyght this daye for your brethren. And so came behynde their enemyes in three companyes, and blewe vp the trompettes, and cryed in their prayer to God.

But as soone as Timothes host perceaned ỹ Machabeus was there, they fled from him, and the other slewe them downe ryght sore: so ỹ there were kylled of them the same daye, almost eyght thousande mē. Then departed Judas vnto Malpha, layed sege vnto it, and wanne it, slewe all the males in it, spoyled it, and set fyre vpō it. From thence wēte he and toke Casbon, Mageth, Bosor, and the other cytyes in Galaad.

D *After thys gathered Timothy another host, which pitched their tētes before Raphon beyonde the water. Judas also sent to spye the hoste, & they brought him worde agayne, sayinge: All the heathen that be rounde aboute vs, are gathered vnto him, and the hoost is very great: Yee they haue hyred the Arabians to helpe them, & haue pitched their tentes beyonde the water, and are redy to come & fyght agaynst the. So Judas wente on to mete them.

1.mach.5.b

And Timothy sayd vnto the captaynes of hys hoost: when Judas & hys hoost come nye the ryuer: yf he go ouer first, we shal not be able to withstāde him: for why? he wil be to stronge for vs. But yf he darre not come ouer, so that he pitch his tente beyōde ỹ water: thē will we go ouer, for we shalbe stroge ynough agaynst him. Now as soone as Judas came to ỹ ryuer, he appoynted certayne scribes of the people, & commaunded them, sayenge: se that ye leaue none behinde vpon this syde of the ryuer, but let euery mā come to the battayll. So he wente fyrst ouer vnto them and his people after him.

And all the heathen were discomfyted before him, and let their weapens fal, & rāne into ỹ tēple that was at Carnaim. Whych cytye Judas wanne, and brent the temple with all that were in it: So was Carnaim subdued, and myght not withstāde Judas. Then Judas gathered all ỹ Israelites that were in Galaadythim, from the lest vnto ỹ most, wyth theyr wyues and theyr chyldren (a very greate hoost) for to come into ỹ lande of Israell.

E *So they came vnto Ephrō, which was a myghtie, greate and stroge cytye, and laye in their waye. For they coulde not go by it, nether of the ryght hande ner of the left, but must goo thorow it. Neuertheles they that were i ỹ cytye, wolde not let thē go thorow, but walled vp the portes with stones. And Judas sent vnto them wt peaceable wordes sayinge: Lett vs passe thorow youre land, ỹ we maye goo into oure awne countre: there shall no body do you harme, we will but only go thorow on fote. But they wolde not let them in.

*ii.mac.xii.a

Wherfore Judas commaunded a proclamacyon to be made thorow oute the hoste, that euery man shulde kepe his ordre: and so they dyd their best lyke valeaunt men.

And Judas beseged ỹ cytie all that daye and all that nyght, and so wanne it: where they slewe as many as were males, and destroyed the cytye, and spoyled it, and wente thorow all the citye ouer thē ỹ were slayne. Then wēt they ouer Jordane in to ỹ playne felde before Bethsā. And Judas helped those forwarde ỹ cā behynde, and gaue the people good exhortacyō all ỹ waye thorow, tyll they were come into ỹ lande of Juda. Thus they wente vp vnto the mount Syon, where they offred wt myrth* & thāckesgeuynge: because there were none of them slayne, but came home agayne peaceably.

*ii.par.xx.a

Now what tyme as Judas & Jonathas were in the lande of Galaad, and Symon ther brother in Galilee before Ptolomays:

Then

Then Josephus ꝑ sonne of zachary and Asaryas the captaynes, hearinge of the actes that were done and of the battels that were stroken, sayde: Lett vs get vs a name also, and go fyght agaynst the heathen that are rounde aboute vs.

¶ So they gaue theyr hoost a commaũdement, and wente towarde Jamnya. Then came Gozgyas & his men out of the citie, to fyght agaynst them: Josephus also & Asaryas were chased vnto ꝑ borders of Jewry, & there were slayne that daye of the people of Jsrael .ii. C). men: so ꝑ there was a great * 1.Mac.b.d mysery amonge ꝑ people, * & al because they were not obedient vnto Judas and his brethen, but thought they shulde quyte thẽ selues mãfully. Neuertheles they came not of the sede of these men, by whom Jsraell was helped. But the mẽ that were with Judas, were greatly commended in the syght of all Jsraell and all heathẽ, where so euer theyr name was herde vpõ, & the people came vnto them, byddynge them welcome.

After thys wente Judas forth wyth hys brethren, and fought agaynst the childrẽ of Esau, in the lande ꝑ lyeth towarde the south where he wanne the citye of Hebron and the townes that lye beside it: & as for ꝑ walles and towres rounde aboute it, he brent them vp. Then remoued he to go into the lãde of the Philistines, and wente thorow Samaria. At the same tyme were there many prestes slayne in the battayll, whych wylfully and without aduysement wente out for to fyght to get thẽ honoure. And when Judas cã to Azot in ꝑ Philistines lande, * he brake * Deute.vii.a downe theyr aultares, brent the ymages of their Idols, spoyled ꝑ cyties, & came againe into the lande of Juda.

¶ The .vi. Chapter.

¶ Antiochus wyllinge to take the citye of Elymas for a pray is driuen awaye of the citizens. He falleth into sykenes & dyeth. His sonne Antiochus is made kynge. The seege of ꝑ towre of Syon. Eupator commyth into Jewry wyth a great armye. The behauour of Eleazar.

A Ioseph.xii. lib.xii.antiq. NOw when kynge Antiochus trauayled thorow the hye countrees, he herde ꝑ Elymas in Perlia was a noble & plenteous citye in syluer & gold, & that there was in it a very riche temple: where as were clothes, cote armoures & shyldes of golde, whych Alexãder the sonne of Philippe kyng of Macedonia (that raygned fyrst in Grece longe) had lefte behynde hym. Wherfore he wente about to take the citye & to spoyle it, but he was not able: for the citizens were warned of it, & fought wt him. And so he fled & departed wyth greate heuynesse, and came agayne into Babylon. Howeuer there came one whych brought him tydynges in Perlide, * that his hoostes * 1. Macha. iii.c.9.iiii which were in the lande of Juda, were dryuen awaye, and how that Lysias wt forth fyrst wyth a greate power, & was dryuen awaye of the Jewes: how ꝑ they had wonne the victory, & gotten greate goodes out of the hoostes ꝑ perished: how they had broken downe the abhominacyõ, * whych he set vp * 1.macha.i vpõ the altare at Jerusalem, and kenced the Sãctuary with hye walles, lyke as it was afore: pee and Bethsura hys cite also.

Do it chaunced, that when the kynge had herde these wordes, he was afrayed and greued very sore. Wherfore he layed him downe vpon his bed, and fell sicke for very sorowe: ād all because it had not happened as he had deuised. And there contynued he longe, for hys grefe was euer, more & more, so that he saw he must nedes dye. Therfore he sent for his frendes, & sayde vnto thẽ: the slepe is gone fro myne eyes, for the very sorow and veracyon of herte that I haue. For when I cõsidre in my mynde the greate aduersyte ꝑ I am come vnto, & the floudes of heuynesse which I am come in, where as afore tyme I was so mery, & so greatly set by (by reason of my power) Agayne, consyderinge ꝑ euell ꝑ I haue done at Jerusalem, frõ whence I toke all ꝑ ryches of golde & syluer ꝑ were in it, and sent to fetch awaye the inhabytours of Jewry wythout any reason why: I knowe, ꝑ these troubles are come vpon me for ꝑ same cause. And beholde, I must dye wyth greate sorow in a straũge lande. Thẽ called he for one Philippe a frende of his, whom he made ruler of all his realme, & gaue him the crowne, his roabe & his ryng: ꝑ he shulde take his sonne Antiochus vnto him, & bringe hym vp, tyll he myght raygne hi self. * So * ii.Macha. ix.a.b.c.d.e. the kyng Antiochus dyed there, in the .cxlix. yeare. When Lysias knewe that the kynge was dead, he ordened Antiochus hys sonne, (* whõ he had brought vp) to raygne in his * Iosep.xii. fathers steade, & called hym Eupator. Now lib.xii.c.ii. i.macha.vi.a they that were in the castell (at Jerusalem) kepte in the Jewes rounde about the Sanctuary, & sought euer styll to do them harme for the strengthenynge of the heathen.

Wherfore Judas thought to destroye thẽ, and called all the people together, that they might laye sege vnto thẽ. So they came together in the .C.l.yeare, & besieged them, layinge forth theyr ordinaũce and instrumẽtes of warre. Then certayne of them that were besieged, wente forth (vnto whom some vngodly mẽ of Jsrael ioyned them selues also) and wẽt vnto the kyng, sayinge: How lõge wyll it be, or thou punysh and auenge oure brethren? We haue euer bene mynded to do thy father seruyce, to walke in hys statutes, and to obeye his commaundementes: Therfore oure people fell from vs, and where soeuer they founde any of vs, they slewe them: (and spoyled oure enheritaunce) and they

haue

haue not only medled wyth vs, but with all
ourr countrees: and beholde, thys daye are
they beseginge the castell at Jerusalē, *and
haue made vp the stroge holde in Bethsura:
And yf thou dorst not preuente them ryght
soone, they wyll do moze then these, & thou
shalt not be able to ouercome them.

D *When ỳ kyng herde thys, he was very
angrye, and called all hys frendes, the cap-
taynes of hys fote men and of all his hozse-
men together. He hyred men of warre also
out of other realmes & out of the Iles of the
see, which came vnto hym. And the nōbze of
hys Host was an hundreth thousande fote
men, & twentye thousande hozsmē, & .xxxii.
Elephātes wel exercised to battaill. * The-
se ame thozow Idumea vnto Bethsura, &
besieged it a longe season, and made dyuerse
instrumētes of warre agaynst it. But ỳ Je-
wes came out ād bzent thē, and fought lyke
men. Then departed Judas frō the castell at
Jerusalē, & remoued ỳ host toward Bethza
caran ouer agaynst the kynges armye.

So the kynge arose before the daye, and
E bzought the power of hys host into ỳ waye
to Bethzacaran, where ỳ hostes made thē
to ỳ battayll, blowynge the trōpettes. And
to pzouoke the Elephātes foz to fight, they
shewed them the sappe of reed grapes & mol
beries. And deuided the Elephātes amonge
the hoste: so ỳ by euery Elephante there stō-
de a. C). men well harnessed, & helmettes of
stele vpon theyr heades: Yee vnto euery one
of the Elephantes also, were ozdened. v. C.
hozsmen of the best, which wayted of the E-
lephante, goynge where so euer he wēte, and
departed not from hym. Euery Elephant
was couered with a stronge tower of wod,
where vpon were .xxxii. valeaunte mē with
weapens to fight, and within was a man of
Inde to rule the beest.

As foz the remnaunt of the hozsmen, he
sett them vpō both the sydes in two partes
with trompettes, to pzouoke the hoste, ād
to stere vp soch as were slowe in the armye.
And when the sunne shone vpō their shildes
of golde and stele, the mountaynes glistered
agayne at them, and were as bzight as the
creslettes of fyre. The kinges host also was
deuyded, one parte vpon the hye mountay-
nes, the other lowe beneth: so they went on,
takynge good hede, and keppynge theyr oz-
dze. And all they that dwelt in the lāde, we-
re afrayed at the noyse of their host, when
the multitude wente forth, & when the wea-
pens smote together, foz the host was both
great & myghty. Judas also & hys host en-
tred into the batayll, & slew. vi. C. mē of the
kynges armye. Now when Eleasar ỳ sonne
of Saura syd se one of ỳ Elephantes decke
wt the kynges badge, & was a moze goodly
beast thē the other: he thought ỳ kyng shuld
be vpō him, & ieoparde hi self to delyuer hys
people, and to gett hym a perpetuall name.

Wherfoze he ranne with a cozage vnto the
Elephāte in ỳ middest of the hoost, smytynge
thē do wne of both ỳ sydes, & slewe many
about him. So wente he to the Elephātes
fete, & gat him vnder him, & slewe hym: then
fell the Elephant downe vpō him, & there he
dyed. Judas also & his men seing ỳ power of
the kyng & the mighty violēce of his hoost,
departed frō them. And ỳ kinges armye wē
te vp agaynst thē towarde Jerusalē, & pit-
ched their tētes in Jewry beside moūt Siō.
Moreouer, the kynge toke truse with them F
that were in * Bethsura. * 1. Macha.
i ii. bi.b.
ii. Mach. fi.
a. rb.b.

But when they came out of the cyte (be-
cause they had no victuales within, & the lāde
laye vntilled) the kyng toke bethsura, & set
mē to kepe it, & turned his hoost to the place
of the Sanctuary, & layed siege to it a gre.t
whyle. Where he made al maner ordinaūce:
handbowes, fyre dartes, rachettes to cast
stones, scorpiōs to shote arowes, & slynges.
The Jewes also made ordinaunce agaynst
theirs, and fought a longe season.

But in the cyte there were no vytaples,
for it was the seuenth peare of the warres,
& those heathen ỳ remayned in Jewry, had
eaten vp all their stoare. And in the Sanc-
tuary were fewmē lefte, for ỳ hunger came
so vpō thē, that they were scattered abzoade
euery man to hys awne place.

So when Lysias hearde that Philyp
(*whō Antiochus the kynge whyle he was * ii. Macha.
yet lyuynge had ordened to bzynge vp An- bi.b.
tiochus his sonne, that he myght be kynge)
was come agayne out of Persia & Medea
with the kinges hoost, & thought to optaine
the kyngdome. He gat him to the king in all
the haste, & to the captaynes of the hoost, & G
sayde: we decrease daply, & oure vytales are
but small: Agayne, the place that we laye
sege vnto, is very strōg, & it were oure parte
to se for the realme. Let vs agre wyth these
men, and take truce with them, and with all
theyr people, ād graunte them to lyue after
theyr lawe, as they dyd afore. For they be
greued & do all these thinges agaynst vs, be-
cause we haue despysed theyr lawe. So the
kynge and the prynces were content, & sent
vnto them to make peace, & they receaued it.
Now whē the kyng & the princes had made
an othe vnto thē, they came out of ỳ castell,
and the kynge wente vp to mount Syon.
But when he sawe that the place was well
fenced, he brake the othe that he had made, &
commaunded to destroye the wall rounde a-
boute. Then departed he in all the haste, and
returned vnto Antioche, where he founde
Philippe hauyng dominion of the citie. So
he fought agaynst hym, and toke the cirye
agayne into hys handes.

¶ The

¶ The. vii. Chapter.

¶ Demetrius raygneth after he had killed Antiochus & Lysias. He troubleth the children of Israel thorow a counsell of certen wycked personnes. The prayer of ye Priestes against Nicanor. Judas killeth Nicanor, after he had made hys prayer.

1 IN the. CLi. yeare came Demetrius the sonne of Seleucus from the cyte of Rome wyth a small cõpany of men, vnto a citie of the see coast, & there he bare rule. And it chaunced, ỹ whẽ he came to Antioche the citie of his Progenitours, his host toke Antiochus & Lysias, to bryngе them vnto him. But whẽ it was tolde hym, he sayd: let me not se theyr faces: So the hoost put them to death. Now when Demetrius was set vpon the trone of hys kyngdome, there came vnto hym wycked & vngodly mẽ of Israel: whose captayne was Alcimus, that wolde haue bene made hye preste: These men accused ỹ people of Israel vnto the kynge, sayinge: Judas & hys brethren haue slayne thy frendes, and dryuen vs out of ourr awne lãde. Wherfore, sende now some man (to whom thou geuest credence) that he maye go and se all the destruccyon, which he hath done vnto vs & to the kynges lande, and lett him be punished with all hys frendes and fauourers.

2 Then the kynge chose Bachides a frende of his, which was a man of greate power in the realme (beyonde the greate water) and faythfull vnto the kynge: and sent him to se the destruccyon that Judas had done. And as for that wycked Alcimus, he made hym hye prest, and commaunded hym to be auenged of the children of Israell. So they stode vp, and came wyth a greate hoost into the lande of Juda, sendynge messaungers to Judas & hys brethren, & speakyng vnto them wyth peaceable wordes: but vnder disceate.

1. mach. 7. b * Therfore Judas & hys people beleued not theyr saying, for they sawe that they were come with a greate hoost.

After this came the scribes together vnto Alcimus & Bachides, trustinge the best vnto them. And fyrst the Assideans requyred peace of thẽ, sayinge: Alcimus the preste is come of the sede of Aarõ, how can he disceaue vs? So they gaue thẽ louynge wordes, & swore vnto them, & sayde: We will do you no harme: nether your frendes: & they beleued them. But the very same daye toke they lx. men of them & slewe them accordyng to the

* ps. lxxix. a wordes that are wrytten: * They haue cast the flesh of thy sayncters, & shed their bloude

¶ rõde about Jerusalem, & there was no mã ỹ wolde bury them. So there came a greate feare and dreade amõge the people, sayenge: there is nether treuth nor ryghteousnesse in thẽ, for they haue broken the appoyntement and othe ỹ they made. And Bachides remoued his hoost from Jerusalem, and pytched his tente at Bethzetha: where he sent forth, & toke many of them that had forsaken hym: he slewe many of the people also, and cast them into a greate pyt. Then committed he the lande vnto Alcimus, and left men of warre wyth hym to helpe hym, & Bachides him self wente vnto the kyng. And thus Alcimus defended his hye prestehode: & all soch as vexed Israell resorted vnto hym: In so moche that they optayned the lande of Juda, and hydmoch euell vnto the Israelites.

Now when Judas sawe all the myschefe that Alcimus and his cõpany had done (yee more then the heathen thẽ selues) vnto the Israelites: he wente forth rõde about all the borders of Jewry, and punyshed those vnfaythfull rennagates, so that they came nomore out into the countre. So when Alcimus sawe, that Judas and his people had gotten the vpperhãde, and that he was not able to abyde them: he wente agayne to the kynge, and sayde all the worst of them that he coulde. Then the kyng sent Nicanor, one of hys chefe princes (whych bare euell will vnto Israel) and commaunded him, that he shulde vtterly destroye the people.

D * ii. Mach. xiv. a * So Nicanor came to Jerusalem with a greate goost, and sent vnto Judas and his brethren wyth frendly wordes (but vnder disceate) sayẽge: there shall be no warre betwixte me & you: I will come wyth a fewe men, to se how ye do, wyth frendshyppe. Upon this he came vnto Judas, and they saluted one another peaceably: but ỹ enemyes were appoynted to take Judas by violence. Neuertheles it was tolde Judas, that he came vnto hym but vnder disceate: wherfore he gat hym awaye from him, and wolde se hys face nomore. Whẽ Nicanor perceaued that hys counsell was bewrayed, he went out to fight agaynst Judas, beside Capharsalama: where there were slayne of Nicanors hoost. v. (M). men: and the residue fled vnto the castell of Dauid.

E * ii. Mach. xiiii. a After this came Nicanor vp vnto mount Syon: and the prestes wyth the elders of the people wẽte forth to salute hym peaceably, & to shewe hym the burnt sacrifices that were offered for the kyng. But he laughed thẽ and ỹ people to scorne, mocked them, defiled their offeringes, & spake disdaynefully, yee and swore in hys wroth, sayenge: * If Judas and hys hoost be not delyuered now into my hãdes, as soone as euer I come agayne (& fare well) I shall burne vp thys house. With that, wente he out in a greate anger. Then the prestes came in, and stode before the aulter of the temple, weppynge & sayẽge.

* ii. Esd. ix. b. xx. b. * ecc. xlvi. xlvii. * For so moch as thou (O Lorde) hast chosen this house, that thy name myght be called vpõ therin, & that it shulde be * an house of prayer and peticion for thy people: Be a-

uenged

venged of this man & his hoost, & let them be slayne with the sweard: remembre the blasphemyes of them, and suffre them not to cõtynue eny longer.

When Nicanor was gone from Jerusalem, he pitched his tente at Bethoron, and there an hoost met hym out of Syria. And Judas came to Adasa with thre thousãde men, & made his prayer vnto God, sayeng: O Lord, * because ỳ mesiaungers of kyng Senacherib blasphemed ỳ, the angell went forth, and slewe an hundred foure score and fyue thousande of them. Euen so destroye thou thys hoost before vs to daye, ỳ other people maye knowe how that he hath blasphemed thy Sanctuary: & punyth hym accordynge to hys malycyousnesse.

And so the hoostes stroke the felde, the thyrteue daye of the monethe * Adar: and Nicanors hoost was dysconfited, & he him self was fyrst slayne in the battaylle. When Nicanors men of warre sawe that he was kylled, they cast awaye theyr weapens and fled, but the Jewes folowed vpon them an whole dayes iourney, from Adazer vnto Gazara, blowynge with ỳ trõpettes, and makynge tokens after them. So ỳ Jewes came forth of all ỳ townes there aboute, and blewe out theyr hornes vpon them, and turned agaynst them. Thus were they all slayne, and not one of them lefte.

Then they toke theyr substaunce for a pray, and smote of Nicanors heade and his ryght hande (* which he helde vp so proudly) and brought it with them, & hãged it vp afore Jerusalẽ. Wherfore, the people were exceadyngly reioyced, and passed ouer that day in greate gladnesse. And Judas ordeyned, that ỳ same daye (namely ỳ thyrtynth daye of the moneth Adar) shulde be kepte in myrth euery yeare. Thus the lãde of Juda was in rest a lytle whyle.

¶ The. viii. Chapter.

¶ Judas consyderyng the power and godly pollycye of the Romaynes maketh peace with them. The reserypt of the Romaynes sent vnto the Jewes.

AJudas heard also the fame of the Romaynes, that they were myghtye & valeaunt men, & agreable to all thynges ỳ are required of them, & make peace wt al men, which come vnto them, and how they were doughtye men of strẽgth. Belydes ỳ it was tolde him of theyr battaylles, and noble actes which they dyd in Galacia, how they had conquered them, and brought them vnder tribute: and what great thynges they had done in Spayne, how that wt theyr wysdome & sober behauour they had wonne ỳ Mynes of syluer & gold ỳ are there, & optayned all ỳ lãde, with other places farre from them: how they had discomfyted & slayne downe ỳ kynges ỳ came vpon them, from the vttermost parte of ỳ earth, and how other people gaue thẽ tribute euery yeare. How they had slayne & ouercome Philip and Perses kynges of Cethim, & other mo (in battaylle) which had brought theyr ordynaũce agaynst thẽ: how they discõfyted great Antiochus kyng of Asia (that wolde nedes fyght wt them) haunynge an hundred & twenty Elephãtes, with horsemen, charettes, and a very great hoost: how they toke hym selfe alyue, & ordeyned hym (with soch as shuld raygne after him) to paye thẽ a greate trybute. * yet, and to fynde them good suertyes & pledge: beslydes all thys, how they had taken from hym India, Media, and Lydia (his best lãdes) and geuen them to kynge Sumenus. Agayne, how they perceauyng ỳ the Grekes were cõmynge to vexe thẽ: sent agaynst thẽ a captayne of an hoost, which gaue thẽ battaylle, slewe many of them, led awaye theyr wyues and chyldren captyue, spoyled thẽ, toke possession of theyr lande, destroyed theyr stronge holdes, and subdued them to be theyr bonde men, vnto thys daye. Moreouer, how that as for other kyngdomes and Iles, which somtyme withstode them, they destroyed them, and brought them vnder theyr dominyon. But helped euer theyr awne frendes and those that where confederat with them, and conquered kyngdomes both farre and nye: & that whosoeuer herde of theyr renowne, was afrayed of them: for whom they wold help to their kyngdomes, those raygned: & whom it lyked not them to raygne, they put him downe. And how they were come to greate preeminence: hauynge no kynge among them, nether eny man clothed in purple, to be magnifyed there thorow, but had ordeyned them selues a perlamẽt, where in there sat thre hundred & twenty Senatours daylye vpon the councell, to dyspatch euer ỳ busynesse of the people, & to kepe good ordre. And how that euery yeare they chose a Mayre, to haue ỳ gouernaunce of all theyr land: to whom euery man was obedient, & there was nether euell wyll ner dyfference amonge them.

Then Judas chose Eupolemus ỳ sonne ¶ of Jhon the sonne of Jacob, and Jason the sonne of Eleazar, & sent them vnto Rome for to make frendshyppe and a bõde of loue with them: that they myght take frõ them the bõdage of ỳ Grekes, for ỳ Jewes sawe, that the Grekes wolde subdue ỳ kyngdome of Israel. So they went vnto Rome (a very greate iourney) & came into ỳ perlamẽt, and sayd: Judas Machabeus with his brethren and ỳ people of ỳ Jewes hath sent vs vnto you, to make a bõde of fredshyppe and peace wt you, & ye to note vs as your louers

and frendes. And ꝑ matter pleased the Romaynes right wel, wherfore it was written vp: of the whych ꝑ Romaynes made a wrytynge in tables of brasse, and sent it to Jerusalem: that they myght haue by them a memorial of the same peace & bonde of frendshyp after this maner. God saue ꝑ Romaynes and the people of the Jewes both by see and by land, and kepe the sweard and enemy frō the for euermore. If there come first eny warre vpon the Romaynes or eny of theyr frēdes thorow out all theyr dominyon, the people of the Jewes shall help them (as the tyme requyreth) & that wt all theyr hertes. Also they shall nether geue nor sende vnto theyr enemyes vitayles, weapens, money ner shyppes: but fulfyll this charge at ꝑ Romaynes pleasure, & take nothyng frō them therfore. Agayne yf the people of ꝑ Jewes happen fyrst to haue warre, the Romaynes shal stāde by them wt a good wyll, accordynge as ꝑ tyme wyll suffre. Nether shall they geue vnto ꝑ Jewes enemyes, vytales, weapens, money ner shyppes. Thus are the Romaynes cōtent to do, and shall fulfyll their charge without eny dilceate.

D Accordyng to these articles, the Romaynes made the bonde with the Jewes. Now after these articles (sayde they) yf eny of the parties wyll put to the, or take eny thynge from them: they shall do it wt the consent of both: & what soeuer they adde vnto them or take from them, it shall stande fast. And as touchyng ꝑ euell that Demetrius hath done vnto the Jewes, we haue written vnto hym, sayenge: wherfore layest ꝑ thy heuy yoche vpon ꝑ Jewes oure frendes & louers? If they make eny cōplaynte of the agayne vnto vs, we shall defende them, and fyght with the by see and by lande.

¶ The.ix. Chapter.

¶ After the death of Nicanor, Demetrius sendeth his armye agaynst Judas. Judas is slayne. Jonathas is put in the rowme of his brother. The fryte betwene Jonathas and Bachydes. Alcymus is taken with the palsye and dyeth. Bachydes returneth agayne into the lond. He cometh vpon Jonathas by the counsell of cry tayn wycked persones, and is ouercome. The truce of Jonathas with Bachydes.

A IN the meane season whē Demetrius herde that * Nicanor and hys hoost was slayne in the felde, he procerded further to sēde Bachydes and Alcymus agayne into Jewry, & those that were in the ryght wynge of his hoost, with them. So they went forth by the waye ꝑ ledeth vnto Galgala, and pitched theyr tentes before Melaloth which is in arbellis, and wanne the cytie & slewe moche people. In the fyrst moneth of the .Cli. yeare, they brought theyr hoost to Jerusalem, and rose vp & came to Berea, with .xx. M. fotemen. & .ii. M. horsmen.

*1. Mac. vii. & Josephus ca. xii. lib. xii.

Now Judas had pytched his tētes at Laysa, with thre thousande chosen men. And when they sawe the multytude of the other army that it was so greate, they were sore afrayed, and many conueyed them selues out of the hoost, In so moch that there abode no mo of them but eyght hundred men. When Judas sawe ꝑ his hoost fayled hym, and that he must nedes fight: it brake his herte, that he had no tyme to gather them together: wherfore the man was in extreme trouble. Neuertheles, he sayde vnto them, that remayned with hym. Up, lett vs go agaynst oure enemyes, peraduēture we shalbe able, to fyght with them. But they wolde haue stopped hym, sayenge: we shall not be able, therfore lett vs now saue oure lyues, & turne agayne to our brethren and then will we fyght agaynst the, for we are here but fewe. And Judas sayde: God forbyd, ꝑ we shulde fle from them. Wherfore, yf oure tyme be come, let vs dye manfully for our brethren, and lett vs not stayne oure honoure. Then the hoost remoued out of ꝑ tentes, and stode agaynst them. The horsmen are deuyded in two partes: the flyng callers & archers wente before ꝑ hoost, and all the myghtye men were formost in ꝑ felde. Bachides him selfe was in ꝑ ryght wyng of ꝑ battayll, and the hoost drewe nye in two partes, & blewe the trompettes. They of Judas syde blewe the trōpettes also, & the earth shoke at the noyse of ꝑ hostes, & they stroke a felde from the morow tyll nyght. And when Judas sawe ꝑ Bachides hoost was strongest of ꝑ ryght syde, he toke with hym all the hardy men, & brake ꝑ ryght wynge of theyr order, & folowed vpon them vnto ꝑ mount Azot.

Now when they which were of the left wyng, sawe that ꝑ ryght syde was discōfyte, they persecuted Judas & them ꝑ were wt hym. Then was there a sore battayll, for many were slayne & wounded of both ꝑ parties, Judas also him self was hylled, & the remnaunt fled. So Jonathas and Symon toke Judas theyr brother, and buryed hym in his fathers sepulchre in ꝑ cytie of Modin. And all ꝑ people of Israell made greate lamētacyon for hym, & mourned lōge, sayēge: Alas, that thys worthy shulde be slayne, which delyuered ꝑ people of Israel. As for other thinges pertaynynge to ꝑ battayles of Judas, ꝑ noble actes that he dyd & of hys worthynesse: they are not wrytten, for they were very many.

*And after ꝑ death of Judas, wycked men came vp in all ꝑ coastes of Israel, and there C arose all soch as worcke vngodlynesse. In * Josephus ca. xii. lib. xii. those dayes was there a greate dearthe in ꝑ lande, and all the countre gaue ouer themselues and theyrs vnto Bachydes. So Bachydes chose wycked men, and made them lordes

lozdes in ꝑ land. These sought out ꝛ made search foz Judas frēdes, and brought them vnto Bachydes: which auenged hi self vpō them with great despyte. And there came so great trouble in Israell, as was not sens ꝑ tyme that no prophete was sene there.

Then came all Judas frendes together, and sayde vnto Jonathas: Foz so moch as thy brother Judas is deed, there is none lyke him to go forth agaynst our enemyes, agaynst Bachides, ꝛ soch as are aduersaries vnto oure people. Wherfoze thys daye we chose the foz hi, to be oure prince ꝛ captayne to ordre oure battaylle. And Jonathas toke ꝑ gouernaunce vpon hym at the same tyme, and ruled i steade of hys brother Judas Whē Bachides gatt knowledge therof, he sought foz to sley hym. But Jonathas and Symon his brother, perceauinge that, fled into the wildernes of Thecua with al their compayny, and pytched theyr tentes by the water pole of Asphar.

Which when Bachides vnderstode, he came ouer Jozdane with all his hooste vpon ꝑ Sabboth day. Nowhad Jonathas sent his brother Jhon (a captayne of the people) to praye hys frendes the Nabuthytes, ꝑ they wolde lende them their ordinaunce, foz they had moch. So the chyldrē of Jambry came out of Madaba, and toke Jhon and al that D he had, and wēte theyr waye withal. Then came worde vnto Jonathas ꝛ Simon hys brother, that the chyldren of Jambry made a greate mariage, and brought the bride frō Madaba with greate pompe: foz she was daughter to one of ꝑ noblest princes of Canaā. Wherfoze they remembred the bloude of Jhon their brother, and wēte vp and hid thē selues vnder the shadowe of the mountayne.

So they lift vp theyr eyes, and loked, ꝛ beholde, there was moch a do, and great repayre: foz the bridegrome came forth, ꝛ hys frendes and hys brethren met them w tympanyes, instrumētes of musicke, and many weapens. Then Jonathas and they ꝑ were with him, rose out of their lourkyng places against them, and slewe many of them. As foz the remnaunt, they fled into ꝑ mountaynes, and they toke all theyr substaunce. Thus the marrage was turned to morninge, and the noyse of theyr melody into lamētacyon. And so when they had auenged ꝑ bloud of theyr brother, they turned agayne vnto Jozdane.

Bachides hearynge thys, came vnto the E very border of Jozdane with a great power vpō ꝑ Sabbath daye. And Jonathas sayd to hys companye, let vs get vp, and fyght agayne our enemyes: foz it stādeth not with vs to daye, as in tyme past: Beholde, oure enemyes are in our waye, the water of Jozdane vpon the one syde of vs, wyth bankes, fennes and woddes of the other syde, so that there is no place foz vs to departe vnto.

*Wherfoze crie now vnto heauen, that ye maye be delyuered frō ꝑ power of your enemyes. So they stroke ꝑ battaylle. And Jonathas stretched out hys handes to smyte Bachydes, but he fled backwarde. Then Jonathas ꝛ they ꝑ were with him leapte into Jozdane, and swymmed ouer Jozdane vnto hym, and there were slayne of Bachydes side that daye, a thousande men. *1. Para. 5. a 1. Mac. iiii. b.

Therfoze Bachydes wyth his hooste turned agayne to Jerusalem, and buylde vp ꝑ castels and strong holdes that were i Jewrye, Jericho, Emaus, Bethozon, Bethell, Thamnata, Phara and Topo, w hye walles, with portes and with lockes: ꝛ set men to kepe thē, that they myght vse theyr malyce vpō Israel. He walled vp Bethsurath, Gazarah and the castell at Jerusalem also and prouided thē wyth men and vitayles. He toke also the chefest mens sonnes in the countre foz pledges, and put them in the castell at Jerusalem to be kepte.

Afterwarde in the hundred fifty ꝛ thre yeare in ꝑ secōde moneth, Alcimus cōmaunded, that ꝑ walles of the vtmost Sanctuary shuld be destroyed, and the buyldinges of ꝑ prophetes also. And when he beganne to destroye them, ꝑ thynges ꝑ he wēte aboute, were hyndered, foz he was smyttē w a palsey, and his mouth shut, so that he coulde no more speake ner cōmaunde eny of his house concernynge his busynesse. Thus dyed Alcimus in greate mysery at ꝑ same tyme. And whē Bachides sawe that Alcim⁹ was deed, he turned agayne to the kyng, and so ꝑ lāde was in reast two yeares. Then all the vngodly men held a councell, sayeng: Behold, Jonathas and his company are at ease, and dwell without care. Wherfoze let vs brige Bachides hyther, and he shall take them al in one nyght. F

So they wente and gaue Bachides this councell, which arose to come with a greate hooste, and sent lettres priuely to his adherētes, whych were in Jewrye, to take Jonathas ꝛ those ꝑ were w hym: but they myght not foz ꝑ other had gottē knowledge of theyr denyce. And Jonathas toke fyfty mē of ꝑ countre (whych were ꝑ ringleaders of the) and slewe thē. Then Jonathas and Symō wyth theyr cōpany departed vnto the cyte Bethbessen whych lyeth in the wyldernes, ꝛ repayred ꝑ decaye therof, ꝛ made it strōg. When Bachides knewe thys, he gathered all hys hooste, and sent worde to them that were of Jewry. Then came he and layed sege to Bethbessen ꝛ fought agaynst it a lōg G season, ꝛ made instrumētes of warre. Now Jonathas left his brother Symō in ꝑ cytie,

and wente forth hym selfe into the cõtre, & came with a certayne nõbre, & slewe Odarres and his brether and the children of Phaseron in their tentes: so that he begame to be stronge, and to increase in power.

As for Symon and hys companye, they wente out of the cytie, and brent vp the instrumẽtes of warre, & fought agaynst Bachydes, and discõfyted hym. And Bachides was sore vexed, because his counceil and trayne was i vayne. Wherfore he was wroth at the wycked men (that gaue hym counceil to come into their lãde) and slewe many of them. Then purposed he with hys company to go awaye into his awne countre: wherof whẽ Jonathas had knowledge, he sent embassitoures vnto hym, for to make peace wt hym, and that he shuld delyuer hym his prysonners agayne. To the whych Bachydes cõsented gladly, and dyd accordynge to hys desyre: yee and made an othe, that he shulde neuer do hym harme al the dayes of his lyf. So he restored vnto hym al the prysonners that he had taken out of the lãde of Juda, & then turned and wente his waye into hys awne lãde, neither proceded he eny further to come vnto the borders of Juda. Thus Israel had no more warre. And Jonathas dwelt at Machemas, and begane there to gouerne the people, and destroyed þ vngodly men out of Israell.

¶ The. x. Chapter.

¶ Demetrius desyreth to haue peace with Jonathas Alexander moueth warre agaynst Demetrius. Demetrius is slayne. The frendshyppe of Ptolomeus & Alexander.

a Ioseph. ca. 8. xii. ma. xiii.

IN the hũdred and thre score yeare came Alexander þ sonne of noble Antiochus and tohe Ptolomays, whose cytesyns receaued him, and there he raygned. When Demetrius herde therof, he gathered an exceading great hoost, and went forth against him to fyght. Wherfore Demetry⁹ sent letters vnto Jonathas with louyng wordes, and prayse him greatly. For he sayde: we will fyrst make peace with him, before he bynde hym selfe wyth Alexãder against vs: els he shall remembre þ euyll that we haue done agaynst hym, his brother & his people. And so he gaue Jonathas leue to gather an hoost, to make weapens, and to be confederat wyth hym, & comm̃aded the pledges that were i the castell, to be deliuered vnto hym.

Then came Jonathas to Jerusalem, and red the letters in the audience of all the people, and of them that were i the castell. And therfore were they sore afraied, because they herde, that þ kynge had geuen hym leyserne to gather an hoost. Thus were the pledges delyuered vnto Jonathas, whych restored thẽ to their elders. Jonathas also dwelt at Jerusalem, and begaune to buylde vp & to repayre the cytie: commaũdyng the workmen, to wall it, and the mount Sion round aboute with fre stone, to be a stronge holde, and so they dyd. As for þ heathen that were i þ castels wh:ch Bachides had made vp they fled: so that euery man left þ place, and went into his awne countre. Only at Bethsura remayned certayne of þ Jewes, whych had forsaken þ lawe and commaundementes of God, for Bethsura was their refuge.

Now when kyng Alexander herde of the promyses that Demetrius had made vnto Jonathas, and when it was tolde hym of þ battels and noble actes, whych he and hys brethren had done, and of the greate trauayles that they had taũ, he sayde: where shall we fynde soch a man? well, we wyll make him our frende, and be cõfederat wyth hym. Vpõ this he wrote a lettre vnto hym, with these wordes: kynge Alexãder saluteth hys brother Jonathas. We haue herde of the, þ thou art a valeaũt man, and mete to be our frende: wherfore thys daye we ordeyne the to be the hye preste of thy people, and to be called the kynges frẽde. (Upon this, he sent hym a purple clothynge, and a crowne of golde) that thou mayest consydre what is for oure profyt, and kepe frendshyppe towarde vs.

So in the seuenth moneth of the hũdred and thre score yeare vpõ the solempne feast daye of the tabernacles, Jonathas put þ holy rayment vpon him. Then gathered he an hoost, and made many weapes. Which whẽ Demetrius herde, he was maruelous sory, & sayde: Alas, what haue we done, that Alexander hath prouoked vs in gettyng þ frendshyppe of the Jewes, for hys awne defence? Yet will I wryte louyngly vnto them also, yee and promyse them dignites and rewardes, þ they maye be of my syde. Wherupon he wrote vnto thẽ these wordes. Kinge Demetrius sendeth greting vnto þ people of þ Jewes. Where as ye haue kepte your couenaunt towarde vs, & cõtynued in our frendshyp, not enclyning to our enemyes, we were glad, when we herde therof. Wherfore remayne styll, & be faythfull to vs: & we shall well recõpense you for þ thinges, þ ye haue done on oure partye: we shall release you of many charges, & geue you rewardes. And now I dyscharge you & all þ Jewes frõ tributes, I forgeue you þ customes of salt, and release you of þ crowne tares, of the thyrde parte of sede, & half of þ frute of trees, which is myne awne dewtye. These I leaue for you, frõ this daye forth: so þ they shal not be taken of the lande of Juda ner of the thre cyties whych are added ther vnto out of Samaria and Galyle, from thys daye forth for euer-

D for euermore. Jerusalē also with al thinges he longing therto, shal be holy and fre, yee ꝑ tythes and trybutes shall pertayne vnto it. As for the power of ꝑ castell which is at Jerusalē, I remyt & geue it vnto ꝑ hye preste, that he maye set i it soch mē, as he shal chose to kepe it. I frely delyuer al the Jewes that are prisonners thorow out all my realme: so ꝑ euery one of thē shalbe fre from paying any trybute, yee euen of their catell.

All the solempne feastes, Sabbathes, new moones, the dayes appoynted, the thre dayes before & after the feast, shalbe fre for all the Jewes in my realme: so that in them no man shall haue power to do eny thynge, or to moue any bulynesse agaynst any of thē in any maner of cause. There shall thyrty thousande also of the Jewes be wrytten vp in the kynges hoost, and haue their wages payed, as all other men of warre of the kynges shulde haue: and of them shalbe ordeyned certayne, to kepe ꝑ kynges strong holdes: yee and some of thē shalbe set ouer the kynges bulynesse, that they maye faythfully deale wt the same. The Jewes also shall haue princes of their awne, and walcke in their awne lawes, as the kynge hath commaunded in the lande of Juda.

And the thre cyties that are fallen vnto Jewry from ꝑ countre of Samaria & Galylee: shalbe taken as Jewry, and be vnder one: nether be subiecte to any straūge Lord, but to the hye preste. As for Ptolomais and the lande pertaynyng therto, I geue it vnto the Sanctuary at Jerusalem, for the necessary expēces of the holy thynges. Moreouer, I wyll geue euery peare fyftene thousand Sycles of syluer out of ꝑ kynges checker (which pertayneth vnto me) to the worke of the temple: yee and loke what remayneth (which they ꝑ had ouer matters in hād in tymes past, haue not payed) ꝑ same shall they geue vnto them also. And besydes all thys, the fyue thousand Sycles which they toke yearly of the rentes of the Sanctuary, shall belonge vnto the prestes that do seruyce.

Item, whosoeuer they be that fle vnto ꝑ temple at Jerusalem or within the liberties therof, where as they are fallen into ꝑ kynges daunger for eny maner of bulynes, they shall be pardoned and all the goodes that they haue in my realme, shalbe fre. For the buyldyng also and repayring of the worcke of the Sanctuary, expenses shalbe geuen out of the kynges Checker: Yee and for the makynge of the walles roūde aboute Jerusalem, for ꝑ breakyng downe of the olde and for the settynge vp of ꝑ stronge holdes in Jewry, shall the costes and charges be geuen out of the kynges Checker.

1.mac.bii.b * But when Jonathas and the people hearde these wordes, they gaue no credence vnto them, nether receaued them: for they remembred the greate wyckednesse that he had done vnto Israell, and how sore he had vexed them. Wherfore, they agreed vnto Alexander, for he was a prynce that had dealte frendly wyth them, and so they stode by hym all waye. * Then gathered kynge Alexander a greate hoost, and brought hys armye agaynst Demetrius. So the two kynges stroke batayll together, but Demetrius hoost fled, and Alexander folowed after and fell vpon them. A myghtye sore felde was it, contynuynge tyll the Sonne wente downe, and Demetrius was slayne the same daye. * Ioseph.ca. b.lib.xiii.

And Alexander sente ambassitoures vnto Ptolomy the kynge of Egypte with these wordes, sayenge: For so moch as I am come agayne to my realme, and am set in the trone of my progenytoures, and haue gotten the dominyon, ouercomed Demetrius, conquered the lande, and stryke a felde wyth hym, so that we haue discomfyted both hym and hys hoost, and syt in the trone of hys kyngdome. Let vs now make frendshyppe together, geue me thy daughter to wyfe: so shall I be thy sonne in lawe, and both geue the rewardes, and her greate dygnite. Ptolomy the kynge gaue answere, sayenge: happy be the daye wherin thou arte come agayne to the lande of thy progenytoures, and set in the trone of their kyngdome. As now wyll I fulfyll thy wrytynge: but mete me at Ptolomais, that we maye se one another, & that I maye mary my daughter vnto the accordynge to thy desyre. So Ptolomy wente out of Egypte wyth hys daughter Cleopatra, and came vnto Ptolomais in the. Clxii. yeare: where kynge Alexander met him, and he gaue Alexander his daughter Cleopatra, & maried thē at Ptolomais with greate worshyppe, lyke as the maner of kynges is to be. Thē wrote kyng Alexander vnto Jonathas, that he shulde come and mete hym. So he wente honorably vnto Ptolomais, and there he mete the two kynges, and gaue them greate presentes of golde and syluer, and founde fauoure i their syght. And there came together agaynst Jonathas certayne wycked men & vngracious personnes of Israel, makyng complaynte of hym, but ꝑ kynge regarded thē not. As for Jonathas, the kynge commaunded to take of his garmentes, and to clothe hym i purple: and so they dyd. Then ꝑ kyng appoynted hym to syt by hym, and sayde vnto his princes: Go with hym into ꝑ myddest of the cytie, and make a proclamacyon, that no man complayne agaynst him of eny matter, and that no man trouble hym for eny maner of cause.

So it happened, that when hys accusers sawe the worshyppe which was proclamed of hym, and that he was clothed in purple: they fled euerychone. And the kynge made moch of hym, wrote hym amonge hys chefe frendes, made hym a duke, and partaker of hys dompnion. * Thus Jonathas went agayne to Jerusalem with peace & gladnes.

* Iosephus. ca. vi. lib. xiii antiq.

In the. CLxv. yeare came Demetrius the sonne of Demetrius frō Creta ito hys fathers lande: wherof whē Alexander herde tell, he was ryght sory, and returned vnto Antioche. And Demetrius chose * Appollonyus, (whych had the gouernaunce of Celosyrya) to be hys captayne.

*1. mac. xii. a

So he gathered a greate hoost and came vnto Jamnia, and sente word vnto Jonathas the hye preste, sayeng: Darrest þ withstād vs thy self alone? As for me, I am but laughed to scorne and shamed, because thou prouedst thy strength agaynst vs in þ mōtaynes. Now therfore, yf thou trustest in thyne awne strength, come downe to vs into the playne felde, and there let vs proue our stregth together: thou shalt fynde, that I haue valeaunt mē of warre wyth me and shalt knowe whō I am, and the other that stande by me.

Which saye, that your fote is not able to stāde before oure face, for thy fathers haue bene twise chaced ito theyr awne lāde. And now, how wylt þ be able to abyde so greate an hoost of horsmen and fotemen in the felde, where as is nether rocke, stone ner place to fle vnto?

When Jonathas herd the wordes of Appollonyꝰ, he was moued [hys mynde: wherfore he chose tente thousand men, and wente out of Jerusalem, and Symon hys brother met hym for to help hym: And they pitched theyr tētes at Joppa, but þ cytie kepte hym forth, for Joppa was an holde of Appollonius. Then Jonathas layed sege to it, and they that were in the cytie, for very fear let hym in: and so Jonathas wanne Joppa. Appollonius hearinge of thys toke thre thousande horsmen, with a greate hoost of fote, and wente as though he wold go to Azotus, and came immediatly ito the playne felde: because he had so many horsmen, and put hys trust in thē. So Jonathas folowed vpon hym to Azotus, and there they stroke the battayll. Now had Appolonius lefte a thousand horsmē behynde them prively in the tētes. And when Jonathas knewe that soch wayte was layed behynde them, they went rounde aboute the enemyes hoost and shot dartes at the people frō the moznynge to the euenynge. As for Jonathas people, they kepte theyr order as he had commaunded them, and the enemies horses were euer labouringe.

Then brought Tymon forth hys hoost, & I set them agaynst the fote men. For the horsmen were wery all ready. So he discōfyted them, and they fled. And they that were scatred in the feld, gat thē to Azotus, and came into the temple of Dagon theyr Idoll, þ they myght there saue theyr lyues. But Jonathas set fyre vpon Azotus and all the cyties rounde aboute it, and toke theyr goodes and * brent vp the temple of Dagon, wyth all them that were fled into it. *1 mac. xi. a.

Thus were slayne and brent well nye. viii M. men. So Jonathas remoued the hoost from thence, and brought them to Ascalon: where the men of the cytie came forth, & met hym with greate worshyp. After this wēte Jonathas and hys hoost agayne to Jerusalem, with greate substaunce of good. And when kyng Alexander herde these thynges he thought to do Jonathas more worshyppe and sent hym a colar of golde, as the vse is to be geuen vnto soch as are of the kynges nerr blonde. He gaue hym also the cytie of Accaron (with the landes belongynge therto) in possession.

¶ The. xi. Chapter.

¶ The dissencyon betwixt Ptolomey and Alexāder hys sonne in lawe. The death of Alexander. Demetrius raygneth after the death of Ptolomeus. Gyon is besieged of Jonathas. Demetrius seynge that no man resisted hym, sendeth his armye agayne. Triphon moueth Antiochus agaynst Demetrius. Demetrius is discomfited by the succour of Jonathas. After hys discomfiture he breaketh hys couenaunt that he had made.

AND the kynge of Egypte gathered an hoost (lyke the lande that seeth vpō þ see shore) and many shipes: * & wente about thorow di secate to optayne þ kingdome of Alexāder, & to ioyne it vnto hys awne realme. Upō thys he toke hys iourney into Siria, & was lefte into the cyties, and mē came forth to mete hym: for kyng Alexander had commaunded them so to do, because he was hys father in lawe. Now whē Ptolomy entred into eny cytie, he lefte men of warre to kepe it, and this he dyd thorow out all the cities. And when he came to Azotus, * they shewed hym the temple of Dagō and Azotus that was brent vp, with the other thynges whych were destroyed, the deed bodyes cast abrode, & þ graues that they had made by þ waye syde, for soch as were slayne in þ felde. And tolde þ kyng that Jonathas had done all these thynges, to þ intēt they might get hys euell will. But the kynge sayde not a worde therto. And Jonathas met the kynge wyth greate honour at Joppa, where they saluted one another, and toke theyr rest. So whē Jonathas had gone wt þ kyng vnto the water that was called Eleutherus, he turned agayne to Jerusalem. * Iosep. antiq. lib. xiii. *1. mac. xi.

Now

Nowe Ptolompe had gotten the dompnion of the cyties vnto Seleucia vpon ꝑ see coast, ymaginynge wycked councels agaynst Alexãder, and sent ambassitours vnto Demetrius, saying. Come, let vs make a bond betwyxte vs, so shall I geue the my daughter that Alexander hath, and thou shalt raygne in thy fathers kyngdome. I repente that I gaue Alexander my daughter, for the goeth aboute to slee me. And thus he slaundred Alexander, because he wolde haue had hys realme.

Thus he toke hys daughter from hym, gaue her vnto Demetrius, and forsoke Alexander, so that his malyce was openly knowne. And Ptolomy cam to Antioche, where he set two crownes vpõ hys awne head: the crowne of Egypt and of Asia. In the meane season was kynge Alexander in Cilicia, for they that dweit in those places, had rebelled agaynst him. But when Alexãder herde of thys, he came to warre agaynst hym. So kynge Ptolomy brought forth hys hoost & met hym with a myghty power, and chased him awaye. Then fled Alexander into Araby, there to be defended, and kynge Ptolompes honoure increased. And zabdiel ꝑ Arabian smote of Alexanders head, and sent it vnto Ptolomy. But the thyrde daye after, dyed kynge Ptolomy hym selfe: and whom he had sett in the stroge holdes, were slayne of thoste that were wythin the cyties. And Demetrius raygned in the hundred and seuen and syxtie yeare.

C

In the same tyme gathered Jonathas the that were in Jewry, to laye sege vnto the castell whych was at Jerusalem, and so they made many instrumentes of warre agaynst it. Then wente there certayne vngodly personnes (whych hated their awne people) vnto kynge Demetrius, and tolde hym that Jonathas besieged the castell. So whẽ he heard it, he was angrie, and immediatly came vnto Ptolomais, and wrote vnto Jonathas, that he shulde not laye sege to the castell, but come and speake wyth him in all the haste. Neuertheles, when Jonathas herde this, he commaunded to besege it. He chose also certayne of the elders and preestes of Israel, and put him selfe in the parell, and toke with him golde, syluer, clothynge, and diuerse presentes: & wente to Ptolomais vnto the kynge, and founde hym gracyous.

And though certayne vngodly men of hys awne people made complaintes vpon him, yet ꝑ kynge intreated hym, *lyke as hys predecessours had done before: and promoted hym in the syght of all his frendes, cõfyrmed hym in the hye preesthode with all ꝑ worshyp ꝑ he had afore, and made him hys chefe frẽde. Jonathas also desyred the kyng, that he wolde make Jewry free, *& the thre head cyties of Samaria and the landes pertaynynge therto: vpon thys dyd Jonathas promyse hym thre. C talentes. Where vnto ꝑ kynge cõsented, & gaue Jonathas wrytinge of the same, conteynyng these wordes: Kinge Demetrius sendeth gretyng vnto his brother Jonathas & to the people of the Jewes. We sende you here a copy of the letter which we dyd wryte vnto oure elder Lasthenus, concernynge you that ye shulde knowe it.

1.Mac.x.a.

1.Mac.x.b.

Kynge Demetrius sendeth gretynge vnto Lasthenus hys elder. For the kynthulnesse ꝑ oure frendes the people of the Jewes kepe vnto vs, and for the louyng kyndnes which they beare towarde vs: we are determyned to do thẽ good. Wherfore we ordeyne all the coastes of Jewry with thre cyties, Lydda & Ramatha (whych are added vnto Jewrye from Samaria) and all the landes pertaynynge there vnto, to be frely separated for soche as do sacrifyce in Jerusalẽ: both concernynge the paymentes which the kynge toke yearly afore tyme, and the frutes also of the earth and trees. As for other tythes and tributes that belonged vnto vs, we discharge them therof from thys tyme forth. In lyke maner we graunte vnto them all the customes of salt and crowne taxes, whych were brought vnto vs. And this fredome shall they haue fyrme and stedfast, from thys tyme forth for euermore. Therfore se that ye make a copy of these our lettres, and delyuer it vnto Jonathas: that it maye be kepte vpõ the holy mount in a conuenient place.

D

After thys, when Demetrius the kynge sawe that his lande was in rest, and that no resystaũce was made him: he sent awaye all his hoost, euery man to hys awne place, excepte an army of straũgers, whõ he brought from the Iles of the Heathen, wherfore all hys fathers hoost had euell will at hym. *

E

*1.Mac.x.b.

Nowe was there one Tryphon (that had bene of Alexanders parte afore) whych when he sawe that all ꝑ hoost murmured agaynst Demetrius: he wente to Emalcuel the Arabian (that brought vp Antiochus the sonne of Alexãder) and laye sore vpon hym, to delyuer hym this yõge Antiochus: ꝑ he myghe raygne in hys fathers steade. He tolde hym also, what great euell Demetrius had done, and howe his men of warre loued him not: & so remayned there a longe season.

And Jonathas sent vnto kynge Demetrius, to dryue them out whych were in the castell at Jerusalem, and in the other refuges, for they dyd Israel greate harme. So Demetrius sent worde vnto Jonathas, sayeng: I will not only do these thynges for ꝑ and thy people, but at tyme conuenient I wil do both the and thy people great worshippe. But nowe thou shalt do me a pleasure, yf ꝑ wylt sende me men to helpe me: for all myne

F

armye is gone fro me. So Jonathas set him
thre thousand stronge men vnto Antioche, &
they came vnto ꝑ kynge, wherfore the kyng
was very glad at their comming. But they
that were of the cytie (euen an hundred and
twenty thousande men) gathered the toge-
ther, and wold haue slayne the kynge, which
fled into his court, and the cytezins kepte the
stretes of the cytie, and beganne to fyght.

Then the kynge called for the Jewes hel-
pe, which came vnto hym all together, and
wente abrode thorowe the cytie, and slewe
the same daye an hundred thousande men: set
fyre vpō the cytie, gat many spoyles in that
daye, and deliuered the kynge. So whē the
cytezyns sawe that the Jewes had gotten
their wyll of the cytie, & they them selues di-
sapoynted of their purpole, they made their
supplicacion vnto the kynge, sayeng: Graūt
vs peace, and let the Jewes cease frō troub-
lynge vs and the cytie, and vpon this they
cast awaye their weapes. Thus they made
peace, and the Jewes gatt great worshyp in
the syght of the kinge, and in the syght of all
that were in his realme, and were spoken of
thorowe out the kyngdome: and so they ca-
me agayne to Jerusalē with great goodes.

So the kynge Demetrius sat in the trone
of his kyngdome, and had peace in his lāde:
Neuertheles, he dyssembled in all that euer
he spake, and wyth drewe hym selfe frō Jo-
nathas, nether rewarded hym according
the benefites which he had done for him, but
troubled hym very sore. After this came
Tryphon agayne wyth yonge Antiochus,
which raygned and was crowned kynge.
Then there gathered vnto hym all the men
of warre, whō Demetrius had put awaye:
these fought against Demetrius, which fled
and turned his backe. So Tryphon toke the
Elephātes, & wāne Antioche. And yōg An-
tiochus wrote vnto Jonathas, sayēge: I con
fyrme the in thy priesthode, and make the ru-
ler of iiij. countres, & thou mayest be a frēde
of the kynges.

Upon this he sent hym golden vessels to
be serued in, and gaue hym leue to drynke in
golde, to be clothed in purple, and to were a
tokē of golde. He made his brother Symō
also captayne, frō the coastes of Tyrus vn-
to the borders of Egypt. Then Jonathas to
ke his iourney, and wente thorowe the cyties
beyonde the water of Jordane, & all the mē
of warre of Syria gathered them vnto him
for to helpe him. So he came vnto Ascalon,
and they of the cytie receaued hym honora-
bly, and from thence went he vnto Gaza,
but they wolde not let hym in: wherfore he
layed sege vnto it, burnynge vp and spoy-
lynge the places that were about the cytie.

And the cytezyns of Gaza submytted the
selues vnto Jonathas, which made peace &
toke, but toke of their lordes to pledge, sent
them to Jerusalem, and went thorowe the
countre vnto Damascus. Nowe whē Jona-
thas herde that Demetrius princes were co-
me into Cades (which is in Galilee) wyth a
greate hoost, purposynge to put Demetrius
out from medlynge in the realme: he came a-
gaynst them, and lefte Symon his brother
in the lande: which came to Bethsura, and
layed sege to it a longe season, and distomfi-
ted the. So they desyred to haue peace with
hym, which he graunted them, and after-
warde put them out from thēce, toke the cy-
tie, and sett men to kepe it. And Jonathas w
his hoost came to the water of Genesar, and
by tymes in the morynge gatt them to the
playne felde of Asor.

And beholde, the hoostes of the heathen
met them in the felde, and layed watch for
them in the mountaynes: so that when Jo-
nathas came against them, the other (which
were layed to watch) rose out of their pla-
ces, and fought, and they that were of Jona
thas syde, fled euery man: and there was not
one of them left, except Mathathias the sonne
of Absalomus, & Judas the sonne of Cal-
phi the captayne of the hoost. Then Jona-
thas rente his clothes, layed earth vpon his
head, made his prayer, and turned agayne
to the in the felde: where they fought toge-
ther, & he put them to flyght. Nowe whē his
awne mē, that were fled, sawe this: they tur
ned agayne vnto hym and helped him to fo-
lowe vpon all their enemyes vnto their ten-
tes at Cades. So there were slayne of the
heathen the same daye thre thousande men,
and Jonathas turned agayne to Jerusalem.

¶ The xij. Chapter.

¶ Jonathas seyndeth embassadours to Rome and to
the people of Sparta to renue their louemade of bro-
therhed. Jonathas putteth to flyght the princes of De-
metrius. Tryphon taketh Jonathas by treason.

JOnathas seyng that ꝑ tyme was
mete for hym, chose certayne men
and sent the vnto Rome for to sta
blisshe & renue the frendshyppe
with the. He sent letters also vn-
to Sparta, and to other places in lyke ma-
ner. So they wente vnto Rome, and entred
into the counsell, & sayde: Jonathas the hye
preste and the people of the Jewes sent vs
vnto you, for to renue the olde frendshyp and
bonde of loue: wherfore the Romaynes ga-
ue them fre passportes, that men shulde leue
them home into the lāde of Juda peceably.
And this is the copy of the letters that Jo-
nathas wrote vnto the Spartians.

Jonathas the hye preste, & the elders, pre-
stes, & the other people of the Jewes, sende
gretynge vnto the Spartians their brethre.
There were lettres sente longe a go vnto
Onias the hye preste, frō Arius, which then
raygned

rapgned amonge you: that ye are oure bre-
thren, as the wrytinge made ther vpon, ſpe-
cifyeth. And Onias entreated the embaſſi-
toure that was ſent, honorably, and receā-
ued the letters: where in there was mencyon
made of the bonde of loue and frendſhyppe.
B But as for vs, we nede no ſuche wrytinges:
for why, we haue the holy bokes of ſcripture
in oure handes to our comforte. Neuerthe-
les, we had rather ſende vnto you, for the re-
nuynge of the brotherhode and frendſhyppe:
leſt we ſhulde be ſtraunge vnto you: for it is
longe, ſens the tyme ye ye ſent vnto
vs. Wherfore in the ſacrifyces that we offre
and other ceremonyes vpō the hye ſolempne
dayes and other, we alwaye remembre you
without ceaſſynge (lyke as reaſon is, and as
it becommeth vs to thynche vpon our bre-
thren) yee and are ryght glad of youre pro-
sperous honoure.

And thoughe we haue had great troubles
and warres, ſo that the kynges aboute vs
haue foughten againſt vs: yet wolde we not
be greuous vnto you, ner to other of our to-
uers and frendes in theſe warres. For we
haue had helpe from heauen, ſo that we are
delyuered, and oure enemies ſubdued. Wher-
fore we chose Numenius the ſonne of Anio-
chus and Antipater the ſonne of Jaſon, and
ſent them vnto the Romaynes, for to renue
the olde bonde of frendſhyppe and loue with
them. We cōmaunded them alſo to come vn-
to you to ſalute you, and to delyuer you oure
letres, concernynge the renouacyon of oure
brotherhode. And nowe ye ſhall do ryght
well, to geue vs an anſwere ther vnto.

C And thys is the copy of the wrytynge,
which Arius the kynge of Sparta ſent vnto
Onias. Arius kynge of the Spartians ſen-
deth gretynge vnto Onias the hye preſt. It
is founde in wrytynge, that the Spartians
and Jewes are brethren, and come out of the
generacio of Abrahā. And nowe for ſo moch
as this is come to oure knowledge, ye ſhall
do well, to wryte vnto vs of youre proſpe-
rite. As for vs, we haue wryte oure mynde
vnto you: Oure catell and goodes are
yours, & yours ours. Theſe thynges haue
we commaunded to be ſhewed vnto you.

When Jonathas hearde, that Demetetus
princes were come forth to fyght agaynſt
him, with a greater hooſt then afore, he went
from Jeruſalem, and met them in the lande
of Hemath, for he gaue the not ſpare to come
into his awne coūtre. And he ſent ſpyes vn-
to their tētes, which came agayne and tolde
him, that they were appoynted to come vpō
him in the nyght ſeaſon. Wherfore when the
ſunne was gone downe, Jonathas comman-
ded his men to watche all the nyght, and
to be ready wt weapens for to fyght: and ſet
D watchmen rounde aboute the hooſt. But
when the aduerſaryes herde that Jonathas
was ready with his men to ye battayll, they
feared, and were afrayed in their hertes, and
kyndled fyres in their tentes, wake vp, and
gat thē awaye. Neuerthles Jonathas and
his cōpany knewe it not tyll the morynge,
for they ſawe the fyres burnynge.

Then Jonathas folowed vpō them, but
he myght not ouertake them, for they were
gone ouer the water Eleutherus. So Jona-
thas departed vnto ye Arabiās (which were
called Zabadei) ſlewe the, and toke their goo-
des. He proceded further alſo, and came vn-
to Damaſcus, and wente thorowe all ye coū-
tre. But Simō his brother toke his iourney
and came to Aſcalon and to the nerre ſtrōge
holdes: departynge vnto Joppa, and wanne
it. For he herde that they wolde ſtāde of De-
metrius partye: wherfore he ſet mē of warre
in the cyte, to kepe it. After this came Jona-
thas home agayne, and called the elders of ye
people together: and deuyſed with them for
to buylde vp the ſtronge holdes in Jewry,
the walles of Jeruſalē, to ſet vp an hye wall
betwixt the caſtell and the cyte, for to ſepa-
rate it from the cyte, that it myght be alone,
and that men ſhulde nether bye nor ſell in it.

Upō this they came together for to buyl-
de vp the cytie, and for ſo moch as the wall
vpon the broke of the weſt ſyde (called Ca-
phetah) was fallen downe, they repayred it.
And Simon ſet vp Jdiadah in Sephelah, &
made it ſtrōge ſettynge portes & lockes vpō
it. Nowe when * Tryphon purpoſed to ray-
gne in Aſya, to be crowned, and to ſlaye the
kynge Antiochus: he was afrayed that Jo-
nathas wolde not ſuffre hym, but fyght a-
gaynſt him. Wherfore he wente about to ta-
ke Jonathas, and to kyll hym.

So he departed, and came vnto Bethſa-
an. Then wente Jonathas forth agaynſt
hym to the battayll with fourtye thouſande
choſen men, and came vnto Bethſan alſo.
But when Tryphon ſawe that Jonathas
came wyth ſo greate an hoſte to deſtroye
him, he was afrayed: and therfore he recea-
ued him honorably, commēded him vnto all
his frendes, and gaue hym rewardes, and
commaunded his men of warre to be as obe-
dient vnto him as to him ſelfe.

And ſayde vnto Jonathas: why haſt thou
cauſed this people to take ſuche trauayle, ſe-
ynge there is no warre betwyxte vs? Ther-
fore ſende the home agayne, and choſe certay-
ne men to wayte vpon the, and come thou vn-
to me to Ptolomais: for I wyll geue it ye, with
the other ſtronge holdes, men of warre and
their officers: As for me, I muſt departe, this F
is onely the cauſe of my comynge. Jonathas
beleued him, and dyd as he ſayde, puttynge
awaye his hoſt, which wente vnto the lande
of Juda. He kepte but .iij. C) by him, wher-

* 1. Mac. xi. d. Joſeph. cap. xvi. lib. xiii.

of he sent. ij. M. into Galile, and one. M. wente with him selfe.

Nowe as soone as Jonathas entred into Ptolamais, the cytesyns sparred the gates of the cytie, and took him, and slewe all them with the swerde, þ came in with him. Then sent Tryphon an host of fote men and horsmen into Galilee and into the greate playne feide, to destroye all Jonathas cõpany. But when they knewe that Jonathas was take, and all they þayne that wayted vpon hym: they take counsell together, and came forth ready to the battayll. So when they whych folowed vpon thẽ, sawe that it was a matter of lyfe, they turned backe agayne. As for the other, they wente into the lande of Juda peceably, & bewayled Jonathas, and them that were with hym nyght sore. And Israel made great lamentacion. Then all the heathen that were rounde about thẽ, sought to destroye them. For they sayde: nowe haue they no captayne, nor eny man to helpe thẽ. Therfore lett vs overcome them, and rote out their name from amonge men.

¶ The xiij. Chapter:

¶ After Jonathas was taken, Symon is chosen captayne, of whom Tryphon taketh hys credit and money for the redemption of Jonathas, but: lieth hym and hys children. The grave of Jonathas. Tryphon slayeth Antiochus, and possessith the realme. Demetrius taketh truce with Simon. Simon subdueth Gaza. He possessith the tower of Syon. He maketh his sonne Jehan Captayne.

NOwe when Symon herde þ Tryphon gathered a great hoste, to come into the lande of Juda, & to destroye it: and sawe that the people was in great fearfulnesse and care: he came vp to Jerusalẽ, and gathered the people together, and gaue them exhortacyõ, sayinge: Ye knowe what greate battayls I and my brethren and my fathers house haue fought for the lawe and the Sanctuary, and what maner of troubles we haue sene: therfore occasyon wherof * all my brethren are slayne for Israels sake, and I am left alone. And nowe lett not me spare myne awne lyfe in eny maner of trouble, for I am no better then my brethren: but will auenge my people and the Sanctuary, oure chyldren and oure wyues: for all the heathen are gathered together, to destroye vs of very malyce.

* 1. Mac. bi. c ii. b. iiii. b.

At these wordes the hertes of the people were kyndled together, so that they cryed w a loude voyce, sayinge. Thou shalt be oure captayne in stede of Judas and Jonathas thy brethren, ordre thou oure battell, & whatsoeuer thou commaundest vs, we shall do it. So he gathered all the men of warre, makynge haste to fynyche all the walles of Jerusalẽ, which he made stronge rounde aboute. Then sent he Jonathas the sonne of Absalomus with a fresh hoste vnto Joppa, which draue them out that were in the castell, and remayned there him selfe. Tryphon also remoued from Ptolomais w a greate armye, to come in to the lande of Juda, and Jonathas w him in warde. And Symon pytched his tentes at Addus before the playne feide.

But when Tryphon knewe that Symon stode vp in stede of hys brother Jonathas, & that he wolde warre agaynst him: he sent messaungers vnto hym, sayinge: Where as we haue kepte Jonathas thy brother, it is for money that he is owynge in the kynges accompte, concernynge the busynesse that he had in hande. Wherfore sende now an. C. talentes of syluer and his two sonnes for suerte, that when he is letten forth he shall not forsake vs: and we shall sende hym agayne. Neuertheles Symon knewe, that he dissembled in his wordes: yet commaunded he the money and chyldren to be delyuered vnto him: lest he shulde be þ greater enemye agaynst the people of Israel: and saye, because he sent him not þ money and therchyldren, therfore is Jonathas dede.

So Symon sent him the chyldren and an C hundreth talentes, but he dissembled, & wolde not let Jonathas go. Afterwarde came Tryphon into the lande, to destroye it, and went rounde about by the waye, that ledeth vnto Ador. But where soeuer they wẽt, thyther wẽt Symon and his hoste also. Nowe they that were in the castell, sent messaugers vnto Tryphon, that he shulde make haste to come by the wyldernesse, and to sende them vytayles. And Tryphon made ready all hys hoste, to come that same nyght. Neuertheles it was a very greate snowe, so that he came not in. Galaaditym. And whẽ he drewe nye Baschama, he slewe Jonathas and his sonnes there, and then turned for to goo home into his awne lande.

Then sent Symon for to fet his brothers dede coarse, and buryed it in Modin hys fathers cytie. So all Israel bewayled hym w greate lamentacyon, and mourned for hym very longe. And Symon made vpon the sepulchre of his father and his brethren, a buyldynge hye to lohe vnto, of fre stone behynde and before. & set vp seuẽ pyllers, one agaynst another (for his father, his mother and foure brethren) and set great pyllers rounde aboute, with armes vpon them for a perpetuall memory, and carued shyppes beside the armes: that they myght be sene of men sayinge in the see. This sepulchre which he made at Modin, standeth yet vnto this daye.

D

* Nowe as Tryphon wẽt forth to walke w the ponge kynge Antiochus, he slewe hym traytrously, & raygned in his stede, crowned hym selfe kynge of Asia, and dyd moch euell in the lande. Symon also buylte vp the

* Joseph. de. i. lib. xiii.

castels

castels in Jewry, makynge the strong with hye towres, great walles, portes and lockes and layed vp vitayles in the strong holdes. And Simon chose certaine men, & sent them to kynge Demetrius: to desyre him, that he wolde discharge the lande from all bondage, for Tryphō had spoyled it very sore. Where vpon Demetrius the kynge answered him, and wrote vnto hym after thys maner.

Demetrius the kynge sendeth greetinge vnto Symon the hye preest hys frende, with the elders and people of ꝑ Jewes. The golden crowne and precious stone that ye sent vnto vs, haue wereceaued: and are ready to make a stedfast peace with you, yee and to wryte vnto oure officers, for to release you, concernynge the thynges wherin we made you fre: and the appoyntement that we make with you, shalbe firme and stable. The stronge holdes which ye haue buylded, shall be youre awne. As for eny ouersyght or fawte commytted vnto this daye, we forgeue it, & the crowne taxe that ye ought vs also. And where as was eny other tribute in Jerusalem, it shal now be no tribute: and loke who are mete among you to be in oure courte, let them be wryten vp, that there maye be peace betwyxte vs.

C Thus the yocke of the heathen was taken from Israell, in the hundreth and seuentieth yeare. And the people of the Jewes beganne to wryte in theyr lettres & actes on this maner. * In the fyrst yeare of Symon the hye preest, and prince of the Jewes. *1.Mac.xiij.

In those dayes went Symon vnto Gaza, and besieged it rounde aboute, where he set vp ordynaunce of warre. And wanne a towre, which he toke. So they that gatt in to the towre leapte into ꝑ cytye, whych was in a greate feare: In so moch that the people of the cytye rente their clothes, and clymmed vp vpon the walles with theyr wyues and chyldren beseechyng Symō to be at one with them sayinge.

Orewarde vs not after oure wickednes, but be gracious vnto vs, and we shall do ꝑ scripture. Then Symō for very pytie, wolde fyght nomore agaynst them, but put them out of the cytie, and cauſed the houses (wherin the Images were) to be cliſted, and so entred the cytye wyth Psalmes of prayse, geuyng thankes vnto the Lord. So when he had cast all abhominacyons out of the citie, he set soch men in it as kepte the law of God, and made the cytie stronge, and buylded a dwellynge place for him selfe.

Now when they in the castell at Jerusalem were kepte so straytly, that they could not come forth vnto the countre, and bye nether bye ner sell: they were very hungrye, and many of them stamyshed to death: in so moch that they besought Simō to be at one with them, which he graunted them. So he put them out from thence, and clensed the castell from fylthynesse. And vpon the .xxiij. daye of the seconde moneth in the. C. lxxi. yeare they entred into it wyth thanckesgeuynge and braunches of palme trees, wyth harpes, crowdes, cymbals, and lutes, syngynge psalmes, and songes of prayse vnto God, for that the greate enemy of Israell was ouercome.

And Symon ordeyned, that ꝑ same daye shuld be kepte euery yeare in gladnesse, and made stronge the hyll of ꝑ temple that was beside the castell, where he dwelt hym selfe with his company. Symon also perceauing that Jhon his sonne was a myghtie man of armes, made him captayne of all the hoste and cauſed him to dwell at Gaza.

C The .xiiij. Chapter.

C Demetrius is ouercome of Arsaces. Symō beyng captayne there is greate quietnes in Israell. For couenaunt of frendshyp with the Romaynes and with the people of Sparta is renued.

In the .C. lxxij. yeare gathered kynge Demetrius his hoste, and departed vnto Medya, to gett hym helpe for to fyght agaynst Tryphon. Now when Arsaces the kynge of Persia and Medya herde, ꝑ Demetriꝰ was entred wyth in hys borders: he sent one of his princes to take him alyue: and to bryngе hym vnto hym. So he wente and slewe Demetrius hoste, toke hym selfe, brought hym to Arsaces, whych kepte hym in warde. And all the lande of Juda was in rest so longe as Simon lyued, for he sought the wealth of his people, therfore were they glad to haue hym for theyr ruler, and to do hym worshyppe all waye. A

Symon wanne the citie of Joppa also for an hauē towne, and made it an entraunce in to the Iles of ꝑ see. He enlarged the borders of his people, and cōquered them more land: he gathered vp many of theyr people that were prysoners: he had the dommion of Gaza, Bethsura and the castell, whych he clensed from fylthynes, and there was no man that resisted him: So that euery man tylled hys grounde in peace, the lande of Juda and the trees gaue their frute and encrease. The elders sat all in iudgement, and toke theyr deuice for the wealth of the lande: the yonge men put on worshyp and harnesse vpon the. He prouyded vytalles for the cytyes, and made goodly stronge holdes of them: so that the fame of hys worshyp was spoken of vnto ꝑ ende of the worlde. * For he made peace thorow out the land, and Israel was full of myrth and loye. B

*1.Mac.xvi.& iii. Reg iv.4

Euery man sat vnder his vyne and fygg trees, and there was no man to fraye them awaye. There was none in ꝑ lande to fyght agaynst the, for then the kynges were ouercome.

come. He helped those that were in aduersyte among his people, he was diligent to se ꝑ lawe kepte: as for such as were vngodly & wycked, he toke them awaye. He set vp the Sanctuary, and encreased the holy vessels of the temple.

When the Romaynes and Sparcians had gotten worde, that Jonathas was deed they were right sory. But when they hearde that Symō his brother was made hye preest in hys stede, & how he had wonne the lande agayne with the cities in it: they wrote vnto him in tables of brasse, to renue the frēdshyp, and bonde of loue, which they had made afore wyth * Judas and ‡ Jonathas hys brethren. Which writinges were red before the congregacyon at Jerusalem.

* 1.ma. viii. c ‡ and. xii. a

C And this is the copy of the lettres, that the Sparciās sent: The Senatours and citesins of Sparta sende greting vnto Simō the great preste, with the elders, prestes, & the other people of the Jewes their brethrē: When youre ambassytours that were sent vnto ourre people, certyfied vs of youre worshyppe, honoure and prosperous wealth: we were glad of theyr cōming, and haue wrytten the earaūde which they spake before the councell of the people: namely, that Numenius the sonne of Antiochus, And Antipater ꝑ sonne of Jason ꝑ Jewes ambassitours are come vnto vs, for to renue the olde frēdshype with vs. Upon this the people consented, that the men shuld be honorably intreated, and that the copy of theyr earaūde shulde be writtē in the speciall bokes of the people, for a perpetuall memory vnto ꝑ Sparcians: yee and that we shulde sende a copy of the same vnto Symon ꝑ great preste. After this dyd Simō sende Numenius vnto Rome, wᵗ a golden shylde of a thousande poūde weight, to cōfirme the frēdship wᵗ thē: which when ꝑ Romaynes vnderstode, they sayde: what thāckes shall we recōpēce agayne vnto Symō & his childrē? For he hath stablished his brethrē, & ouercome ꝑ enemies of Israel. Wherfore, they graunted him to be fre. And all this wrote ꝑ Jewes in tables of brasse, & nayled it vnto ꝑ pillers vpon ꝑ mounte Syon. The copy of the writinge is this.

D

* August. The .xviii. daye of ꝑ moneth * Elul in the Cliii. yeare in ꝑ third yeare of Simō ꝑ hye preste, in ꝑ great cōgregacion the prestes, rulers of ꝑ people, & elders of ꝑ cōtrey at Asarame, were these wordes openly declared.

E For so moch as there was moch warre in our land, therfore Simon the sonne of Mathias (come of the childrē of Jareb) and his brethren put them selues in parell, and resisted the enemyes of theyr people: ꝑ theyr Sanctuary & lawe myght be mayntayned, and dyd theyr people great worshyp: Jonathas in lyke maner, after that he had gouerned hys people & bene their hye preste: dyed, and lyeth buryed beside hys elders.

After that wold theyr enemyes haue trodden their holy thinges vnder fote, destroyed their lande, and vterly wasted their Sanctuary. Then Symon withstode them, and fought for his people, spēt moch of hys awne money, weapened the valeaunt men of hys people, gaue them wages, made stronge the cyties of Juda, wyth Bethsura that lyeth vpon the borders of Jewry (where the ordinaunce of theyr enemies laye somtyme) and set Jewes there for to kepe it.

He made fast Joppa also, which lyeth vpō the see, & Gaza that bordreth vpon Azotus (where ꝑ enemies dwelt afore) & there he set Jewes to kepe it: and whatsoeuer was mete for the subduyng of the aduersaries, ꝑ layed he therin. Now whē the people sawe the noble actes of Symon, & what worshyppe, he purposed to do for thē, his godly behauoure, & faithfulnesse which he kepte vnto thē, and how he sought by all wayes ꝑ wealth of his people, because he dyd all this, therfore they chose him to be theyr prince & hye preste. And in his tyme they prospered well by him, so ꝑ the Heathen were takē out of theyr lande: & they also which were in ꝑ cytie of Dauid at Jerusalem in the castel (where they wēt out and defyled all thinges that were about the Sanctuary, & dyd greate harme vnto clenlynes) and Symon put men of the Jewes in it, for the defence of the lande and cytie, and set vp the walles of Jerusalem.

F

And kyng Demetrius confirmed hym in his hye preesthode, made him his frēde, & dyd him great worshippe. For he herde that the Romayns called the Jewes theyr frendes, louers & brethrē: how honorably they receaued Symōs ambassitours: how the Jewes & prestes consented that he shulde be theyr prince & hye preest perpetually (tyll God raysed vp the true prophet) & that he shulde be theyr captaine, to care for the Sanctuary, & to set officers vpon the workes therof, ouer ꝑ land, ouer the weapens, ouer the houses of defence, to make prouision for the holy thinges, & to be obeyed of euery mā, & all ꝑ writinges of the land to be made in hys name: ꝑ he shulde be clothed in purple & golde, & that it shulde be laufull for none of the people nor prestes to breake eny of these thynges, to withstande his wordes, nor to call eny congregacion in the land without him: that he shulde be clothed in purple, & weare a colar of gold: And yf ther were eny which disobeied or brake this ordinaunce, ꝑ he shulde be punyshed.

G

So all the people consented to alowe Simon, and to do accordynge to these wordes: Symon also him self toke it vpon him, and was contente to be ꝑ hye preest, the captayne and prince of the Jewes and prestes, and to

gouerne

gouerne them all. And they commaũded to make this wrytinge in tables of brasse, and fasten it vnto the compasse of the Sanctuary in an open place: and to laye vp a copy of the same in the treasury, that Symon & hys posterite myght haue it.

¶ The .xv. Chapter.

¶ Antiochus maketh a couenaũt of frendshyp with Symon, & Typhõ is persequuted. The Romaynes wryte letters vnto kynges and nacyons in the defence of the Jewes. Antiochus refusynge the helpe that Symon sent hym, breaketh hys couenaunt.

A MOrouer, kyng Antiochus ꝑ sonne of Demetrius sent letters frõ ꝑ Iles of the see, vnto Symon ꝑ hye prest and prince of the Jewes, and to all ꝑ people conteyninge these wordes: Antiochus ꝑ kynge sendeth gretynge vnto Symõ the hye prest and to the people of the Jewes. For so moch as certayne wicked mẽ haue gotten ꝑ kyngdome of oure progenitours, I am purposed to chalenge ꝑ realme agayne, and to restore it to the olde estate.

Wherfore I haue gathered a great host, & made shippes of warre: ꝑ I maye goo thorow the countre, & be auenged of thẽ which haue destroyed oure land, and wasted many cyties i my realme. And therfore now I make the fre also frõ all the tributes, wherof al kynges my progenitours haue discharged ꝑ and frõ other customes (wher frõ they haue released ꝑ) whatsoeuer they be: Yee I greue ꝑ leaue to smyte money of thyne awne with thy lande. As for Jerusalem, I wyll that it be holy and fre: & all the weapẽs and houses of defence which thou hast buylded & kepest B in thine hãdes, shall be thyne. Where as eny thing is or shall be owynge vnto the kynge, I forgeue it ꝑ, frõ this tyme forth for euermore. And whẽ we haue optayned our kingdome, we shall do ꝑ, thy people and the temple great worshippe: so ꝑ your honoure shall be knowen thorow out the whole worlde.

In the .CLxxiiij. yeare went Antiochus into his fathers lande, & all the mẽ of warre came together vnto hym, so that fewe were left wt Typhon. So ꝑ kynge Antiochus followed vpõ hi, but he fled vnto Doza, which lieth by the see syde: for he sawe ꝑ there was mischefe comming vnto him, & that his host had forsaken him. Then cam Antiochus vnto Doza with an hundreth and twẽty thousande mẽ of armes vpon fote, & eyght thousande horsmẽ. So he cõpased the citie roũde about, and ꝑ shippes came by the See. Thus they vexed the citie by land & by water, in so moch ꝑ they suffred no mã to go in nor oute.

1. Machab. 15.a

In the meane season came * Numenius (& they that had bene with him) from ꝑ citie of Rome, hauinge lettres wrytten vnto the kynges and prouincies, wherin were cõteyned these wordes: Lucius ꝑ Mayre of Rome sendeth greting vnto Ptolomy ꝑ kyng. The embassitours of the Jewes our frendes beyng sent from Symon the hye prest and from the people of the Jewes, came vnto vs for to renue the olde frendshippe, and bonde of loue, brought a shylde of golde weyeng a thousande pounde, which we were contente to receaue of them. Wherfore we thought it good to wryte vnto the kynges and prouincies, to do them no harme, nor to take parte agaynst them, theyr citeys ner coũtrees, nether to maintene their enemies agaynst thẽ. If there be eny wycked personnes therfore, fled from their countre vnto you, deliuer thẽ vnto Symon the hye prest, that he maye punish them accordyng to theyr awne lawe.

The same wordes wrote the Romaynes also vnto Demetrius ꝑ kynge, to Attalus, Araba, Arsaces & to all regions: as Samsanes, to thẽ of Sparta, Delo, Mido, Sicyõ, Caria, Samos, Pamphilia, Lycia, Alicarnassum, & to the Rhodes, to Gaselis, Coo, Sida, Arado, Gortina, Gnydũ, to Cyprees and to Cyren. And of euery lettre they sent D a copy to Simon ꝑ hye prest and to the people of the Jewes. So Antiochus the kynge brought his host vnto Doza ꝑ seconde tyme to take it: where he made diuerse ordinaunce of warre, & kepte Typhõ in, that he shuld not come forth. Thẽ sent Symon to Antiochus two thousande chosen men to help him with gold, syluer and other plenteous geere: Neuertheles, he wolde not receaue them, but brake all ꝑ couenaunt which he made wt Symõ afore, & withdrewe him self frõ him.

He sent Athenobius also a frende of hys vnto Simõ, for to reason with him, saying: Ye witholde frome Joppa & Gaza (with the castell that is at Jerusalem) which are cyties of my realme, whose borders ye haue destroyed, & done greate euell in the lande, hauyng the dominacyon in many other places of my kyngdome. Wherfore delyuer now ꝑ cyties which ye haue taken, with ꝑ tributes of the places that ye haue rule vpõ without ꝑ borders of Jewry: Or els geue my syne hũdreth talentes of syluer, yee and for ꝑ harme that ye haue done in ꝑ cyties & for the tributes of ꝑ same, other fyue hundreth talentes. If no, we shall come and fyght agaynst you.

So Athenobius the kynges frende came E to Jerusalem, & whẽ he sawe the great worshyp and honoure of Symon in gold, syluer & so great plenty of ornamentes: he marueled, and tolde Symon as ꝑ kyng commaunded hym. Then answered Symon and sayd vnto hym: * As for vs, we haue nether take other mens lãdes, ner witholde thẽ, but onely oure fathers heritage, which oure enemyes had vnryghteously in possession a certayne tyme. This heritage of oure fathers haue we chalenged in processe of tyme. And where

* Jud. 11. c. b

where as thou cõplaynest concernyng Joppa and Gaza, they dyd great harme to oure people and ꝓ in oure lande, yet wyll we geue an. C. talentes for them.

Neuertheles Athenobius answered hym not one word, but turned agayne wrothfully vnto the kyng, & tolde him all these wordes, and the great dignite of Symon, with all that he had sene, and the kynge was very angrie. In the meane tyme fled Tryphon by shippe vnto Dorthosaida. Then the kyng made Cendebeus captayne of the see coast, & gaue him an host of fote men and horsmen, commaundynge him to remoue the host towarde Jewry, and to buylde vp the cytie of Cedron, to make vp the portes, and to warre agaynst the people of the Jewes. As for ꝓ kyng hym selfe, he folowed vpon Tryphon. So Cendebeus came vnto Jamnia, and began to vexe the people, to treade downe Jewry, to take ꝓ people prisoners, to slaye them, and * to buylde vp Cedron: where he sett horsmen and other men of warre, that they myght come forth and go thorow the stretes of Jewry, lyke as the kyng had commaunded hym.

¶ The. xvi. Chapter.

¶ Cendebeus the captayne of Antiochus host is put to flight of the sonnes of Symon Ptolomeus ꝓ sonne of Abobus by lety Symon & his. ii. sonnes at a banket, John kylleth them that lye in wayte for hys lyfe.

Then came Jhon vp from * Gaza, and tolde Symon his father, what Cendebeus had done amonge theyr people. Upon thys called Symon two of hys eldest sonnes, Judas and Jhon, and sayd vnto them: I and my brethren and my fathers house, haue euer frõ our youth vp vnto this daye, foughten agaynst the enemyes of Israel, and God gaue vs good fortune to delyuer Israell oft tymes. And now for so moch as I am olde, be ye in stead of me & my brother, to go forth and fyght for oure people, & the helpe of God be with you. So he chose. xx. M. fightyng men of ꝓ countre, with horsmen also, which wente forth agaynst Cendebeus, and rested at Modin.

In the mornyng they arose, and went in to the playne felde: and beholde, a myghtye great host came agaynst them, both of fote men and horsmen. Now was there a water broke betwyxte them, and Jhon remoued ꝓ host towarde them. And when he sawe that the people was afrayed to goo ouer the water broke, he wente ouer fyrst hym selfe: and the men seinge this, folowed hym.

Then Jhon set his horsmen and fote men in order, the one by the other, for theyr enemies horsmen were very many. But when they blewe vp the prestes trompettes, Cendebeus fled w his hoste, wherof many were slayne, and the remnaunt gat them to theyr stronge holde. Judas also Jhons brother was wounded at the same tyme. And Jhon folowed styll vpon the enemyes, tyll he cam to Cedrõ * which he buylded. The enemyes fled also vnto the towres that were in the feldes of Azotus, and those dyd Jhon burne vp. Thus there were slayne. ii. M. men of them, and Jhon turned agayne peaceably into Jewry.

And in the felde of Jericho was Ptolomy the sonne of Abobus made captayne: which because he had aboundaunce of syluer and golde (for he had maried ꝓ daughter of Symon ꝓ hye prest) waxed proude in hys mynde, and thought to conquere the lande, pynageuing falsshed agaynst Symõ and his sonnes, to destroye them. Now as Symon was goyng about thorow the cyties, that were in the countre of Jewry, and caring for thẽ: he came downe to Jericho with Mathatias and Judas his sonnes, in the. CLxxvii. yeare in the. xi. moneth called * Sabat. The Ptolomy the sonne of Abobus receaued thẽ (but with deceate) into a stronge house of hys called Doch, whych he had buylded, where he made them a bancket.

So when Symon and hys sonnes were mery and had dronken well, Ptolomy stode vp with hys men (whom he had hyd there) and toke their weapens, entred into ꝓ banket house, and slewe Symon with his two sonnes, and certaine of his seruaũtes. Soch great vnfaythfulnesse dyd Ptolomy in Israell, and recompensed euell for good. Then wrote this Ptolomy ꝓ same vnto kyng Antiochus, requyringe him, that he shuld sende hym an host to helpe him: and so shuld he delyuer hym the lande, with the cyties and tributes of the same. He sent other men also vnto Gaza, for to take Jhon: and wrote vnto the captaynes to come to him, and he shulde geue them syluer, golde and rewardes. And to Jerusalem he sent other, to take it, & the Sanctuary.

Then ranne there one before, and tolde Jhõ in Gaza, that his father & his brethren were slayne, & how that Ptolomy had sent to slaye hym also. When Jhon herde this, he was sore abashed, and layed handes of them that were come to destroye hym, and slewe them: for he knewe, that they went about to kyll hym.

As for other thynges concernyng Jhon: of hys warres, of hys noble actes (wherin he behaued hym selfe manfully) of the buyldinge of walles which he made, and other of his dedes: They are written in the cronicles of hys prestehode, from the tyme forth that he was made hye prest after hys father.

¶ The ende of the fyrst booke of the Machabees.

The

¶ The second boke of the Machabees.

¶ The fyrst Chapter.

¶ An epistle of the Jewes that dwelt at Jerusalem sent vnto them whych dwelt in Egypte, wher in they exhorte them to geue thankes for the deeth of Antiochus. Of the fyre that was hyde in the pyt. The prayer of Nehemias.

THe brethrē of the Jewes which be at Jerusalem, and in the lande of Jewry, wysh vnto those brethren of the Jewes that are throwout Egypte: good fortune, health and peace.

God be gracious vnto you, and thynche vpon his couenaūt that he made with Abraham, Isaac and Jacob his faythfull seruaūtes: *and geue you all soch an herte, that ye maye loue and serue him, yee and perfourme hys wyll with an whole herte and of a wyllynge mynde: he open youre hertes in hys lawe and in hys commaundementes, sende you peace: heare youre prayers, be at one with you, and neuer forsake you in tyme of trouble. This is here our prayer for you.

*Deut.xxx.d

What tyme as Demetrius raigned, in the Clxix. yeare, we Jewes wrote vnto you in the trouble and violēce that came vnto vs. In those yeares, after that Jason departed oute of the holy lande and kyngdome, they brent vp the portes, & shed innocent bloude. Then made we our prayer vnto the Lorde, and were hearde: we offred: and lyghted the candels, setting forth cakes and bred. *And now come ye vnto the feaste of tabernacles in the moneth Casleu.

*Leui.xxiiii

Nouember.

In the. Clxxviii. yeare, the people that was at Jerusalem and in Jewry, the councell and Judas hym selfe, sent thys wholsome salutacion vnto Aristobolus kyng Ptolomys master, which came of the generacio of the anoynted prestes: and to the Jewes that were in Egypte: In so moche as God hath delyuered vs from greate perels, we thancke hym hyghe. In that we resysted so myghtie a kynge. And why? he brought mē out of Persis by heapes, to fyght agaynst vs and the holy citie. For as he was in Persis (namely, the Captayne wyth the greate host) he perysshed in the temple of Naneas, beynge disceaued throwow the deuice of Naneas prestes. For as he was purposed to haue dwelt there, Antiochus and hys frendes came thyther, to receaue moch money for a dowry. So whē Naneas prestes had layed forth the money, he entred with a small cōpany into the compasse of the temple, ād so they shut the temple.

Now whē Antiochus entred by opening the priuy intraunce of the tēple, the prestes stoned the captayne to death, hewed thē in peces that were wyth hym, smote of theyr heades, and threwe them out. In al thinges God be praysed, whyche hath delyuered the wycked into our handes.

Where as we now are purposed to kepe the purificacion of the temple vpō the .xxv. daye of the moneth Casleu, we thought necessary to certifye you therof: that ye also myght *kepe the tabernacles feast daye, ād the daye of the fyre, whyche was geuen vs when Nehemias offred, after that he had set vp the temple and the aulter. For what tyme as oure fathers were led awaye vnto Persis, the prestes (whych then sought the honoure of God) toke the fyre priuely frō the aulter, and hyd it in a valley, where as was a depe drye pyt: and therin they kepte it, so that the place was vnknowen to euery man. Now after many yeares when it pleased God that Nehemias shulde be sent from the kynge of Persia, * he sent the chylderē chyldren of those prestes (which had hyd the fyre) to seche it. And as they tolde vs they founde no fyre, but thicke water. Thē commaunded he them to drawe it vp, & to bring it hym, and the offringes withal. Now whē the sacrifices were layed on and ordred, the prest Nehemias commaunded to sprynckle them and the wod wyth water. When thys was done, ād the tyme come that the Sunne shone, which afore was hyd in the cloude: there was a great fyre kyndled. In so moch that euery man marueled. Now all the prestes prayed, whyle the sacrifyce was a makinge. Jonathas prayed first, and the other gaue answere.

*Leui.vi.d
Num.xxviii.d
*Leui.vi.d
Esd.vi.c

And Nehemias prayer was after thys maner: O Lorde God maker of all thynges thou fearfull and stronge, thou ryghteous and mercyfull, thou that art onely a gracyous kynge, onely lyberall, onely iust, Almyghtye and euerlastynge, thou that delyuerest Israel from al trouble, thou that hast chosen the fathers and halowed them: receaue the offerynge for the whole people of Israel, preserue thyne awne portion, and halowe it, gather those together, that are scatred abrode from vs: delyuer them that are vnder the heathens bondage, loke vpō thē whych are despysed and abhorred, that the heathen maye knowe and se how that thou art our God: Punyshe them that oppresse, and proudly put vs to dishonoure. Set thy people agayne in thy holy place *lyke as Moses hath spoken.

Deut.xxx.d

And the prestes songe Psalmes of thankesgeuinge, so long as the sacrifice endured. Now when the sacrifice was brent, Nehemias commaunded the greate stones to be sprynckled wyth the residue of the water. *Which whē it was done, there was kyndled a

*Judi.vi.d
iii.Re.viii.c
Eccl.xlviii.d

led a flamme of them also: but it was consumed thorowe ꝑ lyght, that shyned from the aulter. So when this matter was knowen, it was tolde ꝑ kynge of Persia, ꝑ in the place where ꝑ prestes, which were led awaye, had hyd fyre, there apeared water in steade of fyre, and that Nehemias ꝑ his company, had purified the sacrifyces withall. Then the kynge consyderynge ꝑ ponderynge the matter diligently, made hym a temple to prove the thynge that was done. And when he founde it so in dede, he gaue the prestes many gyftes ꝑ diuerse rewardes, yee, he toke them with his awne hãd and gaue them. And Nehemias called ꝑ same place Nephthar, which is as moch to saye as a clensynge: but many men call it Nephi.

¶ The.ii. Chapter.

¶ How Jeremy hyde the tabernacle, the Arke, and the aulter in the hyll. Of the .v. bokes of Jason contayned in one.

IT is founde also in the wrytynges of Jeremy the prophet, that he cõmaũded them which where caryed awaye, to take fyre, * as it is sayde afore. ꝑ He commaunded them also, that they should not forget the lawe and cõmaundmẽtes of the Lorde, and that they shulde not erre in theyr myndes, when they se ymages of syluer and golde with theyr ornamẽtes. These and soch other thynges cõmaunded he them, and exhorted them, that they shulde not lett the lawe of God go out of theyr hertes.

*ii. Mac.i.c. 2 Jere.xliii.b Baruc.vi.a.

It is wrytten also, how the prophet (at the commaundemẽt of God) charged them to take the tabernacle, ꝑ the arcke wt them: and he wente forth vnto the mountayne, where Moses clymed vp, * ꝑ sawe the herytage of God. And when Jeremy came there he founde an open caue, wherin he layed the tabernacle, the arcke, ꝑ the aulter of incense, and so stopped the hole. There came certayne men together also folowyng hym, to marcke the place, but they coulde not fynde it. Which when Jeremy perceaued, he rebuked them, saying: As for ꝑ place, it shalbe vnknowne, vntyll the tyme ꝑ God gather his people together agayne, ꝑ receaue them vnto mercy. Then shal God shew them these thynges, ꝑ the maiesty of the Lorde shall appeare, * and ꝑ cloude also lyke as it was shewed vnto Moses: and lyke as when Salomon desyred, that the place myght be sanctifyed, and it was shewed hym.

*Deute. xxxiiii.a.

* Exo.xiii.b. *ii.Mac.viii.b

For he beyng a wyse man, handled honorably ꝑ wysely, offeryng vnto God in the halowynge of the tẽple, when it was fynished. * And lyke as wht Moses prayed vnto the Lorde, the fyre came downe from heauen, ꝑ consumed ꝑ burnt offeryng: Euen so prayed Salomon also, * and the fyre came downe from heauen, and cõsumed the burnt offeringe. And Moses sayd: because the sinofferinge was not eaten, therfore it is cõsumed. In lyke maner Salomon kept the dedycacyon (or halowynge) eyght dayes.

*Leui.ix.b. *ii.ga.ix.a

In the Annotacions and wrytynges of * Jeremy, were these thynges put also: and how he made a lybrary, and how he gathered out of all countrees the bokes of the prophetes, of Dauid, the Epistles of the kynges, and of the presentes. Euen so Judas also, loke what he lerned by experience of warre, and soche thynges as hath happened vnto vs, he gathered them all together, and so we haue them by vs. Yf ye now desyre to haue the same, sende some body to fetch them vnto you. Where as we then are about to celebrate the purificacion, we haue wrytten vnto you. Therfore ye shal do wel, yf ye kepe the same dayes. We hope also, that the God (whych delyuered hys people, and gaue them al the herytage, kyngdome, prestlode and Sanctuary * that he promysed them in the lawe) shal shortly haue mercy vpon vs, and gather vs together frõ vnder the heauẽ into his holy place: for he hath saued vs from great perils, and hath clensed the place.

* Gouerne bi tehemie

*Deu.xii.a.

As concernynge Judas Machabeus and hys brethren, the purifycacyon of the great temple, the dedicacion of the aulter, yee, and of the warres that concerne noble Antiochus and * Eupator his sonne, of ꝑ shynynges that came downe from heauẽ vpon those, which manfully defended the Jewes. For though they were but fewe, yet defended they the whole lande, droue awaye the enemyes host, reconered agayne the tẽple, that was spoken of thorowe out all the worlde delyuered the cytye, doynge theyr best, that the lawe of the Lorde which was put downe, myght wyth all tranquilyte be restored agayne vnto the Lorde, that was so mercyfull vnto the. As touchynge Jason also of Cyren, we haue vndertake compendiously to bryng into one boke, the thinges that were comprehẽded of hym in fyue. For we consyderynge the multytude of the bokes, and howe harde it shulde be for them that wolde medle with storyes ꝑ actes (ãd that because of so diuerse matters) haue vndertakẽ so to comprehende the storyes: that soch as are disposed to rede myght haue pleasure ꝑ pastyme therin: and that they whych are dilygent in soche thynges, myght the better fyncke vpon them: yee and that whosoeuer rede them, myght haue profyt therby.

*i.mach.iiii

Neuertheles, we oure selues that haue medled with this matter for the shortening of it haue taken no smal labour, but great diligence, watchynges and trauayle. Lyke as they

as they that make a feaſt, wolde fayne do other men pleaſure: Euē ſo we alſo (for many mens ſakes) are very well cōtēt to take the labour, where as we maye ſhortly comprehende, the thynges that other men haue truly wrytten.

For he ꝑ buyldeth an houſe anewe, muſt prouyde for many thiges, to ꝑ whole buyldynge: but he that paynteth it afterwarde, ſeketh but only what is comly, mete & conueniēt to garnyſh it wythall. Euē ſo do we alſo in lyke maner. And why? He that begineth to wryte a ſtory for ꝑ fyrſt, muſt wyth his vnderſtandynge gather the matter together, ſet hys wordes in order, and diligētly ſeke out of euery parte: But he that afterwarde will ſhorten it, vſeth few wordes, & toucheth not the matter at the largeſt. Let thys be ſufficient for a Prologe, now wyll we begine to ſhewe the matter: for it is but a folyſh thynge to make a longe Prologe, & to be ſhorte in the ſtory it ſelfe.

¶ The.iii. Chapter.

¶ Of the honour done vnto the temple by the kynges of the Gentyles. Symon bewreyeth what treaſure is in the temple. Heliodorus is ſent to take them awaye. He is ſtryken of God, & healed at the prayer of Onias.

AWhat tyme as the holy cyte was inhabited i all peace & wealth, and whē the lawes were yet very well kepte. (For ſo was it ordeyned by Onyas ꝑ hye prieſt & other godly mē ꝑ were enemyes to wyckednecſſe) It came therto, * that euē the kīges & princes thē ſelues oȳd the place great worſhyppe, & garnyſhed the temple with greate gyftes: In ſo moch that Seleucus kynge of Aſia of his awne rentes, bare all the coſtes belongynge to the ſeruice of the offrynges. * 2.mac.iii.a Then * Simon of ꝑ tribe of Ben Jamin, a ruler of ꝑ temple, laboured to worcke ſome myſchefe i ꝑ cite: but ꝑ hie prieaſte reſiſted hi Neuertheleſſe when he myght not ouercome Onias, he gat hym to * Appolonius ꝑ ſōne of Therſa (whych thē was chefe Lord i Celoſyria and Phenices) and tolde hym, ꝑ the treaſury in Jeruſalem was full of innumerable money, & how that the comō goodes (whych belonged not vnto the offerynges) were exceadinge greate alſo: yee & how it were poſſible, that all theſe myght come vnder the kynges power. * 2.mac.iii.b

Now when Appolonius had ſhewed the kynge of the moneye, as it was tolde hym: ꝑ kyng called for Heliodorus his ſtewarde, & ſent hym with a cōmaundement, to bring hym the ſame money. Immediatly Heliodorus toke hys iourney, but vnder a coloure, as though he wolde go thorow Celoſyria and Phenices to viſed ꝑ cyties, but hys purpoſe was to fulfyll the kiges pleaſure. So when he came to Jeruſalem, ād was louyngly receaued of the hye prieſt into the cyte: he tolde what was determyned concernynge the moneye, and ſhewed the cauſe of hys cōming: he aſked alſo, yf it were ſo i dede. Thē the hye prieſt tolde him, that there was ſoch money layed vp for the vpholdinge of wyddowes and fatherleſſe chyldren, & how that a certayne of it belonged vnto Hyrcan' Tobias a noble man: and that of al the monete (Whych ꝑ wycked Simon had bewrayed) there were .iiii. hundreth talētes of ſyluer, & ii. hundreth of golde: yee and that it were vnpoſſible for thoſe mens meanynge to be diſceaued, that had layed vp theyr money in ꝑ place and temple (whych is had in worſhyp thorow the whole worlde) for the maynteanunce and honoure of the ſame. Wher vnto Heliodor' anſwered, that the kynge had commaunded hym in any wyſe, to bringe hym the money.

So at the daye appoynted, Heliodorus ¶ entred into the temple to ordre thys matter But there was no ſmall feare thorow out ꝑ whole cytie. The Prieſtes fell downe before the aulter in theyr veſtimētes, and called vnto heauen vpon hi, * whych had made a lawe concernynge ſtuffe geuen to kepe, that they ſhulde be ſafely preſerued for ſoch as cōmitte thē vnto keppynge. Then who ſo had loked the hye prieſte in the face, it wold haue greued hys herte: For hys contenaunce and the chaungynge of his coloure, declared the inwarde ſorowe of hys mide. The mā was all in heyneſſe, and his body in feare: wherby they that loked vpō hym, myght perceaue ꝑ greke of his herte. The other people alſo came out of theyr houſes by heapes vnto ꝑ comon prayer because ꝑ place was lyke to come into confuſyon. The wemē came together thorow ꝑ ſtretes, with hearrye clothes aboute theyr breſtes. * Exo.xxii.b

The virgyns alſo that were kepte i, rāne to Onias, ſome in the walles, other ſome loked out of the wyndowes: yee they all helde vp theyr handes towarde heauen, & prayed. A miſerable thynge was it, to loke vpō the comen people, & the hye prieſt beynge in ſoch trouble. But they beſought almighty God that the goodes whych were cōmytted vnto them, myght be kepte whole, for thoſe ꝑ had delyuered thē vnto theyr keppynge. Neuertheles the thynge that Heliodorus was determyned to do, that perfourmed he i the ſame place, he hym ſelfe perſonally beynge about the treaſury with hys men of warre. But ꝑ ſpyrete of almyghty God ſhewed him ſelfe openly, ſo that all they which preſumed to obeye Heliodorus, fell thorow the power of God into a greate fearfulneſſe and drede. For there appeared vnto them an horſe, wd a terrible man ſytting vpon hym, decked in goodly arraye, and the horſe ſmote at Heliodorus wyth hys forefete. Now he that ſat * ii.mac.v.a and.v.b.

vpon ꝑ horse, had harnesse of golde vpon hi.
Wherouer, there apeared .ii. fayre & beutyfull yōge mē in goodly aray, which stode by him, scourged hym of both the sydes, and gaue hym many strypes without ceassinge.
ii.mac.iii.c * With that fell Heliodorus sodenly vnto ꝑ grounde. So they toke hym vp (beige compased aboute with greate darcknesse) & bare hym out vpon a bere. Thus he that came with so many runners and men of warre in to the sayde treasury, was borne out, where as no man myght helpe hym: & so the power of God was manyfest and knowne. He laye styll domme also by the power of God destitute of all hope & lyfe, And they prayed the Lord, that he had shewed his power vpō his place ād tēple, which a lytle afore was full of feare & trouble: and that thorow the reuelacyon of the almyghtie Lord, it was fylled with ioye and gladnesse.
Thē certayne of Heliodorus frēdes prayed Onias, that in all haste he wolde call vpon God, to graunte hi hys lyfe, which was genynge vp the goost. So the hye prest considered the matter, ād lest the kyng should suspecte that the Jewes had done Heliodorus some euell: he offred an healthofferynge for him. Now whē the hye prest had opteyned hys petycion, the same yonge men in ꝑ same clothynge appeared, & stode beside Heliodorus, sayēge: Thancke Onias the hye prest,
* Iac.xxbii.c for* for his sake hath ꝑ Lord graūted ꝑ thy lyfe: therfore seing ꝑ God hath scourged the
A gene hym prayse & thākes, and shewe euery man hys myght & power. And whē they had spokē these wordes, they appeared nomore.
So Heliodorus offred vnto God, made great vowes vnto him, which had graūted him his lyfe, thācked Onias, toke his goost & wēte agayne to the kynge. Then testified he vnto euery man of the greate worckes of God, that he had sene w̄ his eyes. And whē the kynge asked Heliodorus who were mete to be sent yet once agayne to Jerusalē, he sayde: yf thou hast any enemy or aduersary vnto thy realme, sende him thyther, & thou shalt haue hym punyshed, yf he escape wyth his lyfe: for in that place (no doute) there is a speciall power & worckig of God. For he ꝑ dwelleth in heauen, visiteth & defendeth ꝑ place: ād all that come to do it harme, he punyssheth ād plageth them. Thys is now the matter concernynge Heliodorus, & the kepyng of the treasury at Jerusalem,

¶ The.iiii. Chapter.

¶ Simon reporteth euell of Onias. Jason desyrynge the office of the hye prest corrupteth the kynge: with rewardes. The wycked intent of Jason.

ii.mac.iii.a A This Symon now* (of whō we spake afore) beinge a bewrayer of the money & of hys awne naturall contre, reported ꝑ worst of Onias: as though he had moued Heliodorus vnto thys, & as though he had bene a bringer vp of euel. Thus was he not ashamed to call hym an enemye of ꝑ realme, that was so faythfull an ouerseer & defender of the cite & of his people: yee ād so feruent in the lawe of God. But whē ꝑ malice of Simō increased so farre, that thorow hys frendes there were certayne mās laughters cōmytted: Onias considered the parell that myght come thorow this stryfe, & how that Appoloni⁹ (namely the chefe Lorde in Celosyria & Phenices) was all set vpon tyranny, and Symons malice increased the same: he gat him to the kynge, not as an accuser of the cytesins, but as one that by hi selfe intended ꝑ comon wealth of the whole multitude. For he sawe it was not possible to lyue in peace, nether Simon to leaue of from his folyshnesse, except ꝑ kynge dyd loke ther to. But after the deeth of Seleucus, when
B Antioch⁹ (which is called the noble) toke ꝑ kyngdome: Jason the brother of Onias laboured to be hye prest: For he came vnto the kynge, and promised him thre hūdreth & .lx. talentes of syluer, & of ꝑ other rentes. lxxx. talentes. Besides this he promised him yet an. C. & L. yf he myght haue the scole of the chyldren, & that he myght call them of Jerusalem Antiochians. Which when the kinge had graunted, & he had gottē ꝑ superiorite, he begāne immediatly to draw his kynsmē to the custome of the heathen, put downe ꝑ thynges that the Jewes had set vp of loue, by John ꝑ father of Eupolemi⁹ which was sent ambassitoure vnto Rome, for to make ꝑ bonde of frendshyppe & loue. He put downe all the Jewes & Lyberties of the Jewes, & set vp the wicked statutes. He durst make a fyghtynge scole vnder the castell, and set fayre yōge men to lerne the maners of whores and brothels.
C

This was now ꝑ begynnyng of the heathenysh & straunge conuersacyō, brought in thorow the vngracious & vnheard wicked nesse of Jason, which shulde not be called a Priest, but an vngodly personne. In so moch that the prestes were now nomore occupied about the seruyce of the aulter, but despysed the temple, regarded not the offrynges: yee gaue their diligence to lerne to fyght, to wrastle, to leape, to daunce, & to put at ꝑ stone not settyng by ꝑ honour of ꝑ fathers, but lyked the glory of the Grekes best of all: for the which they stroue perlously, & were gredy to folowe theyr statutes, yee, theyr lust was in all thinges to be lyke thē, which afore were theyr enemyes & destroyers. Howbeit to do wyckedly agaynst ꝑ lawe of God shall not escape vnpunyshed: but of this we shall speake here after.
D

What tyme as the* Olympiades sporte were played at Tyrus (ꝑ kynge hym selfe beynge

* Whyle the re kepte ma tyrye pas

beinge preſente) this vngracyo⁹ Jaſon ſent wycked men, bearyng from them of Jeruſalem (whych now were called Antiochians) iii. C. dzachmars of ſyluer foz an offerynge to Hercules. Theſe had they ꝓ carped them beſyzed vnder ſocha faſhiõ, as though they ſhulde not haue bene offred but beſtowed to other vſes. Neuertheles, he that ſent them, ſent them to the intẽt that they ſhulde be offred vnto Hercules. But becauſe of thoſe ꝓ were preſent, they were geuen as to the makynge of ſhyppes. And Appolonius the ſonne of Neſteus was ſent into Egypte, becauſe of the noble men of kynge Ptolomy Philometoz. Now when Antiochus perceaued, that he was put out from medlynge in ꝓ realme, he ſought his awne profyte, departed from thence, came to Joppa, & then to Jeruſalem: where he was honozably receaued of Jaſon, & of ꝓ cytie, & was bzought in wyth tozche lyght and with greate prayſe: and ſo he turned his hooſt vnto Phenices.

E After. iii. peare Jaſon ſent Menela⁹, the fozeſayde Simõs bzother, * to beare ꝓ money vnto ꝓ kyng, & to bzinge hym anſwere of other neceſſary matters. But he (whẽ he was prayſed of the kyng foz magnifying of his power) turned ꝓ preſthod vnto him ſelf, layinge vp. iii. C. talentes of ſyluer foz Jaſon. Mo whẽ he had gotten cõmaundemẽtes from the kyng (he came haurynge nothinge ꝓ becõmeth a preſte) but bearinge ꝓ ſtomack of a cruel tyzãt, & ꝓ wzath of a wilde bzute beeſt. * Thẽ Jaſon (which had diſceaued his awne bzother) ſeinge that he him ſelfe was begyled alſo, was fayne tokle into the lande of the Ammonites, & Menelaus gat the dominion. But as foz ꝓ money ꝓ he had promyſed vnto ꝓ kyng, he bydd nothinge therin, when Soſtratus the ruler of the caſtell requyzed it of him. Foz Soſtratus was ꝓ mã that gathered the cuſtomes: wherfoze they were both called befoze ꝓ kyng. Thus was Menelaus put out of the preſthode, & Lyſimachus his bzother came in his ſteade. Soſtratus alſo was made Lozd of ꝓ Cyprias.

F It happened in the meane ſeaſon, that ꝓ Tharſias & Mallacias made inſurrection, becauſe they were geuen foz a preſent vnto kynge Antiochus cõcubyne. Then came the kynge in all the haſte, to ſtyll them agayne, & to pacyfie ꝓ matter, leauyng Andzonicus there to be his debyte as one mete therfoze. Now Menelaus ſuppoſing that he had gotten a ryght conuenient tyme, ſtole certayne veſſels of golde out of the temple, and gaue them to Andzonic⁹ foz a preſent: & ſome he ſolde at Tyzus and in the cyties therby.

Which when Onias knewe of a ſuertye, he reprzoued him: but he kepte him in a Sanctuary beſide Daphnis, that lieth by Antioche. Wherfoze Menelaus gat hi to Andzonicus, & prayed hi ꝓ he wold ſlaye Onias. Mo whẽ he came to Onias, he coũceled him craftely to come out of the Sanctuary geuynge hym his hande with an othe (how be it he ſuſpecte hym) & then he ſlew Onyas, wythout any regarde of ryghtuouſneſſe.

Foz the whych cauſe not only the Jewes, but other nacyons alſo toke indignacyon, & were diſpleaſed foz the vnryghtuous death of ſo godly a man.

And when the kynge was come agayne G from Cilicia, the Jewes and certayne of ꝓ Gzekes wente vnto hym, cõplayninge foz the vnryghtuous death of Onias. Yee Antiochus him ſelfe was ſozy in hys mynde foz Onias, ſo that it pityed him, & he wepte, remembzynge his ſobernelle & manerly behauour. Wherfoze he was ſo kyndled in hys mynde, that he cõmaũded Andzonicus to be ſtrypped out of his purple clothinge, & ſo to be led thozow out the cite: yee, & the vngracio⁹ man to be ſlayne in the ſame place where he cõmitted his wickednes vpõ Onias. Thus the Lozde rewarded him his punyſhmẽt, as he had deſerued. Now when Lyſymachus had done many wycked dedes in the temple thozow the councell of Menelaus, and the voyce came abzode: the multitude gathered them together agaynſt Lyſymachus: foz he had caryed out now moch golde.

Mo when the people aroſe, and were full of dyſpleaſure, Lyſymachus armed. iii. H vnthzyftes to defende hym: a certayne tyzaunte beyng theyr captayne, which was grow̃en both in age and woodneſſe. But when the people vnderſtode the purpoſe of Lyſymachus, ſome gat ſtones, ſome good ſtõge clubbes, & ſome caſt aſhes vpõ Lyſimachus Thus there were many of thẽ wounded, ſome beyng ſlayne, & al ꝓ other chaced awaye, But as foz the wycked churchzobber hym ſelfe, they kylled hi beſyde the treaſury. Of I theſe matters therfoze there was kepte a courte agaynſt Menelaus. Now when the kynge came to Tyzus, they made a complaynte vnto him of Menelaus, cõcerning this buſyneſſe, and the ambaſſytours were thze. But Menelaus wẽt & promiſed Ptolomy, to geue hym moch money, yf he wolde perſuade ꝓ kyng. Mo Ptolomy wẽt to the kig into a courte (where as he was ſett to coole hym) & bzought hym out of ꝓ mynde. In ſo moch that he diſcharged Menelaus frõ the accuſacyons, that not wythſtandynge was cauſe of all myſchefe: and thoſe pooze men, wbych yf they had tolde their cauſe, yee, befoze the Scitias, they ſhulde haue bene iudged innocent, them he condemned to death.

Thus were they ſoone punyſhed, wbych folowed vpon the matter foz ꝓ cytie, foz the people, & foz the holy veſſel. Wherfoze they of Tyzus toke indignacyõ, and buryed thẽ

honorably. And so thorow ꝓ couetousnesse of them that were in power. Menelaus remayned styll in auctoryte, increasyng i malyce, to the hurte of the citesyns.

¶ The. v. Chapter.

¶ Of the signes and tokens sene in Jerusalem. Of the ende and offence of Jason. The furiate of Antiochus against the Jewes. The spoylynge of the temple.

¶ At the same tyme Antioch' made hym ready to go agayne into Egypte. Thē were there sene at Jerusalē. xl. dayes longe, horsmē, runnynge to and fro in the ayre, wherch had raymēt of golde, & spears. There were sene also whole hoostes of men weapened, and horses runnynge in an ordre, how they came together, how they helde forth theyr shyldes, how the harnessed men drew out theyr swerdes, and shott their dartes.

The shyne of the golden weapens was sene, and of all maner of armure. Wherfore euery man prayed, that those tokēs myght turne to good. Now when there was gone forth a false rumour, as though Antiochus had bene dede: Jason toke a. C. men, and came sodenly vpon the cytie. The citesyns rāne vnto the walles, at the last was the citie taken, & Menelaus fled into the castell.

As for Jason, he spared not his awne citesyns in the slaughter, nether cōsydered he what greate euell it were, to destroye ꝓ prosperite of his awne kynsmē: but dyd as one that had gotten the victory of his enemies, and not of hys frendes. For all this gatt he not the superiorite, but at ꝓ last receaued cō fusyon for hys malyce. * and fled agayne lyke a vagabunde into the lāde of the Ammonytes. * ii. mac. iiii.

Finally, for a rewarde of his wyckednesse he was accused before Aretha the kynge of the Arabiās. In somoch that he was fayne to flee from cytie to cytie, beynge deppysed of euery man as a forsaker of the lawes, & an abhominable personne. And at the last (as an open enemy of hys awne natural countre and of the cytesyns) he was dryuen into Egypte.

Thus he that afore put many out of theyr awne natyue land, perysshed frō home hym selfe. He went to Lacedemō, thynckynge there to haue gotte succoure by reason of kynred. And he that afore had caste many one out vnburyed, was thrown out hym selfe, no man mournynge for hym, ner puttynge him in his graue: so that he nether enioyed ꝓ burial of a straunger, nether was he partaker of hys fathers sepulcre.

¶ Now whē this was done, the kyng suspecte, that the Jewes wolde haue fallen from hym: wherfore he came in a greate displeasure out of Egypte, * & toke ꝓ cytie by violēce. He commaunded hys men of warre also, that they shuld kyll & not spare, but slaye downe soch as withstode them, or clymed vp vpon the houses. * i. mac. i.

Thus was there a greate slaughter of yonge men, olde men, wemen, childre and virgines. In. iii. dayes were there slayne. lxxx. M. fourty thousande put in preson, and no lesse solde. Yet was he not contēt wt thys but durst go into the mooste holy tēple (M)enelaus that traytoure to the lawes & to his awne naturall countre, beyng his gyde) and with his wicked hādes toke the holy vessel, which other kynges & cyties had geue thyther for the garnysshinge & honour of ꝓ place: them toke he in his hādes vnworthely, & defyled them.

So madd was Antiochus, that he consydered not, how that God was a lytle wroth for the synnes of them that dwelt in ꝓ cytie, for the whych soch confusiō came vpō that place. * And why? yf it had not happened thē to haue bene lapped i many synnes, this Antiochus (as soone as he had come) had sodenly bene punysshed, and shutt out for hys presūption, * lyke as Heliodorus was, whō Seleucus the kynge sente to robbe the treasury. Neuertheles, God hath not chosen the people for the places sake, but the place for the peoples sake: and therfore is the place become partaker of ꝓ peoples trouble, but afterwarde shall it enioye the wealth of thē. And lyke as it is now forsakē in the wrath of almyghty God, so when the greate God is reconcyled, it shall be sett vp in hye worshyp agayne. * ii. mac. iii.

So when Antiochus had taken a. M. and viii. C. talentes out of the temple, he gat hi to Antioche in all the haste, thynckyng (his pryde) that he myght make mē sayle vpon ꝓ drye land, and togo vpon ꝓ see, soch an hye mynde had he. He lefte debytes there, to vexe the people: At Jerusalem left he Philippe a Phrygiā, in maners more cruell thē hymselfe ꝓ set him there: At Garysim he left Andronic' & Menelaus, which were more greuous to the cytesins thē other. * Now as he was thus set in malyce against the Jewes, he sent Appolonius an hated prynce, with xxii. M. commaunding him to slaye those ꝓ were of perfect age, and to sell the wemen, maydens & childre. Whē he cam now to Jerusalem, he fayned peace, & kepte hym styll vntyl the Sabboth daye. And then he commaunded his mē to take them to their weapens (for the Jewes kepte holy daye) & so he slew all them that were gone forth to ꝓ open playe, rūnyng here & there thorow the cytie with hys men weapened, and murthured a great nōbre. * But Iudas Machabe' which was the tenth, fled into the wylderneße, led hys lyfe there with hys company amonge wylde beastes and vpon the mountaynes, dwellynge * i. mac. i. * ii. mac. v.

dwellynge there and eatinge grasse, lest they shuld be partakers of the fylthynesse.

¶ The. vi. Chapter.

¶ The Jewes are compelled to leave the lawe of God. The temple is defyled. The readers are monyshed that they shall not adhere the abhominacyon wher with ꝓ Lord afflicteth them. The greuous payne of Eleazarus.

2 NOt longe after thys, sent the kyng a messanger of Antioche, for to cõpel the Jewes, to altre the ordinances of the fathers and ꝓ lawe of God, to defyle the temple that was at Jerusalē, & to call it ꝓ temple of Jupiter Olympius: & that they shulde be in Gazarim, as those whych dwell at the place of Jupiter ꝓ herberous. Thys wycked sedycion of ꝓ vngodly was heuy vpon all the people: for the temple was ful of voluptuousnes, bybbynge & bollyng of the heathen, of rybaudes & harlottes together. The wemen went into the holy place, and bare in that was not lawfull. The aulter also was full of vnlaufull thynges, whych ꝓ lawe forbyddeth to laye vpon it. The Sabbothes were not kepte, ꝓ other solempne feastes of the lāde were not regarded. To be playne, there durst no man be a knowne that he was a Jewe. In ꝓ day of the kynges byrth they were cõpelled parforce to offre: and when the feast of Bachus was kepte, they were constrayned to weere garlandes of yuye, and so to go aboute the honoure of Bachus.

3 Moreouer thorow ꝓ councell of Ptolomi, there went out a commaundement i the nexte cyties of the heathen, that they shulde intreate ꝓ Jewes in lyke maner: namely, to compell them for to do sacrifyce after ꝓ lawes of the Gentiles: & who so wolde not, to put thē to death. A pyteous thynge was it to se. There were .iii. wemen accused to haue circumcised theyr sonnes, whom when they had led rounde aboute ꝓ citie (the babes hāgyng at their brestes) they caste thē downe headlinges ouer the walles. Some that were crepte in dēnes & had kepte the Sabboth were accused vnto Phylyppe, & brent in the fyre: because that for the feare of God they kepte the commaundemēt so strytly, & wold not defende them selues. Now I beseche all those whych reade thys boke, that they refuse it not for these falles of aduersite: & iudge ꝓ thinges (that are happened) for no destruccyō, but for a chastening of oure people. And why? Whē God suffreth not synners longe to folow theyr awne mynde, but shortly punysheth thē, * it is a token of hys greate louyng kyndnes. For this grace haue we of God more then other people, ꝓ he suffreth not vs long to synne vnpunished like as other nacyōs, ꝓ when ꝓ daye of iudgemēt cōmeth, he maye punysh them in the fulnes of theyr synnes. If we synne, he correcteth vs, but he neuer withdrawe th hys mercyes frō vs: & though he punysh wyth aduersyte, yet doth he neuer forsake hys people. But lett thys that we haue spoken now wyth few wordes, be for a warnyng and exhortacyon of the heathen.

*Deu.viii.b.

¶

Now wyll we come to the declarynge of ꝓ matter. Eleazar one of ꝓ principall Scribes, an aged man & of a well fauored coūtenaunce, was constrayned to gape wyth open mouth, * & to eate swynes flesh. But he desyrig rather to dye gloryously then to lyue wyth shame, offred hym selfe wylligly to ꝓ martyrdome. Now when he sawe ꝓ he must nedes go to it, he toke it paciētly: for he was at a poynte wyth hym selfe, ꝓ he wolde consente to no vnlaufull thyng for eny pleasure of lyfe. They ꝓ stode by beyng moued vñ pyte (but not aryght) for the olde frēdshyp of ꝓ man, toke hym aside priuely, & prayed hym, that he wold let soch flesh be brought hym as were laufull to eate, & then to make a countenaunce, as though he had eaten of the flesh of the sacrifyce lyke as the kyng cō maunded, for so he myght be delyuered frō death & so for the olde frendshype of the mā, they shewed hym thys kyndnes. *Leui.xi.a.

D

But he beganne to consyder hys discrete & honorable age, his noble and worshypfull stock, & who ꝓ frō hys youth vp he had bene of an honest & good cōuersacyon: yee & how constantly he had kepte the ordinaūces and lawes cōmaūded by God, wherfore he gaue them this answere, & sayd: Yet had I rather syrst be layed i my graue. * For it becōmeth not myne age (sayde he) in eny wyse to dissemble, wherby many yōg personnes myghe thynche, that Eleazar being .lxxx. yere olde & .x. were now gone to a straunge lyfe: & so thorow myne ypocrisy (for a lytle tyme of a trāsytory lyfe) they myght be disceaued: by thys meanes also shuld I defyle myne age, & make it abhominable. For though I were now delyuered frō the tormentes of men, yet shuld I not escape the hād of almyghty God, nether alyue ner deed. wherfore, I will dye manfully & do as it becōmeth myne age. Wherby I maye paraduēture leaue an exāple of stedfastnes for soch as be ponge, yf I wyth a ready mynde & manfully dye an honest death, for ꝓ most worthy & holy lawes. *4.Mach.v.c.

E

*Iames.i.a

When he had sayde these wordes, immediatly he was drawen to ꝓ tormente. Now they that led hym & were mylde a lytle afore, begāne to take dyspleasure because of ꝓ wordes ꝓ he sayd: for they thought he had spoke them of an hye mynde. But when he was i hys martyrdome, he mourned & sayd Thou (O Lord) which hast ꝓ holy knowlege, knowest optly: that where as I myght be delyuered from death, I suffre these sore paynes of my body: but in my mynde I am wel content to suffre thē because I feare the

Thus this man dyed, leanynge the memorial of hys death for an example, not only vnto yonge men, but vnto all the people, to be stedfast and manly.

¶ The. vii. Chapter.

¶ The punyshment of the. vii. brethren and of theyr mother.

IT happened also ꝑ there were .vii. brethre (wyth theyr mother) taken, & compelled by the kynge * agaīst ꝑ lawe, to eate swynes flesh: namely wt scourges and lethren whyppes. And one of them whych was ꝑ chefe, sayd: what seketh thou, and what requyrest thou of vs? As for vs, we are ready rather to suffre death, then to offende the lawes of God and the fathers. Then was the kinge angrye, and bad heate cauldrons and brasen pottes. Whych when they were made hote, imediatly he cōmaūded the tonge of hym that spake fyrst, to be cut out, to pul the skinne ouer hys heade, to pare of the edges of hys handes and fete: yee and that in the syght of his mother & the other of hys brethren. Now when he was cleane marred, he commaunded a fyre to be made, & so (whyle there was eny breath in hym) to be fryed in the caudrō: In the which whē he had bene longe payned the other brethrē with theyr mother exhorted him to dye manfully, sayenge: The Lord God shall regarde the treuth, and comforte vs, lyke as Moses testifieth * & declareth in hys songe, sayenge: and he wyll haue compassyon on hys seruauntes.

* Deu. xxxii.

No when the fyrst was deed after thys maner, they brought the seconde to haue hī in derysyō, pulled the skynne wyth the heare ouer hys heade, & asked hym, yf he wolde eate swynes flesh, or he were payned in the other membres also thorow out hys body. But he answered boldly, and sayde: I wyll not do it. And so was he tormēted lyke as ꝑ fyrst, and when he was euen at the geuynge vp the goost he sayde: Thou most vngracyous persone puttest vs now to death, but ꝑ kyng of the worlde shal rayse vs vp (which dye for his lawes) in the resurrectiō of euerlastynge lyfe.

B

After hym, was ꝑ thyrde had in derysyon and when he was requyred, he put out hys tonge, and that ryght soone, holdynge forth hys hādes manfully, and spake wyth a stedfast fayth: These haue I of heauē, but now for the lawe of God I despyse them: for my trust is, that I shall receaue them of hym agayne. In so moch that the kynge and they whych were wyth hym, marueled at ꝑ yonge mans boldnesse, that he nothynge regarded the payne.

Now when he was dead also, they vexed

C

the fourth wyth tormentes in lyke maner. No whē he was now at hys death, he sayed It is better that we beynge put to death of men, haue oure hope and trust i God for he shall rayse vs vp agayne. * As for the, thou shalt haue no resurrecyon to lyfe.

* 3 Mac. v.

And when they had spoken to the fyfth, they tormented hym. Thē loked he vnto ꝑ kyng, & sayd: thou hast power amonge men for thou art a mortall mā also thy selfe, to do what ꝑ wylt, but thynke not, that God hath forsaken oure generacyon. Abyde the, tary styll a whyle, and thou shalt se ꝑ great power of God, how he wyll punyth the and thy sede. After hym they brought the syxte, whych beynge at the poynte of death, sayd, Be not disceaued (O kyng) for this we suffre for our awne sakes, because we haue offended our God, & therfore marueylous thynges are shewed vpon vs. But thynke not thou, whych takest in hande to stryue agaynst God, that thou shalt escape vnpunyshed.

D

This excellent mother (worthy to be well reported of, and had in remembraūce) sawe her seuen sonnes dye in one daye, and suffred it paciētly, because of the hope that she had in God: yee, she exhorted euery one of the in especyall, and that boldly & stedfastly with parfyte wysdome, wakynge vp her wyuyth thought with a manly stomache, and sayde vnto them: I can not tell how ye came i my wōbe, for I nether gaue you breth ner soule, nor lyfe. It is not I ꝑ ioyned the membrys of youre bodyes together, but the maker of the worlde, which fashyoned ꝑ byrth of man, and begaūne all thynges. Euen he also of hys awne mercy shall geue you breath and lyfe agayne, lyke as ye now regarde not your awne selues for his lawes sake.

Now thought Antyochus that she had despysed hym, therfore he let her go wyth her reproues, & begaūne to exhorte the yongest sonne (which yet was left) not only wt wordes but swore vnto hym wyth an oath. that he shuld make hym a rych and welthy man (yf he wolde forsake the lawes of hys fathers) yee, and that he shulde geue hym, whatsoeuer were necessary for hym. But

E

when the yonge man wolde not be moued, for all these thynges, he called hys mother, & counceled her to saue her sonnes lyfe. And when he had exhorted her wyth many wordes, she promysed hym ꝑ she shulde speake vnto her sōne. So she turned her vnto hym (langhynge the cruell tyraunte to scorne) & spake wyth a bolde voyce: O my sonne, haue pytie vpon me, that bare the .ix. monethes in my wombe, that gaue the suche, norished the & brought the vp vnto thys age.

I beseche ꝑ (my sonne) loke vpon heauen & earth and all that is therin, and cōsydre, that God made them and mans generacyon of naught: so shalt thou not feare thys hangman, but suffre death stedfastly, lyke

as

as thy brethren haue done: that I maye re-
caue the agayne I the same mercy with thy
brethren.

Whyle she was yet speakynge these wor-
des, the yonge man sayd: whom loke ye for?
Wherfore do ye tary? I wyll not obeye the
kynges cõmaundement, * but the law that
God gaue vs by Moses. As for thou that
ymagynest all mysches ageynst the Jew-
es, thou shalt not escape the hande of God,
for we suffre these thynges, because of oure
synnes.

And though God be angrye wyth vs a
lytle whyle (for oure chastenynge and refor-
macyon) yet shal he be at one agayne wyth
his seruauntes. But thou. (O shamefull &
most abhominable personne.) Pryde not
thy selfe thorow vayne hope, in beynge so
malycyous vpõ the seruauntes of God: for
thou hast not yet escaped the iudgement of
the God whych is almyghtye, and seyth all
thynges. Thy brethren that haue suffred a
lytle payne, are now vnder the couenaũt of
euerlastynge lyfe: but thorow the iudgemẽt
of God, thou shalt be punished ryghteously
for thy pryde.

As for me (lyke as my brethren haue do-
ne) I offre my soule & my body for the law-
es of our fathers, callynge vpon God, that
he wyll soone be mercyfull vnto our people:
yee and wyth payne and punyshement * to
make the graunte, that he only is God. In
me now & in my brethren ỹ wrath of almy-
ghty God is at an ende, whych ryghteously
is fallen vpon all oure people.

Then the kynge beynge kyndled in anger,
was more cruell vpon him then vpon all ỹ
other, and toke indygnacyõ, that he was so
lyghtly regarded. So thys yonge man dyed
vndefyled, & put hys trust stylle in the Lord
Last of all after the sõnes, was the mother
put to death also. Let this now be ynough
spoken, concernynge the offerynges, and ex-
treme cruelnesse.

¶ The. viii. Chapter.

¶ Judas gathereth together hys hoost. Nicanor to fyght ageynst Judas. Judas exhorteth hys souldyars to constantnes. Nicanor is ouercome. The Jewes geue thankes after they haue put theyr enemyes to flyght, dyuydyng the spoyles vnto the fatherles and vnto the wydowes. Nicanor flyeth vnto Antiochus.

When Judas Machabe', and they
that were wyth him, wente pry-
uely ito the townes, called theyr
kynsfolkes & frendes together,
toke vnto them all soch as cõtynued yet i the fayth and lawe of the Jewes
and brought forth. vi. M. men.

So they called vpon the Lorde, that he
wolde haue an eye vnto hys people, whych
was trodden downe of euery man: to be gra
cyous vnto the temple that was defyled of
the vngodly: to haue cõpassyon vpon the de
structyon of the cytie, whych was shortly ly
ke to be layed waste, to heare the voyce of ỹ
blonde that cryed vnto him: to remẽbre the
most vnryghtcous deathes of yonge inno-
cent chyldre, the blasphemyes also done vn-
to hys name, and to punysh them.

* Now when Machabeus had gathered *1. Mac. ii. a.
thys multytude together, he was to mygh-
tye for the heathen (for the wrath of ỹ Lor-
de was turned into mercy) he fell vpon
the townes and cytyes vnwares, brent
them, toke the most commodyous places,
and slewe many of the enemyes. But speci-
ally he made soch chases by nyght, in so
moch that hys manlynesse was spoken of
euery where.

So when Philippe sawe that the man
increased by lytle and lytle, & that the mat- B
ter prospered wyth hym for the most parte:
he wrote vnto Ptolomy (which was a cap-
tayne in Celosiria & Phenices) to helpe him
in the kynges busynes. Then sent he Nica- *1. Mac. iii. c
nor Patrocly (a speciall frende of hys) in all
the haste, and gaue him of the comen sorte of
the heathen no lesse then. xx. M. harnessed
men, to rote out the whole generacyon of ỹ
Jewes, haupnge to helpe hym one Gorgias
a man of warre, whych in matters concer-
nynge battayls, had great experiẽce. Nyca-
nor ordened also the trybute (which the Ro
maynes shulde haue had) to be geuen vnto
the kynge out of the captyuyte of the Jew-
es, namely. ii. M talentes. And immediatly
he sent to the cities of the see coast, requyr-
ing them for to bye Jewes to be theyr seruaun-
tes and bonde men, promysynge to sell them
lxxx. and ten for one talente: but he consyde-
red not the wrath of almyghty God, that
was to come vpon hym.

When Judas knewe of thys, he tolde the C
Jewes that were wyth hym of Nicanors cõ
mynge. Now were there some of them fear-
full, not trustynge vnto the ryghteousnes
of God, and fled theyr waye.

But the other that remayned, came toge
ther, and besought the Lorde, to delyuer thẽ
frõ that wycked Nicanor, which had solde
them or euer he came nye them: and though
he wolde not do it for theyr sakes, yet for ỹ
couenaunt ỹ he made wyth theyr fathers,
and because they called vpõ hys holy & glo-
ryous name. * And so Machabe' called hys *1. Mac. v. b.
men together, namely aboute. vi. M. exhor-
tyng thẽ not to agree vnto their enemies, * *Deu. xx. a
nether to be afraied for ỹ multitude of their ii. Para. xx. c
aduersaries commynge agaynst them vn-
ryghteously: but to fyght manly, consyde-
rynge the reproffe that they had done to the
holy place whthout cause, how they had de-
fyled and oppressed the cytye, yee, and de-
stroyed the lawes of the fathers. * For they *Jere. xxii. b
Psal. xix. b.

(sayd he) trust in theyr weapens and boldnesse, but oure confidence is in the almyghty Lorde, which in the twynclynge of an eye maye both destroy them that come agaynst vs, and all the worlde.

D

xiii.xv.xvi.
C.xxvi.
i.Mac.iii.

He exhorted them also to cal to remembraunce ꝑ helpe that God shewed vnto their fathers: * as whē there perysshed an. C. & lxxv. M. of Sennacheribs people: And of the batayl that they had in Babylon agaynst the Gallacyans: how all the Macedonyans that came to helpe them, stode in feare: and how they beig but only vi. M. slewe an. C. & xx. M. thorow ꝑ helpe that was geuen them from heauē, wherby they also had receaued many benefytes.

Thorow these wordes the mē toke good hertes vnto them, ready to dye for the lawe and the countre. So he set vpon euery company a captayne, one of hys awne brethren: Simon, Joseph & Jonathas: geuynge eche one. xv. C. men. He caused Esdras also to rede the holy boke vnto them, & to geue them a token of the helpe of God.

i.mac.iiii.b

* Then he hym selfe beynge captayne in the fore front of the battayll, buckled wyth Nicanor. And God was theyr helpe, in so moch that they slewe above ix. M. men & compelled the more parte of Nicanors hoost to flie, they were so wouded and feable. Thus they

E

toke the money frō those that came to bye them, and folowed vpon thē on euery syde. But when the tyme came vpon them, they returned, for it was the Sabboth, and therfore they folowed no more vpon them. So they toke theyr weapens & spoyles and kepte the Sabbath, geuynge thankes vnto ꝑ Lord, which had delyuered them that daye, and shewed thē hys mercy. After the Sab-

xiii.xvi.b.
i.Mac.xvi.
Deu.xx.b.

both * they distributed the spoyles to the syche, to ꝑ fatherlesse and to wyddowes, and the residue had they them selues wyth theyrs. When thys was done, and they all had made a generall prayer: they besought the mercyfull Lorde to be at one wyth hys seruauntes.

Of those also that were wyth Timothe? and Bachides, which fought agaynst them they slewe. xx. M. wanne bye and stroge holdes, and deuyded moo spoyles: euer geuynge an equal portyon vnto ꝑ syche, to ꝑ fatherles, to wyddowes and to aged persons. And

F

when they had dylygently gathered theyr weapens together, they layed thē all in conueniente places, & the remnaunt of the spoyles brought they to Jerusalem. They slewe also Phylarches ꝑ wycked persoune, which was wyth Tymotheus, and had vexed many Jewes. And when they helde the thankesgeuynge at Jerusalem for the victory, they brēt those that had set fyre on ꝑ portes of ꝑ temple: namely Calysthenes, whych was fled into an house: & so they gat a worthy rewarde for theyr wyckednesse. As for that most vngracyous Nicanor, whych had brought a thousande marchauntes, to bye the Jewes, he was thorow the helpe of the Lorde brought downe euen of them whom he regarded not: in so moch that he put of hys gloryous rayment, fled by see, and came alone to Antyoche, wyth greate shame and dyshonour, whych he gat thorow the destruccyon of hys hoost. Thus he that promysed the Romayns to paye thē theyr tribute, when he toke Jerusalem: beganne now to saye playnely, that God was the defender of the Jewes, & therfore not possible to wounde them, because they folowed the lawes whych God had made.

¶ The. ix. Chapter.

¶ Antiochus writyng to Thopis Persipolis to dyspose to fyght. As he persecuted the Jewes, he is stricken of the Lord. The signed repentaunce of Antiochus. He dyeth.

i.Mac.vi.

AT ꝑ same tyme came * Antyochus agayne wyth dyshonoure out of Persys. For when he came to Persepolys, & vnderstode to robbe the temple and to subdue the cytie, the people ranne together and defended them selues, in so moch that he and hys were fayne to fle wyth shame.

And so after that flyght, it happened that Antyochus came agayne wyth dyshonoure. But when he came to Ecbatana, he gat knowlege what was happened vnto Nycanor and Tymotheus. Now as he was anauncinge him selfe in his wrath, he thought he was able to auenge the iniury that was done to them, vpon the Jewes: and therfore commaunded to make ready hys charet, hastynge on hys iourney wythout ceasynge, the iudgement of God pronoūcynge hym because he had spoken so proudly, ꝑ he wolde come to Jerusalem, and make it a graue of the Jewes. But the Lorde God of Israell, that seyth all thynges, smote hym wyth an vnspyble plage, whych no man coulde heale.

For as soone as he had spoken these wordes, there came vpō hym an horrible payne of hys bowels, and a sore grefe of ꝑ armes.

And that was but ryght: for he had martyred other mens bowels with dyuerse and strange tormentes, howbeit he wolde in no wyse ceasse from his malice. Yee, he was yet the prouder & more malycious agaynst the Jewes: But whyle he was commaundynge to make haste in the matter, it happened that he fel downe violently from the charet so that it broke hys body, and dyd hī greate payne.

And

And so he that thought he myght commaũde the floudes of the see (so proude was he beyonde the condicyon of man) & to weye the hye mountaynes in a payze of balaunce, was now brought downe to the grounde, & caried vpon an horslytter, knowlegyng the manyfeste power of God vpon hym: so that
2.Mac.ix.b * wicked body of hys * was full of wormes, wh̄ych in hys payne fell quycke out of hys flesh: In so moch that hys hoost was greued with the smell and stynck of hym. Thus he that a lytle afore thought he myght reache to the starre of heauen, hym myght no man now abyde ner beare, for the vehemence of stynche.

C Therfore, he beynge brought from hys great pryde, began̄e for to come to ꝑ knowledge of hym self: for the punishemẽt of God warned hym, and his payne increased euermore and more. And whe he hym self might not abyde hys awne stynche, he sayde these wordes: It is reasõ to be obedient vnto God, and that a man besyze not to be lyke vnto hym. Thys wycked personne prayed also vnto the Lorde, of whom he shulde haue optayned no mercy. And as for ꝑ cytye that he came vnto so hastely, to brynge it downe to the grounde, and to make it a graue for deed men: now he declareth to deliuer it fre.

And as touchyng ꝑ Jewes, whom he had iudged not worthy to be buryed, but wolde haue cast them out for to be deuoured of the foules & wylde beastes, sayeng, that he wolde haue destroyed both olde & ponge: Now he promysed, to make thẽ lyke the cytesins of Athens. And where as he had spoyled the holy temple afore, now he maketh promyse to garnyth it with greate giftes, to increase the holy ornamentes, and of his awne rẽtes to beare the costes, and charges belonginge to the offeringes: yee, and that he wolde also become a Jewe him self, to go thorow euery place of the worlde, and to preach the power of God.

But when his paynes wolde not ceasse, D (for ꝑ ryghteous iudgemẽt of God was come vpõ him) out of a very despayze he wrote vnto the Jewes a lettre of intercession, conteyninge these wordes: The kynge and prince Antiochus wisheth vnto ꝑ vertuous cytesins of the Jewes, moch health ād good prosperite.

If ye and youre chyldren fare well, and yf all thinges go after youre mynde: we gene greate thankes. In my sycknesse also do I remembre you louyngly: for as I came out of Perssia, and was taken with sore dysseasse: I thought it necessary to care for the comẽ wealth. Nether despayze I in my self, but haue a good hope to escape this sickenes.

But consyderinge that my father led an hoost sometyme in the hyer places, and shewed who shulde raygne after hym, that (yf there happened any cõtrouersy, or eny harde thyng were declared) they in ꝑ lande myght knowe theyr chefe Lorde, that there shuld be no insurrection: Agayne: when I pondze by my self, how that all the myghtie men and neyghbours roude about, are layẽg wayte, and loke but for opportunyte to do harme: I haue ordened that my sonne Antiochus shal raygne after me, whom I oft commended to many of you, when I was in the hyer kyngdomes, and haue wrytten vnto him as it followeth hereafter. Therfore I praye you & require you, to remembre the benefytes that I haue done vnto you generally, and in especiall (and that euery mã wylbe faythfull to me & my sõne) For I hope that he shal be of sober and louinge behauoure, & yf he folowe my deuyce, he shall be indifferent vnto you.

* Thus, that murthurer & blasphemer of God was sore smytten: & lyke as he had intreated other men, so he dyed a myserable death in a straunge countre vpon a mountayne. And hys body dyd Philippe (ꝑ went with hym) carry awaye: wh̄ych fearynge the sonne of Antiochus, wente into Egypte to Ptolomy Philometor. *Dan.viii.f

C The.x. Chapter.

C Judas Machabeus taketh the cytye & the temple. He beginneth to fyght ꝑ actes of Lupator. The Jewes fyght agaynst the Idumeans: Timotheus inuadeth Jewry, wyth whom Judas Joyneth battell. Ij. men apeare in the ayre to the helpe of the Jewes. Timothy is slayne.

MAchabeus now and his company (thorow the helpe of the Lorde) wanne the temple and the cytye agayne, destroied the aulters and chapels that ꝑ heathen had buylded thorow the stretes: clensed ꝑ temple, * made another aulter of bryche stone, and after two yeares they offered sacrifices, set forth the incense, the lyghtes and shewe bred. When that was done, they fell downe flat vpon the grounde, and besought the Lorde, that they myght come no more into soch trouble: but yf they synned eny more agaynst hym, he hym self to chasten them wyth mercy, and not to come in the handes of those aleaũtes and blasphemous men. A 1.mac.iiii.g * Exod.xx.b

Now vpon the same daye that ꝑ straungers poluted ꝑ temple, it happened that on the very same daye it was clensed agayne: namely, * the .xxv. daye of the moneth called Casleu. They kepte .viii. dayes in gladnesse lyke as in the feast of the tabernacles: remẽbrynge that not longe afore, they helde the feast of the tabernacles vpon the mountaynes and in dennes lyke beastes. And to the same token they bare grene bowes, braunches and palmes, before him that had geuen them good fortune to clense his place. They B * 1.mac.iiii.f

agreed

agreed also together, and made a statute, ꝓ euery yeare those dayes shulde be solemply kepte of all the people of the Jewes.

How Antiochus then (that was called the noble) dyed, it is sufficiently tolde. Now will we speake of Eupator the sonne of that wycked Antiochus, how it happened wyth him: & so with few wordes to comprehende the aduersyte that chaunsed in the warres. When he had taken in ꝓ kingdome, he made one Lysias (which had bene captayne of the host in Phenices and Syria) ruler ouer the matters of the realme. For Ptolomy that was called Macron, beynge a ruler for the Jewes (and specially, to syt in iudgement for such wronge as was done vnto them) vndertoke to deale peaceably wyth them. For the wheych cause he was accused of the frendes before Eupator: and when he was suspecte to be a traytour (because he had left Cypres that Philometor had cõmytted vnto him: C and because he departed from noble Antiochus, that he was come vnto) he poysoned hym selfe, and dyed.

Now when Gorgias was gouernoure of the same places, he toke straungers and vndertoke oftymes to warre with the Jewes. Moreouer, the Idumeans ꝓ helde the stronge holdes, receaued those that were dryuen frõ Jerusalem, and toke in hande to warre also. f.mach.b.a *But they that were wyth Machabeus besought and prayed vnto the Lorde, that he wolde be their helper: and so they fell into ꝓ stronge holdes of the Idumeans, and wanne many places by strength: & chas came agaynst them they slewe, and kylled noresse of all together (then twentye thousande. Neuertheselle some, no lesse then nyne thousande, were fled into twoo stronge towres, hauynge all maner of ordinaunce to withstande them.

D Then Machabeus leauing Symon, Josephus, Zacheus, and those that were wyth them (which were very many) wente to besege them, & to fyght where most nede was. Now they that were wyth Symon, beynge led wyth couetousnesse, were intreated for money, thorow certaine of those that laye in the towres: toke lxx. Dyachmas: & let some of them escape. But when it was tolde Machabeus what had happened, he called ꝓ captaynes of the people together, accusinge those persones, ꝓ they had solde the brethrẽ for money, and let their enemyes go. And he slewe those traytours, and immediatly wente in hande wyth the .ii. towers. And wyth they had ordred the selues manly with their weapens and handes, they slewe in the two castels moo then twentye thousande.

*f.mach.b.b. 2.M. Macha. xiii.c *Now Timotheus whom ꝓ Jewes had ouercome afore, gathered a multytude of straunge people, brought an host also of horsmen of the Asians, to wynne Jewry by E strength. But when he drewe nye, Machabeus & they ꝓ were wyth hym * fell to their prayer, syzpnckled asshes vpõ their heades, being gyrded with hearrie cloth about their loynes, fell downe before the aulter, and besought the Lord that he wolde be mercyfull to them, but an enemye vnto their enemyes, & to take parte agaynst their aduersaryes, * xii.mac.xi.b * accordynge as it is prouyded in the lawe. *de.xx.viii.a Also after ꝓ prayer, they wente on further frõ the cyte: and whẽ they came nye ꝓ enemyes, they prepared them selues agaynst them.

And by tymes in ꝓ mornyng at the breake of the daye, both the hostes buckled together. * The one parte had the Lord for their refuge, which is ꝓ geuer of prosperite strength and victory. The other had a mãly stomack which is a captayne of warre. * Jer.xlvi.b xl.ꝓ.xlii.b

The battayll now beyng greate, * there appeared vnto the enemyes from heauen. v. men vpõ horsbacks wyth bridels of golde, ledynge the Jewes, & two of them hauyng Machabeus betwixte them, that kepte him safe on euery syde wyth their weapens, but shot dartes and lightenynges vpon the enemyes: where thorow they were confounded wyth blyndnesse & so sore afrayed, that they fell downe. There were slayne of fote men twentye thousande and fyue hundreth, and syxe hundreth horsmen. As for Timotheus him selfe, he fled vnto Gazar a very stronge holde, wherin Chereas was captayne. But Machabeus and his company layed sege to it chearfully .iiii. dayes. * iiii.ii.M.d i.M.mach.xii.b and.xi.b F

Now they that were wythin trustynge to the strength of the place, cursed and banned exceadyngly, and made great crakynge wyth wycked wordes. Neuertheselle, vpon the fyft daye in the mornyng, xx. yong men of Machabeus company, beyng set on fyre in their myndes (because of the blasphemy) came mãfully vnto the wall, and wyth bolde stomackes they and they other companyons clymmed vp vpon the towres, vndertakyng to set fyre vpon the portes, & to burne those blasphemous persones quicke. Two dayes were they destroying ꝓ castell, wheych when they founde Timotheus (that was crept into a corner) they kylled hym, & slew Chereas his brother in lyke maner with Appollophanes. When this was done, they songe Psalmes, wyth prayses and thanketgeuynge vnto the Lorde, wheych had done so great thynges for Israel, and gyuẽ them the victory.

¶ The .xi. Chapter.

¶ Lysias goeth about to ouercome ꝓ Jewes. Machabeus sent from Lysias vnto the Jewes. The letter of Lysias to the Jewes. The letter of kynge Antiochus vnto Lysias. A letter of the same vnto the Jewes. A letter of the Romayns to the Jewes.

Not

A NOt longe after this, Lysias ꝑ kynges stewarde & a kynsman of hys (whych had the gouernaūce of hys matters) toke sore displeasure for ꝑ thynges that had happened: ād whē he had gathered. lxxx. M. men of fote wyth all the hoste of ꝑ horsmen, he came agaynst the Jewes, thynchynge to wynne ꝑ cyte, to make it an habitacyon for the heathen, * and ꝑ tēple wolde he haue to be an house of lucre, lyke as the other goddes houses of the heathē are, & to sell the prestes office euery yeare: Not cōsydering the power of God, but was wylde in his mynde, * trustynge in ꝑ multitude of fote men, in thousandes of horsmen, and in his. lxxx. Elephantes.

*1.Mach.ii.b

*ecclꝰ.xxxvi.b

B So he came into Jewry & then to Bethsura (a castell of defence) lyinge in a narow place. v. furlonges from Jerusalem, & wāne it. Now when Machabeus and hys cōpany knewe that the stronge holdes were taken, * they fell to their prayers with weppynge & teares before the Lorde. And all ꝑ people in lyke maner besought him, ꝑ he wolde send a good angell to delyuer Israel. Machabeus hym self was the fyrst that made him ready to the battayll, exhortynge ꝑ other that were wyth hym, to ieoperde the selues, & to helpe their brethren. And when they were goynge forth of Jerusalem together wyth a redy & wyllynge mynde, * there appeared before thē vpon horsback a man in whyte clothynge wyth harnesse of golde, shakynge his speare. Then they prayed the Lorde all together, which had shewed them mercy, & were comforted in their myndes: in somoch that they were ready, not only to fyght with men, but wyth the most cruell beastes, yee & to retourne thorow walles of yron.

*2.mac.xi.b

*2.mac.iii.b

Thus they wente on willyngly haupnge an helper frō heauen, and ꝑ Lorde mercyfull vnto thē. They fell myghtely vpō their enemyes lyke lyōs, brought downe. xi. M. fote men. xvi. C. horsmē, put all ꝑ other to flight many of thē beyng wounded, and some gat away naked. Yee Lysias hi self was fayne to flie shamefully, and so to escape. Neuerthelesse, ꝑ mā was not without vnderstanding, but cōsydered by hym self ꝑ hys power was mynished, and pōdred how the Jewes being defended by ꝑ helpe of Almighty God, were not able to be ouercome: wherfore he sent thē worde, & promysed, ꝑ he wolde cōsente to all thynges which were reasonable, and to make ꝑ kyng their frēde. To ꝑ which prayer of Lysias Machabeus agreed, seinge in all thynges ꝑ comen wealth & whatsoeuer Machabeus wrote vnto Lysias concernyng the Jewes, the kyng graunted it. For there were letters wrytte vnto the Jewes from Lysias, conteynynge these wordes.

Lysias sendeth gretynge to the people of the Jewes. Jhon and Absalon whych were sent from you, delyuered me wrytynges, & requyred me to fulfyll the thynges concernynge they re erande. Therfore loke what might be graūted, I certified ꝑ kyng therof: & whatsoeuer was cōuenient. I agreed therto. If ye now will be faythfull in ꝑ matters I shall endeuer my selfe hereafter also to do you good. As concernynge other thinges by euery article therof: I haue cōmytted thē to youre messaungers, & to those whom I sent vnto you, to comē wt you of ꝑ same, fare ye well. In the. C. and. xlviii. yeare, the. xxiiii. daye of the moneth Dioscorinthius.

D Now ꝑ kynges lettre cōteyned these wordes. Kyng Antiochus sendeth gretige vnto his brother Lysias. For so moch as oure father, * is now deed, oure wyll is, that they which are in oure realme, lyue wythout eny insurrecciō, & euery mā to be diligēt in hys awne matters. We vnderstāde also, ꝑ ꝑ Jewes wolde not consent to oure father, for to be brought vnto ꝑ custome of the Gētyles, but stedy to kepe their awne statutes: for ꝑ whych cause they requyre of vs also, to lett them remayne styll by their awne lawes.

*11.mac.ix.b

E Wherfore, oure mynde is, ꝑ this people shalbe in rest: we haue concluded & determyned also, to restore them their tēple agayne: that they maye lyue accordyng to the vse & custome of their forefathers. Thou shalt do vs a pleasure therfore, yf ꝑ sende vnto them and agree with thē: that when they are certifyed of oure mynde, they maye be of good chere, and loke to their awne wealth.

And this was the lettre, that the kynge wrote vnto ꝑ Jewes: kyng Antiochus sendeth gretyng vnto the councell and ꝑ other people of ꝑ Jewes: If ye fare well, we haue our desyre: as for vs, we are in good health. Menelaus came and tolde vs, how & youre desyre was to come downe to youre people, whych are wyth vs.

F Wherfore those that wyll come, we geue thē fre lyberte, vnto the. xxx. daye of the moneth of Aprill, ꝑ they may vse ꝑ meates of ꝑ Jewes and their awne lawes, like as afore: & none of thē by eny maner of wayes to haue harme, for thynges done ignorauce. Menelaus whō we haue sēt vnto you, shal comē wt you at large, fare ye wel. In the. C. lxi. yeare, the. xv. daye of the moneth of Aprill.

G The Romaynes also sent a lettre, cōteynynge these wordes: Quintus Mennius & Titus Manilius embassitours of the Romaynes, sende gretinge vnto the people of the Jewes. Loke what Lysias the kynges kynsman hath graunted you, we graunte you the same also. But as concernynge the thynges whych he referred vnto the kynge, sende hyther some with spede, and pōdre the matter diligently amonge your selues, that we

we maye cast ꝑ best for youre profyte, for we must departe now vnto Antioche. And therfore write shortly agayne, ꝑ we maye know your minde: Fare well. In ꝑ hundreth. xl viii yeare, the. xv. daye of the moneth of Apzill.

¶ The. xii. Chapter.

¶ Timotheus troubleth the Jewes. The wycked dede of the Jeppies agaynst the Jewes. Judas is auenged of them. He setteth fyre on ꝑ gate of Jamnia. The pursute of the Jewes agaynst Timothee. Timothee is taken and let go vnhurt. Judas pursueth Gozgias. Judas offeryng sacrifice for the dead, shewth the hope of the resurrection.

A WHen these couenaũtes were made Lysias went vnto the kyng, & the Jewes tylled their grounde. But Timotheus, Apollonius ꝑ sonne of Genei, Jerome & Demophon ꝑ proude, Nicanor ꝑ captayne of Cypers, & they that laye in those places: wolde not lett thẽ lyue in rest & peace. They of Joppa also dyd euen soch a shamefull dede. They prayed the Jewes ꝑ dwelt amonge them, to go with their wyues & childrẽ into ꝑ shyppes whych they had prepared, and dyd wyth thẽ, as though they had ought them no cruell wyll. For to moch thẽ as there was gone forth a generall proclamacyon thorow the cytye because of peace, they cõsẽted therto, & suspecte nothig: but when they were gone forth into ꝑ depe, they drowned no lesse then. ii. C. of them.

B Whẽ Judas knew of this cruelte shewed vnto his people, he commaunded those that were with hi to make thẽ ready, exhortyng them to call vpõ God the ryghteous iudge: went forth agaynst those murthurers of his brethren, set fyre in the hauẽ by nyght, brent vp the shyppes, and those that escaped from the fyre, he slewe with ꝑ swearde. And when he had done thys, he departed as though he wolde come agayne, and rote out all thẽ of Joppa. But when he had gottẽ worde, that ꝑ Jamnites were mynded to do in lyke maner vnto ꝑ Jewes whych dwelt amõge thẽ, he came vpon the Jamnites by nyght, & sett fyre on the hauen wyth the shyppes: so that the lyght of the fyre was sene at Jerusalem vpon a. ii. C. and. xl. furlonges.

Now when they were gone from thence xl. furlonges, in their iourney towarde Timotheus. v. thousande men of fote and. v. hundreth horsmen of the Arabians, fought with him. So when ꝑ battell was earnest, & prospered wyth Judas thorow the helpe of God: the residue of the Arabiãs beynge ouercome, besought Judas to be at one with them, & promysed to geue hym certayne pastures, and to do him good in other thinges. Judas thinckynge that they shulde in dede be profytable concernynge many thynges, promised them peace: wherupon they shoke handes, and so they departed to their tentes Judas wente also vnto a cytie, whych was very faste kepte with bzydges, fenced round aboute with walles, and dyuerse kyndes of people dwellinge therin, called Calpin.

C They that were within it, put soch trust in the strẽgth of the walles, & in their stoare of vitailes: that they were ꝑ slacker in their doynges, cursynge and reuylinge Judas wt blasphemyes, and speakynge soch wordes as it becommeth not. But Machabeus callynge vpon the great Prynce of the worlde (which without any battayll rãmes, or ordynaunce of warre, dyd* cast downe ꝑ walles of Jericho, in ꝑ tyme of Josue) fell manfully vpõ ꝑ walles, toke the cyte, (& thorow the helpe of the Lord) made an exceadynge greate slaughter: In so moch ꝑ a lake of two fourlonges brode whych laye therby, semed to flowe wyth the bloude of the slayne. * Josue. vi.

D Then departed they from thence. vii. C. & L. furlonges, and came to Taraca vnto the Jewes that are called Tubianei. But as for Timotheus, they coulde not get him there: for (not one matter dyspatched) he was departed from thence, and had lefte certayne men in a very strong holde. But Dositheus & Sosipater, whych were Captaynes with Machabeus, slewe those ꝑ Timotheus had lefte in the house of defence, euen. x. M. men. And Machabeus prepared him with the. vi M. men ꝑ were aboute hym, set thẽ in ordre by companyes, and wẽte forth agaynst Timotheus, whych had wyth hym an. C. & xx. M. men of fote. ii. M. and. v. C. horsmen.

E When Timotheus had knowledge of Judas cõmynge, he sent ꝑ women, chyldrẽ and the other baggage vnto a castell called Carnion. (For it coulde not be wõne, & was hard to come vnto, the wayes of ꝑ same places were so narow) & whẽ Judas cõpany came first in syght, ꝑ enemyes were smytten with feare, thorow the presence of God, whych seyth all thynges: In so moch ꝑ they fleynge one here, another there, were rather discõfyted of their awne people, * and wounded wt ꝑ strokes of their awne swardes. Judas also was very earnest in folowynge vpõ them, punishinge those vngodly, & slewe. xxx. M. mẽ of thẽ. Timotheus also him self fell into ꝑ handes of Dositheus and Sosipater, whõ he besought with many prayers, to let hym go with his lyfe: because he had many of the Jewes fathers & brethrẽ i prison, whych (yf they put hi to death) myght be disapointed. So whẽ he had promysed faythfully to deliuer thẽ agayne accordyng to ꝑ cõdicion made, they let hym go wythout harme, for the health of the brethrẽ. And when Judas had slayne. xxv. M. he wente from Carnion. * Judi. vii. i. Reg. xiiii. ii. Para. xx.

F Now after ꝑ he had chased awaye & slayne his enemyes, he remoued ꝑ hoste towarde * Ephrõ a strõge cytie, wherin dwelt many diuerse people of the heathen, & the stronge yonge men kepte the walles, defendyng thẽ myghtely. * i. mach. v.

mightely. In this cytie was moch ordinaūce and prouision of dartes. But whē Judas and his cōpany had called vpon Almyghty God (whych wyth hys power breaketh the strength of the enemyes) they wāne the cytie, and slewe. xxv. M. of thē, ꝑ were within From thence wente they to the cytye of the Scythiās, whych lyeth. vi. C. furlonges frō Jerusalem. But when ꝑ Jewes whych were in the cytye testifyed, that the cytesyns dealte louyngly with them, yee, and intreated them kyndly in the tyme of their aduersyte, Judas and hys cōpany gaue them thāckes, desyringe them to be frēdly still vnto them: and so they came to Jerusalem the hye feast of the wekes beynge at hande. And after the feast of pentecost they went forth agaynst Gorgias the gouernoure of Idumea, wyth iii. M. men of fote ⁊ iiii. C. horsmen. Which when they met together, it chaunsed a fewe of ꝑ Jewes to be slayne. And Dositheus one
K of ꝑ Bachenors a mighty horsmā toke hold of Gorgias, ⁊ wolde haue taken him quycke. But an horsman of Thracia fell vpon him, and smote of his arme, so ꝑ Gorgias escaped ⁊ fled into Horesa. When they now ꝑ were of Gorgias side, had foughten longe ⁊ were weary: Judas called vpō the Lorde, that he wolde be their helper, ⁊ captayne of the felde: and with that, he beganne with a manly voyce to take vp a songe of prayse. ⁊ a crye: In so moch ꝑ he made the enemyes afrayed, and Gorgias mē of warre toke their flight. Do Judas gathered his hoste, ⁊ came into ꝑ cytie of Odolla. And when the seuēth daye came vpon thē, they clensed them selues (as the custome was) ⁊ kepte the Sabboth in ꝑ same place. And vpon the daye folowynge, Judas ⁊ his cōpany cam to take vp the bodies of thē that were slayne, and to bury thē in the fathers graues. Now vnder the cotes of certaine Jewes whych were slayne, they founde Jewels that they had taken out of ꝑ
Deut. vii. c tēple ⁊ from the Idols of the * Jamniters: xxiiii. c whych thynge is forbydden the Jewes by ꝑ lawe. Then euery man sawe, ꝑ this was the cause, wherfore they were slayne.

G And so euery man gaue thanckes vnto ꝑ Lorde for hys ryghtuous iudgement, which had opened the thynge that was hyd. They fell downe also vnto theyr prayers, and besought God, ꝑ the fawte whych was made, myght be put out of remēbraunce. Besydes that, Judas exhorted ꝑ people carnestly, to kepe thē selues from soch synne: for so moch as they sawe before their eyes: ꝑ these men were slayne for the same offence. Do he gathered of euery one a certayne, in so moch ꝑ he brought together two thousande drachmas of syluer, which he sent vnto Jerusalē, that there myght a sacrifice be offred for the mistede. In the which place he dyd well and ryght: for he had some consideracyon ⁊ pondryng of the lyfe that is after this time. For yf he had not thought that they, which were slayne, dyd yet lyue, it had bene superfluous and vayne, to make eny mowe or sacrifyce, for thē, that were deed. But for so moch as he sawe, that they whych dye in the fauoure ⁊ beleue of God, are in good rest and hope, he thought it to be good ⁊ honorable for a recōcilynge, to do the same for those which were slayne, that the offence myght be forgeuen.

¶ The. xiii. Chapter.

¶ The comynge of Eupator into Jewry. The death of Menelaus: Machabeus going to fyght against Eupator, moueth his soudyars vnto prayer. He slieth. xiiii. thousande men in the tentes of Antiochus. Whoroscus the betrayer of the Jewes is taken. Antiochus retayneth frendship with the Jewes.

IN ꝑ. C. lxix. yeare gatt * Judas knowledge, ꝑ Antiochus Eupator was commyng with a greate power into Jewry, ⁊ Lysias the stewarde and ruler of his matters with him hauinge an. C. and. x. M. men of fote. v. M. horsmen. xxii. Elephāts, and. iii. C. charettes. Menelaus also toyned him self with them (but with greate dyscreate) and spake fayre to the kynge, not for eny good of ꝑ coūtre, but because he thought to haue bene made some greate man of auctorite. But ꝑ kynge of kynges moued Antiochus mynde agaynst thys vngodly personne, ⁊ Lysias inkourmyd the kyng, * that this Menelaus was ꝑ cause of all myschefe: so that the kyng commaunded to take him, and (as the maner of thē is) to put hym vnto death in the same daye. * ii. Machā. iiii. d A * i. mac. vi. d

There was also in the same place a tower of. L. cubytes hye, heapped with asshes: but aboue it was so made, that mē myght loke downe on euery syde. Where into the kyng cōmaunded that shamefull person to be cast amonge the asshes, as one that was cause of all vngraciousnesse. And reasō it was that the vnthryft shulde dye soch a death, and not to be buryed: for he had done moch myschefe vnto the aulter of God (whose fyre ⁊ asshes were holy) therfore was it right, ꝑ he hym selfe also shulde be destroyed wyth asshes.

But the kynge was wood in hys mynde, and came to the we him selfe moze cruell vnto the Jewes, then hys father was. Whych when Judas perceaued, * he cōmaunded the people to call vpon ꝑ Lord myght and daye: that he wolde now helpe thē also, lyke as he had done alwaye: For they were afrayed to be put from their lawe, from their naturall countre and from the holy temple: and not to suffre the people (which a lytle whyle afore began to recouer) to be subdued agayne of the blasphemous nacyons. B * ii. Machā. xiv. c.

Do when they had done thys together, C and besought the Lord for mercy, wyth weppynge and fastynge thre dayes longe, flatt vpon the grounde: Judas exhorted them, to

make

make them selues ready. But he and the elders together deuised, to go forth fyrst with their people, afore the kynge brought hys hoost into Jewry, and afore he beseged ꝑ cytie, & to commytte the matter vnto God.

Wherfore he alleyged the power of all thynges vnto God the maker of the worlde exhortinge his people to fight manfully (yee, euen vnto death) for the lawes, the temple, the cytye, their awne natyue countre, and to defende the citezyns: and set his hoost before Modyn. He gaue them also that were wyth him, a token of the victory of God, chosinge out the manlyest yonge men, wente by nyght into the kynges pauylyó, slewe of the hoost xiiii. (M) men, * & the greatest Elephantes, wyth those that satt vpon them.

*1.mac.vi.f.

D Thus when they had brought a greate feare and rumour amonge ꝑ tentes of theyr enemyes, & all thynges went prosperously wyth thẽ, they departed in the breake of the daye, God beinge their helper and defender. Now whẽ the kynge perceaued the manlynesse of the Jewes, he wente about to take the stronge places by craft, and remoued his hoost * vnto bethsura, which was a well kepte house of defence of the Jewes: but they were chaced away, hurte, and discomfited.

*1.mac.vi.a

And Judas sent vnto thẽ that were in it soch thinges as were necessary. In ꝑ Jewes hoost also there was one Rhodocus, whych tolde the enemyes theyr secretes: but they sought hym out, & whẽ they had gotte hym, they put hi in prison. After this dyd ꝑ kyng comẽ with thẽ that were in Bethsura, toke truce with them, departed, and stroke a battayll wyth Judas, whych ouer came hym.

E But when he vnderstode, that Philippe (whom he had left to be ouerseer of his busynesses at Antioche) begãne to rebel agaynst him, he was astonnyed in his mynde: so ꝑ he yelded hym self to the Jewes, & made thẽ an othe, to do whatsoeuer they thought ryght.

Now when he was reconcyled wyth thẽ, he offred, made moch of the temple, gaue greate gyftes vnto it, embraced Machabe', & made hym captayne and gouernour from Ptolomays vnto the Gerrenes.

Neuertheles when he came to Ptolomays, ꝑ people of the cytie were not content with the bonde of frendshyppe for they were afrayed, that he wolde breake ꝑ couenaunt. Then wente Lysias vp into the state, and enfourmed the people, shewed thẽ the cause why, and pacifyed thẽ. So he came agayne to Antioche. This is now the matter cõcernynge the kynges iourney, and his returne.

¶ The .xiiii. Chapter.

¶ Of the mocyon of the Lorde. Demetrius soudeth Nicanor to hyll the Jewes. Nicanor maketh a compact with the Jewes, whych he yet breaketh. Through the mocyon of the kynge. Nicanor commaundeth Mathias to be taken. The dolours of Mathias.

AFter thre yeares was Judas enfourmed, how that Demetrius the sonne of Seleucus was come vp with a greate power and shyppes, thorow the hauen of Tripolis, to take certayne commodyous places and countrees, agaynst Antiochus & his captayne Lysias. Now Alcimus (which had bene hye preest, & wylfully defyled him self, in the tyme of the myxtynge) seyng, ꝑ by no meanes he coulde be helped, ner haue any more intraũce to the auitare: he came to kynge Demetrius in the hundreth and one & fyfty yeare, presentynge vnto hym a crowne of Golde, a palme & an olyue tree: which (as mẽ thought) belonged to the temple, and ꝑ daye he helde his tonge. But when he had gotten opportunyte for his madnesse, Demetrius called him to counsell, and asked hym, what thynges or councels ꝑ Jewes leaned vnto? He answered: The Jewes that be called Assidei (whose captayne is Judas Machabeus) mayntayne warres, make insurrectyons, and will not let the realme be in peace.

A

For I beynge depryued of my fathers honoure (I meane the hye preesthode) am come hyther: partly because I was faithfull vnto the kyng, and partly because I sought ꝑ profyt of the cytezyns. And why? all oure people, thorow the wickednesse of them, are not a litle troubled. Wherfore I beseche the (O kynge) consydre all these thynges dylygently, and then make some prouision for ꝑ lande & the people, accordynge to the kyndnesse that thou hast offred vnto thẽ. For as longe as Judas hath the vpperhãde, it is not possible that men can lyue in peace.

B

When he had spoken these wordes, other frendes also hauynge euell wyll at Judas, sett the kynge Demetrius on fyre agaynst hi. * Which) immediatly sent Nicanor (ruler of the Elephantes) a captayne, into Jewry, commaundynge him, to take Judas him selfe alyue, but to slaye thẽ ꝑ were with hym, and to make Alcimus hye preest of ꝑ great temple.

*1.mac.vii.

Then the heathen which fled oute of Jewry from Judas, came to Nicanor by flockes, thynckinge the harme and decaye of the Jewes to be their welfare. Now when the Jewes herde of Nicanors commynge, and the gathering together of the heathen: they sprenckled the selues with earth, * & besought hym, which made them hys people, and euer defended his awne porcion with euydent tokens, that he wolde preserue them styll. So at the commaundemẽt of the captayne, they remoued frõ thẽce, & came to a towne called Dessasan. And Symõ Judas brother fell in hãde wt Nicanor, but thorow ꝑ sodayne commyng of the enemyes, he was afrayed.

C

*ii.mac.

Neuertheles, Nicanor hearinge the manlynes of them that were wyth Judas, & the bolde

holde stomaches that they had to fyght for
their naturall countre, durst not proue the
matter with bloudsheddynge. Wherfore he
sent Possidonius, Theodocius & Mathias
before, to gene and to take peace. So when
they had taken longe aduisement there vpō
and the captayne shewed it vnto the multi-
tude, they were agreed in one minde: to haue
peace. And they apoynted a daye to syt vpō
these matters quyetly among them selues,
the stoles also were brought and set forth.
Neuertheless, Judas commaūded certaine
men of armes to wayte in cōuenient places,
lest there shulde sodenly aryse any cuell thō
row the enemyes. And so they cōmoned rea-
sonably together.

D Nicanor, whyle he abode at Jerusalem,
ordred him selfe not vnreasonably, but sent
awaye the people that were gathered toge-
ther. He loued Judas euer wyth hys herte, &
fauoured him. He prayed hym also to take a
wyfe, and to brynge forth chyldren. So he
maryed, lyued in rest, and they led a comen
lyfe. But Alcimus perceauige the loue that
was betwyxte them, and how they were a-
greed together, came to Demetrius, & tolde
him that Nicanor had taken straunge mat-
ters in hande, and ordened Judas (an enemy
of the realme) to be the kynges succeſſoure.
Then the kynge was sore displeased, & thō
row ꝓ wycked accusacyons, which Alcimus
made of Nicanor, he was so prouoked, that
he wrote vnto Nicanor, saying: that he was
very angrye for the frendshyppe and agre-
ment, whych he had made wᵗ Machabeus.
Neuertheles he commaunded him in all the
haste, that he shulde take Machabeus preso
ner, and sende hym to Antioche.

E Whych letters whē Nicanor had sene, he
was at hys wyttes ende, & sore greued, ꝓ he
shulde breake the thynges wherin they had
agreed: specially, seynge Machabeus was ꝓ
mā, ꝓ neuer dyd him harme. But because he
myght not wythstande the kyng, he sought
opportunite to fulfil his cōmaundemēt. Not-
withstanding when Machabeus sawe that
Nicanor beganne to be churlysh vnto him, &
ꝓ he intreated him more rughly then he was
wonte, he perceaued ꝓ soch vnkyndnes came
not of good, and therfore he gathered a few
of hys men, & withdrewe him selfe frō Nica-
nor. Which whē he knewe that Machabeus
had manfully preuented him, he came into ꝓ
great and most holy tēple: and cōmaunded ꝓ
prestes (which were doynge their vsuall of-
frynges) to deliuer him ꝓ mā. And whē they
swore ꝓ they coulde not tel where ꝓ mā was
1.mac.vii.e whō he sought, he stretched out his hāde, * &
made an othe, sayinge: If ye wyll not dely-
uer me Judas captyue, I shall remoue thys
tēple of God: to ꝓ playne felde, I shall brea-
ke downe ꝓ aulter, & cōsecrate this tēple vn-
to Bachus. After these wordes he departed.

Then the prestes lyft vp their handes to- M
warde heauen, & besought hym ꝓ was euer
ꝓ defender of their people, saying: Thou O
Lorde of all, whych hast nede of nothynge,
woldest ꝓ the tēple of thy habitacyon shulde
be amonge vs. Therfore now O moost ho-
ly Lorde, kepe thys house euer vndefyled,
*whych lately was clēsed. Now was there *1.mac.iii.d
accused vnto Nicanor, one Razis an Alder- iii.mach.v.d
man of Jerusalē, a louer of the whole cyte,
& a man of good reporte: whych for ꝓ kynde
herte ꝓ he bare vnto ꝓ people, was called a
father of ꝓ Jewes. This mā oft tymes, whē
the Jewes were mynded to kepe thē selues
vndefyled, defended & delyuered thē, beynge
content stedfastly to spēde his body and his
lyfe for hys people.

So Nicanor wyllynge to declare ꝓ hate G
that he bare to the Jewes, sent fyue hūdreth
men of warre to take him: for he thought, ꝓ
he gat him, he shulde brige ꝓ Jewes in great
decaye. Now when ꝓ people begāne to rushe
ī at his house, to breake ꝓ doores, & to set fyre
on it: he beinge now taken, wolde haue defen-
ded him self with hys sweard: chosynge ra-
ther to dye manfully, then to yelde hym self
to those wicked doers: & because of his noble
stocke, he had rather haue bene put to extre-
me cruelte. Notwythstāding what time as
he missed of his stroke for haste, & ꝓ multitu-
de fell in violētly betwixte ꝓ doores: he ranne
boldly to the wal, & cast him self downe mā-
fully amonge the heape of them, which gaue
soone place to his fall, so ꝓ he fel vpō hys be-
ly. Neuertheles, while there was yet breath
within hym, he was kyndled in hys mynde,
& whyle his bloude gushed out exceadingly
(for he was very sore wounded) he rāne thō
row the myddest of the people, and gat hym
to the toppe of a rocke. So when his bloude
was now gone, he toke out his awn bowels
wᵗ both his hāde, & threw thē vpon ꝓ people
callynge vpon ꝓ Lord of lyfe & spirite to re-
warde him this agayne, and so he dyed.

¶ The. xv. Chapter.

¶ Nicanor goeth about to come vpō Judas on ꝓ Sab-
both daye. The blasphemye of Nicanor. Machabeus
exhorteth his vnto ꝓ Jewes ꝓ fyght, boldeneth their
hertes. The prayer of Machabeus. After the death of
Nicanor is vnto ꝓ cyte yeldeth. Machabeus commaun-
deth his hed and hys handes to be cut of and hys tōn-
gue to be geuen vnto fowles.

NOw when * Nicanor knewe ꝓ Ju- A
das was in the countre of Sama- *1.mac.iii.d
ria, he thought wyth all his power
to stryke a felde wyth him vpon a
Sabboth daye. Neuertheless the Jewes ꝓ
were compelled to go wyth hym, sayde: O
do not so cruelly and vnkyndly, but halowe
the Sabboth daye, and worshippe him that
seyth all thinges. For all thys, yet sayd the
vngracyous personne: * Is there a myghtie *iii.Re.xv.d
one in heauē, that cōmaunded the Sabboth
daye

daye to be hepte: And when they sayde: yet the yonge God, the myghtie Lord in heauen * commaunded the seuenth daye to be hepte, he sayde: And I am myghty vpon earth, to commaunde them for to arme themselues, and to performe the lynges busynesse. Notwithstandinge he myght not haue hys purpose.

B Nicanor had deuysed wyth great pryde to ouercome Judas, & to bringe awaye the victory. But Machabeus had euer a fast confidence and a parfecte hope in God, that he wolde helpe hym, & erhorted hys people, not to be afrayed at the comminge of the heathen: but alwaye to remembre the help that had bene shewed vnto them from heauē, yee & to be sure now also, that almyghtye God wolde geue them the victory. He spake vnto them out of the lawe and prophetes, putting them in remembraunce of the battayles that they had stricken afore, and made them to be of a good corage.

So when their hartes were pluckt vp, he shewed them also the disceatfulnesse of the heathen, and how they wolde kepe no couenaūt nor othe. Thus he weapened them not wyth the armoure of shylde and speare, but wyth wholsome wordes and erhortacyons. He shewed the a dreame also, wherthorowe he made them all glad, whych was thys: he thought that he sawe Onias (which had bene hye prest, a vertuous and louynge man, sad and of honest conuersacyon, well spoken, & one that had bene exercysed in Godlynes from a chylde) holdyng vp hys handes towarde heauen, and prayenge for his people. After this there apeared vnto him another man, whych was aged, honorable and glorious. And Onias sayde: This is a louer of the brethren, and of the people of Israell. This is he that prayeth moche for the people and for all ỹ holy cirye: Jeremy ỹ prophete of God. he thought also that Jeremy reiche out hys ryght hande, and gaue vnto Judas a swearde of golde, sayinge: Take this holy swearde, a gyfte from God, wherwith thou shalt smyte downe the enemyes of the people of Israell.

And so they were well comforted thorow the wordes of Judas, and toke corage vnto them, so that the yonge men were determyned in their myndes to fyghte, & to byde stifly at it: In so moch ỹ in the thynges whych they toke in hande, their boldnesse shewed ỹ same, because the holy cirye and the temple were in parell: for the which they toke more care, then for their wyues, chyldren, brethrē and kynsfolckes. Agayne, they that were in the cirye, were moste carefull for those which were to fyghte. And when they were all in a hope that the iudgement of the matter was at hāde, and the enemyes hereupe, the hoste beynge set in araye, the Elephātes and horsemen euery one standynge in hys place: Machabeus consydered the comyng of the multitude, the ordynaunce of hyuerse weapens, the cruelnes of the beastes, and helde vp his handes towarde heauen, callyng vpon the Lorde ỹ doth wonders, * whych geueth not the victory after the multitude of weapens and power of the hoste (but to the that please hym) accordynge to hys alone wyll. Therfore in hys prayer he sayd these wordes.

D O Lorde, * thou ỹ diddest sende thyne Angell in the tyme of Ezekyah kyng of Juda, and in the hoste of Sennacherib slewest anhūdreth foure score & fyue thousand: sende now also thy good angell before vs (O Lorde of heauens) in the fearfulnesse and drede of thy myghtie arme, that they which come againste thy holy people to blaspheme them, maye be afrayed. And so he made an ende of his wordes. Thē Nicanor & they that were with hym, drewe nye wyth trompes and songes: but Judas and hys company wyth prayer and callynge vpon God.

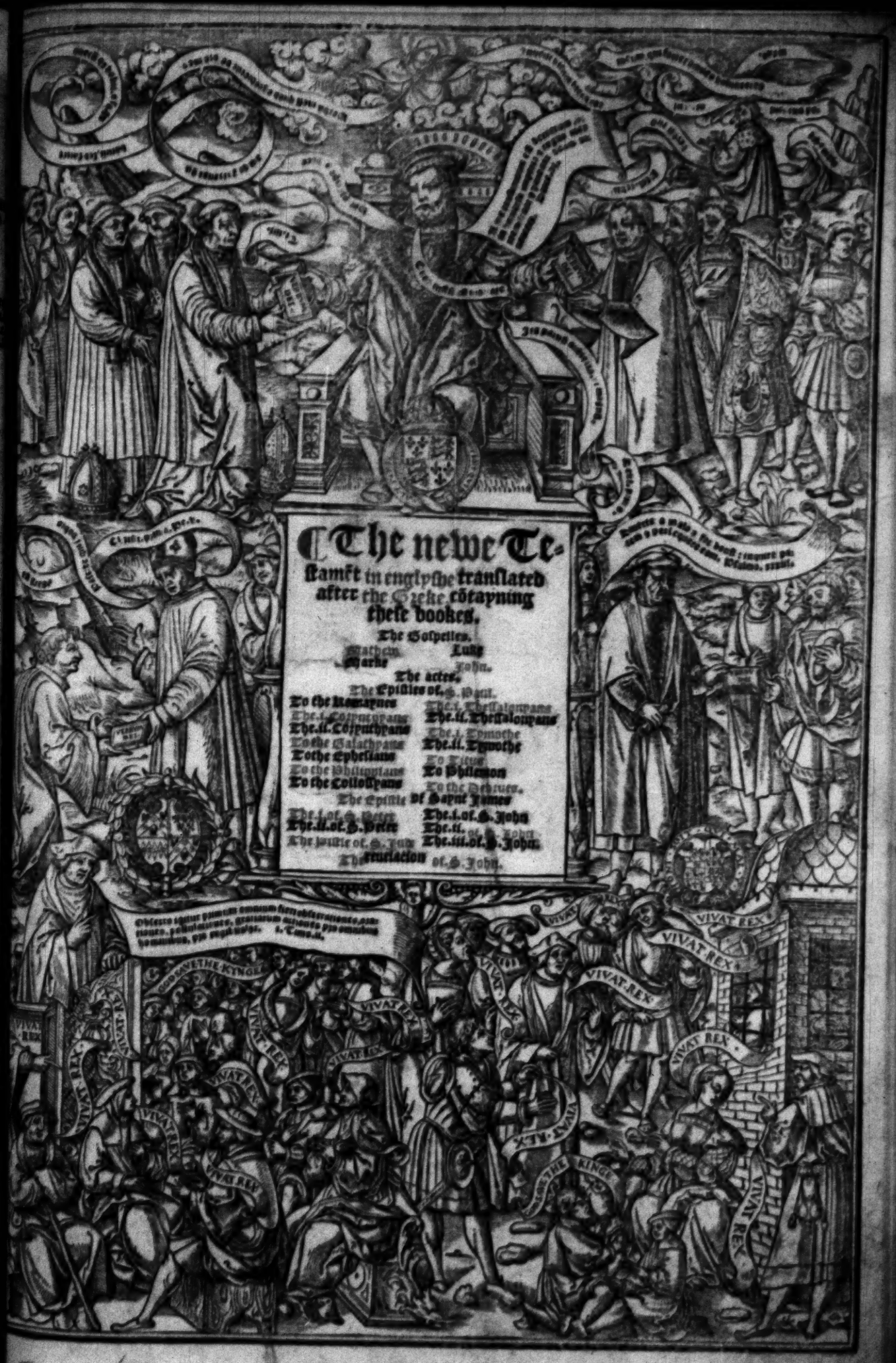
With their handes they smote, but wyth theyr hertes they prayed vnto the Lorde, & slewe no lesse then xxxv. M. mē: For thorow ỹ present helpe of God they were gloriously comforted.

Now when they left of, & were turnynge agayne with ioye, they vnderstode that Nicanor hym selfe was slayne wyth the other. Then they gaue a greate shoute and a crye, prayenge the Almighty Lord with a loude voyce. And Judas (whych was euer ready to spende hys body & lyfe for hys cytesyns) cōmaunded to smite of Nicanors head, with hys arme & hande, * to be brought to Jerusalem. When he came t. yre, he called all the people, & the preistes at ỹ aulter wyth those that were in the castell, & shewed thē Nicanors head, and his wycked hande, whych he had presumptuously holden vp against the temple of God. He cauled ỹ tonge also of ỹ vngodly Nicanor to be cut lytle peces, & to be cast to the fowles, & the cruel mans hande to be hanged vp before the temple.

So euery man gaue thankes vnto the Lorde, sayinge: blessed be he, that hath kepte hys place vndefyled.

As for Nicanors head, he hanged it vp vpon the hye castell, for an euident & playne token of ỹ helpe of God. And so they agreed all together, to kepe that daye holy, namely the xiii. daye of the moneth Adar, which in ỹ Syrians language is called the nexte daye before Mardochens daye. Thus was Nicanor slayne, and from that tyme forth the Jewes had the cirye in possessiō. And here will I now make an ende.

¶ The ende of the seconde boke of the Machabees.


The newe Te-
stamẽt in englyshe translated
after the Greke cõtayning
these bookes.
The Gospelles.
Mathew Luke
Marke John.
The actes.
The Epistles of S. Paul.
To the Romayns The.i. Thessalonyans
The.i. Corynthyans The.ii. Thessalonyans
The.ii. Corynthyans The.i. Tymothe
To the Galathyans The.ii. Tymothe
To the Ephesians To Titus
To the Philippians To Philemon
To the Colossyans To the Hebrues.
The Epistle of Saynt James
The.i. of S. Peter The.i. of S. John
The.ii. of S. Peter The.ii.
The Epistle of S. Jude The.iii. of S. John.
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GOD SAVE THE KYNGE
VIVAT REX
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¶ The Gospell of S. Mathew.

¶ The fyrst Chapter.

¶ The genealogye of Chryst, and maryage of hys mother Mary. The angel satysfyeth Josephs mynde.

Hys ys ꝑ booke of the generacyon of Jesus Chryst, ꝓ sonne of Dauid, the sonne of Abrahã. * Abraham begat Isaac. * Isaac begat Jacob. * Jacob begat Judas and hys brethren. * Judas begat Phares and zaram of Thamar. * Phares begat Esrom. * Esrom begat Aram. * Aram begat Aminadab. * Aminadab begat Naasson. * Naasson begat Salmon. * Salmon begat Boos of Rahab. * Boos begat Obed of Ruth. * Obed begat Jesse. * Jesse begat Dauid the kynge. * Dauid the kynge begat Salomon, of her that was the wyfe of Vrye. * Salomon begat Roboam. * Roboam begat Abia. * Abia begat Asa. * Asa begat Josaphat. * Josaphat begat Joram. * Joram begat Ozias. * Ozias begat Joatham. * Joatham begat Achas. * Achas begat Ezechias. * Ezechias begat Manasses. * Manasses begat Amon. * Amon begat Josias. * Josias begat Jeconias and hys brethren about the tyme they were caryed awaye to Babylon. And after they were brought to Babylon, * Jechonias begat Salathiel. * Salathiel begat zorobabel. * zorobabel begat Abiud. * Abiud begat Eliachim. Eliachim begat Azor. Azor begat Sadoc. Sadoc begat Achin. Achin begat Eliud. Eliud begat Eleasar. Eleasar begat Matthan. Matthan begat Jacob. Jacob begat Joseph the husbande of Mary, of whom was borne Jesus, euen he that is called Chryst. ✠

And so all the generacyons from Abrahã to Dauid, are fourtene generacyõs. And frõ Dauid vnto the captyuyte of Babylon, are fourtene generacyõs. And from the captyuyte of Babylon vnto Chryst, are fourtene generacyons.

¶ The byrth of Jesus Chryst was on this wyse. ✠ When his mother Mary was maryed to Joseph (before they came to dwell to geather) she was founde with chylde by the holy ghoost. Then Joseph her husbande (because he was a ryghteous man, and wolde not put her to shame) he was mynded preuely to departe from her. But whyll he thus thought, beholde, the aungell of the Lorde appeared vnto hym in slepe, saying: Joseph, thou sonne of Dauid: feare not to take vnto the Mary thy wyfe. For that which is conceaued in her, cometh of the holy ghoost. She shall brynge forth a sonne, and thou shalt cal hys name * Jesus. For he shall saue his people from theyr synnes. * Mathew.i.b Jerem.xxxi.b

¶ All this was done, ꝓ it might be fulfilled, which was spoke of the Lord by ꝓ prophet, saying: * Behold, a mayd shalbe wt chylde, & shall bryng forth a sonne, & they shall call his name Emanuel, which yf a man interpret, it is as moch to say as God with vs. ✠ * Esa.vii.c

And Joseph as sone as he awoke out of slepe, dyd as the angel of the Lorde had bydden hym: and he toke hys wyfe vnto hym, & knewe her not, tyll she had brought forth * her fyrst begotten sonne, and called his name Jesus. * Luke.ii.a

¶ The .ij. Chapter.

¶ The tyme and place of Chrystes byrth. The wyse men offer theyr presentes. Chryst flyeth into Egypte, the yonge chyldren are slayne, Chryst turneth into Galile.

When ✠ Jesus was borne at Bethleem a cyte of Jewry, in the tyme of Herode the kynge. Beholde, there came wyse men frõ the east to Jerusalem, sayinge: Where is he that is borne kyng of Jewes? For we haue sene hys * starre in the east, and are come to worshyppe hym. * Mathew.ii.c

When Herode the kyng had hearde these thynges, he was troubled, and all the cyte of Jerusalem with hym. And whan he had gathered all the chefe prestes and scrybes of the people togeather, he demaunded of them, where Chryst shulde be borne. And they sayd vnto hym: At Bethleem in Jewrye. For thus it is wrytte by the prophet: * And ꝓ Bethleem in the lande of Juda, art not the leest among the princes of Juda. For * oute of the shal there come vnto me the captayne, that shall gouerne my people Israel. * Mich.v.a * John.vii.g

Then Herode (whe he had preuely called the wyse men) he enquyred of the diligently what tyme the starre appered, & he bad them

go to Bethleem, & sayd: Goo your waye thi-
ther, & searche diligētly for ꝑ childe. And whē
ye haue foūde him, bryng me word agayne,
that I maye come and worshyp hym also.

✠ Whē they had heard ꝑ kyng, they de-
parted: and lo, the starre which they sawe in
the easte, wēt before thē, tyll it came, & stode
ouer the place, wherin the chylde was. Whē
they sawe the starre, they were exceadynge
glad: and went into the house, and found the
chylde with Mary his mother * & fell downe
flatt and worshipped hym, and opened their
treasures & offered vnto hym gyftes, golde,
franckincense, & myrre. And after they were
warned of God in slepe (that they shuld not
goagayne to Herode) they returned to their
awne countre another waye. ✠

Whē they were departed, behold, the an-
gel of the Lord appered to Joseph in slepe sa-
ying, aryse, & take the chyld and his mother,
and flye into Egipt: and be thou there tyll I
bryng the worde. For it will come to passe
that Herode shall seke the chylde, to destroye
hym. So whan he awoke, he toke the childe
and hys mother by night, and departed into
Egipt, and was there vnto the deeth of he-
rode, that it myght be fulfylled, which was
spoken of ꝑ Lorde by the prophete, sayenge:
* out of Egypt haue I called my sonne.

Then Herode whā he sawe ꝑ he was mock-
ed of ꝑ wyse mē, he was exceading wroth,
& sent forth mē of warre, & slue all ꝑ chyldre
that were in Bethleem, and in all ꝑ coastes,
(as many as were two yeere olde or vnder)
accordynge to the tyme, whych he had dily-
gently knowe out of the wyse men.

Then was fulfylled that, which was spo-
ke by the prophet Jeremy: where as he sayd:
in Rama was there a voyce herde * lamen-
tacyon, weping, and great mourninge. Ra-
chel weping for her chyldren, & wolde not be
cōforted ☞ because they were not. ✠ But
when Herode was deed: beholde, ✠ an an-
gell of the Lorde appeared in a slepe to Jo-
seph, in Egypte, sayenge: aryse, and take the
chylde of hys mother, and go into the lande
of Israell. * for they are deed which sought
the chyldes lyfe. And he arose, and toke the
chylde and hys mother, & came into the land
of Israell. But when he hearde that Arche-
laus dyd raygne in Jewry, in the rowme of
his father Herode, he was afrayde to go thi-
ther. Notwithstandinge, after he was war-
ned of God in a slepe, he turned a syde into ꝑ
parties of Galile, and went and dwelt in a
cyte which is called Nazareth: that it might
be fulfylled which was spoken by the pro-
phetes: he shalbe called a Nazarite. ✠

¶ The.iij. Chapter. ✠

¶ The baptyme, preachynge and myracles of Iohn, and how Christ was baptysed of hym in Iordane.

IN those dayes came John ꝑ * Ba-
ptist, preachyng in the wyldernesse
of Jewry, and sayeng: ☞ Repēt
of the life that is past, for the king-
dome of heauen is at hand. * For this is he,
of whom the Prophete Esaye spake, which
sayeth: The voyce of a cryer in the wylder-
nes, prepare ye the waye of the Lorde: & ma-
ke hys pathes streyght. Thys John had hys
rayment of camels heer. * And a gyrdell of
a skynne about hys loynes. & his meat was
locustes and * wylde hony. Then went out
to hym Jerusalem and all Jewrye, and all
the regyon rounde about Jordan, and were
baptysed of hym in Jordan, confessyng their
synnes.

✠ But when he sawe many of the Pha-
rises and Sadducys come to hys baptyme, he
sayd vnto them: * O generacion of vypers,
who hath taught you to flye from the venge-
aunce to come? Bryng forth therfore the fru-
tes that belong to repentaunce. And be not
of soch mynde that ye wolde saye with your
selues: we haue Abraham to oure father.
For I saye vnto you: that God is able to
bryng to passe, that of these stones ther shall
ryse vp childre vnto Abraham. Euen now
is the axe also put vnto the rote of the trees:
so that * euery tree which bryngeth not forth
good frute, is hewen downe, and cast into
the fyre.

I baptyse you in water * vnto repētaun-
ce: but he ꝑ shall come after me is myghtyer
then I, whose shoes I am not worthy to be-
arr. He shall baptise you with the holy ghost
and with fyre: * whose fan is in hys hand, &
he will purge hys floore, & gather his wheat
into the barne, but will burne the chaffe w
vnquencheable fyre. ✠

✠ Then commeth Jesus from Galile to
Jordan vnto John * to be baptysed of hym.
But John forbade hym, sayinge: I haue ne-
de to be baptised of the: and commest thou to
me? Jesꝰ answered & said vnto him: Let it be
so now. For thꝰ it becometh vs to fulfyll all
rygtewousnesse. Then he suffred hym. And
Jesus when he was baptised, came straight
waye out of the water. And lo * heuen was
open vnto him: and he sawe ꝑ spyrete of God
descendynge lyke a doue, and lyghtyng vpō
hym. And loo, there came a voyce from hea-
uen sayenge. * Thys is my beloued sonne, in
whō I am well pleased. ✠

¶ The.iiij. Chapter. ✠

¶ Christ fasteth and is tempted: he calleth Peter, Andrew, James and John: and healeth the sycke.

THen was Jesꝰ led awaye of ꝑ spyrite
into wyldernes: to be tempted of the
deuell. And when he had fasted four-
ty dayes and fourty nyghtes, he was at the
last an hūgred. And when the tempter came
to hym, he sayde: yf thou be the sonne of God
commaunde

cõmaunde, that these stones be made bread: But he answered and sayde: it is wrytten, * man shall not lyue by bread onlye, but by euery worde ỹ proceadeth out of the mouth of God.

Then the deuyll taketh him vp into ỹ holy cytie, & setteth hym on a pynacle of the tẽple, and sayeth vnto him: yf thou be the sonne of God, cast thy selfe downe headlig. For it is witten * he shall geue hys angels charge ouer the, & with their hãdes they shal holde the vp, lest at any tyme thou dash thy fote agaynst a stone. And Jesus sayde to hym: it is wrytten agayne: ✝ Thou shalt not tempte the Lorde thy God.

Agayne, the deuel taketh him vp into an exceading hye mountayne, and sheweth him all the kyngdomes of the worlde, and the glory of the, and sayeth vnto hym: all these will I geue the, yf thou wylt fall downe, & worshippe me. Then sayeth Jesus vnto hym Auoyde Satan. For it is wrytten: * Thou shalt worshyp the Lorde thy God, and hym onely shalt thou serue.

Then the deuyl leaueth him, and behold, * the angels came, & ministred vnto him. ✠

✠ Whẽ Jesus had heard * that John was taken, he departed into Galyle, and left Nazareth, and went and dwelt in Capernaum: whych is a cytie vpon the see coast; in ỹ borders of zabulõ & Neptalim: that it myght be fulfilled which was spoken by Esay the prophet, saying: * The lãde of zabulõ & Neptalim, by the waye of the see beyonde Jordan, Galile of the Gentils: the people which satt in darcknesse and in the shadowe of death, sawe great light: & to thẽ which sat in the regiõ & shadowe of death, is the light sprõg vp.

From that tyme, Jesus begãne to * preache, and to saye: * repent, for the kyngdome of heauen is at hande. ✠

✠ * As Jesus walked by the see of Galile he sawe two brethren: Symon, which was called Peter, & Andrew his brother, castyng a net into the see (for they were fishers) & he sayeth vnto them: folowe me, and I wyll make you * (to become) * fishers of men. And they streyght waye lefte the nettes, and folowed hym.

And whẽ he was gone forth fro thẽce, he sawe other two brethrẽ, James ỹ sonne of zebede, & John his brother, in ỹ shyp wt zebede their father, mending their nettes, & he called them. And they immediatly * lefte the shyp and their father, and folowed hym. ✠

✠ And Jesus went about all Galile, teachynge in their synagoges, & preachynge the gospel of the kingdome, and healing all maner of sycknes, & all maner of disease amõge the people. And hys fame spreed abroade throughout al Siria. And they brought vnto him all sych people ỹ were taken with dyuers diseases and grypynges, and them that were possessed with deuyls: and those which were lunatyke, & those that had the palsye: & he healed thẽ. * And ther folowed hym great multitudes of people, from Galile, ✠ and from the ten cytes, and from Jerusalem, and from Jewry, and from the regions that lye beyonde Jordan.

¶ The. v. Chapter. ✠

¶ In thys chapter and in the two nexte folowynge is conteyned the most excellent and louynge Sermõ of Christ in the mount: whych stemd to the very heye that goeth the vnderstandynge into the lowe. In thys thyrd chapter, he cryeth he preacheth of the. viii. beatytudes or blessinges, of manslaughter, wrath and angered almoustry, of lyeng, of swearyng, of suffering wronge and of loue, euen towarde a mans enemyes.

When he sawe the people, he went vp into a mountayne, and whẽ he was sett, hys disciples came to hi: and after that he had opened hys mouth, he taught thẽ, sayinge: * Blessed are the poore in spyrite, for theyrs is the kyngdome of heauẽ. * Blessed are they that mourne, for they shall receaue comfort. Blessed are ỹ meke: for they shall receaue the enheritaunce of the earth. Blessed are they which * honger and thyrst after ryghteousnes: for they shalbe satisfyed. Blessed are ỹ mercyful: for they shall obteyne mercy. Blessed are the pure in herte: for they shall se God. Blessed are the peace makers: for they shalbe called the children of God. Blessed are they which suffre persecucyon for righteousnes sake: for theirs is the kingdome of heauen. * Blessed are ye, when mẽ reuyle you, and persecute you, and shall falsely say all maner of euyll sayinge agaynst you, for my sake. * Reioyse & be glad for greate is your rewarde in heuen. ✠ For so persecuted they the prophetes, which were before you.

✠ Ye are the salt of the earth: * But yf ỹ salt haue lost the saltnes, what shalbe seasoned therwith? It is thence forth good for nothynge, but to be cast out, and to be troaden downe of men. Ye are the light of the world. A cytie that is set on an hyll cannot be hyd, * nether do men lyght a candell, and put it vnder a bushell, but on a candelstyck, and it geueth light vnto all that are in ỹ house. Let your light so shyne before men. * That they maye se your good workes, & glorify your father, which is in heauen. ✠

✠ Thynke not ỹ I am come to destroye the lawe, or the prophetes: no, I am not come to destroye, but * to fulfyll. For truely I saye vnto you: * tyll heauen and earth passe, one iott or one tytle of the lawe shal not scape, tyll all be fulfylled.

Whosoeuer therfore breaketh * one of these leest commaundementes, and teacheth men so, he shalbe called the leest in the kyngdome of heauen. But whosoeuer doeth and teacheth, the same shalbe called greate in the

kyngdome of heauen.

For I saye vnto you: except your ryghteousnesse exceade the ryghteousnesse of the Scribes and Phariseis, ye cannot entre into the kyngdome of heauen.

D Ye haue heard that it was sayd vnto them of ye olde tyme. * Thou shalt no kyll: whosoeuer killeth, shalbe in daunger of iudgemēt. But I saye vnto you: that whosoeuer is angrye with his brother (vnadvysedly) shalbe in daunger of iudgement. And whosoeuer saye vnto his brother ☞ Racha, shalbe in daunger of a councell. But whosoeuer sayeth thou foole, shalbe in daunger of hell fyre.

Therfore, yf thou offrest thy gyfte at the aulter, and there remembrest that thy brother hath ought agaynst the: leaue there thyne offringe before the aulter * & go thy waye fyrst, and be reconcyled to thy brother, and then come, and offre thy gyfte.

* Iob.xlii.b

* Luc.xii.d

* Agree with thyne aduersary quyckly whyles thou art in the waye with him, lest at any tyme the aduersary deliuer the to the iudge, and the iudge delyuer the to ye mynister, and then thou be cast into preson. Verely, I saye vnto the: thou shalt not come out thence, tyll thou haue payed the vtmost farthynge.

E Ye haue herde that it was sayd vnto them of olde tyme. * Thou shall no comitt aduoutrye. But I saye vnto you * that whosoeuer loketh on another mans wyfe to lust after her, hath commytted aduoutrye with her all ready in his hert.

* Exo.xx.d Deu.v.d * Eccle.xlii.d Iob.xxxi.a

* Mat.v.d

* Yf thy ryght eye hynder the, ☞ pluche hym out, and cast hym from the. For better it is vnto the, that one of thy membres perysshe, then ye thy whole body shuld be cast into hell. And yf thy ryght hande hynder the, cutt hym of, and cast hym from the. For better it is vnto the, that one of thy membres perysshe, then that all thy body shulde be cast into hell.

* Deu.xxiiii.d Mat.xix.a & Mar.x.a Mat.v.b

It is sayd, whosoeuer putteth awaye his wyfe, * lett hym geue her a letter of the deuorcement. * But I saye vnto you: that whosoeuer doth put awaye his wyfe (excepte it be for fornycacyō) causeth her to breake matrymony. And whosoeuer maryeth her that is deuorsed committeth aduoutrye.

* Leu.xix.d

Agayne, ye haue herde how it was sayd to them of olde tyme: * thou shalt not forsweare thy selfe, but shalt perfourme vnto ye Lorde those thinges that thou swearest.

* Iam.v.b

* But I saye vnto you: sweare not at all: nether by heauen, * for it is Goddes seate, nor by the earth, for it is his fote stole: nether by Ierusalē, for it is the cytie of the great king: nether shalt thou swear by thy heed, because ye canst not make one heare whyte or blacke. But your communicacyon shalbe, ye, ye, nay, nay: For whatsoeuer is added more then these, it commeth of euyll.

Ye haue herde that it is sayd: † an eye for an eye: and a toth for a toth. But I saye vnto you, ye ☞ resist not euell. But * whosoeuer geue the a blowe on the ryght cheke, turne to hym the other also. And yf eny man wyll sue the at the law, and take awaye thy coate, let him haue thy cloake also. And whosoeuer wyll compell the to go a myle, go with him twayne. Geue to him that axeth the, and fro hym that wolde borowe, turne not thou awaye.

† Exo.xxi.c Deute.xix.a Leuit.xxiiii.a * Luke.vi.d

F

G

Ye haue heard that it is sayde, * thou shalt loue thyne neyghbour, and hate thyne enemy. But I saye vnto you: loue your enemyes. * Blesse them that curse you. * Do good to them that hate you. Praye for them which hurt you and persecute you, that ye maye be the children of your father which is in heauen: for he maketh his sonne to aryse on ye euell, & on ye good, & sendeth rayne on ye iust & on ye vniust. For * yf ye loue them which loue you: what reward haue ye? Do not the publycans also euen the same? And yf ye make moche of your brethren only, what singuler thinge do ye? Do not also the publicans lykewise? * ye shall therfore be perfecte, euen as your father which is in heauen is perfecte.

* Leuit.xix.c * Exo.xxiii.c * Luke.vi.a * Mat.xliii.a

The.vi. Chapter.

Of Almes, prayer and fastynge. He forbyddeth the carefull kepyng of worldly thynges.

Take heade, ye geue not your almose in the sight of men, to the intent that ye wold be sene of them. Or els ye haue no rewarde with youre father which is in heauen. Therfore, whā thou genest thyne almes, let not trōpetes be blowē before the, as ye ypocrites do in the synagoges and in the stretes: for to be prayed of men. Verely, I saye vnto you: they haue their rewarde. But when thou wylt geue almes, let not thy left hande knowe what thy ryght hande doth, that thyne almes maye be in secrete: and thy father whych seeth in secrete, shall rewarde the openly.

A

And when thou prayest * thou shalt not be as the ypocrytes are. For they vse to stād prayeng in the synagoges, and in the corners of the stretes, that they maye be sene of men. Verely, I saye vnto you: they haue their rewarde. But when thou prayest * entre into thy chamber, & when thou hast shut thy doze praye to thy father which is in secrete: & thy father which seeth in secrete, shall rewarde the openly.

* Esa.lvii.a * Mat.xxiii.a

B

But when ye praye * babble not moch, as the heathen do: for they thyncke it will come to passe, that they shalbe herd for their moch babblynges sake. Be not ye therfore lyke vnto them. * For youre father knoweth what

* Eccle.v.a * Mat.vii.a

thynges

thinges ye haue nede of before ye aske of hi:
after thys maner therfore praye ye.

* Oure father which art in heauen, halo-
wed be thy name. Lett thy kyngdome come.
Thy will be fulfylled, as well in earth, as it
is in heauen. Geue vs this daye oure dayly
bread. And forgeue vs ourꝯ dettes, as we
forgeue oure detters. And leade vs not into
temptacyon: but delyuer vs from euyll. For
thyne is the kyngdome and the power, and
the glorye for euer. Amen. Therfore, * yf ye
forgeue other mẽ theyr trespalles, your heue-
ly father shall forgeue you. ℟ (youre trespalles.)
But yf ye wyll not forgeue men theyr tres-
palles, nomore shall your father forgeue you
youre trespalles.

✠ Moreouer, * when ye fast, be not sad
as the ypocrites are. For they disfigure their
¶ faces, that it maye appeare vnto men, how
that they fast. Verely, I saye vnto you, they
haue theyr rewarde. But thou, whē thou fa-
stest, anoynte thyne heed, and wash thy face,
that it appere not vnto men, how that thou
fastest: but vnto thy father, which is in secret:
and thy father which seeth in secrete, shal re-
warde the openly.

Laye not vp for your selues treasure vpō
earth, where the rust and mothe doth corru-
pte, and where theues breake through, and
steale. * But laye vp for you, treasures in hea-
uen, where neither rust nor mothe doth cor-
rupte, and where theues do not breake tho-
row nor steale. For where youre treasure is,
there will youre hert be also. ✠

* The light of the body is the eye. Wher-
fore, yf thyne eye be single, all thy body shall
be full of light. But and yf thyne eye be wic-
ked, all thy body shalbe full of darcknesse.
Wherfore, yf the lyght yͭ is in the be dar-
knes, how greate is that darckenes?

✠ * No man can serue two masters. For
ether he shal hate the one and loue the other,
or els leane to the one, and despyse the other:
ye cannot serue God and Mammon. Ther-
fore I saye vnto you: * be not carefull for
youre lyfe, what ye shall eate or drincke, nor
yet for youre body, what rayment ye shall
put on. Is not the lyfe more worth then meat:
and the body more of value then rayment?
Behold, the foules of the ayer: for they sowe
not, nether do they reape, nor carry into the
barnes: and youre heuenly father fedeth them.
Are ye not much better then they?

* Whych of you (by takynge carefull
thought) can adde one cubyte vnto hys sta-
ture? And why care ye for rayment? Consy-
der the lylies of the felde, how they growe.
They laboure not, nether do they spynne.
And yet I saye vnto you, that euen Salo-
mon in all hys royalte was not arayed lyke
one of these. Wherfore, yf God so cloth the
grasse of the felde (which though it stande to
daye, is to morow cast into yͭ fornalle) shall
he not moch more do the same for you, O ye
of lytle fayth?

Therfore, take no thought, saying: what
shall we eate, or what shall we drincke, or
wherwith shall we be clothed? after all these
thynges do the gentyls seke. For youre he-
uenly father knoweth, that ye haue nede of
all these thynges. But rather seke ye fyrst yͭ
kyngdome of God, and the ryghteousnesse
therof, and al these thinges shalbe ministred
vnto you. ✠

Care not then for the morow, for the mo-
rowe daye shall care for it selfe: sufficient vn-
to the daye, is the trauayle therof.

¶ The. vij Chapter.

¶ The fayth eth foolysh and rashe iudgment, repro-
ueth ypocrysye, exhorteth vnto prayer, warneth to be
ware of false prophetes and wylleth the hearers of
hys worde to be doers of the same.

I * Udge not, that ye be not iudged
℟ (condempne not, and ye shall not be con-
demned.) * For as ye iudge, so shall
ye be iudged. * And with what
measure ye meate, with the same
shall other men measure to you. * Why seest
thou a mote in thy brothers eye, but consy-
derest not the beame that is in thyne awne eye?
Or how sayest thou to thy brother? ℟ (Brother)
suffre me, I wyll plucke oute a moate out of
thyne eye, and beholde, a beame is in thyne a
wne eye. Thou ypocrite, fyrst cast oute the
beame out of thyne awne eye, and then shalt
thou se clearly to plucke out the mote oute of
thy brothers eye.

Geue not ye that whych hys holy vnto
dogges, nether cast ye youre pearles before
swyne, lest they treade thē vnder their fete &
the other turne against you, & al torent you.

Aske, and it shalbe geuen you: * Seke, &
ye shall fynde: knocke, and it shalbe opened
vnto you. For whosoeuer asketh, receaueth:
and whosoeuer seketh, fyndeth: and to hym
that knocketh, it shalbe opened. Is there eny
man amonge you, which (yf hys sonne aske
bread) wyll offer him a stone? Or yf he aske
fysshe, will he offer him a serpēt? If ye then
(whan ye are euell) can geue youre children
good gyftes, how moch more shall your fa-
ther which is in heauen, geue good thynges,
yf ye aske of hym?

Therfore, * whatsoeuer ye wolde yͭ men
shulde do to you: do ye euen so to them also.
For this is the lawe and the prophetes.

* Enter in at the strayte gate: for wyde
is the gate, and broade is the waye that lea-
deth to destruccion: and many there be which
go in ther at. For straite is the gate, and na-
rowe is the waye, which leadeth vnto lyfe,
and fewe there be that fynde it. ✠ * Beware
of false prophetes, which come to you in the
pes clothynge, but inwardly they are raue-

¶ Aa iiij nyng.

nyng wolues. Ye shall knowe them by theyr frutes.

*Luce.vi.c *Do me gather grapes of thornes/ or figges of thistles? Euē so euery good tree bringeth forth good frutes. But a corrupte tree, bringeth forth euell frutes. *A good tree can *Mat.xii.c not bringe forth bad frute: nether can a bad tree bring forth good frutes. *Euery tree *Mat.iii.b Luce iii.b þ bringeth not forth good frute, is hewen downe, and cast into þ fyre. Wherfore, by their frutes ye shall knowe them.

*Mat.xxv.b Not euery one þ sayth vnto me, *Lord, Lord, shall enter into the kyngdome of heauen: but he that doth the wyll of my father, which is in heauen. (He shall enter into the kyngdome of heauen.) ✠ Many wyll saye to me in þ daye: Lord, Lorde, haue we not prophecyed D *Actes.xix.c thorow thy name? *And thorow thy name haue cast out deuyls? And done many miracles thorow thy name? And then wyll I knowledge vnto them, I neuer knewe you. *Psal.vi.b Luce.xiii.b *Departe fro me, ye that worcke iniquyte.

*Isa.lvi.g Forwhosoeuer heareth of me these wordes, & doth the same, I will lyken hym vnto a wyse man, which *buylt hys house vpon a rock: and a shower of rayne descended, & the floudes came, & the windes blewe, and bet vpon that house, & it fell not, because it was grounded on the rocke. And euery one þ heareth of me these wordes, *& doth them not *Jacob.i.b shalbe lykened vnto a folyth mā, which built his house vpon sande: and a shower *of rayne *Ezec.xiii.b descended, and the floudes came, and the windes blew, and bet vpon that house, and it fell, and greate was the fall of it.

And it came to passe, that whē Jesus had ended these sayinges, the people were astonyed at hys doctryne. * For he taught them *Mar.i.d *Luke.iiii.c as one hauinge power, & not as the scribes. (Of them, and the Phariseis.)

¶ The.viij. Chapter. ✠

¶ Christ cleanseth the leper, healeth the centurions seruaunt, and many other diseases, declareth whether it is best, to forsake the lest and the worlde, and byeth the deuels out of the possessed into the swyne.

A When he was come downe frō the mountayne, moch people folowed hym. And beholde, *there came a *Luce.v.d Mat.ix.b leper, and worshypped him sayēg: Master, yf thou wylt, thou canst make me cleane. And Jesus put forth hys hande, and touched him sayenge: I will, be thou cleane, and immediatly hys leprosye was cleansed. And Jesus sayeth vnto hym: se thou tell no *Leui.xiiii.a man *but go, & shewe thy selfe to the preste: and offre the gyfte (that Moses commaūded to be offred) for a witnes vnto them. ✠

*Luke.vii.a Mat.viii.c ✠ And when Jesus was entred *into Capernaum, ther came vnto him a Centurion, and besought him, sayenge: Master, my seruaunt lyeth at home sycke of the palsye, and is greuously payned. And Jesus sayth whan I come vnto hym, I wyll heale hym. The Centurion answeerd, & sayd: Syr, I am not worthy, that thou shuldest come vnder my rofe: but *speake the word only, and my *Psal.c.b seruaūt shalbe healed. For I also my selfe am a man subiect to the auctorite of another, and haue soudyers vnder me, and I saye to thys man: go, & he goeth: and to another come, and he cometh, & to my seruaunt do this, and he doeth it. When Jesus herd these wordes, he marueled: and sayde to them that folowed him. Verely, I saye vnto you: I haue not founde so greate fayth in Israell. I saye vnto you þ *many shall come from the east, *Luce.xiii.c and west, and shall rest with Abraham and Isaac and Jacob in the kyngdome of heauē: but the children of the kyngdome shalbe cast out into vtter darckenes: there shalbe wepīg and gnasshing of teth. And Jesus sayde vnto the Centurion: go thy waye, and as thou beleuest, so be it vnto the. And hys seruaunt was healed in the selfe same houre: ✠

*Mat.viii.a Luce.iiii.d *And whē Jesus was come into Peters house, he sawe hys wyues mother lyenge in bed, and sycke of a feuer. And he touched her hande, and the feuer left her: and she arose, & mynystred vnto them.

When the euen drue on, they brought vnto him many that were possessed with deuils. And he cast out the spretes with a worde, & healed all that were sycke, that it myght be fulfylled, which was spoken by Esay þ pro- C phete, when he sayth: *he toke on hym oure *Esaie.liii.a infirmytes, and bare oure sycknes.

Whē Jesus sawe moch people about hi, he commaunded that they shulde go vnto the other syde of the water. And a certayne scribe (whan he was come) sayde vnto him: *Master, I wil folowe the whither soeuer *Luce.ix.d thou goest. And Jesus sayeth vnto him: the foxes haue holes, and the byrdes of the ayer haue nestes: but the sonne of man hath not where to reste his head. And another of the nōber of his disciples sayd vnto him: *Ma- *Luce.ix.d ster, suffre me first to go and bury my father. But Jesus sayde vnto hym: folowe me, and let the deed burye theyr deed.

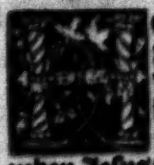
✠ And whan he entred into a shyp, his disciples folowed him. And beholde, *there *Mar.iiii.c Luce.viii.c arose a greate tempeste in the see, in so moche that the shyppe was couered with waues, but he was a slepe. And hys disciples came to hym, and awoke hym, sayenge: Master, saue vs, we perysshe. And he sayth vnto the: why are ye fearful, O ye of lytle faith? Then he arose *and rebuked the windes and the *Jon.i.a Mat.viii.c see, and there folowed a greate calme. But D the men marueyled, sayinge: what maner of man is this, that both windes and see obey hym? ✠

*Mat.ix.a Luce.viii.b *And whē he was come to þ other syde, in to the coūtre of the Gergesites, ther met him two

two possessed of deuyles, which came out of the graues, and were out of measure fearce, so that no man might go by that waye. And beholde, they cryed out sayinge: * O Jesu ꝑ sonne of God * what haue we to do with ꝑ? Art thou come hyther to torment vs before the tyme? And ther was a good waye of frō them * a heerd of many swyne, fedynge. So, the deuyls besought him, sayinge, yf thou cast vs out, suffre vs to go ourt waye into the heerd of swyne. And he sayde vnto them: go youre wayes. Then wēt they out, and departed into the heerd of swyne. And beholde, the whole heerd of swyne was caried headlynge into the see, and perissshed in the waters. Then they that kepte thē, fledd, and wēt their wayes into the cytie, and tolde euery thynge, and what had ꝼortuned vnto the possessed of the deuyls. And beholde, the whole cytie came out to mete Jesus: and when they sawe him, * they besought him ꝑ he wolde departe out of their coastes.

The. ix. Chapter.

The healeth the palsye, calleth Mathew from the custome, answereth ꝼor hys disciples, healeth the woman of the bloudy yssue, helpeth Jairus daughter, geueth .ij. blynde men their syght, maketh a dumme man to speake, and dryueth out a deuell.



And entred also into a shyppe, and passed ouer, ād came into his awne cytie, and beholde, * they brought to hym a man sicke of the palsye, lyinge in a bed. And when Jesus sawe the fayth of them, he sayd vnto the sicke of the palsye: sonne, be of good cheare, thy synnes be ꝼorgeuen the. And beholde: certayne of the Scribes sayde within them selues: this man blaspheneth. And when Jesus sawe their thoughtes, he sayde. Wherꝼore thynche ye euyll in youre heartes? Whether is easyer to saye, thy synnes be ꝼorgeuen the, or to saye, aryse and walke? But that ye maye knowe, that the sonne of man hath power to ꝼorgeue synnes in erth. Then sayeth he vnto the sycke of the palsye: * arise, take vp thy bed, ād go vnto thyne house. And he arose, ād departed to his house. But the people that sawe it, marueyled, and gloryfyed God, which had geuen soch power vnto men.

✠ And as Jesus passed ꝼorthꝼrom thence, he sawe a mā (named Mathew) syttynge at the receate of custome, and he sayeth vnto him: folow me. And he arose, ꝑ folowed him. And it came to passe as Jesus sat at meate in hys house: beholde, many Publicans also and synners that came, sat downe with Jesus and his disciples.

And when ꝑ Pharises sawe it, they sayde vnto his disciples: why eateth youre master with publicans and synners? But when Jesus heard that, he sayde vnto them. They that be stronge, nede not the phisycyon, but they that are sicke. Goo ye rather and learne what ꝑ meaneth. * I will haue mercy, and not sacrifice. ꝼor I am not come to call the ryghtewes, but synners to repentaunce. * Oseer. vi.c. mat. xii.d.

✠ Then came the disciples of John vnto him, sayinge: * why do we and the Pharises fast, ꝼor the most parte: but thy disciples fast not? And Jesus sayde vnto thē: can the brydegromes children mourne as longe as the brydegrome is with them? But the dayes wyll come, when the brydegrome shalbe taken ꝼrom them, and then shall they fast. No man putteth a pece of new cloth in an olde garment. ꝼor then taketh he awaye the pece ꝼrom the garmēt, and the rent is made worse. Nether do men put new wyne into olde: bottels: els the bottels breake, and the wyne runneth out, and the bottels perysshe. But they putt new wyne into new bottels, and both are saued together. * mat. ix.b. Luke. v.f.

✠ Whyle he thus spake vnto thē, * beholde, ther came a certayne ruler, ꝑ worshipped him, sayinge: my daughter is euē now diseased, but come and laye thy hand vpon her, ꝑ she shall lyue. And Jesus arose, ād folowed him, and (so dyd) his disciples. * and beholde, a woman which was diseased with an yssue of bloude twelue yeres, came behynde him, ād touched the hēme of his vesture. ꝼor she sayde within her selfe: yf I may touche but euen hys vesture onely, I shalbe safe. But Jesus tourned him aboute, and whan he sawe her, he sayde. Daughter, be of good comꝼorte, thy faith hath made the safe. And the woman was made whole, euen that same tyme. * mar. v.c. Luke. viii.f. Leuit. xv.c.

✠ * And when Jesus came into the rulers house, and sawe the minstrels, ād the people makyng a noyse, he sayde vnto thē: get you hence, ꝼor ꝑ mayde is not deed * but sleepeth. And they laughed him to scorne. But whan the people were put ꝼorth, he wēt in, and tooke her by ꝑ hande, and (sayde: damsell, aryse.) and ꝑ damsell arose. And this noyse went abroade into all that lande. * mar. v.a. Luke. viii.g. * John. xi.b.

And whan Jesus departed thence, two blynde men folowed him, cryinge ꝑ sayinge: O thou sonne of Dauid, haue mercy on vs: And when he was come into the house, the blynde came to him. And Jesus sayeth vnto them: Beleue ye, that I am able to do this? They saye vnto him: Lord, we beleue. Then touched he their eyes, sayinge: * accordynge to youre fayth be it vnto you. And their eyes were opened. And Jesus charged them sayinge. See that no mā knowe of it. But they, whan they were departed, spred abroade his name in all that lande. * mat. viii.b.

As they wēt out, beholde * they brought to him a dōme mā possessed of a deuyll. And whan ꝑ deuyll was cast out, ꝑ dōme spake. * mar. viii.b. Luke. xi.b.

And the people meruepled, sayinge: it was neuer so sene in Israell. But ỹ pharises sayde. * he casteth out deuyls, thorow the ꝓynce of deuels.

* Mat. vii. b. mar. iii. b. Luke. xi. b.

* Mat. vi. b. * And Jesus wẽt about all cyties & townes, teachinge in their synagoges, and preachinge the glad tydinges of the kyngdome, and healinge euery sickenes and euery disease amonge the people. But when he sawe the people: * he was moued with cõpassion on them, because they were destitute, and scattered abroade, euen as shepe hauynge no shepherde. Then saieth he vnto his disciples, ỹ * haruest truly is plenteous, but ỹ labourers are fewe. Praye ye therfore the Lord of the haruest, that he will sende labourers into his haruest.

* Mat. ix. d.

* Luke. x. a.

¶ The. x. Chapter.

¶ Christ sendeth out hys. xii. Apostles to preach in Jewry, geueth them charge, teacheth them, and comforteth them agaynst persecucyon and trouble.

AND whã his * xij disciples were called vnto him, he gaue thẽ power agaynst vncleane spretes, to cast them out, and to heale all maner of syckenesse, and all maner of dysease.

* Mat. iv. b. Luke. vi. b.

The names of the. xij. Apostles are these The fyrst, Symon which is called Peter: ād Andrew his brother: James the sonne of zebedee, ād John his brother: Philip & Bartholomew: Thomas and Mathew, which had bene a ☞ Publican. James ỹ sonne of Alphe, and Lebbeus (whose syrname was Tabbeus) Simon of Canaan, and Judas Iscarioth, which also betraied hym.

* Jesus sent forth these twelue in nõbre, whom he commaunded, saying. Go not into the waye of the gentyls, and into the cytie of the Samaritans enter ye not. But goo rather to the lost shepe of the house of Israell. Go and preache, saying: The kyngdome of heauen is at hand. Heale the sycke, clense the lepers, rayse ỹ deed, cast out deuyls. * Freely ye haue receaued: geue freely. * Possesse not golde nor syluer, nor ☞ brasse in youre purses, nor yet scrip towardes your iorney: neither two cotes, neither shoes, nor yet a rodde. * For the workeman is worthy of his meate. But to whatsoeuer cytie or towne ye shall come, enquyre who is worthy in it, and there abyde tyll ye go thence. * And when ye come into an house, salute the same. And yf the house be worthy, let youre peace come vpon it. But yf it be not worthy, let youre peace returne to you agayne.

* Mat. vi. b. Mar. vi. b. Luke. ix. a. * 1. Tim. v. c. * Luke. ix. a. and. x. a.

And whosoeuer shall not receaue you, nor wyll heare youre preachynge: when ye departe oute of that house or that cytie * shake of ỹ duste of youre fete. Verely I saye vnto you: it shalbe easier for the land of Sodoma and Gomorra in the daye of iudgemẽt, then for that cytie.

* Mat. xiii. b. Acte. xiii. b.

* Beholde, I sende you forth, as shepe among wolues. Be ye therfore wyse as serpẽtes and innocẽt as doues. * But beware of men, for they shall delyuer you vp to the councels, and shall scourge you in their synagoges. And ye shall be brought to ỹ heed rulers, and kynges, for my sake, in wytnes to them and to the gentyls.

* Mar. xiii. b. Luke. xxi. b. John. xvi. b.

But * whẽ they delyuer you vp, take ye no thought, how or what ye shall speake: * for it shalbe geuen you, euẽ in ỹ same houre what ye shall speake. For it is not ye ỹ speke, but ỹ spryte of youre father which speaketh in you. * The brother shall delyuer vp ỹ brother to deeth, & ỹ father ỹ sonne. And the children shal aryse agaynst their fathers and mothers, and shall put thẽ to deeth: & ye shal be hated of all mẽ for my name sake. * But he that endureth to the ende, shalbe saued.

C * Mat. x. Luke. xii. * Luke. xii. * Mat. xxiv. a.

But * whẽ they persecute you in this cytie, flye ye into another. For verely I saye vnto you: ye shall not gothorowe all the cyties of Israell tyll the sonne of mã be come.

* Mat. x. Acte. iv. and xi. a.

* The disciple is not aboue the master: nor ỹ seruaunt aboue his Lord. It is ynough for ỹ disciple, ỹ he be as his master is, ād ỹ the seruaunt be as his Lorde is. If they haue called the Lord of ỹ house, Beelzebub: how moche more shal they call them of his houshold so? Feare them not therfore. * For there is nothing cloose, that shall not be opened: and nothynge hyd, that shall not be knowen.

* Luke. xii. b.

What I tel you in darknes, that speake ye in lyght. And what ye heare in the eare, that preache ye on the house toppes.

* And feare ye not thẽ which kyll the body but are not able to kyll the soule. But rather feare hi, which is able to destroye both soule and body into hell. Are not two lytle sparowes sold for a farthyng? And one of thẽ shall not lyght on the grounde with out youre father. Yee, euen al the heares of your head are nõbred. Feare ye not therfore: ye are of more value then many sparowes.

* Luke. xii. b.

* Euery one therfore ỹ shall knowledge me before men, hi will I knowledge also before my father which is in heauẽ. But whosoeuer shall denye me before mẽ, hi will I also denye before my father, which is in heauẽ.

D

Thinke not * ỹ I am come to sende peace into the erth. I came not to send peace, but a sweard. For I am come to set a man at variaunce * agaynst his father, & the daughter agaynst her mother, & the daughter in lawe agaynst her mother in lawe. And a mannes foes shalbe they ỹ are of his awne houshold.

* Luke. xii. b. * Mich. vii. c.

* He ỹ loueth father, or mother more then me, is not worthy of me. And he that loueth sõne or daughter more then me, is not worthy of me. And he that taketh not hys crosse and

* Luke. xiv. b.

* Mat.xvi.d. Mar.viii.d. Luce.ix.d. and foloweth me, is not worthy of my * he that fyndeth his lyfe, shall lose it: ād he that losyth his lyfe for my sake, shall fynde it.

* Luke.x.c. Iohn.xiii.c. * He that receaueth you, receaueth me: & he that receaueth me, receaueth hem that sent me. He that * receaueth a prophet in the name of a prophet, shal receaue a prophetes rewarde. And he that receaueth a ryghteous man, in the name of a ryghteous man, shall receaue a righteous mans rewarde: * And whosoeuer shall geue vnto one of these lytle ones to drynke, a cuppe of colde water onely (in the name of a disciple) verely I saye vnto you, he shall not lose his rewarde.

* iii. Regum. xviii.b.c.

* Mat.x.f.

¶ The. xi. Chapter.

¶ Joh Baptist sendeth hys disciples vnto Christ.

AND it came to passe, that when Jesus had made ende of commaunding his twelue disciples he departed thence, to teache and to preache in theyr cyties,

✠ When John beynge in prison hearde the workes of Christ, he sent two of hys disciples, & sayde vnto hym: Art thou he that shall come: or do we loke for another. Jesus answered and sayd vnto them: Go, and shewe John agayne, what ye haue heard ād sene. * The blynd receaue their sight: the lame walke, the lepers are clensed: and the deef heare, the deed are raysed vp, & the poore * receaue the glad tidinges of the gospell. And happy is he, that is not offended by me.

* Esa.xxxv.d. * Esa.lxi.a. * Luke.vii.d. * And as they departed, Jesus begāne to saye vnto the people cōcerning John. What went ye out into the wylderness to se? A rede that is shaken with the wynde? Or what went ye out for to se? A man clothed in softe raymēt? Beholde: they that weare softe clothing: are in kinges houses. But what went ye out for to se? A prophete: Verely I saye vnto you: and more then a Prophete. For this is he, of whō it is wrytten. * Beholde, I sende my messenger before thy face, which shall prepare thy waye before the. ✠

* Exodo. iii.a Mar.i.a.

✠ Verely I saye vnto you: amonge the that are borne of wemen, arose not a greater then John the Baptist. Not withstandinge ☞ he that is lesse in the kyngdome of heauē is greter then he. From the dayes of John Baptist vntill this daye, the kyngedō of heuē suffreth violence, and the violent plucke it vnto them. * For all the prophetes, and the lawe it selfe prophesied ☞ vnto John. And yf ye will receaue it * this is Helias, which was for to come. He that hath eares to heare: let hym heare. ✠

* Luke.xvi.d ☞ * Luke.i.d. Mat.xvii.b. Joh.i.c.

* Luke.vii.e * But wher vnto shall I lykē thys generacion? It is like vnto chyldren, which syt in the market places, and call vnto their felowes, and saye: we haue pyped vnto you, ¶ and ye haue not daunsed: We haue mourned vnto you, & ye haue not sorowed. For John came neither eatynge nor drynkynge, & they saye, he hath the deuyll. The sonne of man came eatyng and drynckyng, and they saye, beholde a glutton, & an vnmeasurable dryncker of wyne: and a frende vnto publicans ād synners. And wisdome is iustifyed of her chyldren.

✠ * Then begā he to vpbrayd the cyties which most of hys miracles were done in, because they repēted not of their synnes. Wo vnto the Chorazin: Wo vnto the Bethsaida: for yf ȳ miracles which were shewed in you, had bene done in the cytie of Tyre or Sidon, they had repented of their synnes longe agō in sack cloth and asches. Neuertheless I saye vnto you: it shall be easier for Tyre & Sidō at the daye of iudgement, then for you. And thou Capernaū, which art lyft vp vnto heuen, shalt be brought downe to hell. For yf the miracles which haue bene done in ȳ, had bene shewed in Sodom: they had remayned vntill this daye. Neuertheless, I saye vnto you: that it shalbe easier for the land of Sodō in the daye of iudgement, then for the. ✠

* Luke.x.f. D

✠ At that tyme Jesus answered and sayde: I thanke the O father, Lord of heauen & erth, because thou hast hid these thinges from the wyse and prudēt, and hast shewed them vnto babes, verely father, euē so was it thy good pleasure. * All thinges are geuen ouer vnto me of my father. & And noman knoweth the sonne but the father: nether knoweth eny man the father, saue the sonne, and he to whom soeuer the sonne will open hym.

* Mat.xi.viii.d Luke.x.b. Joh.iii.d. & John. viii.d. and viii.c.

Come vnto me all ye that labour: and are laden, and I will ease you. * Take my yocke vpon you, and lerne of me, for I am meke & lowly in herte: and ye shall fynde rest vnto youre soules. For my yocke is easy, * and my burden is light. ✠

* Eccle.vi.b. * 1. John.v.a

¶ The. xij. Chapter.

¶ The disciples plucke the eares of corne, he healeth the dryed hande, helpeth the possessed that was blynde and dombe, and sheweth who is hys brother, sister and mother.

AT that tyme Jesus wēt on the Sabboth dayes * thorowe the corne, and hys disciples were an hongred, and beganne to * plucke the eares of corne, and to eate. But when the Pharises sawe it, they sayde vnto hym: Beholde, thy disciples do that which is not lawfull (for them.) to do vpon the Sabboth daye. But he sayde vnto them. Haue ye not read what Dauid dyd, whē he was an hongred, & they that were with him? * How he entred into the house of God, and did eate the shewe bredes which were not lawfull for hym to eate, nether for them which were with hym, but

* Mat.ii.d. * Deute. xxiii.d. * 1. Re.xxi.a.

but onely for the prestes? Or haue ye not
read in the lawe, how that (on the Sabath
dayes) the preastes in the temple breake the
Sabboth, and are blamelesse? But I saye vn-
to you: that in this place is one greater then
the temple. Wherfore, yf ye wyst what this
* Mar. ix. b. Olet. vi. b. meaneth * I require mercy, & not sacrifice:
ye wolde not haue condemned innocentes.
For the sonne of man also, is Lord euen
of the Sabath daye.

* Mar. iii. a. Luke. vi. b. And he departed thence * and went into
their synagoge: and beholde, ther was a man
which had his hande dried vp. And they as-
* Luk. xiii. a ked hym, sayinge * is it lawfull to heale vpō
the Sabboth dayes? that they myght accuse
* Deu. xxii. a him. And he sayde vnto them: which of you
will it be, that shall haue. * a shepe, and yf it
fall into a pytte on the Sabboth daye, wyl he
not take it and lyft it out? Howe moch more
then is a man better then a shepe? Wherfore,
it is lefull to do a good dede on the Sabboth
dayes. Then sayeth he to ỹ mā: stretch forth
thy hande. And he stretched it forth: And it
was restored vnto health, lyke as the other.

* Mar. iii. a. John v. g. and. vii. f. ✠ * Then the Pharises wēt out, and held
a counsell agaynst him, how they myght
destroye him. But when Jesus knewe it, he
departed thence, and moche people followed
him, and he healed thē all, and charged them,
that they shuld not make him knowen: that
* Esa. xlii. a it myght be fulfilled which was spoken by
Esay the Prophet, which sayeth: * Behol-
de, my childe, whom I haue chosen, my belo-
ued, in whom my soule deliteth. I wyll put
my spryte vpon him, and he shall shewe iud-
gement to the gentyls. He shal not stryue ner
crye, nether shall eny man heare hys voyce
in the stretes. a broised rede shall he not brea-
ke, and smokyng flax shall he not quēche, till
he sende forth iudgement vnto victory, & in
his name shall the gentyls trust. ✠

* Luke. xi. b. * Then was brought to him a blynd & dō-
me mā, ỹ was vexed with a deuyll, & he hea-
led him, in somoch, that the blynd and dōme,
both spake and sawe. And all the people we-
re amased, and sayde: Is not this that sonne
* Mat. xii. d. & xxi. iii. d. Luke. xi. f. of Dauid? * But when the Pharises hearde
it, they sayd. This felow dryueth the deuyls
no nother wyse out, but by the helpe of Bel-
zebub the chefe of the deuyls.

But whan Jesus knewe their thoughtes
he sayde vntothem: Euery kingdome deuided
agaynst it selfe, shalbe brought to naught.
And euery citie or house deuyded agaynst it
C selfe shall not stande. And yf Satan cast out
Satan, then is he deuided agaynst him selfe
how shall then his kingdome endure? Also,
yf I by ỹ helpe of Belzebub cast out deuyls,
by whose helpe do youre chyldren cast them
out? Therfore, they shalbe your iudges. But
yf I cast out ỹ deuyls by the spryte of God:
then is ỹ kingdome of God come vnto you:

Or els * how cā one enter into a strōg mā- * Luke. xi. c.
nes house, and spoyle his Jewels, excepte he
fyrst bynde the stronge man, and then spoy-
le his house? ✠ He that is not with me, is a-
gaynst me. And he ỹ gathereth not with me,
scattereth abrode. Wherfore, I saye vnto
you, all maner of synne and blasphemy shal-
be forgeuen vnto men * but the blasphemy * Mar. iii. b. Luke. xii. b.
agaynst the spryte, shall not be forgeuen vn-
to men. * And whosoeuer speaketh a worde * i. Reg. iii.
agaynst the sonne of man, it shalbe forgeuen
hym. But whosoeuer speaketh agaynst the
holy gost, it shall not be forgeuen him, ne-
ther in this worlde, nether in the worlde to
come: * Ether make the tree good, and his * Mat. vii. c.
frute good, or els make the tree euyll, and
hys frute euyll. * For the tree is knowen * Luke. vi. f.
by his frute. O generacion of vypers, how
can ye speake good thinges, when ye youre
selues are euyll? * For out of the aboun- * Prou. xii. b. Luke. vi. g.
dance of the hert, the mouth speaketh. A
good man out of ỹ good treasure of the hert,
bryngeth forth good thynges. And an euyll
man, out of euyll treasure, bringeth forth
euyll thynges. But I say vnto you, of euer-
y ydell worde that men shall haue spoken,
they shall geue acountes in the daye of iud- D
gement. * For out of thy wordes thou shalt * ii. Reg. i. c. Luke. vi. d. Mat. vii. b.
be iustifyed: and out of thy wordes thou shalt
be condemned. ✠

✠ Then certayne of the Scribes and of
the Pharises asked him saying. * Master, * Luke. xi. b.
we wyll se a sygne of the. But he answe-
red and sayde to them. * The euyll and ad- * Mat. xvi. c. & Mar. viii. b. Luke. xi. b. John. vi. b.
ulouterous generacion * seketh a signe and
ther shall no sygne be geuen to them, but the
sigue of the Prophet Jonas. * For as Jo- * Jonas ii. a.
nas was thre dayes and thre nightes in the
whales belly, so shall the sonne of mā be thre
dayes and thre nightes in the herte of ỹ erth.
The men of ninive shall ryse in the iudge-
ment with this nacion, & condēne it, because
* they amended at the preachyng of Jonas. * Jonas iii. c.
Beholde, here is one greater then Jonas.
* The quene of the south shall rise in the iud- * Luke. xi. b. iii. Reg. x. c. ii. Par. ix. d.
gement with this generacion, and shall con-
demne it: for she came from the vtmost par-
tes of the worlde to heare ỹ wysdome of Sa-
lomon. And behold, in this place is one grea-
ter then Salomon.

* When the vnclene spryte is gone out * Luke. xi. b.
of a man, he walketh throughout drye pla-
ces, seking rest, and findeth none. Then he
saieth: I will retourne into my house, from
whence I came out. And when he is come,
he fyndeth it empty, and swepte, and gar-
nished. Then goeth he, and taketh vnto him
seuen other spretes worse then him selfe, and
so entreth he in, and dwelleth there. And
* the ende of that man is worse then the be- * ii. Pet. ii. b. Heb. vi. a.
gynning. Euen so shall it be also, vnto this
froward generacion.

Whyle

Whyle he yet talked to the people: * beholde his mother and his brethren stode without, desyringe to speake with him. Then one sayde vnto him beholde, * thy mother and thy brethren stande without, desyringe to speake with the:

But he answered, & sayde vnto him that had tolde him. Who is my mother? or who are my brethren? And he stretched forth his hād towarde his disciples, & sayd. * beholde my mother and my brethrē. For whosoeuer doth ỹ will of my father which is in heauen, ỹ same is my brother, syster, and mother. ✠

¶ The. xiij. Chapter.

¶ The parable of the sede, of the tares, of the mustardesede, of the leuen, of the treasure hyd in the felde, of the perles, and of the nett.

THe same daye wēt Jesus out of the house, * and sat by the see syde, and moche people were gathered together vnto him, so gretly ỹ he went, and sat in a shippe, and all the people stode on the shore. And he spake many thynges to thē by similitudes, sayinge: Beholde, the sower went forth to sowe. And whan he sowed, some sedes fell by the wayes syde, and the fowles came, and deuoured them vp. Some fell vpon stony places, where they had not moche erth, and anone they spronge vp, because they had no depnesse of erth: and when the sonne was vp, they caught heat, & because they had no rote, they wyddred awaye. Agayne, some fell amonge thornes, and the thornes spronge vp ād choaked them. But some fell into good ground, & brought forth frute: some an hūdred folde, some syxtie folde, some thyrtie folde. Whosoeuer hath eares to heare, let him heare.

And the disciples came, & sayde vnto him: Why speakest thou to thē by parables? he answered and sayde vnto them: * it is geuē vnto you to knowe the secretes of the kyngdome of heauē, but to them it is not geuen. * For whosoeuer hath, to him shall be geuē: and he shall haue aboundaunce. But whosoeuer hath not: from him shalbe taken awaye euē that also which he hath. Therfore speake I to them by similitude: for they seinge, se not: and hearinge, they heare not: nother do they vnderstand. And in thē is fulfylled the prophecie of Esaias, which sayth: * with the eares ye shall heare, and shall not vnderstād and seinge ye shall se, and shall not perceaue. For the hert of this people is waxed grosse, ād their eares are dull of hearynge, and their eyes haue they closed, lest at any tyme they should se with their eyes, ād heare with their eares, & should vnderstand with their herte, & be conuerted, that I also myght heale them.

* But blessed are youre eyes, for they se: & youre eares, for they heare. Verely I saye vnto you, * that many prophetes & righteous men haue desyred to se those thinges which ye se, & haue not sene them: & to heare those thinges which ye heare, and haue not herde them. * Heare ye therfore ỹ similitude of the sower. Whā one heareth ỹ word of the kingdome, & vnderstandeth it not, then cōmeth ỹ euyll man, & taketh awaye that which was sowen in his hert: this is he, which was sowne by the waye syde. But he that receaued the sede which was cast into stony places, ỹ same is he that heareth the worde, and anone with ioye receaueth it, yet hath he no rote in hym selfe, but dureth for a season: for whā tribulacyon or persecucyon happeneth because of the worde, by and by he falleth. He also that receaued sede into ỹ thornes, is he ỹ heareth the worde: and the care of this worlde, and the disceytfulnes of ryches, choke vp the worde, and so is he made vnfrutefull. But he that receaued sede into ỹ good ground is he that heareth the worde, and vnderstandeth it: which also beareth frute, & bringeth forth, some an hundred folde, some lyxtie folde, some thyrtye folde.

Another similitude put he forth vnto thē, sayinge: ✠ * The kyngdome of heauen is lykened vnto a man, which sowed good seed in his felde. But whyll men slept, his enemie came, & sowed tares among the wheate, & went his waye. But when the blade was sprōg vp, and had brought forth frute, there appeared the tares also. So the seruauntes of the housholder came, and sayde vnto him. Syr, dyddest not thou sowe good seed i thy felde? frō whēce then hath it tares? He sayde vnto them, the enuious man hath done this. The seruauntes sayde vnto him: wylt thou then that we go, and wede them vp? But he sayde, nay, lest while ye gather vp the tares ye plucke vp also the wheate with them, let both growe together vntill the harueste, and in tyme of harueste, I wyll saye to the reapers gather ye fyrst the tares, and bynde them together in sheues to be brent: but gather the wheate into my barne. ✠

✠ Another parable put he forth vnto thē, sayinge. * The kyngdome of heauē is lyke to a grayne of mustard seed, which a man toke & sowed in his felde, which is the leest of all seedes. But when it is growne, it is the greatest among herbes, and is a tree: so that the byrdes of the ayer come, and make theyr nestes in the braunches therof.

Another similitude spake he vnto them: * The kyngdom of heauē is lyke vnto leuē, which a woman taketh and hydeth in thre peckes of meale, tyll all be leuened.

* All these thiges spake Jesus vnto ỹ people by similitudes, & with out a parable spake he nothynge vnto thē. that it myght be fulfylled, which was spokē by ỹ prophet, that sayth * I will opē my mouth in parables: I wyll

wyll speake forth thynges which haue bene
hepte secrete frō ꝑ begynning of ꝑ worlde. ✠
When the people were sent awaye, then ca-
* Mat.xiii.c. me Jesus into ꝑ house. * ✠ And his disci-
ples came vnto him, saying: declare vnto vs
the parable of the tares of the felde. He an-
swered and sayd vnto them. he ꝑ soweth the
good seed, is ꝑ sonne of man. The feld is the
worlde. And the chyldren of the kyngdome,
they are the good seed: the tares are the chyl-
dren of the wycked: the enemie that soweth
them, is the deuyll. The harueste is the ende
of the worlde: the reapers be ꝑ Angels. Euē
as the tares therfore are gathered & brent in
the fyre: so shall it be in ꝑ ende of this worl-
* Apo. xiiii.d. de. * The sonne of man shall sende forth his
M Angels, & they shall gather out of his kyng-
dome all thinges that offende, and thē which
do iniquite: and shall cast them into a furnes
of fyre. There shalbe waylinge & gnasshyng
* Dan. vii.a. Sapien.iii.b. i. Corin.xv.f. of teth. * Then shall the righteous shine as
the sōne in the kyngdō of their father. Who
soeuer hath eares to heare, let him heare. ✠
✠ Agayne, the kyngdom of heauē is lyke
vnto treasure hid in the felde, the which a
man hath found and hydd: ād for ioye therof
goeth & selleth all ꝑ he hath, & byeth ꝑ felde.
Agayne, the kyngdome of heauen is lyke
vnto a marchaūt man, seking good ly pear-
les, which (whē he found one precious pear-
le) went & solde all that he had, & bought it.
Agayne, the kyngdom of heauē is lyke vn
to a nett, ꝑ was cast into ꝑ see & geathered of
all kynde (of fyshes) which whē it was full
mē drewe to lād, & sat downe & geathered ꝑ
good into vessels, but cast ꝑ bad awaye. So
G shall it be at the ende of ꝑ worlde. The an-
geles shall come & seuer ꝑ bad frō amōge the
* Mat.xxiij.b and.xxv.f. good, & shall cast thē into a furnace of fyre:
* there shalbe wayling & gnasshing of teth.
Jesus (saieth) vnto thē: haue ye vnderstan-
de all these thinges? They saye vnto him: ye
Lorde. Then sayde he vnto them. Therfore
euery Scribe which is taught vnto the kyng-
dome of heauen, is lyke vnto a mā that is
an housholder, which bryngeth forth out of
his treasure, thinges newe and olde. ✠
And it came to passe that whē Jesus had
* Mat.vi.a. finished these similitudes, * he departed thē
ce: And whan he came into his awne countre, he taught them in their synagoges, in so
† Luke.iiii.c. moch, ꝑ * they were astōned and sayde: whē
* Mat iiii.a. John. vi.f. ce commeth this wysdome and powers vnto
to him? * is not this the carpenters sonne?
Is not hys mother called Mary? and hys
brethren, James and Joses and Simon and
Judas? And are not all his systers with vs?
Whence hath he then all these thynges? And
they were offended at hym. Jesus sayde vn-
* Mat.vi.a. Luke.iiii.b. John.vi. to them: * A prophete is not without ho-
nour, saue in his awne countre, and in hys
awne house. And he did not not many mira-
cles there, because of theyr vnbeleke.

¶ The.xiiij. Chapter.

¶ John set (ken and beaded. Chastiseth kyng thou-
sande men with v. loues and two fyshes, and appe-
reth by nyght vnto hys disciples vpon the see.

AT that tyme * Herode the Te- A
trarcha heard of ꝑ fame of Jesu, * Mat.xi
& sayde vnto his seruātes: this Luke.ix.a
is John ꝑ Baptist. He is ryssen
frō the deed, & therfore are mira
cles wrought by hi. ¶ For Herode * had take * Mat.xi
John, & bound hi, & put him in prison because Luke.iii.b
of Herodias, his brother Philips wyfe. ¶ For
John sayd vnto him: * it is not lawfull for * Leui.xx
ꝑ to haue her. And when he wolde haue put
hym to deeth, he feared ꝑ people, * because * Mat.xx
they counted him as a prophet.
But whē Herodes * byrth daye was ke- * Gene.x
pte, the daughter of Herodias daunsed befo-
re thē, & pleased Herode. * Wherfore he pro * Mat.x
mysed with an othe, that he wolde geue her
whatsoeuer she wolde aske. And she beynge
instructe of her mother before, sayde: geue
me here John Baptistes heed in a platter.
And the kynge was sory. Neuertheles, for
the othes sake, & them which sate also at the
table, he commaūded it to be geuē her: & sent
tourmētours, & behedded John in the prison
and his heed was brought in a platter & geu-
ē to ꝑ damsell, and she brought it to her mo-
ther. And his disciples came & toke vp hys
body, and buried it: went, and tolde Jesus. B
Whē Jesus hearde of it, he * departed thē- * Mat.x
ce in a shyppe vnto a desert place, out of the Luke.ix.b
waye. And when ꝑ people had harde therof, John. vi.a
they folowed him on fote and left the cyties.
And Jesus went forth, & sawe moch people,
and was moued with mercy toward them,
and he healed of them those that were sycke.
And when ꝑ euen drewe on, his disciples ca-
me to him, saying: this is a deserte place, & ꝑ
houre is now past, let ꝑ people departe, that
they maye go into the townes, and bye thē
vytaylles. But Jesus sayde vnto thē. They C
haue no nede to go awaye. Geue ye them to
eate. They saye vnto him: we haue here but
v. loues and two fyshes. He sayde: bryng
thē hyther to me. And he cōmaunded the peo
ple to syt downe on the grasse, & he toke the
v. loues & the.ij. fyshes, and lyft vp hys eyes
toward heauen & ✠ blessed. And whan he D
had broke thē, he gaue the loaues to hys di-
sciples, & his disciples gaue thē to the people.
And they dyd all eate, ād were suffysed. And
they gathered vp (of the fragmentes that
remayned.) xij. basketes full. And they that
dyd eate, were aboute. v. M. mē, besyde we-
men and chyldren.
* And streyght waye Jesus made his di- * Mat.xi
sciples to get vp into a shyppe, and to goo be- John.vi.b
fore him vnto ꝑ other syde whill he sent the
people awaye. And when the people were
sent awaye, he * wēt vp into a mountayne * Luke.vi
to praye

to prayе alone. And whē nyght was come, he was there him selfe alone. But ꝑ shippe was now in ꝑ myddes of ꝑ see, & was tooſt wyth waues, for it was a contrary wynde. And in the fourth watche of ꝑ nyght, Jeſus wēt vnto thē walkynge on ꝑ see. And whē ꝑ diſciples ſawe hym walkynge on the ſee, they were troubled, ſayinge: it is come ſpyrite, & they cryed out for feare. But ſtreyght waye, Jeſus ſpake vnto them, ſayinge: be of good cheare, it is I, be not afrayed.

Peter anſwered hym, and ſayde: Lorde, yf it be thou, byd me come vnto ꝑ on ꝑ water. And he ſayde, come. And when Peter was come doune out of the shippe, he walked on the water, to go to Jeſus. But whē he ſawe a myghty wynde, he was afrayed. And when he beganne to ſynche, he cryed ſayinge: lorde ſaue me. And immediatly Jeſus ſtretched forth his hād, & caught him, & ſayd vnto hi: O thou of lytell fayth, wherfore dyddeſt thou dout? * And whan they were come into ꝑ shyppe, the wynde ceaſed. Mar.vi.g

D Then they that were in ꝑ shyppe, came and worſhypped hym, ſayinge: of a truthe thou art the ſonne of God. And when they were gone ouer they came into the lande of Geneſareth. And when the men of the place had knowledge of him, they ſēt out meſſaungers into all that countre rounde about the coaſt & brought vnto him all that were ſycke, & beſought hym, ꝑ they myght touche the hemme of his veſture only. And as many as touched it were made ſafe.

¶ The .xv. Chapter.

¶ Chriſte reculeth his diſciples, & rebuketh the ſcrybes & Phariſes for trāſgreſſyng goddes commaundement thorow their awne tradicions. The thynge that goeth into the mouth defyleth not the man. He deſtroyeth the womā of canaanes daughter, healeth the multitude, & with .vii. loaues & a few lytle fyſshes feedeth .iiii. M. men, beſyde wemen & chyldren.

A Mar.vii.a

When * came to Jeſus Scribes and Phariſes (whyche were come from Jeruſalem) ſaying: why do thy diſciples tranſgreſſe the tradicion of the elders? for they waſhe not theyr handes whē they eate bread. But he anſwered & ſayde vnto them: why do ye alſo tranſgreſſe the commaundement of God, becauſe of youre awne tradicion: For God commaundeth ſayinge: * honoure father and mother, and he that curſſeth father or mother: let hym dye the deeth. But ye ſaye: euery one ſhall ſaye to his father and mother: &c. * what gift ſo euer thulde haue come of me, the ſame is turned vnto thy profyt: & ſo ſhall he not honoure his father or his mother. And thus haue ye made the commaundement of God of none effecte, becauſe of youre awne tradicyon. Ypocrites, full well dyd Eſaye prophecie of you, ſayig: * This people draweth nye vnto me with theyr mouth, and honoureth me with lyppes, howbeit, their hertes are farre from me: but in vayne do they ſerue me, teachynge the doctrines and precepte of men.

Exod.xx.b Mar.vii.b Exod.xxi.b Deut.v.b Exo.xxiii.g Deut.xxiii.g Mar.vii.b Eſa.xxix.b

And he called the people to him, and ſayd vnto them: heare and vnderſtande. That whych goeth into the mouth, defyleth not the man: but that which cōmeth out of the mouth, defyleth the man.

Then came his diſciples, and ſayde vnto him: knoweſt ꝑ not, that ꝑ Phariſes were offended at this ſaying? But he anſwered and ſayd. Euery plāte which my heauenly father hath not planted, ſhalbe plucked vp by the rotes. Let thē alone, they be ꝑ blynde leaders of ꝑ blynde. If the blynde leade the blynde, both ſhall fall into the dyche.

Then anſwered Peter & ſayd vnto him: declare vnto vs this parable. Jeſus ſayde: are ye alſo yet without vnderſtādinge? do not ye yet vnderſtāde, ꝑ whatſoeuer entreth in at the mouth, goeth into ꝑ bely, & is caſt out into the draught? But thoſe thynges whych proceede out of ꝑ mouth, come forth frō ꝑ hert, & they defyle ꝑ man. For out of ꝑ herte proceade euill thoughtes, murders, breakynge of wedlocke, whordōs, thektes, falſewitneſſe, blaſphemies. Theſe are ꝑ thīges, which defyle a mā. But to take meate wt vnwaſshen hādes, defileth not a mā. ✠ C

✠ And Jeſus went thēce, & departed into the coaſtes of Tyre and Sydon. & beholde, a woman of Canaan (which cam out of the ſame coaſtes) cryed vnto him, ſayinge: haue mercy on me o Lorde, ꝑ ſonne of Dauid: My daughter is pyteouſly vexed wyth a deuyll. But he anſwered her nothing at all, & his diſciples came, and beſought him, ſayinge: ſēde her awaye, for ſhe crieth after vs: But he anſwered, & ſayde: I am not ſēt * but vnto ꝑ loſt ſheepe of ꝑ houſſe of Iſrael Then cam ſhe, & worſhipped him, ſayinge: lorde, helpe me. He anſwered and ſaid: it is not mete, to take ꝑ chyldrens bread, and to caſt it to dogges. She anſwered & ſayde: truthe Lorde, for the dogges eate of ꝑ crōmes, which fall from their maſters table. Then Jeſus anſwered and ſayde vnto her. O woman, greate is thy faith, be it vnto the, euen as ꝑ wilt. And her daughter was made whole euen at that ſame tyme. ✠ * Luke.xix.b

And Jeſus went awaye from thence, and cam nye vnto the ſee of Galile, & went vp D into a mountayne, & ſat doune there. And moche people came vnto him, bringing wt them thoſe ꝑ were lame, blind, deafe, maymed, and other many: & caſt them downe at Jeſus fete * And he healed thē: in ſo moch, * Eſa.xxxv.b ꝑ the people wondered, whan they ſawe ꝑ domme ſpeake, ꝑ maymed to be whole, the lame to walke, and the blynde to ſe. And they glorified the God of Iſrael.

* Then

*Mar.viii.a * Then Jesus called his disciples vnto him, & sayde: I haue compassyō on the people, because they cōtinue with me nowe .iii. dayes, & haue nothing to eate: & I will not let thē departe fastynge, lest they myscary by ꝑ waye. And his disciples saye vnto him whence shulde we get so moche breed in the wyldernes, as to suffyse so greate a multi-
*Mat.xvi.b tude? And Jesus sayeth vnto thē: howe many loaues haue ye? And they saye * seuē, & a fewe lytle fyshes. And he cōmaunded the people to syt doune on the grounde: and to-
ke ꝑ seuen loaues, & the fyshes: & after ꝑ he had geuē thākes, he brake them, and gaue to his disciples, & the disciples gaue thē to the people. And they dyd all eate, and were suffysed. And they toke vp (of the broken meate that was lefte) seuē baskettes full. And yet they ꝑ dyd eate were .iiii. M). men. besyde wemē & chyldrē. And he sent awaye the people, and toke shyppe, & came ito the parties of Magdala.

The.xvi.Chapter.

The Pharises requyre a token. Jesus warneth hys disciples of the Pharises doctrine. The confessyon of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

*Mar.viii.b Mat.xii.b Luk.xi.b. THe *Pharises also wt the Saduces, came and tēpted him & desyred him ꝑ he wolde shewe them a sygne from heuen. He answered and sayde vnto them:
*Luke.xii.g whan it begynneth to drawe toward *euē, ye saye, it wylbe fayre wether, for the skye is reed. And in ꝑ morynge: It wylbe foule wether to daye, for ꝑ skye is glowmyng reed. O ye ypocrites, ye can discerne ꝑ out
*Mar.viii.c ward appearaunce of the skye: but can ye not discerne the sygnes of ꝑ tymes? * The
‡ mar.viii.b Luk.xi.b Joh.vi.b frowarde & aduoutrous nacyon requyreth ‡ a sygne, and there shall no sygne be geuen
*Jonas.ii.a vnto it, but the sygne of the *Prophet Jonas. And he lefte them, and departed.

23 And when his disciples were come to the other syde of the water, they had forgotte to take breed with thē. Then Jesus sayde
*Luke.xii.a vnto them. * Take hede and beware of the
leuen of the Pharises & of the Saduces. And they thought in thē selues sayīg: we haue taken no breed wt vs. Which whā Jesus vnderstode, he sayd vnto them: O ye of
*Mat.xvi.c lytell faith, why take ye thought within
‡ Mar.viii.b. your selues, because ye haue brought no breed? Do ye not yet perceaue, nether remem-
ber thole .v. loaues, whē there were, * v. M)
mē, & how many baskettes toke ye vp? ‡ Ne ther the .vii. loues whē there were .iiii. M). mē: & how many baskettes toke ye vp: how happeneth it ꝑ ye do not vnderstande, that I spake it not vnto you cōcernyng breed, ꝑ ye shulde beware of the leuē of ꝑ Pharises, & of the Saduces? Then vnderstode they, how that he bad not thē beware of ꝑ leuē of breed: but of the doctrine of the Pharises, and of the Saduces.

C When Jesus cam into the coastes of the cite which is called Cesarea Philippi, he C
asked his disciples sayinge * whom do men saye ꝑ I the sonne of mā am? They sayde: *Mat.xvi.c Luke.ix.c
some saye ꝑ thou art John Baptist, some Helyas, some Jeremias, or one of ꝑ nōbre of the prophetes. He sayeth vnto them: but whom saye ye ꝑ I am? Simon Peter answered & sayde: * Thou art Christ the sone * Luke.ix.c John.vi.g
of the lyuynge God. And Jesus answered, & sayde vnto hym: happy art ꝑ Simō the sonne of Jonas, for flesshe & bloud hath not opened that vnto ꝑ * but my father which *John.xvi
is in heuē. And I saye also vnto the ꝑ thou art Peter: & vpon this * rocke I wil bylde my cōgregacion. And ꝑ gates ‡ of hell shal *1.Cor.x.
not preuayle agaynst it. And I wil geue ‡ Or, rule
vnto ꝑ, the keyes of ꝑ kyngdō of heuē: And * whatsoeuer thou byndest in erth, shall be *Mat.xvi.c.
bounde in heuē: & whatsoeuer thou lowsest in erth, shalbe lowsed in heuen. H

Then charged he hys disciples, that they shulde tell no man, ꝑ he was Jesus Christ * From ꝑ tyme forth begāne Jesus to she- * Mat.xvi.d. Luke.ix.c.
we vnto his disciples, how that he must go vnto Jerusalem, & suffer many thinges of ꝑ elders, & hye Prestes, & Scribes, & must be kylled, and be raysed agayne ꝑ thyrde daye. And when Peter had take him aside, he begā to rebuke him, sayīg: master, fauer thy selfe, this shal not happē vnto the: but he turned him aboute, and sayde vnto Peter: go after me Satan, thou hyndrest me: for thou sauourest not the thīges that be of God, but those that be of men.

Then sayde Jesus vnto his disciples: If W
eny man wil folowe me, let hi forsake him selfe & take vp his crosse, & folowe me * For *Mat.x.d. Luke.ix.c. Mar.viii.b John.xii.b
whoso wil saue his lyfe, shall loose it. Agayne, whoso doth lose his life for my sake, shall fynde it. For what doth it profet a mā, ꝑ he wynne all ꝑ whole worlde: & lose hys awne soule? Or what shal a man geue to redeme his soule agayne with all? For ꝑ sone of man shall come in ꝑ glory of his father, wt his āgels: & * then shall he re- *Mat.xvi.d 2 Mar.viii. Luke.ix.c.
warde euery man accordinge to his dedes. Verely I saye vnto you, ‡ ther be stōdinge here, which shall not taste of deeth, tyll they se the sonne of mā come in hys kyngdome.

The.xvii.Chapter. H

The transfiguration of Christ. He healeth the lunatike. & payeth tribute.

AND * after .vi. dayes, Jesus ta- * Mar.ix.b Luke.ix.c
keth Peter, James and John hys brother, and bringeth them A
vp into an hye mountaine out of the waye, and was transfygured before them * and hys face dyd shyne as the sonne, and hys clothes were as whyte as the * Apo.i.b
lyght

And beholde, there apered vnto the Moses & Elias talkyng wyth hym. The answered Peter, and sayde vnto Jesus, Lorde, here is good beinge for vs. If thou wylt, let vs make here. iij. tabernacles: one for the, and one for Moses, and one for Helias. Whyle he yet spake, behold, a bryghe cloude shadowed the. And beholde, there came a voyce out of the cloude whych sayd * this is my beloued sonne * in who I delyte * heare hym. And when the disciples hearde these thynges, they fell on their faces & were sore afrayed. And Jesus came & touched them, & sayd: aryse, & be not afrayd. And when they had lyft vp their eyes they sawe no man saue Jesus onely.

* And whan they came downe from the mountayne, Jesus charged them saying: shewe the vysion to no man, vntyll the sonne of man be ryssen agayne from the deed. ✠ And his disciples asked him, sayig. Why then saye the Scribes, that Helias muste fyrst come? Jesus answerd, and sayde vnto them * Helias truly shall fyrst come, and restore all thynges. But I saye vnto you, that * Helias is come already, & they knewe hi not: but haue done vnto hym whatsoeuer they lusted. In lykewyse shal also the sonne of man suffre of them. Then the disciples vnderstode, that he spake vnto them of John Baptist. And whē they were come to the people, there came to him a certayne man kneelyng downe to him, & sayeng: Master, haue mercy on my sonne, for he is lunatike & sore vexed, for oft tymes he falleth into the fyre, & oft into the water, * And I brought him to thy disciples, & they coulde not heale hi. Jesus answered & sayd: O faythles & croked nacion: how longe shall I be with you? how lōge shall I suffre you? bring hym hyther. And Jesus rebuked the deuyll, & he departed out of hi. And the childe was healed euen the same tyme. ✠

* Then came the disciples to Jesus secretly & sayde: Why could not we cast hym out? Jesus sayd vnto them: Because of youre vnbelefe. For verely I saye vnto you: * yf ye haue fayth as a grayne of mustard seed, ye shall saye vnto this mountayne: remoue hence to yonder place, and it shall remoue: nether shal eny thinge be vnpossible vnto you. Howbeit this kynde goeth not out, but by prayer and fastinge. While they were occupyed in Galile Jesus sayde vnto them: * it wyll come to passe that the sonne of man shalbe betrayed into the handes of men, and they shall kyll him and the thyrd daye shall he ryse agayne. And they were exceadyng sorye.

✠ And when they were come to the cytie of Capernaū, they that vse to receaue tribute money, cam to Peter, & sayd: Doth your master paye trybute? he sayeth: yee. And when he was come into the house, Jesus preuented hym saying. What thinkest the Simon? of who do the kynges of the erth take trybute or toll, of their children, or of straūgers? Peter sayeth vnto hym: of straungers. Jesus sayeth vnto him: Then are the children free: Notwithstōding, lest we shuld offende the, go thou to the see, & cast an angle, & take the fyrst fysh that fyrst cōmeth vp: & whē thou hast opened his mouth, thou shalt fynde a pece of twentie pence: that take, & geue it vnto them for me & the. ✠

¶ The. xviij. Chapter.

The teacheth hys disciples to be hūble & harmeles to auoyde occasyons of euell & one to forgyue anothers offence.

AT the same tyme came the disciples vnto Jesus, sayinge: * who is the greatest in the kyngdō of heauen? Jesus called a childe vnto hym, & set him in the myddes of them. & sayd: Verely I saye vnto you: except ye turne, & become * as children, ye shall not enter into the kyngdom of heauen. Whosoeuer therfore hūbleth him selfe, as this childe, the same is the greatest in the kyngdō of heauen. And whoso receaueth such a childe in my name, receaueth me. * But whoso doth offende one of these lytleons whych beleue in me: it were better for hym, that a mylstone were hāged about hys necke, & that he were drowned in the depth of the see. Wo vnto the worlde because of offences. * Necessary it is that offences come: But wo vnto the mā, by whom the offence commeth.

Wherfore * yf thy hande or thy foote hinder the, cut him of & cast it from the. It is better for the to enter into lyfe halt or maymed, rather then thou shuldest (hauinge two hādes or two fete) be cast into euerlastyng fyre. And yf thyne eye offende the, plucke it oute, and caste it from the. It is better for the to enter into lyfe wt one eye, rather then (hauyng two eyes) to be cast into hell fyre. Take hede: that ye despyse not one of these lytelones. For I saye vnto you, that in heauē their angels do alwayes beholde the face of my father, whych is in heauē. ✠ For the sonne of mā is come to saue that whych was lost. How thynke ye * If a man haue an hūdred shepe, & one of the be gone astray, doth he not leaue nynty & nyne in the moūtais, & goeth & seketh that was gone astraye? And if it happē that he fynd it, verely I saye vnto you: he reioyseth more of that shepe then of the nynti & nyne which wēt not astray. Euē so it is not the wyll of youre father in heauen, that one of these lytelons shulde perysshe.

✠ Moreouer * yf thy brother treaspace agaynst the, go & tell hym hys faute betwene him & the alone. If he heare the, that hast wōne thy brother: But yf he heare not, then take yet with the one or two, that * in the mouth of two or iij. witnesses, euery matter may be stablysshed. If he heare not the, tell it vnto the congregacyon. If he heare not the congregacion let him be vnto the as an hethen mā & as a publica. Verely I saye vnto you: * whatsoeuer ye bynde on erth, shalbe bounde in heauen. And whatsoeuer ye lose on erth, shalbe

lowsed in heauē. Agayne I saye vnto you ꝑ yf two of you agree in erthe vpon eny maner a thynge, whatsoeuer they desyre: they shall haue it of my father which is in heauē. For where two or three are gathered together in my name, there am I in ꝑ myddes of thē

Then came Peter to hym, & sayde: Lorde howe oft shall I forgeue my brother, yf he synne agaynst me: Tyll seuen tymes? Jesus sayeth vnto hym: I saye not vnto the vntill seuē tymes: but seuēty tymes seuē tymes. ¶

D ✠ Therfore is the kyngdō of heauen lyke ned vnto a certaine mā ꝑ was a king, which wolde take acountes of hys seruaūtes. And whē he had begōne to recke, one was brought vnto him, which ought him ten thousand talentes, but forasmoch as he was not able to paye, his Lord cōmaunded him to be solde, & hys wyfe & chyldren, & all ꝑ he had, and payment to be made. The seruaunt fell doune, & & besought him, saying: Syr, haue pacience w̄ me, and I wyll paye the all. Then had the Lorde pytie on that seruaunt, & lowsed hym and forgaue hym the det.

So the same seruaunt, went out, & foūde out of hys felowes which ought him an hūdred pence: & he layed handes on hym, & toke hi by the throte, saying: paye ꝑ thou owest. And his felowe fell downe, & besought hym saying: haue pacyence w̄ me, & I wyll paye ꝑ all. And he wolde not, but went, & cast hym into prison, tyll he shulde paye the det. So, whē his felowes sawe what was done, they were very sory, and came, & tolde vnto their Lord all that had happened. Then his Lord called hym & sayd vnto hym: O thou vngracyous seruaunt, I forgaue the all that det, whan thou desyredst me: shuldest not thou also haue had compassion on thy felow, euen as I had pytie on the? And hys Lorde was wroth, & delyuered him to the iaylers, tyll he shuld paye all ꝑ was due vnto hym. So *lyke wyse shall my heauēly father do also vnto you yf ye frō youre hertes, forgeue not euery one his brother) theyr trespaces. ¶

*Iacob. fi.c m.ri.vi.b. mar.xi.d.

¶ The.xix. Chapter.

¶ Christ geueth answere concernynge mariage, and teacheth not to be carefull, nor to loue worldly riches.

*mar.x.a.

AND it came to passe *that when Jesus had fynished these sayinges, he gat hym from Galile, & came into the coastes of Jewry beyonde Jordā, & moche people folowed hym, & he healed them there.

The Pharises also came vnto him tēptinge him, & saying vnto him: Is it lawfull for a man to make a deuorcemēt w̄ his wyfe for any maner of cause? He answered & sayd vnto thē: Haue ye not red, how ꝑ he which made mā at ꝑ begynnynge *made thē mā & woman: & sayd, for thys cause shall a man leaue father & mother, & shall cleue vnto hys wyfe, & they twayne shalbe one flesshe. Wherfore now, they are not twayne, but one flesshe. Let not man therfore put a sunder, ꝑ whych God hath coupled together. They saye vnto hym: why dyd Moses then cōmaunde to geue a testimoniall of dyuorsemēt, & to put her awaye? He sayde vnto thē: Moses (because of the hardnes of youre hertes *suffered you to put awaye youre wyfes: But frō ꝑ begynnynge it was not so. *I saye vnto you: whosoeuer putteth awaye his wyfe (except it be for fornication) & marieth another, breaketh wedlocke. And whoso marieth her whych is deuorsed, doeth commyt aduoutry.

†Deu.xxiiii. Jere.iii.a m.i.a.iii. *mat.v.d. mar.x.b. Luk.xvi.b.

Hys disciples saye vnto him: yf ꝑ mater be so bet wene man & wyfe, then is it not good to mary. He sayd vnto them: all men cannot cōprehend this saying *saue they to whom it is geuē: for ☞ ther are some chaste whych are so borne out of their mothers wōbe. And ther are some chaste, which be made chaste of mē. And ther be chaste, which haue made thē selues chaste for ꝑ kyngdome of heuēs sake. He that can cōprehēde it, let him cōprehēd it.

25

*Dan.ii.

D

*Then were there brought vnto hym yonge chyldrē, that he shuld put hys hādes on thē, & praye. And ꝑ disciples rebuked them. But Jesus sayde vnto them: suffre the chyldren & forbid them not to come vnto me: for of soch is the kyngdō of heauē. And whē he had put hys handes on them, he departed thence.

*mar.x.b. Luk.xviii.

And beholde, one came, & sayd vnto him: *good maister, what good thynge shall I do that I maye haue eternall lyfe? He sayd vnto hi: ☞ why callest thou me good? (*there is none good but one, & ꝑ is God. But yf ꝑ wilt entre into lyfe, kepe the cōmaūdemētes. He sayeth vnto hym. Whych? Jesus sayde *Thou shalt not cōmit manslaughter. Thou shalt not cōmyt aduoutrye: Thou shalt not steale: Thou shalt not beare false witnes: honoure father and mother: * and ꝑ shalt loue thyne neybour as thy selfe. The yonge man sayeth vnto hi: All these thīges haue I kepte frō my youth vp: what lacke I yet? Jesus sayd vnto hym, yf thou wilt be perfecte *go & sell (all) that ꝑ hast, & geue to ꝑ poore, & † shall haue treasure in heauē, & come & folowe me. But when the younge mā herde ꝑ saying, he wēt awaye sorye. For he had great possessyons.

D

*Mat.xxii. Gala.v.

*mar.x.c. Luk.xviii.b. †mat.vi.i.

Then Jesus sayd vnto his disciples: Verely I say vnto you: *it shalbe harde for the ryche to enter into the kingdō of heauē. And agayne I saye vnto you: it is easyer for a camell to go through the eye of a nedle, thē for the ryche to enter into the kyngdom of God. Whē the disciples hearde this, they were exceedingly amased, saying: who than cā be saued? But Jesus behelde them, and sayd vnto them: with men this is vnpossyble * but w̄ God all thynges are possyble.

*iacha.xiii.

✠ Then answered Peter, & sayd vnto him:

Beholde

Beholde * we haue forsake all, and followed the, what shall we haue therfore? Jesus sayd vnto the: verely I saye vnto you: that when the sonne of man shall syt in the seate of hys maiestye, ye which haue followed me i the regeneracyon * shall syt also vpō .xij. seates, & iudge the .xij. trybes of Israel. And euery one that forsaketh house, or brethren, or systers, or father, or mother, or wyfe, or chyldren, or landes, for my names sake, * shall receaue an hundred folde, & shall inherete euerlastynge lyfe. ✠ * But many that are fyrst, shalbe last and the last shalbe fyrst.

* Mat. iiij. b. Mar. x. b. Luk. xviij. c.
* Luk. xxij. c.
* Dan. xxvij. b.
* Iob. xlij. c.
* Mat. xx. b. Luk. xiij. f.

¶ The .xx. Chapter.

¶ Christ teacheth by a symilytude that God is debter vnto no man. He reasoneth hys discyples vnto beleuyng, & geueth two blynde men their syght.

LIke vnto the kyngdom of heauen is lyke vnto a man, which is an housholder, which went out early in the mornyng to hyre labourers into hys vineyard. And whan the agrement was made with the labourers for a peny a daye, he sent them into hys vineyarde. And he went out about the thirde houre, & sawe other stādyng ydell in the market place, & sayde vnto thē: go ye also into the vineyarde: & whatsoeuer is ryght, I will geue you. And they went their waye. Agayne, he went out about the syxte & nynthe houre, & dyd lyke wyse. And aboute the eleueth houre he wēt out, & founde other standynge ydell, & sayd vnto thē: Why stande ye here all the daye ydell? They saye vnto hym because no man hath hyred vs. He sayeth vnto thē: go ye also into the vineyarde: & whatsoeuer is ryght, that shall ye receaue.

So, when euen was come, the Lord of the vineyarde sayeth vnto his steward: call the labourers, & geue them their hyer, begynnyng at the laste vntill the fyrst. And whā they dyd come, which cam about the eleueth houre, they receaued euery mā a peny. But whan the fyrst came also, they supposed that they shuld haue receaued more, & they lyke wyse receaued euery mā a peny. And when they had receaued it, they murmured agaynst the good mā of the house, sayinge: These last haue wrought but one houre, & thou hast made them equall vnto vs, which haue borne the burthen & heat of the day.

But he answered vnto one of them & sayde: frende, I do the no wronge: dydest thou not agree with me for a penny? Take that thine is & go thy waye: I will geue vnto thys last, euen as vnto the. Is it not lawfull for me to do as me lysteth with myne awne goodes? Is thyne eye euyll, because I am good? * So the last shalbe fyrst, & the fyrste shalbe last. For many be called, but fewe be chosen. ✠

* Mat. xix. b. Mat. x. c. Luk. xiij. f.

¶ ✠ And Jesus going vp to Jerusalem, toke the .xij. disciples aside in the waye, & sayd vnto them: * Beholde, we go vp to Jerusalem, & the sonne of mā shalbe betrayed vnto the chefe Prestes, & vnto the Scribes, & they shall condemne hym to deeth, & shall delyuer hym to the gentyls, to be mocked and to be scourged, and to be crucifyed: and the thyrde daye he shall ryse agayne.

* Mat. xvij. b. Mar. x. b. Luk. xviij. b.

✠ * Thē came to him the mother of zebedes chyldren, with her sonnes, worshyppyng him & desyryng a certaine thynge of hi. And he sayeth vnto her, what wilt thou? She sayde vnto him: Graunte, that these my two sonnes may syt, the one on thy ryght hāde, and the other on the lefte, in thy kyngdome.

But Jesus answered & sayde: Ye wot not what ye aske. Are ye able to drynke of the cuppe that I shall drynke of: & to be baptised with the baptyme, that I am baptised with? They saye vnto him: we are. He sayde vnto them: ye shall drynke in dede of my cup: & be baptised with the baptyme that I am baptised with. But to syt on my ryght hande & on my left, is not myne to geue: but it shall chaunce vnto thē, for it is * prepared for of my father. ✠

* Mat. xxvj. d. * Mar. x. f.

* And when the ten heard this, they disdayned at the two brethrē: But Jesus called thē vnto him, & sayde: * ye knowe that the princes of the nacions haue dominiō ouer them. And they that are great men, exercyse auctorite vpō them. It shall not be so amōge you. But whosoeuer will be great amōge you, let him be youre minister: and whoso will be chefe amōge you, let him be youre seruaunt: euen as * the sonne of mā cam, not to be ministred vnto, but to minister, & to geue his life a redempcion for many. ✠

* Luk. xxij. c.

* Mat. x. g.

* And as they departed frō Hiericho, much people followed hi. And beholde, two blynd men sittinge by the way syde, when they herde that Jesus passed by, they cried sayinge: O lord thou sonne of Dauid, haue mercy on vs. And the people rebuked them, because they shulde holde their peace: But they cried the more sayinge: haue mercy on vs. O Lord thou sonne of Dauid. And Jesus stode still, and called them, & sayde: what will ye that I shall do vnto you: They saye vnto him: Lorde, that oure eyes maye be opened: So Jesus had compassiō on them, and touched their eyes, & immediatly their eyes receaued syght. And they followed him.

* Mar. x. g. Luk. xviij. c.

¶ The .xxj. Chapter.

¶ He rydeth into Jerusalem, hyreth for marchauntes out of the tēple, curseth the fygge tre, & rebuketh the Iewes wyth the humylytude of the two sonnes and of the husbandmen, that slewe soch as were sent vnto them.

AND whan they * drewe nye vnto Jerusalem, and were come to Bethphage, vnto mounte Oliuete: then sent Jesus two disciples, saying vnto thē: Go into the towne that lyeth ouer agaynst you, and anone ye shall fynde an asse bound, and a colte with her: loose them, & bringe them vnto

* Mar. xi. d. Lu. xix. e.

me. And yf eny̆ mā saye ought vnto you, saye: the Lorde hath neade of them: & streyght waye he will let thē go. All this was done, yt it might be fulfylled which was spokē by the prophete, saying. * Tell ye the daughter of Sion: behold, thy kynge cōmeth vnto ỹ, meke, syttinge vpō an asse & a colte, the fole of the asse vsed to the yoke. The disciples wēt & dyd as Jesꝰ cōmaūded thē, & brought the asse, & the colte, & put on thē their clothes, & sett hi therō. And many of the people spred their garmentes in ỹ waye. Other cut doune braūches frō ỹ trees, & strawed thē i ỹ waye.

23 ¶ Moreouer, the people ỹ wēt before, & they ỹ came after, cried saying: hosanna to the sonne of Dauid * Blessed is he ỹ commeth i the name of ỹ Lorde ☞ hosanna in ỹ hyest. ✠

✠ And whē he was come to Jerusalē, all ỹ citie was moued, saying: who is this? And the people sayd: this is Jesus * the Prophet of Nazareth (a cyte) of Galile * And Jesus went into the tēple of God, & cast out all thē ỹ solde & bought in the temple, & ouerthrew the tables of ỹ mony chaungers, & the seates of them that solde doues, & sayd vnto them: It is wrytte * my house shalbe called ỹ house of prayer. But ye haue made it * a denne of theues. And the blynde & the halt came to him in the temple, & he healed them.

When the chefe Prestes & Scribes sawe ỹ wonders that he dyd, & the chyldre cryinge in the temple (& sayinge: hosanna to the sonne of Dauid) they disdayned, and sayd vnto him: heareste thou what these saye? But Jesus saieth vnto them why not? haue ye neuer redde *. Out of the mouth of babes & sucheliynges thou haste ordeyned prayse? And he lefte them, and went out of the cytie * vnto Bethanie, & had his abydinge there. ✠

* In the morynge as he returned into ỹ cytie agayne he hūgred: & whē he had spyed a * tygge tree i the waye, he came to it, & foūde nothynge therō, but leaues onely, & sayde vnto it: Neuer frute growe on the bēe forwardes. And anone ỹ tygge tree widdered awaye. And when hys disciples sawe it, they marueled, saying. how soone is ỹ tygge tree wydderd awaye? Jesus answered, and sayd vnto thē: Verely I saye vnto you * yf ye haue fayth & dout not, ye shal not onely do this that is happened vnto ỹ tygge tree: but also yf ye shall saye vnto this mountayne, remoue, & cast thy selfe into the see, it shalbe done. * And all thinges whatsoeuer ye aske i prayer (yf ye beleue) ye shall receaue them.

✠ * And when he was come into ỹ tēple, the chefe Prestes & the elders of the people came vnto him (as he was teachinge) & sayde * By what auctorite doest thou these thinges? & who gaue the thys power? Jesus answered & sayde vnto thē: I also will aske of you a certayne thing, which yf ye tell me, I in lyke wyse will tell you by what auctorite I do these thinges. The baptime of John: whence was it? frō heauen or of mē? And they thought amonge them selues, saying: yf we saye frō heauē, he will saye vnto vs: why dyd ye not then beleue him? But yf we shall saye of men, then feare we the people. * For all men holde John as a prophet. And they answered vnto Jesus & sayde: we cannot tell. And he sayd vnto thē: nether tell I you, by what auctorite I do these thynges. ✠ What saye ye to this? ✠ A man had two sonnes, & cam to the fyrst, & sayde: sonne, go & worke to daye i my vineyarde. He answered & sayde, I will not, but afterward, he repented, & went. Thē cam he to the secōde, & sayd lykewise. And he answered, & sayd: I will fyr, & wēt not. Whether of thē twayne dyd ỹ will of the father? And they saye vnto him: the fyrst. Jesus sayeth vnto thē: verely I saye vnto you, the publicās & harlotes go into the kyngdō of God before you. For * John cam vnto you by the waye of ryghtewesnes, and ye beleued hym not: but publicans & harlottes beleued hym. And ye (whan ye had sene it) were not moued afterwarde wyth repentaunce, that ye myght haue beleued hym. ✠

D ✠ Yet hē another symilitude * There was a certaine man an housholder, whych plāted a vineyarde, & hedged it rounde about, & made a wynepresse in it, & bilt a tower, ād let it out to husbandmen, & wēt into a straung coūtre. And when ỹ tyme of ỹ frute drewe neare, he sent his seruauntes to the husbandmen ỹ they myght receaue the frutes of it. And ỹ husbādmen caught his seruaūtes, & bet one, killed another, & stoned another. Againe, he sent other seruauntes, moo then the fyrst: ād they dyd vnto thē lykewyse. But last of all, he sent vnto thē his awne sonne, saying: they will stande in awe of my sonne. But whē ỹ husbādmen sawe the sonne, they sayd amōge them selues: * This is the heyre: come, let vs kyll him, & let vs enioye his inheritaunce And they caught hym, & thrust hym out of ỹ vineyarde, & slewe him. When the Lord therfore of the vineyard cōmeth, what will he do vnto those husbādmen? They sayd vnto hi: For a smoch as they be euell, he will euell lye destroye thē, & will let out his vineyard vnto other husbādmē, which shall delyuer hym the frute in due seasons. Jesus sayeth vnto thē: dyd ye neuer reade in ỹ scriptures * The stone whych the bylders refused, the same is become the heade of the corner: thys is ỹ Lordes doinge, & it is merueylous in youre eyes. Therfore saye I vnto you, ỹ kyngdō of God shalbe taken frō you, and geuen to a nacion, whych shall bryngе forth the frutes therof. And * whosoeuer falleth on this stone, shalbe broken in peces: but on * whōsoeuer it falleth it shall all to grynd hym. And when the chefe

chefe Prestes and Pharises had heardе hys parables, they perceaued, that he speake of them. ✠ And they went about to laye handes on him * but they feared the people, because they tooke him as a Prophet ✠ And Jesus answered, & spake vnto thē agayne by parables and sayde.

¶ The .xxij. Chapter.

¶ The mariage of the Kynges sonne. Tribute to be geuen to the Emperour. Christ cōfuteth the opinyon of the Saduces concernyng the resurrection, & answereth the Scribe vnto hys question.

THe ✠ kyngdome of heauē is lyke vnto ✠ a man that was a kynge, whych made a mariage for hys sonne & sent forth his seruauntes, to call them that were byd to the weddynge, & they wolde not come. Agayne, he sent forth other seruauntes sayinge: Tell thē whych are byddē: beholde, I haue prepared my dynner: my oxen & my fatlynges are kylled, & all thinges are ready, come vnto ỹ mariage. But they made lyghte of it, & wēt their wayes: one to his ferme place, another to hys marchaundise, & the rēnaunt toke his seruauntes, & intreated thē shamefully & slewe them. But when the kyng heardе therof, he was wroth, & sent forth his men of warre & destroyed those murtherers, and brent vp theyr cytie.

Thē sayd he to his seruauntes: ỹ mariage is dede is prepared. But they whych were bydden, were not worthy. Goo ye therfore out into ỹ hye wayes: & as many as ye fynde byd thē to the mariage. And the seruauntes went out into the hye wayes, & gathered together all, as many as they couide fynde, both good & bad, & the weddynge was furnished with geistes. Then the kyng came in, to se the geistes, & whan he spyed there a mā, whych had not on a * weddynge garment, he sayd vnto hym: frēde, how camest thou in hyther not hauyng a weddynge garment? And he was euē spechlesse. Then sayd ỹ king to the ministers: take & bynde him hand and foote, & cast hym into vtter darckenes * there shall be weppynge & gnashynge of teth. For many be called but fewe are chosen. ✠

✠ * Then went the pharises, & toke counsell how they myghte tāgle hi in his wordes. And they sent out vnto hym theyr disciples wyth Herodes seruauntes, sayinge: * Master, we knowe that ỹ art true, & teachest the waye of God truely, nether carest ỹ for eny man, for thou regardest not the outward apparaūce of mē. Tell vs therfore: how thynkest ỹ? Is it lawfull ỹ trybute be geuē vnto Cesar or not? But Jesus perceauyng theyr wyckednes, sayde: Why tēpte ye me ye ypocrites? Shewe me ỹ tribute mony. And they toke hi a peny. And he sayde vnto thē: whose is this ymage & superscriptiō? They saye vnto him, Cesars. Thē sayd he vnto thē: * Geue therfore vnto Cesar, ỹ thinges whych are Cesars: & vnto God, those thinges ỹ are Gods ✠ When they had heardе these wordes, they marueled, & left hym, & went theyr waye.

* The same daye came to him the Saduces (which saye ỹ there is no resurrectiō) & asked him sayinge: Master, Moses sayde: that * yf a man dye hauynge no chylde, hys brother shulde mary hys wyfe, & reyse vp seed vnto his brother. Ther were with vs seuē brethrē: & the fyrste maried a wyfe, & deceased wout yssue & lefte his wyfe vnto his brother. Lykewyse, the secōde & ỹ thyrd, vnto ỹ seuenth. Laste of all ỹ womā dyed also. Therfore, in ỹ resurrection, whose wyfe shall she be of the seuē? For they all had her. Jesus answered & sayde vnto thē: ye do erre, not knowinge the scriptures, nor the power of God. For in the resurrection, they nether mary, nor are maryed but are as the Angels in heauen.

But as touchyng the resurrection of the deed: haue ye not red that which is spokē vnto you of God, whych sayth: * I am the God of Abraham & the God of Isaac, & the God of Jacob? God is not a God of deed, but of lyuinge. And when ỹ people heard this, they were astonnyed at his doctryne.

✠ But whē the pharises had heard, ỹ he had put the Saduces to sylence, they came together, & one of thē which was (a doctour of lawe) asked him a question, tēptinge him, & sayinge: Master, which is the greate cōmaundemēt in the lawe? Jesus sayd vnto hym: Thou shalt * loue ỹ Lord thy God wyth all thy herte, and wyth all thy soule, & wyth all thy mynde. This is the fyrst & greate cōmaūdemēt. And the seconde is lyke vnto it. * Thou shalt loue thyne neyboure as thy selfe. In these two commaundementes hange all the lawe and the Prophetes.

Whyle the Pharises were gathered together, Jesus asked thē, sayinge: what thynke ye of Christ? Whose sōne is he? They saye vnto him: the sonne of Dauid. He sayde vnto them * how then doeth Dauid in spyrte, call him Lorde sayinge: The Lord sayd vnto my Lorde * syt ỹ on my ryght hande tyll I make thyne enemyes thy foote stoole. If Dauid then, call him Lord, how is he thē his sonne? And no mā was able to answere him anye thing: nether durste eny man (from that daye forth) aske him any moo questions. ✠

¶ The .xxiij. Chapter. ✠

¶ Christ cryeth Woo vnto the pharises, Scribes and ypocrites, & prophecyeth the destruction of Jerusalem.

THen spake Jesus to the people, and to his disciples, sayinge: * The Scribes and the Pharises syt in Moses seate. All therfore whatsoeuer they bydde you obserue, that obserue & do: but do not ye after theyr workes: for they saye, and do not. * Yee, they bynde together heuy burthens & grieuous to be borne, & laye them on mennes

shoulders: but they thē selues wyll not heaue at thē with one of their fyngers. All theyr workes do they for the intent, ỹ they maye be sene of mē. They set abroade their ☞ phi lateries, & make large ỹ borders of their garmentes, & loue the vppermoste seates at feastes, & to sytt in the chefe place in counceis, & gretynges in the marhett, and to be called of men, Rabbi.

*Iam.4.a *But be not ye called Rabbi. For one is youre master, euē Chryst, and all ye are brethren. And call no man youre father vpon ỹ erth, for one is your father which is in heauē. Nether be ye called masters, for one is youre master, euen Chryst. He that is greatest amonge you, shalbe youre seruaunt. But * whosoeuer exalteth hī selfe, shalbe brought lowe. And he that humbleth him selfe, shalbe exalted. ✠ Wo vnto you Scribes & Pharises, ye ypocrites, for ye shutt vp the kyngdome of heauen before men * ye nether go in youre selues, nether suffre ye them that come, to enter in.

*Luke.11.c. and.18.b.

*Luk.11.g.

Wo vnto you Scribes, & pharises, ye ypocrites: for ye deuoure wyddowes houses: ād that vnder a pretence of lōge prayer: therfore shall ye be the sorer punyshed.

Wo be vnto you Scribes and Pharises, ye ypocrytes: for ye compasse see and lande, ☞ to make one ☞ proselyte: & when he is become one, ye make hym two folde moare the chylde of hell, then ye youre selues are.

Wo be vnto you ye blynde gydes, for ye saye: whosoeuer doth sweare by the temple: it is nothynge: but whosoeuer sweareth by the golde of the temple, he is gylty. Ye fooles & blinde: For whether is greater: ỹ gold, or the temple that sanctifyeth the gold? And whosoeuer sweareth by the aultre, it is nothinge, but whosoeuer sweareth by the gyft that is vpon it, he is gilty. ye foles & blynd for whether is greater? the gyft: or ỹ altare that sanctifieth ỹ gyft? Whoso therfore sweareth by the aultre, sweareth by it, and by all thinges that are there on. And whoso sweareth by the temple, sweareth by it, & by hym that dwelleth therī. * And he that sweareth by heauē, sweareth by the seate of God, and by hym that sytteth theron.

℃ *Mat.v.d.

Wo vnto you Scribes & Pharises, ye ypocrites: *For ye tythe mynt, and anyse, & comyn, & haue leaft the waygh tier matters of the lawe: iudgement, mercy, & fayth. These ought ye to haue done, & not to leaue ỹ other vndone. ye blynde gydes, which strayne out a gnat, & swalowe a Camell.

*Luke.xi.f

Wo vnto you Scribes and pharises, ye ypocrites: for ye make cleane the vtter syde of the cuppe, & of the platter: but within they are full of bribery and excesse. Thou blynde Pharise, cleuse fyrst that which is wīin the cup & platter, that the outeryde of thē maye be cleane also.

*Wo vnto you Scrybes & pharises, ye ypocrites: for ye are lyke vnto painted sepulcres which in dede appe are beautifull outwarde but are wythin full of dedd mens bones & of all fylthynes. Euē so ye also, outwardlye appere ryghteous vnto men: But wythin, ye are full of haynednesse and iniquyte. *Luke.xi.f

*Wo vnto you Scribes and Pharises, ye ypocrites: ye buylde the tombes of the Prophetes, and garnysshe the sepulchres of the ryghteous, & saye: yf we had bene in ỹ dayes of our fathers, we wolde not haue bene parteners wyth them in the bloude of the prophetes. And so * ye be wytnesses vnto youre selues, ỹ ye are the chyldren of them whych kylled the prophetes. Fulfyll ye lykewyse the measure of your fathers. Ye serpētes, ye generatiō of vypers, how wyll ye scape the damnacyon of hell? *Luke.xi.g

*Mat.xxiii. Luke.xi.g. Iohn.xvi.g Actes.vii.g and.xxii.a.

✠ Wherfore beholde * I sende vnto you Prophetes & wyse men, & scrybes, and some of them ye shall kyll & crucifye: & some of thē shal ye scourge in youre synagoges, & persecute thē from cytie to cytie: ỹ vpon you maye come all ỹ ryghteous bloude whych hath bene shedd vpō the erthe, frō the bloude of ryghteous. * Abel, vnto ỹ bloude of zachary sonne of Barachias, * whom ye slewe betwene the tēple & ỹ altare. Verely I saye vnto you: all these thynges shall come vpon this generatiō. * O Jerusalē, Jerusalē, thou ỹ kyllest the prophetes, & stonest them which are sent vnto the: how often wolde. * I haue gathered thy chyldren together, euen as the henne gathereth her chycken vnder her wynges, & ye wolde not? Behold * youre house is left vnto you desolate. For I saye vnto you: ye shall not se me hence forth, tyll that ye saye * blessed is he, that commeth in the name of the Lorde. ✠ *Gene.iiii *ii.pa.cxviii *Lu.xiii.g *iiii.Esd.i. * Psal.cxvii.g Lu.xix.f.

ℂ The.xxiiij. Chapter.

℃ Chryst sheweth hys dysciples the destruccyon of the temple, the ende of the worlde & the tokens of the latter dayes, and warneth them to wake, for the worlde shall sodenly perysshe.

AND Jesus went out, & departed from the temple: & * hys disciples came to him, for to shewe him the byldynges of the temple. Jesus sayde vnto them: Se ye not all these thinges? Verely I saye vnto you * ther shall not be here lefte one stone vpon another, that shall not be destroyed. A * mar.xiii.i Lu.xxi.a. *Lu.xix.a.

And as he sat vpō mount Oliuete, hys disciples came vnto him secretly, saying: Tell vs: whē shall these thinges be: & what shalbe ỹ tokē of thy cōmyng & of the ende of the worlde? And Jesus answered, and sayd vnto thē: * take hede, ỹ no man deceaue you. For many shall come in my name, sayinge: I am Chryst: & shall deceaue many. ye shall heare of warres, & tidinges of warres: be not troubled. For all (these thynges) must come to passe *Colos.ii.b. Ephe.v.b.

passe, but the ende is not yet. * Nacion shall ryse agaynst nacion, and realme agaynst realme: and ther shalbe pestilence, & hunger, and erthquakes in all places. All these are the begynnynges of sorowes.

* Then shall they put you to trouble, and shall kyll you: & ye shalbe hated of all nacions for my names sake. And then shall many be offended, & shall betraye one another, & shall hate one another. And many false prophetes shall aryse, & shall deceaue many. * And because iniquite shall haue the vpper hand, ỹ loue of many shall abate. * But he that endureth to the ende, the same shalbe safe. * And this Gospell of the kyngdome shalbe preached in all the worlde, for a wytnes vnto all nacyons, and then shall the ende come.

* When ye therfore shall se the abhominacion of desolacio (that was spoke of by * Daniel ỹ prophet) stande in the holy place: whoso readeth it let hi m vnderstande. Then lett them whych be in Jewry, flye into the mountaynes. And let hym whych is on the house toppe, not come downe to fet eny thinge out of hys house. Nether let him whych is in the felde, returne backe to fetche his clothes. Wo shalbe in those dayes to thē ỹ are wt chylde, & to thē ỹ geue sucke. But praye ye that youre flyght be not ☞ in the winter, nether on the Saboth daye. For then shalbe great tribulacions * suche as was not sens ỹ begynning of the worlde to this tyme, nor shalbe. Yee & except those dayes shulde be shortened, there shulde ☞ no flesche be saued: but for the chosens sake, those dayes shalbe shortened.

* Then yf eny man saye vnto you: lo here is Chryst, or there: beleue it not. For there shall aryse false Chrystes, and false prophetes * and shall shew great miracles, & wonders. In so moch (that yf it were possyble) ỹ verie electe shuld be deceaued: behold, I haue tolde you before. Wherfore, yf they saye vnto you: behold, he is in the desert, go not ye forth: behold, he is ỹ secret places, beleue it not. For as the lyghtenynge cōmeth out of the East, & appeareth into the west: so shall the cōmynge of the sonne of man be.

* For where soeuer a deed karkas is, euen thether wyll ỹ Egles also be gathered together. Immediatly * after the tribulacyons of those dayes, shall ỹ sonne be derkened: & ỹ moone shall not geue her lyght, and ỹ starres shall fall from heauē, & the powers of heauen shall be moued. And then shall appeare ỹ token of the sonne of man in heauen. And then shall all ỹ kynredes of the earth mourne, and they shall se * ỹ sonne of mā cōmyng i ỹ clowdes of heauen, wyth power & greate glorie: And he shall sende his Angels wt the greate voyce of a trōpett, & they shall gather to gether his chosen, from the foure wyndes: euen from the hyghest partes of heauen, vntyll the endes ther of.

* Learne a symilitude of the fygge tree: When hys braunches is yet tender, & the leaues sprōg, ye knowe that sommer is nye. So lykewyse ye, when ye se all these thinges, be ye sure that it is neare, euen at the dores. Verily I saye vnto you: this generacio shal not passe, tyll all these thinges be fulfylled: heauē & earth shall passe, * but my wordes shall not passe. But of that daye and houre * knoweth no man, no not the angels of heauen, but my father onely.

* But as ỹ dayes of Noe were, so shall also the cōmynge of the sonne of man be. For as in the dayes (that went before the floud) they dyd eate and drynke, mary, and were maryed, euen vntyll the daye that Noe entred into the shyppe, and knewe not tyll the floud came and toke them all awaye: So shall also the commynge of the sonne of man be. Then shall two be in the felde, the one receaued, & ỹ other refused * two wemen shalbe grynding at the mylle, the one receaued & the other refused. (Two a bed: the one shalbe receaued, & the other refused) * Watch therfore, for ye knowe not what houre youre lord will come. Of this yet be sure, that yf the good mā of ỹ house knew what houre * ỹ thefe wolde come: he wolde surely watche, & not suffre hys house to be broken vp. Therfore, be ye also ready, for in soch an houre as ye thynke not: wyll the sonne of man come. Who is a faythfull & wyse seruaunt, whom his Lorde hath made ruler ouer his housholde, to geue them meate i season. Blessed is that seruaūt whō hys Lord (whē he cometh) shall fynde so doynge: Verely I saye vnto you, that he shall make hym ruler ouer all hys goodes. But & yf that euyll seruaunt saye in hys herte, my Lorde wyll be long a commyng (and so begynne to smyte his felowes, yee, and to eate & drincke wyth the dronken) the same seruauntes Lord shall come in a daye when he loketh not for hym, and in an houre that he is not ware of, & shall hewe him i pees, & geue hym his porcyon wyth ypocrites: there shalbe weppynge and gnasshynge of teth.

¶ The.xxv. Chapter.

¶ The ten vyrgyns. The talents delyuered to the seruauntes, and of the generall iudgement.

THē shall ỹ kyngdō of heauen be like vnto ten virgins, which toke their lāpes, & wēt to mete ỹ bryd grome (& the bryde). But fyue of thē were foolysshe, & fyue were wise. They ỹ were folysshe, toke their lampes, but toke none oyle wt thē. But ỹ wyse toke oyle wt thē i their vessels with ỹ lāpes also. Whyle the bryde grome tarryed, they all slombred & slept. And euē at mydnyght, there was a crye made: behold, the bryd grome cōmeth, go out to mete hym. Thē all those virgins arose, & prepared

theyr lāpes. So the folysshe sayde vnto the wyse: geue vs of youre oyle: for oure lampes are gone out. But the wyse answered, sayin
25 ge: not so, lest ther be not ynough for vs and you: but go ye rather to them that sell, & by for your selues. And whyll they wēt to bye, the brydgrome came: & they that were ready wēt in with hym to the mariage, & the gate was shut vp. Afterwarde came also ỹ other
*Mat.vii.c. virgins, saying: * Lorde, Lorde, open to vs.
But he answered & sayd: verely I saye vnto
†mat.xxiiii.b. mat.xiii.b. Luk.xii.c. you: I knowe you not. † Watche therfore: for ye knowe nether the daye nor yet the houre wherin the sonne of man shall come. ✠

*mat.xii.b Luke.xii.b. ✠ * Lykewise as a certeine mā ready to take his iorney to a straunge countre, called his seruauntes, & delyuered vnto them hys goodes. And vnto one he gaue. v. talentes, to another. ij. & to another one: to euery man after his habilite, & streight waye departed. Then he ỹ had receaued the fyue talentes, went, & occupied wt the same, & wanne other fyue talentes. Lykewyse also, he ỹ receaued two, gayned other two. But he that receaued that one, went & dygged in the erth, and hid his Lordes money. After a longe season, the Lorde of those seruauntes came, and rekened wyth them. And so he that had receaued fyue talentes came, & brought other fyue talētes, saying: Sir, thou delyueredst vnto me fyue talentes: beholde, I haue gayned with thē fyue talentes moo: his Lord sayde vnto him: well thou good and faythfull seruaunt. Thou hast bene faythfull ouer fewe thinges, I wyll make the ruler ouer many thinges: entre thou in to the ioye of thy Lorde. He also that had receaued two talentes, came and sayde: Sir, thou delyueredst vnto me two talētes: beholde, I haue wone two other talentes with them: his Lord sayd vnto him: well good & faythfull seruaūt. Thou hast bene faythfull ouer fewe thiges. I will make the ruler ouer many thinges: Entre ỹ into the ioye of thy Lorde. ✠

C Then he whych had receaued the one talēt, came, & sayd: Sir I knewe the ỹ thou art an harde man: reaping where thou hast not sowē, & gathering where thou hast not strawed, and therfore was I afrayde, & wēt, and hyd thy talēt in the erth: lo, there thou hast ỹ thine is. His lord answered & sayd vnto him thou euyll & slowthfull seruaunt, thou knewest, ỹ I reape where I sowed not, & gather, where I haue not strawed: ỹ oughtest therfore to haue delyuered my money to the exchaungers, & then at my commynge shulde I haue receaued myne awne with vauntage.
*Mat.xiii.c mar.xiii.c. Take therfore the talēt from hym, & geue it vnto hym which hath ten talentes. * For
☞ vnto euery one that hath shalbe geuen, and he shall haue aboundance: But he that hath not, frō hym shalbe taken awaye, euen that which he hath. And cast the vnprofytable seruaūt into vtter derknes * there shalbe wepinge and gnasshinge of teeth. *Mat.xxv.d aub.xxi.b.

✠ * When the sonne of man cōmeth in his glorye, & all the holy angels wyth him, then shall he syt vpon the seate of hys glorye, and before him shalbe gathered all naciōs. * And he shall separate them one from another, as a shepherde deuydeth the shepe frō the gotes: and he shall set the shepe on hys ryght hande, but the goates on the lyfte. Thē shall the kynge saye to thē ỹ shalbe on hys ryght hande: Come ye blessed of my father, inherit the kyngdome * prepared for you frō the begynninge of the worlde. † For I was an hōgred, & ye gaue me meate. I was thyrstye, & ye gaue me drynke. I was herbourlesse, & ye toke me in: Naked, & ye clothed me: * Sicke & ye visyted me. * I was in prison, and ye came vnto me. Thē shall the righteous answere him saying: Lord, whē sawe we the an hōgred, and fedd the? or thyrstye, & gaue ỹ drynke? whē sawe we ỹ herbourlesse, & tooke ỹ in? or naked, and clothed the? or whē sawe we ỹ sycke, or in prison, and came vnto the? And the kyng shall answere, āD saye vnto them: verely I saye vnto you: in as moch as ye haue done it vnto one of ỹ leest of these my brethren, ye haue done it to me. *Mat.xxv.d † Gen.i.d ✠ * Ecclesi.xxi ‡ii.Timo.i.b D

Then shall he saye also vnto them, that shalbe on the lyfte hand: * departe from me ye cursed * into euerlastynge fyre: whych is prepared for the deuyll āD his angels. For I was an hungred, and ye gaue me no meate. I was thyrstye, and ye gaue me no drynke. I was harbourlesse, and ye toke me not in. I was naked, and ye clothed me not. I was sycke & in prison, and ye visyted me not. *Psal.lxii. Mat.xiii. Luk.xvi. † Esa.xxx. Dane.xii. Apo.xix.b.

Then shall they also answere him saying, lorde, whē sawe we ỹ an hūgred, or a thyrst, or herbourlesse, or naked, or sycke, or in prison, & dyd not minister vnto the? Then shall he answere them sayeng: Verely I saye vnto you, in as moche * as ye dyd it not to one of the leest of these, ye dyd it not to me. And * these shall go into euerlastynge payne: the ryghteous into lyfe eternall. ✠ * Pro.xiii.c D.xviii.b. John.v.c

C The.xxvj. Chapter.

C Mary Magdalene anoynteth Christ. They eat the Easterlambe, Christ playeth in the garden, Judas betrayeth hym, Peter smyteth of Malcus eare, Christ is accused by false wytnesses, Peter denyeth hym.

AND it came to passe, whē Jesus had fynished all these sayinges he sayde vnto his disciples: ✠ * ye knowe ỹ after two dayes shalbe Easter, and the sonne of mā shalbe delyuered ouer, to be crucifyed. † Then assembled together ỹ chefe prestes & the scribes & the elders of the people vnto the palace of the hye preste, (whych * Mat.xxvi. Luke.xxii. † Johan.xii

was called Cayphas) and helde a counsell, that they myght take Jesus by sutteltie, and kyll him. But they sayd: not on ꝑ holy daye, lest there be an vproure amonge the people.

When * Jesus was in Bethany, in the house of Simon ꝑ leper, there came vnto him a woman * hauyng an alabaster box of precious oyntment, and powred it on his heed, as he sate at the bourde. But when his disciples sawe it, they had indignacyon, sayinge. Wherto serueth this waste? This oyntment myght haue bene well solde, and geuē to the poore. Whē Jesus vnderstode that, he sayde vnto them: why trouble ye the woomā? For she hath wrought a good worcke vpon me. * For ye haue the poore all wayes, with you: But me shal ye not haue alwayes. And in ꝑ she hath cast this oyntmēt on my bodye, she dyd it to burye me. Verely I saye vnto you: where soeuer thys gospell shalbe preached in all ꝑ world, there shall also this ꝑ she hath done, be tolde for a memoriall of her.

* Thē one of the twelue (which was called Judas Iscarioth) went vnto ꝑ chefe prestes, and sayd vnto them: what will ye geue me, and I wyll delyuer him vnto you? And they apoynted vnto hym thyrty peces of syluer. And frō that tyme forth, he sought opportunite to betraye him.

* The fyrst daye of swete breed, the disciples came to Jesus, sayinge vnto him: where wilt thou that we prepare for the, to eate the passeouer? And he sayd: go into the cytie, to soche a mā, and saye vnto him, the master sayeth: my tyme is at hād, I will kepe myne Easter by the, wyth my disciples. And ꝑ disciples dyd as Jesus had apoynted thē, and they made ready the passeouer.

* When the euē was come, he sate doune wyth the twelue. And as they dyd eate, he sayd: Verely, I saye vnto you, that * one of you shall betraye me. And they were exceadynge sorowfull, and beganne euery one of them to saye vnto him: Lord, is it I? He answered and sayde: he that dyppeth hys hande with me in the dishe, the same shall betraye me. * The sonne of man truly goeth, as it is written of him: but wo vnto that man, by whom the sonne of man is betrayed. It had bene good for ꝑ mā, if he had not bene borne. Then Judas which betrayed hi, answered, and sayd: master, is it I? he sayde vnto him: ꝑ hast sayd. Whan they were eatyng, Jesus toke bread, and whā he had geuē thankes, he brake it, & gaue it to ꝑ disciples, & sayd: * Take, eate, this is my body. And he toke ꝑ cup, & thāked, and gaue it thē, sayinge: drincke ye all of this. For this is my bloud (which is of the new testament) that is shed for many, for ꝑ remissyon of synnes. But I saye vnto you: I will not drynche hence forth of this frute of the vyne tree, vntyll that daye, when I shall drynche it newe with you in my fathers kyngdome.

* And whē they had sayde grace, they wēt out vnto mosit Oliuete. Then sayeth Jesus vnto thē: all ye shalbe offended because of me this nyght. For it is wrytte: * I will smyte the shepeherde, & ꝑ shepe of the flocke shalbe scattered abroade. But after I am rysen agayne, I will go before you into Galile. Peter answered, & sayde vnto him: * though all men be offended because of the, yet will not I be offended. Jesus sayd vnto him: Verely, I saye vnto the, that in this same myght, before the cocke crowe, thou shalt denye me thryse. Peter sayde vnto him. Yee, though I shuld dye with the, yet will I not denye the: Like wyse also sayde all the disciples.

* Then came Jesus wt thē vnto a farme. place (which is called Gethsemane) and sayde vnto the disciples: syt ye here while I go and praye ponder. And he toke with him Peter and the two sonnes of zebede, and began to wexe sorowfull and heuye. Thē sayde Jesus vnto thē: * my soule his heuy, euen vnto the deeth. Tary ye here: and watche wt me. And he wēt a lytell farther, and fell flat on his face, and prayed, sayinge: O my father, yf it be possible, * let this cuppe passe frō me: neuertheles, not as I will, but as ꝑ wilt. And he came vnto ꝑ disciples, & founde them aslepe, and sayeth vnto Peter: what, coulde ye not watch with me one houre: watche, and praye, that ye entre not into tēptacyon. * The spyrite is willinge, but the flesche is weake.

* He went a waye once agayne and prayed, sayige, O my father, yf this cuppe maye not passe away from me, excepte I drincke of it, thy will be fulfylled. And he came, and foūde thē aslepe agayne. For their eyes were heuy. And he lefte thē & went agayne, and prayed ꝑ thyrd tyme, sayinge ꝑ same wordes. Then cōmeth he to his disciples, and sayeth vnto thē: Slepe on now, and take youre rest. Beholde, the houre is at hande, & ꝑ sonne of mā is betrayed into the hādes of synners. Ryse, let vs be goinge: beholde, he is at hande, that doth betraye me. * Whil he yet spake: Jo: Judas one of the nombre of the twelue, came, & with him a greate multitude, wt swearedes and staues, sent from the chefe prestes and elders of the people. But he ꝑ betrayed him gaue thē a token, sayinge: whomsoeuer I kysse, that same is he, hold him fast. And forth with he came to Jesus, and sayde, hayle Master: and kyssed him. And Jesus sayde vnto him: frende, wherfore art thou come? Thē came they, and layed handes on Jesus and toke him.

And beholde, one of them whych were with Jesus, stretched out his hāde, and drue his swearde, and stroke a seruaūt of the hye

hye prestes, and smote of his eare. Thē sayd Jesus vnto him: put vp thy swearde into his sheath.

For * All they that take the swearde, shall perishe with ỹ swearde. Thinkest thou that I cannot now praye to my father, and he shall geue me (euen now) more then twelue For Legions of angels? But how then shall the scriptures be fulfylled? for * this must it be. In that same houre sayde Jesus to the multitude: * ye be come out as it were vnto a thefe, with swerdes and staues, for to take me. I sat daylie with you, teachinge in the temple, and ye toke me not. * But all this is done, that the scriptures of the prophetes myght be fulfilled. * Then all the disciples forsoke hi, and fleed. And they toke Jesus, & led him to Caiphas ỹ hye Priest, where the Scribes and ỹ elders were assembled. But Peter folowed him a farre of, vnto the hye priestes palace: & went in, and sate with the seruauntes, to se the ende.

* The chefe Priestes and the elders, and all the councell, sought false witnes agaynst Jesus (for to put hym to deeth) but founde none: yee, when many false witnesses came, yet founde they none. At the last came two false witnesses, and sayde: This felowe sayde. * I am able to destroye ỹ temple of God, & to buylde it agayne in thre dayes. * And the chefe priest arose, & sayd vnto him: answerest thou nothyng? Why do these beare wytnes against the? But Jesus held hys peace. * And the chefe priest answered and sayde vnto him: I charge the by the lyuinge God, ỹ thou tell vs, whether thou be Christ the sonne of God. Jesus sayeth vnto hym, thou hast sayd. Neuertheiesse I saye vnto you * here after shall ye se the sonne of man syttinge on ỹ right hande of power, and comynge in the cloudes of the skye.

* Thē ỹ hye priest rēt his clothes, sayinge: he hath spoken blasphemye. what nede we of eny moo witnesses? Beholde, now ye haue heard his blasphemy: what thinke ye? They answered, and sayde: he is worthy to dye: * Then dyd they spytt in his face, & buffeted him with fistes. And other smote him on hys face wyth the palme of their handes, sayinge: tell vs thou Christ, who is he that smote the?

Peter sat with oute in the palace. And a damsell came to him, sayinge: Thou also wast with Jesus of Galile: but he denyed before thē all, saying. I woot not what thou sayest. Whē he was gone out into the porche, a nother wenche sawe him, and sayde vnto them that were there: This felowe was also with Jesus of Nazareth. And agayne he denyed with an othe: (sayeng.) I do not knowe the mā. And after a whyle, came vnto him they (ỹ stode by) and sayde vnto Peter. * surely ỹ art euē one of thē, for thy speache bewrayeth the. Then beganne he to curse and to sweare, that he knewe not the mā. And immediatly * the cocke krew. And Peter remembred the worde of Jesu, which sayde vnto him: before the cocke crowe, thou shalt denye me thrise: and he went out, and wepte bytterly.

¶ The xxvij. Chapter.

¶ Christ is delyuered vnto Pylate. Judas hangeth hym selfe. Christ is crucyfyed amonge theues. He dyeth and is buryed, watchmen kepe the graue.

When ỹ morynge was come, all the chefe prestes ād the elders of the people helde a counsayle agaynst Jesus, for to put him to deeth, ād brought him bounde * and delyuered him vnto Poncius Pylate the debite.

Then Judas (which had betrayed him) seyng that he was cōdempned, repented him selfe, and brought agayne the thirtye plates of syluer, to the chefe Prestes ād elders, sayinge: I haue synned, betrayinge the innocent bloud. And they sayd: what is that to vs? Se thou to that. And he cast downe the syluer plates in the temple, and departed * and went and hanged hym selfe.

And the chefe prestes toke the syluer plates and sayd: it is not lawfull for to put them into the treasure, because it is the pryce of bloud. And they toke counsell: and bought wt them a potters felde to bury straungers in. Wherfore ỹ felde is called Haceldema, that is) ỹ feilde of bloud, vntyll this daye. Then was fulfylled, that which was spoken by Jeremy the Prophet, sayinge: * and they toke thirtye syluer plates, the pryse of him ỹ was valued, whō they bought of the chyldren of Israel, and gaue them for the potters felde, as the Lorde apoynted me. * Jesus stode before the debite, and the debite asked him, sayinge: art thou the kyng of the Jewes? Jesus sayeth vnto him: Thou sayest. And when he was accused of the chefe prestes & elders, he answered nothyng. Then sayeth Pilate vnto him: hearest thou not, how many witnesses they laye agaynst the? * and he answered him to neuer a worde: in so moch that the debyte maruey led greatlye.

* At that feast, the debite was wonte to delyuer vnto the people a presoner, whom they wold desier. He had then a notable presoner, called Barrabas. Therfore, when they were gathered together, Pilate sayd: * whether wil ye that I geue loose vnto you? Barrabas, or Jesus, whych is called Christ? For he knewe ỹ for enuie they had delyuered him.

When

When he was set downe to geue iudgement, his wyfe sent vnto him sayinge: haue þ nothinge to do with þ iust mã. For I haue suffered many thinges this daye in my slepe because of him. * But the chefe prestes and the elders persuaded the people, þ they shulde aske Barrabas, ād destroye Jesus. The debite answered, and sayde vnto thē: whether of the twayne, will ye, that I let loosse vnto you? They sayd: * Barrabas. Pilate sayde vnto them: * what shall I do then with Jesus whych is called Christ? They all sayd vnto him: let hi be crucifyed. The debite sayde: what euyll hath he done? But they cryed the more, sayinge: let him be crucifyed. When Pilate sawe þ he coulde prenayle nothinge, but that more busynes was made, he toke water, and washed hys handes before the people, sayinge: I am innocēt of the bloud of this iust person, ye shall se. Then answered all the people, and sayd * his bloud be on vs, and on oure childzen. * Then let he Barrabas loose vnto them, and scourged Jesus, and delyuered him to be crucifyed.

* Then the soudeours of the debite toke Jesus in the comen hall, and gathered vnto him al the company. And they stripped him, and put on him a purpill robe, and platted a croune of thornes and put vpon his heed, ād a rede in his ryght hande: and bowed þ knee before him: & mocked hi, saying: hayle, kyng of the Jewes: and whan they had spytt vpō him, they toke the rede, and smote him on the heed.

And after that they had mocked him, they toke the roabe of him agayne, and put hys awne rayment on him, & led him awaye to crucifye him. And as they came out, * they founde a mā of Tyren (named Simon) him they cōpelled to beare his crosse. * And they came vnto the place which is called Golgotha (þ is to saye, a place of deed mēs sculles) and gaue hym veneger to drincke myngled with gall. And when he had tasted therof, he wolde not drincke.

When they had crucifyed him, they parted his garmentes, & dyd cast lottes: þ it myght be fulfylled which was spoken by the Prophet. * They departed my garmētes amōge them: and vpon my vesture dyd they cast lottes. And they sate and watched him there, and * set vp ouer his heed the cause of hys deeth, wrytten: This is Jesus the kynge of the Jewes. * Then were there two theues crucifyed with him, one on the ryght hande, and another on the lyfte.

* They that passed by, reuyled him, waggynge their heades, and sayinge: thou that destroydest the temple of God and dyddest bylde it in thre dayes, saue thy selfe * If thou be the sonne of God, come downe from the crosse. Like wyse also þ hye prestes, mockig him with þ Scribes and elders sayde: he sa-
ued other, him selfe can he not saue. If he be þ kynge of Israel: let him now come doune frō the crosse, & we will beleue him. * He trusted in God, let him delyuer him now, yf he wyll haue him: for he sayde, I am þ sonne of God. The theues also, which were crucifyed with him, cast the same in his tethe.

* Frō þ syxte houre was there dercknes onet all the lande vnto the nynth houre. And about the nynth houre, Jesus cryed, wyth a loude voyce, sayinge: Eli, Eli lama sabaththany. That is to saye: * my God, my God, why hast thou forsaken me? Some of them þ stode there, whē they herde þ, sayde: This man calleth for Helias. And streyght waye * one of them ranne, and toke a sponge, and whan he had fylled it full of veneger, he put it on a rede, and gaue him to drincke. Other sayde, let be: let vs se whether Helias will come, & delyuer hi. Jesus, whan he had cried agayne wt a loude voyce, yelded vp þ goost.

And beholde, þ * vayle of the temple dyd rent in to two partes, from the toppe to the bottome, and the earth dyd quake, and the stones rent and graues dyd open: and many bodyes of sainctes which slept, arose, & went out of the graues after his resurrecyon, and came in to the holy cytie, and appeared vnto many. * When the Centurion and they that were with him watchinge Jesus, sawe the erthquake, and those thinges which happened, they feared greatly, sayig: Truly, this was the sonne of God.

* And many wemen were there (beholdinge hym a farre of) whych folowed Jesus frō Galile, mynistringe vnto him. Amonge which was Mary Magdalen, and Mary þ mother of James and Joses, and the mother of zebedes childzen. When þ euen was come * there came a riche man of Aramathia named Joseph, which also was Jesus disciple. He went to Pilate and begged the body of Jesus. Then Pilate commaunded the bodye to be delyuered. And whan Joseph had taken the body, he wrapped it in a cleane lynnen cloth, and layed it in hys newe tombe, whych he had hewen out, euen in the rocke, and rolled a greate stone to the doze of the sepulcre & departed. And there was * Mary Magdalene and the other Mary syttynge ouer agaynste the sepulcre. The nexte daye that folowed the daye of preparinge, the hye prestes and Pharises came together vnto Pilate, sayeng: Syr, we remembre, that this deceauer sayde whyle he was yet alyue. * After thre dayes I wyll aryse agayne. Cō maunde therfore that the sepulcre be made sure vntyll the thyrd daye, lest hys disciples come, & steale him awaye and saye vnto the people: he is ryssen from the deed, & the last errour shalbe worse then the fyrst. Pylate

sayde

sayde vnto them: Ye haue the watch go your waye, make it as sure as ye can. So they went, and made the sepulcre sure with watchemen, and sealed the stone. ✠

¶ The.xxviij. Chapter.

¶ The resurrection of Christe. The byepriestes geue the souldiers money to saye that Christ was taken out of his grane. Christ appeareth to his disciples, and sendeth them forth to preach and to baptyse.

A ✠ UPon an ☞ ouerning of the * Sabbothes, whych dawneth the fyrst daye of ꝑ Sabbathes, came Mary Magdalene ⁊ the other Mary, to se the sepulcre.

*Mar.xvi.a Luke.xxiiii.a Joh.xx.a.

And beholde, ther was a greate earthquake. For ꝑ angell of ꝑ Lord descended frō heauen, ⁊ came ⁊ rowled backe the stone frō the doze, and sat vpō it. Hys countenaunce was lyke lyghtnynge, and his rayment whyte as snowe. And for feare of him the kepers were astonnyed and became as deed men.

*Mar.xvi.b. Luk.xxiiii.a

* The angell answered, ⁊ sayd vnto the wemen, feare ye not. For I knowe, ꝑ ye seke Jesus which was crucifyed: he is not here: he is ryssen as he sayde. Come se ꝑ place where ꝑ ꝑ Lord was layed: ⁊ go quickly, ⁊ tell his disciples, ꝑ he is ryssen agayne frō the deed. And behold, he goeth before you into Galile, there ye shall se him. Lo I haue tolde you: ✠

B

*Mar.xvi.b. Luke.xxiiii.b.

✠ * And they departed quickly from the sepulcre, with feare and greate Joye, ⁊ dyd runne, to bryng his disciples worde. And as they wēt to tell his disciples: beholde, Jesus met thē, sayinge: All hayle. And they came, ⁊ held him by the fete, ⁊ worshipped him. Thē sayd Jesus vnto thē: be not afrayde. ☞ Go tell my brethrē, ꝑ they go into Galile ⁊ there shal they se me. Whē they were gone, behold,

C

some of the kepers came into the cytie ⁊ shewed vnto the hye prestes, all ꝑ thinges that had happened. And they gathered thē together with the elders, ⁊ toke counsell, ⁊ gaue large money vnto ꝑ soudiers, saying: Saye ye, ꝑ his disciples came by nyght ⁊ stole hym awaye whyle ye slept. And yf this come to ꝑ rulers eares, we will persuade him, and saue you harmeles. So they toke ꝑ money, ⁊ dyd as they were taught. And this sayinge is noysed amōge ꝑ Jewes vnto this daye. ✠

D

✠ Then the.xj. disciples wēt awaye into Galile, to a mountayne where Jesus had appoynted them. And whē they sawe him, they worshipped him. But some douted. And Jesus came, and spake vnto thē, sayinge: * All power is geuen vnto me in heauē, ⁊ in erth.

*Mat.xi.d John.xvii.a

*Mar.vlt.c

* Go ye therfore, ⁊ teach all nacions, baptising them in the name of the father, ⁊ of the sonne, ⁊ of the holy goost: Teachinge thē to obserue all thinges, whatsoeuer I haue commaunded you. And lo * I am wyth you allwaye, euen vntyll ꝑ ende of the worlde. ✠

*John.xiiii.b

Here endeth the Golspell of S. Mathew.

¶ The Golspell of S. Marke.

¶ The fyrst Chapter. ✠

¶ The office of John the baptist. The baptyme of Christ, his fastynge, his preachynge, and the callynge of Peter, Andrew, James & John. Christ healeth the mā with the vncleane spirite, he healeth Peters mother in lawe, and cleanseth the leper.

A THe begynnynge of the Golspell of Jesu Christ the sonne of God, as it is written in the Prophetes, * behold, I sende my messenger before thy face which shall prepare thy waye before the. The

*Mat.xi.b. Mat.xvii.b. Luke.vii.b

voyce of a cryer in the wildernes: * prepare ye the waye of the Lorde, ⁊ make his pathes strayte. * John dyd baptyse in the wyldernes, and preached the baptyme of ⁊ repentaunce, for the remyssyon of synnes. And all the lande of Jewrie and they of Jerusalem, went out vnto hym, and were all baptised of him in the ryuer Jordan, confessynge their synnes.

*Isaia.xl.a

*Mat.xi.a Mar.i.a. ⁊ Mat.iii. Luke.iii.c

* John was clothed with camilles heer, and wt a gerdyll of a lether about hys loynes. And he dyd eate locustes and wilde hony, & preached sayinge. * He that is stronger then I, cōmeth after me, whose sho latcher I am not worthy to stoupe downe, and vnlose, I haue baptysed you wyth water: but he shall baptyse you with the holy goost. ✠

B

*Mat.xi.c John.i.b

And it came to passe in those dayes, ꝑ Jesus cam frō Nazareth, of Galile: * and was baptysed of John in Jordan: And assone as he was come vp out of the water: * ☞ he

*Mat.iii.d

D

sawe heauē open, & ☞ the spirite descēdynge vpō him lyke a doue: And ther came a voyce from heauen. * Thou art my deare sonne in whom I delyte.

*Mat.iii. xii.b.g. xvii.b

And immediatly * ꝑ spirite dryue him into wildernes: and he was there in ꝑ wylderness. xl. dayes, and was tempted of Satan, & was with wilde beastes. * And the angels mynystred vnto hym. After that John was taken * Jesus came into Galile ⁊ preachinge the Gospell, of ꝑ kyngdō of God, ⁊ sayinge. the tyme is come, ⁊ the kyngdom of God is at hand ⁊ repent, and beleue the Gospell.

*Mat.iv.a Esa.xlii.a Mar.xi.a

*Mat.iii

*Mat.iii

*Mat.iii

ther ze bede in the shyp wyth the hyred seruauntes, and folowed hym.

C * And they came into Capernaum: and streyght waye on the Saboth dayes, he entred into the synagoge, & taught. And they were astonnyed at hys learnynge. * For he taught them as one that had auctorite, & not as the Scribes.

* And there was in their Synagoge a mā vexed with an vnclene spirite, and he cryed sayinge: Alas, what haue we to do with the thou Jesus of Nazareth? Art thou come to destroye vs? I knowe the what thou art euē that holy one of God. And Jesus rebuked hym sayinge: holde thy peace, and come out of the man. And whan the vncleane spirite had toarne him, & cryed with a loude voyce, he came out of him. And they were all amased, in so moch that they demaunded one of another amonge them selues sayinge: what thyng is this? What newe doctrine is thys? For with auctorite cōmaunded he the foule spirites, and they obeyed hym. And immediatly his fame spred abroad throughout all the region borderinge on Galile.

And forth with, whā they were come out of the Synagoge * they entred into ỹ house of Symon and Andrew, wyth James and John. But Simons mother in lawe laye sycke of a feuer. And anone they tell him of her. And he came, & toke her by the hande: & lifte her vp: & ymediatly ỹ feuer forsoke hyr, & she mynistred vnto thē. And at euen when ỹ sonne was downe, they brought vnto him all that were dyseased, and them that were D vexed with deuyls. And all the cytie was gathred to gether at ỹ dore, ād he healed many * that were sycke of dyuers deseases, ād * cast out many deuyls, & suffred not the deuyls to speake, because they knewe him.

And in the morynynge very early, Jesus (whan he was rysen vp) departed, and wēt out into a solitary place, and there prayed. And Symon and they that were with hym, folowed after hym. And when they had founde him, they saye vnto him: all men seke for the. And he sayd vnto them: let vs go into the nexte townes, that I maye preach there also: for therfore am I come. And he preached in their Synagoges, in all Galile, and cast the deuyls out.

* And ther came a leper to him, beseechynge hym, and kneelyng downe, and sayēg vnto him, yf thou wilt, thou canneste make me cleane. And Jesus had compassion on hym, & puth forth his hande, touched hym, & sayeth vnto him: I wyll, be thou cleane. And assone as he had spoken, immediatly the leprosy departed frō him, and he sent him awaye forth with, and sayeth vnto hym. * See thou saye nothynge to any mā: but get the hence, shewe thy selfe to the Prieste, and offer for thy clensinge, those thinges whych Moses commaunded, for a witnesse vnto them. But he (assone as he was departed) begaune to tell many thinges, and to publyshe the sayenge: in so moch that Jesus coulde nomore openly entre into the cytie, but was with out in desert places. And they came to hym from euery quarter.

C The.ij. Chapter.

C The healeth the man of the palsye, calleth Leui the customer, eateth wyth open synners, and excuseth his disciples.

AFter a fewe dayes also, he entred B into Capernaum agayne, and it was noysed ỹ he was in the house. And anone many were gathered together, in so moch that now there was no rome to receaue them, no not so moche as about the dore. And he preached the worde vnto them. * And they came vnto him, bringing one sycke of ỹ palsye whych was borne of fower men. And when they coulde not come nye vnto him for preasse, they vncouered the rofe of the house that he was in. And whē they had broken vp the rofe, they dyd (wyth coardes) let downe the bed wherin the sycke of the palsye laye. When Jesus sawe their fayth, he sayde vnto the sycke of the palsye: * sonne thy synnes be forgeuen the. * Mat.ix.a Luke.v.b * Lu.v.b

But ther were certayne of the Scribes B syttinge there, & thinkig in their hertes: why doth he speake thys blasphemyes? * who cā forgeue synnes, but God onely? And immediatly when Jesus perceaued in hys sprete, that they so thought wyth in them selues, he sayeth vnto them: why thynke ye soch thinges in youre hertes? Whether is it easyer to saye to the sycke of the palsye: thy synnes be forgeuen the: or to saye, aryse, take vp thy bed, and walke? But that ye maye knowe, that the sonne of man hath power in earth to forgeue synnes, he spake vnto the sycke of the palsye: I saye vnto the: * aryse, and take vp thy bed, and get the hense vnto thyne awne house. And immediatly he arose, toke vp the bed, and went forth before them all: in so moch that they were all amased, & glorifyed God, sayinge: we neuer sawe it on this fassyon. * Esa.xlvii.c and.xliii.d * Mat.ix.a Lu.v.c John.v.b.

* And he went agayne vnto the see, & all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe Leuy the sonne of Alphe, sytting at the receyte of custome, and sayde vnto hi: folowe me. And he arose, and folowed hym. And it came to passe that whan Jesus sate at meate in hys house, many publicans and synners sate also together at meate wyth Jesus and his disciples. For there were many, ỹ folowed hym. And when the Scrybes and Pharises sawe him eate with publicans and synners, they sayde vnto his disciples: how happeneth it, that he eateth & drynketh wyth publicans and synners, * Mat.ix.a

and synners/ When Jesus hearde ꝑ, he sayde vnto them: They that be whole, haue no nede of the Physycion, but they that are syche.
*1. Tim.i.c. * I came not to call the rygbtwyse, but synners to repentaunce.
*Mat.ix.b Luke.v.f. * And the disciples of John and the Phariseis dyd fast: and they come and saye vnto him. Why do the disciples of John and of ꝑ Phariseis fast, but thy disciples fast not/ And Jesus sayde vnto thē: can the childzen of the weddinge fast while the bzydgrome is with them/ As longe as they haue the bzydgrome with them, they cannot fast. But the dayes wyll come, when the bzydgrome shalbe taken awaye from them, and then shall they fast in those dayes.

D No man also soweth a pece of new cloth vnto an olde garment, els taketh he awaye the new pece therof from the olde, & so is the rent wozse. And no man powzeth new wine into olde botels: els ꝑ new wynd doth burst the botels, and the wyne runneth out, and the botels are marred. But new wine must be putt into new botels.

*Mat.xii.a Luke.vi.a. * And it chaunsed (agayne) that he went thozow ꝑ cozne felde on ꝑ Sabboth dayes, and hys disciples, beganne by the waye to pluckе the eares of cozne. And the Phariseis sayde vnto him: beholde, why do they on the Sabboth dayes, that whych is not lawfull/ And he sayde vnto them: haue ye neuer red what Dauid dyd, when he had nede, & was an hongred, both he, & they that were with him/ *1.Re.xxi.b. * how he went into the house of God in the dayes of Abiathar the hye Preast, and dyd eate the shewbread, (whych is not lawfull to eate, but for the Preistes onely) & gaue also to them whych were with hym/ And he sayde vnto them: the Sabboth was made for man, & not man for the Sabboth. Therfore is the sonne of man, Lorde also of the Sabboth.

C. The iij. Chapter.

C The healyng the man with the wyzed hande, that is the Sabboth, & castyng out the vncleane spirit, whych the Scribes accepte vnto the dede. The blasphemy, frute and mother of Envy.

A Nd he entred agayne into the synagoge, and ther was a mā there whych had a * wythzed hande. And they watched hym, whether he wolde heale hym on the Sabboth daye, that they myght accuse hym. And he sayde vnto the man whych had the wythzed hāde: aryse, and stāde in the middes. And he sayeth vnto them, whether is it lawfull to do good on the Sabboth dayes, or to do euyll/ to saue lyfe, or to kyll/ But they helde their peace. And whan he had looked round about on them, wyth anger, mournynge on the blyndnes of their hertes, he sayeth to the mā, * stretch forth thine hande. And he stretched it out. * And hys hāde was restozed, euen as whole as the other.

*Mat.xii. * And the Phariseis departed, & streight waye gathzed a councell (with them that belonged to Herode) agaynst hym, that they myght destroye him. But Jesus auoyded wt his disciples to the see. * And a greate multitude folowed hym from Galile: and from Jurie, and from Jerusalem, and from Idumea, and from beyonde Jozdane, * and they ꝑ dwelled about Tyre and Sidon, a greate multitude of mē: which (whē they had herde what thinges he dyd) came vnto hym.
*Mat.iiii. Luke.vi.
*Mat.iiii. Luke.vi. Mark.iii.

And Jesus cōmaunded his disciples, that a ship shuld wayt on hym, because of ꝑ people, lest they shuld thronge him. For he had healed many, in somoch that they preased vpon him, for to touch him, as many as had plages. And when the vncleane spirites sawe him, they fell downe before him, & cryed, sayinge: thou art the sonne of God. And he straytly charged them, that they shuld not make him knowne.

And he went vp into a mountayne, & called vnto hym whom he wolde, and they came vnto him. * And he ozdeyned the twelue that they shuld be with him, and ꝑ he myght sende thē forth to preach: & that they myght haue power to heale sykenesses, & to cast out deuyls. And he gaue vnto Symon to name, Peter. And he called James the sonne of zebede and John, James brother, and gaue thē to name Boanarges, whych is to saye, the sonnes of thonder. And Andrew, & Philip, and Bartholomew, and Mathew, & Thomas, and James the sonne of Alphe, and Thaddeus, and Symon of Canaan, & Judas Iscariot: whych also betrayed him.
*Mat.x.
C

And they came into the house, and ꝑ people assembled together agayne, so that they had not leysar, so much as to eate breed. And when they that belonged vnto hym, heard of it, they went out to laye handes vpō him. For they sayde: he is madd. And ꝑ Scribes whych came downe from Jerusalem, sayde: he hath Belzebub, and * by the chefe deuyll, * Mat.xii. Mar.iii.b. Lu.xi.b. casteth he out deuyls. And he called thē vnto him, and sayde vnto them in parables.

How can Satan dryue out Satan/ And yf a realme be deuyded agaynste it selfe, that realme cannot endure: And yf a house be deuided againste it selfe, that house cannot cōtynue. And yf Satan make insurrecyon agaynst him selfe, & be deuided, he cannot cōtynue, but hath an ende: No man can entre into a stronge mans house, & take awaye hys goodes, excepte he fyrst bynde ꝑ stroge man, & then spoyle his house. Verely I saye vnto you, all synnes shalbe forgeuen vnto mens childzen: and blasphemyes wherwith soeuer they haue blasphemed. * But he ꝑ speaketh blasphemy agaynst the holy goost, hath neuer forgeuenes, but is in daunger of eternall damnacyon:
D
* Mat.xii. Lu.xii.b.

damnacyon: For they sayde: he hath an vncleane spyrete. * There came also his mother & his brethre, ād stode with out, and sent vnto hi to call him out. And ꝑ people sat aboute him, ād sayde vnto him: beholde, thy mother & thy brethren seke for the with out. And he answered them, sayinge: who is my mother and my brethren? And whan he had loked rounde about on his disciples, which sat in compasse about him, he sayde: behold my mother and my brethren. For whosoeuer doeth the wyll of God, the same is my brother and my sister and mother.

* Mat.xii.b Luke.viii.c

¶ The.iiij.Chapter.

¶ The parable of the sower. Christ stilleth the tempest of the see, which obeyed hym.

AND he began agayne, to teach by ꝑ see syde. And there gathered together vnto him moch people, so greatly that he entred into a ship, * ād sat in the see, and all the people was by the see syde on the shore. And he taught them many thinges by parables, and sayde vnto them in his doctrine / herken to: beholde, * there went out a sower to sowe. And it fortuned as he sowed, that some fell by ꝑ waye syde, and the fowles of the ayre came, and deuoured it vp: Some fell on stony grounde where it had not moch erth: and immediatly sprāge vp, because it had not deepth of erth: but as sone as the sonne was vp, it caught heat: & because it had not rotynge, it wyddred awaye.

* Mat.xiii.a

* Luke.viii.a

And some fell amonge thornes, & ꝑ thornes grew vp, and choked it, and it gaue no feute. And some fel vpon good grounde, and dyd yelde frute that sprong vp, and grewe, and brought forth, some thyrty folde, and some sixtye folde, and some an hundred folde. And he sayde vnto them: he that hath eares to heare let him heare.

And when he was alone, they that were aboute hym wyth the twelue asked hym of the parable. And he sayde vnto them. * To you is it geuen to knowe the mysterye of the kyngdome of God. But vnto them that are with out, all thinges happen by parables: ꝑ when they se, they maye se, and not discerne, ād when they heare, * they maye heare, and not vnderstande: lest at any tyme they shulde turne, and their synnes shuld be forgeuen them. And he sayde vnto them: know ye not this parable / and how then wyll ye knowe all other parables?

* Mat.xiii.b Luke.viii.b

* Esay.vi.d Mat.xiii.b Luke.viii.b Iohn.xii.d Actes.xxviii.d Rom.xi.b

* The sower soweth the worde. And they (wherof some be rehearsed to be by ꝑ waye syde) are those, where the worde is sowen: And whā they heare, Sathā cometh immediatly, and taketh awaye the worde ꝑ was sowen in theyr hertes. And lyke wyse the other that receaue sede in to the stonye grounde, are they: whych when they heare the worde, atonce receaue it wt gladnes, yet haue no rote in thē selues, and so endure but a tyme: ād anone whā trouble & persecucyō aryseth for ꝑ wordes sake, they fall immediatly. There be other also ꝑ receaue sede into thornes and those are soche as heare ꝑ worde, & ꝑ cares of this worlde, and ꝑ disceptfulnes of ryches and ꝑ lustes of other thinges, entre in and choke ꝑ worde, ād it is made vntrutfull: and other ther be, ꝑ haue receaued sede into a good ground: they are soche ꝑ heare ꝑ worde, and receaue it, so that one corne doth bringe forth thyrty, some sixty, some an hundred.

* Mat.xiii.a Luke.viii.a

And he sayde vnto them: * is the candle lyghted, to be put vnder a bushell, or vnder the table / Is it not lyghted to be put on a candelstyk? * For there is nothynge so preuy, ꝑ shall not be opened: nether hath it bene so secret, but ꝑ it shall come abroade. If eny man haue eares to heare, let him heare. And he sayde vnto them: take hede what ye heare: * with what measure ye meete, with the same shall other men measure vnto you agayne. And vnto you that heare, shall more be geuen. For * vnto him that hath, shall it be geuen, ād from him that hath not, shalbe taken awaye, euen that which he hath.

* Mat.v.b Luke.xvi.c and.xi.c.

* Mat.x.c Lu.vi.b. and.xii.a.

* Mat vii.a Lu.vi.f

* Mat xiii.b and.xxv.c Lu.viii.c and.xix.b

And he sayde: so is the kyngdome of God, euē as * yf a man shuld sowe sede in ꝑ grounde and shulde slepe, and ryse vp nyght and daye: and the sede shuld sprynge and growe vp, while he is not aware. For ꝑ earth bringeth forth frute of her selfe: fyrst the blade, then the eare, after that the full corne in the eare. But whan the frute is brought forth, anone he thrusteth in the sykell, because the haruest is come.

* Mat.xiii.b,

And he sayde: where vnto shall we lyken the kyngdome of God / or with what cōparison shall we cōpare it? * It is lyke a grayne of mustarde seed: whych when it is sowen in the earth, is lesse then all seedes that be in the earth: whan it is sowen, it groweth vp, and is greater then all herbes: and beareth greate braunches, so that the fowles of the ayre maye make their nestes vnder the shadow of it.

* Mat.xiii.b Lu.xiii.b

* And with many soche parables spake he the worde vnto them, after as they myght heare it. But wyth out parable spake he no thynge vnto thē. But whē they were alone, * he expounded all thynges to his disciples. And the same daye when euē was come, he sayde vnto them: let vs passe ouer vnto the other syde. And they lefte the people, & tooke him euen as he was in the ship. And ther were also wyth hym other shippes.

* Mat.xi i.a

* Mat.xiii.c.

* And ther arose a great storme of wynde, & ꝑ waues dashed in to ꝑ ship, so that it was now full. And he was in the sterne a slepe on a pelowe. And they awake him, & saye vnto hym: Master, carest ꝑ not, that we perishe?

* Mat.viii.c. Lu.viii.c

And he

And he rose vp, and rebuked the wynde, and sayde vnto the see: peace, be styll. And the wynde ceassed, ād ther folowed a greate calme. And he sayde vnto them: why are ye so fearfull? how happeneth it, that ye haue no fayth? And they feared exceadingly, ād sayde one to another: who is thys? for both wynde and see obeye hym.

¶ The. v. Chapter.

¶ Christ deliuereth the possessed from the vncleane spirite: the woman is frō the bloudye yssue, and rayseth the ruler his daughter.

1 AND they cam * ouer to the other syde of the see into the countre of ỹ Gaderenites. And when he was come out of the shippe, immediatly there met hym out of the graues a man possessed of an vncleane spyrite, whych had hys abydinge amonge the graues. And no man coulde bynde him: no not with cheynes, because that when he was often bounde with fetters and cheynes, he plucked the chaynes a sundre, and brake the fetters in peces, Neither coulde eny man tame hi. And alwayes, nyght and daye he was in the mountaynes and in the graues, cryeng and beatyng hym selfe wyth stones. But when he had espyed Jesus a farre of, he ranne, and worshipped him, and cryed with a loude voyce and sayde * what haue I to do wyth the: Jesus thou sonne of ỹ moost hyest God? I requyre the in the name of God that thou tormēt me not. For he sayd vnto hym: come out of the man thou foule spyrite. And he asked hym: what is thy name? And he answered and sayde vnto hym: my name is Legion, for we are many. And he prayd hym instantly, that he wolde not sende them awaye out of the countre.

13 But ther was there nye vnto the mountayns * a greate heerd of swyne feedynge, & all ỹ deuyls besought him, sayinge: sende vs in to the heerd of swyne, that we maye enter into thē. And anone Jesus gaue them leaue. And the vncleane spyrites went out, and entred in to ỹ swyne. And ỹ heerd was caryed headlyng into the see. They were allmost .ij. C). and were drowned in ỹ see. And ỹ swyne heerdes fled, and tolde it in the cytie, and in the feldes. And they went out for to se, what had happened: & came to Jesus, ād sawe him ỹ was vexed with the fende & had ỹ Legion, syt, both clothed and in his ryght mynde, ād they were afrayed. And they ỹ sawe it tolde them, how it had happened to him that was possessed wyth the deuyll: & also of ỹ swyne.

* And they beganne to praye hym, that he wolde departe out of their coast. ¶ * And when he was come into the shippe, he ỹ had the deuyll, prayed hym, that he myght be wt him, howbeit, Jesus wolde not suffre hym, but sayde vnto him: go to thyne awne house and to thy frendes, and shewe thē how great thynges the Lorde hath done for ỹ, and how he hath had compassyon on the. And he departed, & beganne to publyshe in the tenapytes, how greate thinges Jesus had done for hym, and all men dyd merueyle. C

And when Jesus was come ouer agayne by shyppe vnto the other syde, moch people gathered vnto him, and he was nye vnto the see. * And behalde, ther came one of the rulers of ỹ Synagoge, whose name was Jairus: and when he sawe him, he fel downe at his fete, and besought hym greatly, sayinge: my daughter lyeth at poynt of deeth, I pray the come, and laye thy hande on her, that she maye be safe ād lyue. And he wēt with hym, & moch people folowed him, & thrōged hym.

* And ther was a certen woman, which had bene diseased of an yssue of blonde. xij. peces, ād had suffred many thinges of many physycions, & had spent all ỹ she had, & felte none amendment at all, but rather was worsse, and worsse. Whē she had herde of Jesus, she came in ỹ preasse behinde him, & touched his garment. For she sayde: yf I maye but touch his clothes, I shall be whole. And streyght waye the fountayne of her blonde was dryed vp, & she felt in her body, that she was healed of that plage.

And Jesus immediatly felynge in hi selfe, that vertue proceaded frō him, tourned him aboute in the preasse, ād sayde, who touched my clothes? And hys dysciples sayde vnto him: ỹ seest the people thrust ỹ, and askest, ỹ who dyd touch me? And he loked rōnd about for to se her that had done thys thynge. But the woman fearing and trēbling (knowyng what was done wyth in her) came, and fell downe before him, & tolde him all the truth. And he sayd vnto her: Daughter * thy fayth hath saued the: go in peace, and be whole of thy plage.

* Whyll he yet spake, ther came frō the ruler of the Synagoges house, certayne which sayd: thy daughter is deed: why diseasest ỹ ỹ Master any further? Assone as Jesus hearde the worde that was spoken, he sayde vnto the ruler of ỹ Synagoge: be not afrayed, onely beleue. And he suffred no man to folowe him, saue Peter, and James, ād John the brother of James. * And he came vnto the house of the ruler of the Synagoge, and sawe the wondringe: and them that wepte and wayled greatly, and went in, and sayde vnto thē: why make ye this a doo, ād wepe? The damosell is not deed, but slepeth. And they laught him to scorne. But he put them all out, and taketh the father ād the mother of the damosell, and them that were wyth him, and entreth in where the damosell laye, & taketh the damosell by the hande, & sayeth vnto hyr: Tabita, cumi: whych is (yf one do interprete it) damosell, I saye vnto ỹ: aryse. D

And streyght

And streyght waye the damosell arose, and walked. For she was of the age of twelue yeres. And they were astonyed out of measure. And he charged them straytely, that no man shuld knowe of it, and commaunded, to geue her meate.

¶ The.vj.Chapter.

¶ Christ sendeth hys Apostles to heale them that were diseased. Of Johns Herode. Of the.v.loues and.ij. fyshes. And of the walkynge on the see.

AND he *departed thence, & cam into hys awne countre, and hys dyscypples folowed hym. And when the Sabboth daye was come, he begāne to teache in the synagoge. And many that hearde hym were astonnyed, and sayd: from whence hath he these thynges? And what wysdome is thys that is geuen vnto hym: and suche vertues þ are wrought by hys handes? *Is not thys the carpenter Maryes sonne, the brother of James and Joses and of Juda & Symon? & are not hys systers here wyth vs? And they were offended at hym. Jesus sayd vnto thē: *a Prophet is not despysed, but in hys awne countre, and amonge hys awne kynne, ād in his owne housholde. And he coulde there shewe no myracle, but layde hys handes vpō a fewe sycke folcke, and healed them, and merueyled, because of theyr vnbeleffe.

*And he went aboute by the tounes that laye on euery syde, teaching. *And he called the twelue, and beganne to sende them forth two & two, and gaue thē power agaynst vncleane spretes. And cōmaūded thē, that they shuld take nothing in their iorney (saue a rodde onely: no scrippe, no bread, no money in theyr purse, but shuld be shood wt sandals. And that they shuld not put on two cootes. And he sayde vnto thē: whersoeuer ye entre in to an house, there abide, tyll ye departe thēce. * And whosoeuer shall not receaue you nor heare you, whē ye departe thence, shake of þ dust that is vnder youre fete, for a witnesse vnto them. * I saye verely vnto you: it shalbe easier for Sodom & Gomor in the daye of iudgement, then for that cytie. †And they wēt out & preached, that men shuld repent: & they cast out many deuyls: & annoynted many þ were sycke wyth oyle, and healed them.

*And kynge Herode hearde of hym (for hys name was spred abroade) and he sayde: John Baptyste is rysen agayne frō þ deed, & therfore myracles are wrought by hi. Other sayd it is Helyas: some sayd: it is a prophet, as one of the Prophetes. But when Herode hearde of hym, he sayde: it is John whom I beheaded, he is rysen from deeth agayne. †For Herode hym selfe had sent forth men of warre, and layed handes vpon John, and bounde hym, & cast hym into prison for Herodias sake, hys brother Philippes wyfe (because he had maryed her). For John sayde vnto Herode. *It is not lawfull for þ to haue thy brothers wyfe. Herodias layd wayte for hym, and wolde haue kylled him, but she coulde not. For Herod feared John, knowig that he was a iust mā & an holy: & gaue hym reuerence: and when he hearde hym, he dyd many thynges, and hearde hym gladly.

And when a cōuenyent daye was come, þ Herode on hys * byrth daye, made a supper to þ lordes hye captayns, & chefe estates of Galile: & whā þ daughter of the same Herodias cam in, & daunced, & pleased Herode & thē that sate at bourde also: the kynge sayde vnto þ damosell: aske of me what thou wilt, and I wyll geue it the. *And he sware vnto hyr: whatsoeuer þ shalt aske of me, I wyll geue it þ, euen vnto þ one halfe of my kyngdome. And she went forth, & sayde vnto her mother: what shall I aske? she sayd: John Baptystes head. And she cām in streyght waye wyth haste vnto þ kynge, & asked, sayinge: I wyll, þ thou geue me by and by in a charger, the heed of John Baptyst. And þ kynge was sory: howbeit for hys othes sake, and for theyr sakes whych sate at supper also, he wolde not cast her off. And immediatly the kyng sent the hangman, and commaunded hys head to be brought in. And he went, and beheaded hym in the preson, and brought his head in a charger, and gaue it to the damosell, and the damosell gaue it to her mother. And when hys dyscypples hearde of it, they came, and toke vp hys body, and layed it in a graue.

And the Apostles gathered thē selues together vnto Jesus, ād told hym all thynges both what they had done, ād what they had taught. And he sayd vnto thē *come ye alone out of þ waye into the wyldernes, & rest a whyle. For there were many commers, and goers, and they had no leasure so moch as to eate. †And he went by shyp out of the waye into a deserte place. And the people spyed thē when they departed: & many knewe hym, & rāne a fote thyther out of all cyties, and cam thyther before thē, and came together vnto hym. And Jesus wēt out & sawe moche people, * & had cōpassyon on thē, because † they were lyke shepe, not hauinge a shepherde. And he beganne to teach thē many thynges.

*And when þ daye was now farre spent, hys dyscyples came vnto hym, sayinge: thys is a desert place, and now the tyme is farre passed, let them departe, that they maye go into the countrey round about, and into the tounes, & bye them bread: for they haue nothynge to eate. He answered and sayd vnto them, geue ye them to eate. And they sayde vnto hi: shall we go & bye two hūdred penyworth of bread, & geue thē to eate? he sayde vnto thē: *how many loaues haue ye. Go & loke. And whē they had searched, they sayd:

fyue & two fyshes. And he cõmaũded them, to make them all syt doune by cõpanyes vpõ the grene grasse. And they sate doune here arowe and there arowe, by hundredes ãd by fyttes. And whã he had taken the fyue loaues and the two fyshes, ãd loked vp to heauen, he ☞ blessed and brake the loaues, and gaue them to hys disceppies, to set before thẽ: & the two fyshes deuided he amõg them all. And they all dyd eate, and were satysfyed. And they toke vp twelue basshettes full ther of, ãd of the fyshes. And they that dyd eate, were about fyue thousand men.

F
* mat. xviii. c. * And streyght waye he caused his disciples to go into the shyppe, and to go ouer the see before vnto Bethsayda, whyle se sẽt awaye the people. * And assone as he had sent them awaye, he departed into a moũtayne to pray.
* mat. xviii. c. Johñ. vi. b. ✠ And whẽ euẽ was come, the shyppe was in the myddes of the see, and he alone on the lande, & he sawe them troubled in rowynge, for the wynde was cõtrary vnto them. And aboute the fourth watch of the nyght, he came vnto them, walkynge vpon the see, ãd wolde haue passed by thẽ. But whẽ they sawe hym walkynge vpõ ꝑ see, they supposed it had bene a spyrite, & cryed out: for they all sawe hym, and were afrayed. And anone he
G talked wyth them, and sayd vnto them: be of
* mat. xiiii. c. good cheare, it is I, be not afrayed. * And he went vp vnto them into the shyppe, & the wynde ceased, & they were sore amased in thẽ selues beyõde measure, and marueyled. For they remembred not of the loaues, because their herte was blynded.

And whan they were ouer the water, they came into the lande of Genezareth & drue vp into the hauen. And assone as they were come out of ꝑ shyppe, streyght waye they knewe him, and ranne forth through out all the regyon rounde about, & began to cary about in beddes those that were sycke, when they heard that he was there. And whyther soeuer he entred, into tounes, cytyes, or vyllages, they layde the sycke folkes in the streates, & prayed hym that they myght touche, & it were but the hẽme of hys vesture. And as many as touched hym, were safe. ✠

¶ The. vij. Chapter.

¶ The disceples eate with vnwaslhen handes. The commaundement of God is tranigressed by mennes tradycions. Of the woman of Syrophenycia. Of the Sabboth.

A
* Mat. xv. a

ND * the Pharyses came together vnto hym, & dyuers of ꝑ Scrybes whych came frõ Ierusalem. And when they sawe certaine of his disceples eate bread wyth commen (that is to saye, with vnwesshen) handes, they complayned. For the Pharyses and all the Iewes, except they washe their handes ofte, eate not, obseruyng ꝑ tradicyons of the elders. And when they come frõ the market, except they washe, they eate not. And many other thynges there be, which they haue taken vpon thẽ to obserue, as the washynge of cuppes and cruses, and, brasen vessels, and of tables.

Then asked hym the Pharyses & Scribes: B why walke not thy disceples accordyng to the custome, ordeyned by the elders, but eate bread wyth vnwasshen handes? He answered & sayd vnto thẽ: well prophesyed Esayas of you, ypocrytes, as it is wrytten: * Thys people honoreth me wyth theyr lyppes, but theyr herte is farre frõ me: howbeit, in vayne do they serue me, teachyng the doctrines ãd cõmaũdemẽtes of mẽ. For ye laye ꝑ cõmaundement of God aparte, & obserue ꝑ constitucyõs of mẽ, as ꝑ washyge of cruses & of cuppes, ãd many other soch lyke thynges ye do.
* Mark vii. a

And he sayde vnto thẽ: well, ye cast a syde the commaundemẽt of God, to mayntayne youre awne cõstitucyõs. * For Moses sayd: honoure thy father & thy mother: & * whoso curseth father or mother, let him dye ꝑ death. But ye saye: a mã shall saye to father or mother, Corban: whych is: ☞ what gyfte soeuer commeth fro me, shalbe for thy profyt. And so ye suffre him no more to do ought for hys father or his mother, and make ꝑ worde of God of none effecte, through youre awne constitucyon whych ye haue ordeyned. And many soche thynges do ye.
* Exo. xx. Deute. v. & xxvii. Leui. xix. Prouer. i.

And whan he had called all the people vnto hym, he sayde vnto thẽ: herken vnto me, C euery one of you, and vnderstande. * There * Mat. xv. is nothynge wyth out a man that can defyle him, whẽ it entreth into him: but the thynges whych proceade out of a man, those are they that defyle the man. If eny man haue eares to heare, let hym heare. And when he came in to the house awaye from the people, his disceples asked him of ꝑ symilitude. And he sayd vnto thẽ: are ye also so greatly wyth out vnderstãdinge? Do ye not yet perceaue, ꝑ what soeuer thynge from wout, entreth in to a mã, it cãnot defyle hi, because it entreth not into his hert but into ꝑ bely: & goeth out into the draught, purgyng out all meates?
* Mat. xv. b

And he sayde: that whych commeth out of a man defyleth the man. For from wyth in, euen out of the herte of men proceade euyll thoughtes, aduoutry, fornicacyon, murther, theft, couetousnes, fraude, decepte, vnclenes, a wycked eye, blasphemyes, pryde, folysshnes: all these euyll thynges come frõ wyn, and defyle a man. * And from thence he * Mat. xv. rose, & went into ꝑ borders of Tyre & Sidõ: & entred into an house, & wolde ꝑ no mã shuld haue knowẽ. But he coulde not be hyd. For a certayne woman (whose daughter had a foule spyrite) as soone as she heard of hym, came, and fell at hys fete. The woman was a Greke out of ꝑ nacyõ of Syrophenicia, & she besought

beſought him, that he wolde caſt out the deuyl from her daughter. But Jeſus ſayd vnto her: let the chyldren fyrſt be fedd. For it is not mete, to take the chyldrens bread, and to caſt it vnto whelpes. She anſwered & ſayde vnto hym: euen ſo lorde, *neuertheleſſe, the whelpes alſo eat vnder the table of the chyldrens cromes. And he ſayde vnto her: for thys ſayinge go thy waye, the deuyl is gone out of thy daughter. And when she was come home to her houſe, she founde that the deuyll was departed, and her daughter lyinge on the bedd.

✠ *And he departed agayne frō the coaſtes of Tyre and Sidon, and came vnto the ſee of Galile thorow the myddes of the coaſtes of the ten cyties. *And they broughte vnto him one that was deaffe ād had an impediment in hys ſpeche, and they prayd hym to put his hande vpō him. And when he had taken hym aſyde from the people, he put hys fyngers into hys eares, and dyd ſpyt, & touched hys tonge, and loked vp to heauen, and ſyghed, and ſayde vnto hym: Ephata, that is to ſaye, be opened. And ſtraycht waye his eares were opened, and the ſtryng of his tounge was lowſed, and he ſpake playne. *And he commaunded thē, that they ſhulde tell no man. But the more he forbad them, ſo moch the more a greate deale they publiſſhed, ſaying: he hath done all thynges well, he hath made both the deaffe to heare, and the dome to ſpeake. ✠

¶ The. viij. Chapter.

¶ The myracle of the fyuen loues. The Phariſes aſke a ſygne. The leuen of the Phariſes. The blynde receaueth hys ſyght.

IN thoſe dayes *whē ther was a very great company, and had nothynge to eate. Jeſus called his diſciples to him, and ſayde vnto them: I haue compaſſion on the people, becauſe they haue nowe bene wt me thre dayes, and haue nothing to eate: and yf I ſende thē awaye faſtyng to theyr awne houſes, they ſhall faynt by the waye. *For diuers of them came from farre. And his diſcypples anſwered hym: where ſhulde a man haue bread here in the wyldernes to ſatyſfye theſe? And he aſked them: how many loues haue ye? They ſayde: ſeuen. And he cōmaunded the people to ſyt downe on the grounde. And he toke the ſeuen loues, and whan he had geuen thanckes, he brake, and gaue to hys diſcypples, to ſet before them. And they did ſet them before the people. And they had a fewe ſmall fyſches. And whan he had bleſſed, he commaunded them alſo to be ſett before them. And they dyd eate, and were ſuffyſed. And they toke vp of the broken meate that was left ſeuen baſcettes full. And they that dyd eate: were about foure thouſande. And he ſent them awaye. ✠

And anone he entred into a ſhyp with his diſciples, and came into the parties of Dalmanutha. *And the Phariſes came forth, and beganne to diſpute with hym, ſekynge of hym a ſygne from heauen, tēptynge hym. And whan he had ſyghthed in hys ſpirite, he ſayeth: why doth thys generacyon ſeke a ſygne? Verely I ſaye vnto you, there ſhall no ſygne be geuen vnto thys generacyon. And he left them, and went into the ſhip agayne, and departed ouer the water.

And they had forgotten to take bread wt them, nether had they in the ſhyp with them more then one loafe. And he charged them, ſaying. ✠ *Take hede, beware of the leuen of the Phariſes, and of the leuen of Herode. And they reaſoned amonge them ſelues ſayenge: We haue no bread. And Jeſus knewe it, and ſaith vnto thē: why take ye thought, becauſe ye haue no breed? perceaue ye not yet nether vnderſtande? haue ye youre hert yet blynded? haue ye eyes, and ſe not? and haue ye eares, and heare not? Do ye not alſo remēbre? *When I brake fyue loaues among fyue thouſande men, how many baſkettes full of broken meat toke ye vp? They ſaye vnto him, twelue. *When I brake ſeuen amonge foure thouſand, how many baſkettes of the leaupynges of the broken meate toke ye vp? They ſayd: ſeuē. And he ſayd vnto thē: how happeneth it that ye do not vnderſtande?

✠ And he came to Bethſayda, and they broughte a blinde man vnto hym, and deſired hym to touche him. And he caught the blynde by the hand, and lead him out of the towne: and wt an he had ſpyt in his eyes, ād put his handes vpō him, he aſked him yf he ſawe ought. And he loked vp, & ſayd: I ſe the men: for I perceaue thē walke, as they were trees. After that, he put hys handes agayne vpon hys eyes, and made hym ſe. And he was reſtored, and ſawe euery man clearly. And he ſent him home to his houſe, ſaieng: nether go into ỳ towne, ner tel it to eny in ỳ towne. ✠

*And Jeſus went out, & hys diſciples into the townes that longe to the cytie called Ceſarea Philippi. And by the waye he aſked his diſciples, ſaying vnto thē: whom do mē ſaye ỳ I am? And they anſwered: ſome ſaye, that thou art John baptiſt, & ſome ſaye, helias. Agayne, ſome ſaye, that that thou arte one of the nōbre of the ꝓphetes. And he ſayde vnto them: but whom ſaye ye ỳ I am? Peter anſwereth & ſayth vnto him: *thou art very Chriſt. And he charged thē, that they ſhulde tell no mā of him. And he begāne to teach thē *how that the ſonne of mā muſt ſuffre many thinges, and be reproued of the elders, and of the hye preſtes, and ſcribes, and be kylled, & after thre dayes aryſe agayne. And he ſpake that ſayinge openly. And Peter toke hym

aside, and began to chyde him. But he turned about, and loked on hys disciples, and rebuked Peter, saying: Go after me Satan. For thou sauerest not the thinges that be of God, but the thynges that be of men.

* Mat.xvi.b. and.c.d Luke.ix.c. and.xxii.d

* And when he had called the people vnto hym with hys disciples also, he sayde vnto them. Whosoeuer wyll folowe me, lett hym forsake him self, and take vp hys crosse, and folowe me. For whosoeuer will saue his life, shall lose it. But whosoeuer shall lose his life, for my sake & the gospels, the same shall saue it. For what shall it profet a man, yf he wynne all the world, and lose his awne soule? or what shall a man geue to redeme hys soule with all agayne? * Whosoeuer therfore shalbe ashamed of me and of my wordes, in thys aduoutrous and synfull generacion: of hym also shall the sonne of man be ashamed, when he commeth in the glorye of hys father with the holy angels.

* Mat.x.c Luke.xii.b

¶ The.ix. Chapter.

¶ The transfiguracyon. The lunaryke hys healed. The disputacyon who shulde be the greatest. Offences are forbydden.

A

* Mat.xvi.b Luke.ix.c

AND he sayd vnto them: Verely, I saye vnto you: * Ther be some among thē that stande here, which shall not taste of death, tyll they haue sene the kyngdome of God come with power.

* Mat.xvii.a Luke.ix.c

* And after sixe dayes Jesus taketh Peter and James, and John, and leedeth them vp into an hye mountayne out of the waye alone: and he was transfigured before them. And hys raymēt dyd shyne, and became very whyte, euen as snowe: so whyt as no fuller can make vpon the earth. And ther appeared vnto thē Elias with Moses. And they talked with Jesu. And Peter answered & sayth to Jesu: Master, here is good beynge for vs: let vs make also .iij. tabernacles, one for the, and one for Moses, and one for Helias. For he wyst not what he sayd: for they were afrayed. And there was a cloude that shadowed them. And a voyce came out of ỹ cloude, saying: * Thys is my beloued sonne: heare hym. And sodenly whan they had loked rounde aboute, they sawe no man moze then Jesus onely with them.

* Mat.iii.b and.xvii.b Lu.iii.b.ix.c Mat.i.b Esa.xlii.a

* And as they came downe frō the hyll, he charged them, ỹ they shuld tell no man those thynges that they had sene, tyll the sonne of man were rysen frō death agayne. And they kepte that saieng with them, and demaūded one of another, what the rysyng from death agayne shulde meane? And they asked hym, sayenge: why then saye the scribes, that Helias must first come? he answered and sayd: vnto thē: * Helias verely when he commeth fyrst, restoreth all thynges. And the sonne of mā (as it * is writen of him) shall suffre many thynges, & be sett at naught. But I saye vnto you, that Helias is come, and they haue done vnto hym what soeuer they wolde, as it was wryten of hym.

* Mat.xvii.b Mat.i.b

* Mala.iii.d

* Esa.liii.a

And whā he came to hys disciples, he sawe moch people about them, & the scribes disputing w them. And streight waye all the people (whā they behelde hym) were amased, and ran to hym, & saluted hym. And he asked the scribes: what dispute ye amōg thē? ✠ * And one of the company answered, & sayde: Master, I haue brought vnto ỹ my sōne, whych hath a dome spyrte. And whensoeuer he taketh him, he teareth him, and he foometh, and gnasheth with hys teth, and pineth awaye. And I spake to thy disciples that they shuld caste hym out, and they coulde not.

C

* Mat.ix.a Luke.xi.a

He answereth him, and sayth: O faithles nacion, how lōge shall I be wt you? How lōge shall I suffre you? Bryng hym vnto me. And they brought hi vnto hym. And assone as the spyrte sawe hym, he tare hi. And he fell downe on the ground, walowing & foming. And he asketh his father: how lōge is it ago: sens thys happened hym? And he sayde: of a chylde: & oft tymes it hath cast hym into the fyre, & into the water, to destroye hym. But yf thou canst do eny thing, haue mercy on vs and helpe vs. Jesus sayd vnto hym: yf thou coulddest beleue * all thynges are possyble to hym that beleueth. And streyght waye the father of the chyld cried with teares, saieng, Lord, I beleue, helpe thou myne vnbeleefe.

* mat.xvii.a

D

When Jesus sawe ỹ the people came runnyng together vnto him, he rebuked ỹ foule spyrte, saying vnto hym: Thou dōme & deeff spyrte, I charge the come out of him, and entre nomoze into him. And the spyrte (whā he had cried, & rent hym soze) came out of hym, and he was as one that had bene dead, in so moch that many sayd: he is dede. But Jesus caught hys hand, and lyft him vp: and he rose. And when he was come into the house, * his disciples asked hym secretly: why coulde not we cast hym oute? And he sayde vnto them: this kynde can come forth by nothing: but by prayer and fastynge. ✠

* Mat.xvii.a

And they departed thens, & toke theyr iorney thorow Galile, and he wold not, that eny man shuld knowe it. For he taught hys disciples, and sayd vnto them: * the sonne of man shalbe deliuered into the handes of mē, and they shall kyll hym: and after that he is kylled, he shall aryse agayne the thyrd daye. But they wist not what he sayde, and were afrayed to aske him. And he came to Capernaū. And whē he was come into ỹ house, he asked thē: what was it ỹ ye dispured among your selues by ỹ waye? And they helde their peace: for by the waye they had reasoned among them selues, who shuld be the chefest. And when he was set downe, he called the twelue to hym, and sayd vnto thē: yf eny mā

E

* mat.xvii.c Luke.xi.c

desyre

delyre to be fyrst, the same shalbe last of all, and seruaunt to all. * And he toke a chylde, and set hym in the myddes of thē: & when he had taken hym in hys armes, he sayde vnto them: whosoeuer receaueth eny soche a childe in my name, receaueth me. And whosoeuer receaueth me, receaueth not me, but hym that sent me. ✠

* mat.xviii.a Luc.ix.f.

If John answered hym, sayinge: ✠ Master, we sawe one cast out deuyls in thy name, & he foloweth not vs: ād we forbade hym, because he foloweth vs not. But Jesus sayde: forbyd him not. For * ther is no man whych (yf he do a myracle in my name) can lyghtely speake euill of me. For he yis not agaynst vs, is on oure parte. * Whosoeuer shall in my name geue you a cuppe of water to drincke, because ye belonge to Chryste, verely I saye vnto you: he shall not loose hys reward.

1 Cor.xii.a.

* mat.xviii.a

* And whosoeuer shall offende one of these lytel ōs, that beleue in me, it were better for hym, yf a mylstone were hanged about his necke, and he were cast into the see. * Wherfore yf thy hande hynder the, cut it of. It is beter for the, to entre into lyfe maymed, then (haupnge two handes) to go into hell, into fyre that neuer shalbe quenched, where

* mat.xviii.b

* Mar.ix.g.

* they r worme dyeth not, and the fyre goeth not out. And yf thy fote be a hynderaūce vnto ẏ, cut it of. It is better for ẏ to go halt into lyfe, then (haupnge two fete) to be cast into hell, into fyre that neuer shalbe quenched: where they r worme dyeth not, and the fyre goeth not out. * And yf thyne eye hinder the plucke it out. It is better for the to go into the kyngedome of God wyth one eye, then (haupnge two eyes) to be cast into hell fyre: where they r worme dyeth not, and the fyre goeth not out. ✠

* mat.v.f.

☞ Euery man shalbe salted wyth fyre. * And euery sacrifyce shalbe seasoned with salt. † Salt is good. But yf the salt be vnsauery, what shall ye season ther wyth? haue salt in youre selues: and haue peace amonge youre selues, one wyth another.

* Mat.v.d. & Mat.v.b. Luc.xiii.g.

† Mar.ix.b.

¶ The.x. Chapter. ✠

¶ Of diuorcement. Therych man quicklygneth with Christ. Of the louers of ychedee. Barthymeus the blynde man.

AND whan he rose from thence, he * went into the coastes of Jurye thrōugh the regyon that is beyonde Jordan: And the people resorted vnto hym a fresshe. and as he was wont, he taught them agayne. And the Pharyses came, and asked hym. Is it lawfull for a man to put awaye hys wyfe: to proue hym. And he answered, and sayd vnto thē: * what dyd Moses byd you do: and they sayde, Moses suffred to wrytte a testimonall of deuorsemēt, and to put her awaye. And Jesus answered and sayde vnto them: For the hardnes of

* Mat.xix.a

* Deu.xxiiii.a Mat.xix.a.

youre herte he wrote thys precept vnto you. But at the fyrst creacyon. † God made them man and woman. Therfore shall a mā leaue hys father & mother, & byde by hys wyfe, * & they twayne shalbe one flesshe. So then are they now not twayne, but one flesshe. Therfore, what God hath coupled together let not man separate.

† Gene.i.d

† 1. Cor.vi.b. Mat.xix.a. * Ephe.v.a Gene.ii.b.

B And in the house hys disciples asked him againe of the same matter. And he sayeth vnto them. * Whosoeuer putteth awaye hys wyfe, & marryeth another, breaketh wedlocke to her warde. And yf a womā forsake her husband, and be maryed to another, she committeth aduoutrye. ✠ * And they brought chyldren to hym, that he shulde touch them. And hys disciples rebuked those that broughte them. But when Jesus sawe it, he was displeased & sayd vnto them: Suffre the chyldren to come vnto me, forbyd them not. For of soch is the kyngdome of God. Verely I saye vnto you, whosoeuer doth not receaue ẏ kyngdome of God * as a childe, he shal not entre therin. And whā he had taken thē vp in hys armes, he put his handes vpon them, and blessed them. ✠

* Mat.x.d. and.xix.a. Luk.xvii.b.

* mat.xviii.a Luk.xviii.a.

✠ And when he was gone forth into the waye, ther came one rūnynge and kneled to hym, & asked hym: * good master, what shal I do, that I maye enheret eternall lyfe? Jesus sayde vnto hym: why callest ẏ me good? There is nomā good, but one, which is God. Thou knowest the cōmaundementes: breake not matrimony: kyll not: steale not, beare no false wytnes: defraude no man: honoure thy father and mother. He answered ād sayd vnto hym: Master, all these I haue obserued from my youth. Jesus beheld hym, and fauoured hym, and sayd vnto hym: one thynge thou lackest. * Go thy waye (☞ sell that thou hast, and geue to the poore, and ẏ shalt haue treasure in heauen, and come, folowe me ✠ and take vp my crosse vpon thy shulders. But he was discōforted because of that sayinge, and went awaye mournyng for he had great possessyons.

C

* Mat.xix.b. Luk.xviii.d

* mat.xix.f Luk.xviii.e

And whā Jesus had looked roūde aboute, he sayde vnto his disciples. * How vneasye shall they ẏ haue money: entre into the kyngdome of God. And the disciples were astonnyed at hys wordes. But Jesus answereth againe, & sayeth vnto thē: childrē, how harde is it for thē, that trust in money, to entre into ẏ kyngdome of God? It is easyer for a camell to go thorow ẏ eye of an nedle, then for the ryche to entre into ẏ kyngdome of God. And they were astonnyed out of measure, sayinge bet wene them selues: who then can be saued? Jesus loked vpon them, and sayd. with mē it is vnpossible, but not with God: for * with God all thynges are possyble.

D

* Iecha.xiii.b

And Peter begāne to saye vnto hym: Lo:

*Mat.xix.c Luk.xviii.c *we have forsaken all, & have folowed the. Jesus answerd, & sayde: Verely I saye vnto you, ther is no mã that hath forsake house, or brethre, or systers, or father, or mother, or wyfe, or chyldren, or landes for my sake & the Gospelles, but he shall receaue an hũdred foold nowe in this lyfe, houses and brethren, and systers, and mothers, and chyldren, and landes wyth persecucyons: & in ỹ worlde to come, eternall lyfe. *But many ỹ are fyrst, shalbe last: & ỹ last, fyrst. And they were in ỹ waye goynge vp to Jerusalem. And Jesus went before them, and they were amased, & folowed, and were afrayde.

*Mat.xx.b Luk.xviii.c

And Jesus toke the twelue agayne, and beganne to tell thẽ what thynges shulde happẽ vnto hym. *Beholde, we go vp to Jerusalem, & the sonne of mã shalbe delyuered vnto the hye Prestes and vnto the Scribes: ãd they shall condemne hym to deeth, and shall delyuer hym to the gentyls, and they shall mocke hym, and scourge hym, spyt vpõ him, and kyll hym. And thyrde daye he shall ryse agayne.

*Mat ỹvi.c. ỹvii.c.d.xx.c. Luke xviii. and xviii.c.

*And James and John the sonnes of zebedee came vnto him, sayinge: Master: we wolde, that thou shuldest do for vs whatsoeuer we desyre. he sayde vnto them: what wolde ye that I shuld do for you? They sayde vnto hym: graunt vnto vs, that we maye sytte, one on thy ryght hande, and the other on thy lyfte hande, in thy glory. But Jesus sayd vnto them: Ye wote not what ye aske: Can ye dryncke of the cup, that I dryncke of? and be baptysed wyth the baptyme, that I am baptysed with? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shall in dede dryncke of the cup that I dryncke of: ãd wyth ỹ baptyme that I am baptysed wyth all, shall ye be baptysed in: but to syt on my ryght hande & on my lyfte hande, is not myne to geue, but it shall happẽ vnto them, for whom it is prepared.

*Mat.xx.c

*Mat.xx.d

*And when ỹ ten hearde it, they began to dysdayne at James and John. But Jesus whan he had called them to hym, sayd vnto them: ye knowe, that *they whych are sene to beare rule amonge the people, raygne as Lordes ouer them. And they that be greate amõge them, exercyse auctorite vpon them. Neuertheles, so shall it not be amonge you: but whosoeuer of you wylbe greate amonge you, shalbe youre mynister. And whosoeuer wylbe chefe, shalbe seruaunt of all. For *the sonne of man also came not to be mynystred vnto: but to mynister, ãd to geue hys lyfe for the redempcyon of many.

*Mat.xx.d Luk.xviii.c

*Mat.xx.d Luk.xviii.c.

And they came to Hierico: *And as he wẽt out of ỹ cytie of Hierico wyth his disciples, and a greate nombre of people: blynde Bartymeus the sonne of Tymeus, sate by ỹ hye wayes syde beggyng. And when he hearde that it was Jesus of Nazareth, he began to crye, ãd to saye: Jesus, thou sonne of Dauid, haue mercy on me. And many rebuked hym, that he shuld holde hys peace. But he cryed the more a greate deale: thou sonne of Dauid haue mercy on me. And Jesus stode styll, ãd commaunded hym to be called. And they called ỹ blynde, sayinge vnto hym: Be of good comforte: ryse he calleth the. And he threwe awaye hys cloke, and rose, and came to Jesus. And Jesus answered, and sayde vnto hym: what wylt thou that I do vnto the? The blynde sayde vnto hym: Master, that I myght se. Jesus sayde vnto hym: go thy waye, thy fayth hath saued the. And immediatly he receaued hys syght, & folowed Jesus in the waye.

¶ The.xj. Chapter.

¶ Christ rydeth to Jerusalem. The fygge tre wyeth vp. The byers and sellers are cast out of the temple. The Phарysies quarrell with Christ.

AND when they came nye to Jerusalem vnto Betphage & Bethanie, besydes mount Oliuete, he sendeth forth two of hys disciples, and sayeth vnto thẽ: Go youre waye into the toune, that is ouer agaynst you. And as sone as ye be entred into it: ye shall fynde a colte bounde, wheron neuer mã sate: lose hym, and brynge hym hither. And yf eny man saye vnto you: why do ye so? Saye ye, that the Lorde hath neade of hym: and streyght waye he wyll sende hym hyther. And they went theyr waye, and found the colte tyed by the dore without in a place wher two wayes met, & they losed hym. And dyuers of them that stode there, sayde vnto them: *what do ye, losynge the colte? And they sayde vnto them, euen as Jesus had commaunded. And they let them go. And they brought the colte to Jesus and cast theyr garmentes on hym: and he sate vpon hym. And many spredde theyr garmentes in the waye. Other cut downe braunches of the trees, and strawed them in the waye. And they that went before and they that folowed: cryed, saying. Hosanna: * blessed is he that commeth in the name of the Lorde. Blessed be the kyngdome, that cõmeth in the name of hym that is Lorde of oure father Dauid: Hosanna in the hyest.

A *Mat.xxi.a Luk.xix.a

*John.xii.b

25

*Psal.cxviii. Mat.xxi.b. Luk.xix.c. John.v.b.

And the Lorde entred into Jerusalem and into the temple. And whẽ he had loked rouñd about vpon all thynges, and now the euentyde was come, he went out vnto Bethany wyth the twelue. * And on the morow when they were come out from Bethany, he hungred. And whan he had spyed a fygge tree a farre of, hauynge leaues, he came to se, yf he myght fynde eny thynge theron. And when he came to it, he founde nothynge but leaues:

*Mat.xxi.b

but leaues: for the tyme of hyggest was not
yet. And Jesus answered, and sayde vnto
the fygg tre: neuer man eate frute of the here
after: wherof the wordes stãdeth. And hys di-
sciples herde it.

C And they came to Jerusalem. And Jesus
* Mat.xxi.b. Luk.xix.b. Joan.ii.c. went into the temple, & began to * cast out
them that solde and bought in the temple, ād
ouerthrewe the tables of the money chaun-
gers, & the stoles of them that solde doues:
and wolde not suffer, that eny man shuld ca-
rye a vessell thorow ỹ temple. And he taught,
* Esa.lvi.c. xi.Reg.b viii.c Jer.vii.c. sayinge vnto them: * is it not wrytten: my
house shalbe called the house of prayer vnto
all nacyons? But ye haue made it a denne of
theues.

And the Scribes and hye prestes herde
* Mat xxi.b. it, and sought howe to destroye hym. * For
they feared hym, because all the people mar-
ueled at hys doctryne. And when euen was
* mat.xx.b Luk.xi.g. xxi.c come, Jesus went out of the cytie. * And in
the morninge as they passed by, they sawe ỹ
fygge tree dryed vp by the rotes. And Peter
remembred, and sayde vnto him: master, be-
holde, the fygg tree whych thou cursedst, is
wydered awaye. And Jesus answered and
sayde vnto them: haue confydens in God.

✠ Verely I saye vnto you, that whosoeuer
D shall saye vnto thys mountayne: remoue, ād
* Mat.xxi.c Joan.xiiii.c cast thy selfe into the see, and shall not doute
in hys herte, but shall beleue that those thin-
ges which he sayeth shal come to passe, what
soeuer he sayeth he shall haue. Therfore I
saye vnto you, * what thinges soeuer ye de-
* Mat.vi.b and.xviij.b syre whē ye praye, beleue ỹ ye receaue them,
and ye shall haue them. And when ye stand
& praye, * forgeue, yf ye haue ought agaynst
eny man, that youre father also whych is in
heauen, maye forgeue you youre trespasses.

* Luk.xx.a. Mat.xxi.c. And they came agayne to Jerusalē. * And
as he walked in the temple, ther came to him
the hye prestes, & the Scribes, & the elders,
and saye vnto hym: by what auctorite doest
thou these thynges? and who gaue the thys
auctorite, to do these thynges? Jesus answe-
red, and sayd vnto them: I will also aske
of you a certayne thynge & answere ye me, &
I will tell you by what auctorite I do these
thiges. The baptime of John, whether was
it frō heauen or of mē? Answer me. And they
thought in thē selues, sayinge: yf we saye, frō
heauē: he will saye why then did ye not bele-
ue hym? but yf they had sayd, of mē, they fea-
red the people. For all mē coūted John, ỹ he
was a verye Prophete. And they answered
& sayd vnto Jesu: we cānot tell. And Jesꝰ an-
swered, and sayd vnto thē: nether will I tell
you by what auctorite I do these thiges. ✠

C The.xij.Chapter.

C The vyneyarde is let oute. Geue to Cesar that belon
geth to Cesar. Of the Saduces, of the doctors of lawe: hypo
crytes must be shewed: the offrynge of the poore wydowe.

And he beganne to speake vnto A
them by parables. A certayne
* Mat.xxi.b. Luk.xx.b. Esa.v.a. Joan.xv.c. Jere.xii.c. mā planted * a vyneyarde, and
cōpassed it aboute w an hedge,
and ordeined a wyne presse, and
bylt a toure, and let it out to hyre vnto hus-
bandmen, and went into a straūge countre.
And whē the tyme was come, he sent to the
husbandmen a seruaunt, that he myght re-
ceaue of the husbandmen of the frute of the
vyneyarde. And they caught hym, and bet
hym, and sent hym awaye agayne emptye.
And moreouer, he sent vnto thē another ser-
uaūt, and at hym they cast stones and brake
hys heed, & sent him awaye agayne all to re-
uyled. And agayne, he sent another, and him
they kylled: ād many other, beatynge some,
and kyllinge some.

And so whan he had yet but one beloued
sonne, he sent him also at the last vnto them,
sayinge: they will feare my sonne. * But the
* Mat.xxi.b. husbādmē sayd amōgest thē selues: this is ỹ
heyre: come * let vs kyl him, & the heritaūce
* ge.xxvij.b Luk.xx.c. shalbe oures. And they toke him & kylled hi,
& cast hym out of the vyneyard. What shall
therfore the Lorde of the vyneyarde do? he
shall come, ād destroye the husbandmē, & let
out the vyneyarde vnto other. Haue ye not
* psal.cxviii.c Mat.xxi.d. Actes.iiij.b red this scrypture? * The stone whych ỹ bu-
ylders dyd refuse, is become ỹ chefe stoone of
the corner? this is the Lordes doynge, & it is
meruelous in oure eyes. They wēt about al-
so to take him, & feared the people. For they
knewe, ỹ he had spoken the parable agaynst
thē. And they left hym and wēt theyr waye:

* mat.xxii.b. Luk.xx.b. * And they sent vnto hym certayne of the
Pharises & Herodes seruauntes, to take him
in his wordes. And assone as they were come,
they sayd vnto him: Master, we know we that
thou arte true, & carest for no mā: for thou cō
syderest not ỹ outward appearaūce of men,
but teachest ỹ waye of God truly: Is it lau-
full to paye tribute to Cesar, or not? Ought
we to geue, or ought we not to geue? But he
vnderstode theyr symulacyō, and sayd vnto
thē: Why tempte ye me? Bringe me a peny, ỹ I
maye se it. And they brought it. And he say-
eth vnto thē: Whose is thys ymage & super-
scripcyō? And they sayde vnto hym: Cesars.
And Jesus answered, and sayde vnto them:
* Rom.xiii.b Mat.xvii.c and.xx.c. * Geue to Cesar the thinges that belonge to
Cesar: and to God, the thynges whych per-
teyne to God. And they meruelled at hym.

There came also vnto hym the Saduces,
* Mat.xxii.a Actes.xxiii.b. Luk.xx.c. * Deu.xxv.b. * whych saye ỹ ther is no resurrecyon. And
they asked hym sayinge: Master * Moses
wrote vnto vs, yf eny mans brother dye, ād
leaue hys wyfe behynde hym, and leaue no
chyldren: that hys brother shuld take hys
wyfe, and reyse vp seed vnto hys brother.
There were seuen brethren, and the fyrst to-
ke a wyfe: and when he dyed, left no seed

behynde hym. And the seconde toke hyr, and dyed: nether left he any seed. And the thyrde lyke wyse. And seuen had her, ād left no seed behynde thē. Last of all the wyfe dyed also. In the resurrecyon therfore when they shall ryse agayne: whose wyfe shall she be of thē? For seuē had her to wyfe. And Jesus answered, and sayd vnto them: Do ye not therfore erre, because ye vnderstande not the scriptures, nether the power of God? For whē they shall ryse agayne frō deeth, they nether mary, nor are maryed: but are as the angels, whych are in heauē. As touching the deed, þ they ryse agayne: haue ye not redde i the boke of Moses, how in þ bushe, God spake vnto hym, sayinge: ✱ I am the God of Abrahā and the God of Isaac, ād the God of Jacob? He is no God of deed, but þ God of lyuynge. Ye are therfore greatly deceaued.

✱ Exod.iii.b. Mat.xxii.c Luke.xx

✱ Mat.xxii.d

✱ And whā ther came one of the Scrybes, and had hearde them disputynge to gether (and perceaued that he had answered them well) he asked hym: whych is the fyrst of all the cōmaundementes? Jesus answered him, the fyrste of all the commaundementes is: Heare O Israell: ✱ The Lorde oure God, is Lord onely: And thou shalt loue the Lorde thy God with all thy hert, ✱ wyth all thy soule, and wyth all thy mynde, and with all thy strength. This is the fyrste commaundment. And the seconde is lyke vnto thys: ✱ Thou shalt loue thy neyghbour as thy selfe. Ther is none other commaundment greater then these.

✱ Deu.vi.a. mat.xxii.b

✱ Leuit.xix.b. mat.xxii.b. Roma.xiii.c Gala.v.d. Jacob.ii.b. mat.b.g.

And the Scrybe sayde vnto him: well master, thou hast sayd the truthe, for ther is one God, ✱ ther is none but he. And to loue hym wyth all the herte, and wyth all the mynde, ✱ wyth all the soule, ✱ wyth all the strength: and to loue a mans neyghbour as hym selfe, is a greater thynge, then all burt offerynges and sacrifyces. And when Jesus sawe þ he answered discretly, he sayde vnto hym: Thou art not farre from the kyngdome of God. And no man after that, durst aske hym any questyon.

Jesus answered ✱ sayde, teachinge in the temple: how saye the Scrybes þ Christ is the sonne of Dauid? For Dauid him selfe inspired wt þ holy goost, sayd: ✱ The Lorde sayde to my Lorde, syt on my ryght hande tyll I make thyne enemyes thy fote stole. Dauid hi selfe calleth hi Lord: ✱ how is he then hys sonne? And moche people hearde him gladly:

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✱ Psal.cx.a. Mat.xxii.d. Mar.xii.d. Luke.xx.b.

And he sayde vnto them in his doctrine: beware of the Scribes, which ✱ loue to go in lōge clothynge, ✱ loue salutaciōs in the market places, and the chefe seates in the congregacyons, ād the vppermost roumes at feastes: whych deuoure wydowes houses, ād vnder a pretence, make longe prayers. These shall receaue greater dampnacyon.

✠ And whan Jesus sat ouer agaynst the treasury, he beheld, ✱ how the people put money (to the treasury. And many that were ryche, cast in moch. And ther cam a certayne poore wydowe, and she threwe in two mytes, whych make a farthynge. And he called vnto hym hys disciples ✱ sayeth vnto thē. Verely I saye vnto you, that thys poore wydowe hath cast more in, then all they which haue cast into the treasury. For they all dyd cast in of their superfluyte: but she of her pouerte, dyd cast in all that she had, euen all her lyuynge. ✠

✱ Luke.xxi.a

¶ The.xiij. Chapter. ✠

¶ The ende of the worlde. The daye and the houre is vnknowen.

AND as he went out of the temple, ✱ one of his disciples sayde vnto hym: Master, se what stones, and what byldynges are here. And Jesus answered and sayde vnto hym: Seest þ these greate buyldynges? There shall not be lefte one stone vpon another, that shall not be throwen downe. And as he sate on mounte Olyuete, ouer agaynst the temple, Peter, and James, and John, and Andrew, asked hym secretly: tell vs, when shal these thynges be? And what is the sygne when all these thynges shalbe fulfylled? And Jesus answered them, and began to saye: ✱ take hede, lest any mā deceaue you. For many shall come in my name sayinge: I am Christ, and shall deceaue many.

A

✱ mat.xxiv. Luke.xxi.a

✱ mat.xxiv. Luke.xxi.a

When ye shall heare of warres, and tydinges of warres, be ye not troubled. For soch thynges must nedes be? But the ende is not yet. For ther shall nacyō aryse agaynste nacyon, and kyngdome agaynste kyngdome. And ther shalbe erth quakes in all quarters, and famyshment shall ther be, and troubles. These are þ begynnynge of sorowes. ✱ But take ye hede to youre selues. ✱ For they shall bringe you vp to the counsels, and into the synagoges, and ye shalbe beaten: yee, and shalbe brought before rulers and kinges for my sake, for a testimoniall vnto thē. ✱ And the Golspell must fyrste be publyshed amonge all nacyons.

25

✱ John.xvi. ✱ mat.x. Luke.xxi. John.xvi.

✱ mat.xxiv.

✱ But whē they leade you and present you, take ye no thought, nether ymagin afore hāde what ye shall saye: but what soeuer is geuen you in the same houre, that speake. For it is not ye þ speake, but the holy ghost. The brother shall delyuer vp the brother to deeth, and the father the sonne: and the chyldren shall ryse agaynste theyr fathers ✱ mothers, and shall put them to deeth. And ye shall be hated of all men for my names sake. But whoso endureth vnto the ende, the same shalbe safe.

✱ mat.x

✱ Wherefore

*mat.xxiiij.b Luke.xxi.b. Dani.xi.g.

*Moreouer, when ye se ꝑ abhominacion of desolacion (wherof is spoken by Daniel ꝑ prophet) stand where it ought not: let hym ꝑ readeth vnderstand. Then lett thē that be in Jury, flye to the mountaynes. And let hym that is on the house toppe, not go downe into the house, nether entre therin, to fetch eny thing out of his house. And let him that is in the felde, not tourne backe agayne vnto the thinges which he left behynde him, for to take his clothes with him. Wo shall be then to them that are with childe, and to them that geue suche in those dayes. But praye ye that youre flyght be not in the winter. For ther shalbe in those dayes suche tribulacion, as was not from the begynnyng of creatures (which God created) vnto this tyme, nether shalbe. And excepte that ꝑ Lord shuld shorte those dayes no fleshe shulde be saued. But for the electes sake, whom he hath chosen, he hath shortened those dayes.

C *mat.xxiiij.b Luke.xvij.c. *And then, yf eny man saye to you, lo here is Christ: lo, he is there, beleue not. For false Christes & false prophetes shall ryse, & shall shewe myracles & wondres, to deceaue yf it were possible, euen the electe. But take ye hede: behold, I haue shewed you all thinges before.

*mat.xxiiij.c Luke.xxi.c. *Moreouer, in those dayes, after that tribulacio, the sonne shall wexe darke, and the mone shal not geue her light, & the starres of heauen shall fall: & the powers whych are in heauen, shall moue: *And then shall they se the sonne of man commynge in the cloudes, wt greate power & glory. And then shall he sende hys angels, & shall gather together his electe frō the fowre wyndes, from the ende of the erthe, to the vttemost parte of heauen.

*Dani.vij.c

*mat.xxiiij.d Luke.xxi.f. *Learne a symilitude of the tygge tree. When his braunche is yet tender, and hath brought forth leaues, ye knowe, ꝑ sommer is neare. So ye in lyke maner: when ye se these thynges come to passe: vnderstand, that he is nye euen at ꝑ dores. Verely I saye vnto you, that thys generacio shall not passe, tyll these thinges be done. Heauen and erth shall passe, but my wordes shall not passe, But of that daye & tyme knoweth no man: no not ꝑ Angels which are in heauen: ☞ nether the sonne him selfe: saue the father only.

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☞

*mat xxiiij.d Luke.xii.e. xxi.d. Marc.xiij.d. Luke.xix.b. *Take hede, watche & praye, for ye knowe not when the tyme is. *As a man which is gone into a straunge contrey, and hath lefte his house, and geuen his substaūce to his seruauntes, and to euery man his worke, and commaunded the porter to watche. Watche ye therfore, for ye knowe not whē the master of the house will come, at euen, or at mydnyght, whether at the cocke crowyng, or in ꝑ dawnynge: lest yf he come sodenly, he finde you sleppynge. And that I saye vnto you, I saye vnto all. watche.

C The.xiiij. Chapter.

C Mary Magdalen anoynteth Christ. The rulers take counsell to take Christ. Judas betrayeth him. Christ eateth the Passeouer with his disciples. He telleth that one of them betrayeth him. He instituteth the Supper. He telleth that all they shall forsake him. Peter denyeth him. He prayeth. Judas betrayeth him with a kysse. He is taken. Peter draweth his sworde. He is led to Caiphas. Peter denyeth him. He confesseth that he is Christ. He is condemned. He is buffeted. Peter denyeth him. The cocke crowyng. Peter remembreth Christ.

After two dayes was Easter, and the dayes of swete breed * And ꝑ hye Priestes ād ꝑ Scribes sought, how they myght take hym by crafte, & put him to deeth. But they sayde: not in the feast daye, leest any busynes aryse amonge the people. * And whan he was at Bethania, in the house of Simon the leper, euen as he sate at meate, ther cam a woman hauyng an alabaster bore of oyntment, called Narde, that was pure and costly: & she brake the bore, & powred it on his heed. And ther were some, that were not content wyth in thē selues, & sayde: what neded this waste of oyntment? For it myght haue bene solde for more then thre hundred pens, & haue bene geuen vnto the poore. And they grudged agaynst her.

I *mat.xxvj.a. Luke.xxii.a.

*mat.xxvi.a. Johñ.xij.f.

And Jesus sayde: lett her alone, why trouble ye her? She hath done a good worke on me. * For ye haue poore wt you all wayes: & when soeuer ye wyll, ye maye do them good: but me haue ye not alwayes. She hath done ꝑ she coulde: she came afore hande, to anoynt my body to ꝑ burynge. Verely I saye vnto you: where soeuer this Gospell shalbe preached thorow out the whole worlde: this also that she hath done, shalbe rehearsed in remēbraunce of her.

*deut.xv.c.

25

*And Judas Iscarioth, one of ꝑ twelue went a waye vnto ꝑ hye Priestes, to betraye him vnto them. When they herde that, they were glad, and promysed that they wolde geue hym money. And he sought, how he myght conueniently betraye him.

*mat xxvi.b. Luke.xxii.a. Johñ.xiij.a.

*And the fyrste daye of swete breed (whē they offred ☞ Passeouer) his disciples sayd vnto hi: where wylt ꝑ that we go & prepare, that thou mayest eate the Passeouer? And he sendeth forth two of his disciples, & sayeth vnto thē: Go ye into ꝑ cytie, & ther shall mete you a man bearing a pitcher of water, folowe hi. And whither soeuer he goeth in, saye ye to ꝑ good mā of ꝑ house, ꝑ master sayeth: where is the geest chābre, where I shall eate passeouer wyth my disciples? And he wyll shewe you a greate parlour, paued and prepared: there make ready for vs. And hys disciples went forth, and came into the cytie, and founde as he had sayde vnto them: and they made ready the Passeouer.

*mat xxvi.b. Luke xxii.a.

☞

C *And whan it was now euē tyde he came with the .xij. And as they sate at borde & dyd eate Jesus sayde: Verely I saye vnto you: *one of you (ꝑ eateth with me) shall betraye me. And they beganne to be sorie, & to saye to him one by one: is it I? And another sayde:

C *mat.xxvi.b. Luke.xxii.b.

*Johñ.xiij.c

is it? Iesus answered & sayd vnto them: It is one of the .xij. euen he that dyppeth wyth me in the platter. The sonne of mā truelye goeth as it is wrytten of him: but wo to that man by whom the sonne of mā is betrayed. Good were it for that man, yf he had neuer bene borne.

* mat.xxvi.c Luc.xxii.b 1.Cor.xi.c. * And as they dyd eate, Iesus toke breed: and whan he had geuen thankes he brake it, and gaue to thē, and sayde: Take, eate, this is my body. And he toke the cup, & when he had geuen thankes he toke it to them, & they all dranke of it. and he sayde vnto thē: This is my bloude of the newe Testamēt, wyche is shedd for many. Uerely I saye vnto you: I wyll drynche nomore of the frute of the vyne: vntyll that daye, that I dricke it newe * mat.xxvi.c in the kyngdome of God. * And when they had sayde grace: they went out to mount Oliuete.

And Iesus sayeth vnto thē: All ye shalbe offended because of me this nyght. For it is *zacha.xiiii. mat.xxvi.c. Luke.xxii.c. Iohn.xvi.b. wrytten: * I wyll smyte the shepherd, & the shepe shalbe scattered: But after that I am ryssen agayne, I wyll go into Galile before you. Peter sayde vnto him: And though all men be offended, yet wyll not I. And Iesus sayeth vnto him: Uerely I saye vnto ỹ, that this daye, euē, in this nyght before the cocke crowe twyse, thou shalt denye me thre tymes. But he spake more vehemently: no, yf I shulde dye with the, I wyll not denye the. Lyke wyse also sayde they all.

D * mat.xxvi.b * And they came into a place which was named Gethsemani. And he sayeth to his disciples: Syt ye here, whyle I go aside, and praye. And he taketh wyth him Peter & Iames & John, & began to waxe abasshed, & to * mat.xxvi.b Iohn.xii.b. he in an agonye, & sayeth vnto them: * My soule is heuy, euē vnto the deeth, tary ye here and watche. And he went forth a lytle & fell downe flatt on the grounde, & prayed: that yf it were possible, the houre myght passe frō * mat.xxvi.b Luke.xxii.b him. And he sayde: * Abba father, all thinges are possible vnto the, take awaye this cup from me. Neuertheles, not that I will: but that thou wilt, be done.

And he cam & founde thē slepyng, & sayeth to Peter: Simon, slepest thou? Couldest not E thou watche one houre? watche ye, & praye, leest ye entre into temptacion, the sprete truly is ready, but the flesh is weake. * And * mat.xxvi.b. agayne he went aside, & prayde, and spake ỹ same wordes. And he returned, & founde thē a slepe agayne. For their eyes were heuy: neither wist they, what to answere him. And he came the thirde tyme & sayde vnto thē: slepe hens forth, and take youre ease, it is ynough. The houre is come, beholde, the sonne of mā is betrayed into the handes of synners. Ryse vp, let vs go. Lo, he that betrayeth me, is at * mat.xxvi.c. Luke.xxii.c. hāde. * And immediatly whill he yet spake, cōmeth Judas (which was one of ỹ twelue) & with him a greate nomber of people wyth swerdes and staues from the hye Prestes and Scrybes & elders. And he that betrayed him, had geuen thē a generall token, saying: whosoeuer I do kysse, that same is he: take him & leade him awaye warely. And as sone as he was come, he goeth streight waye to him, & sayeth vnto him: Master, Master, & kyssed him: And they layde their handes on him, and toke him. And one of thē that stode F by, drue out a swearde, and smote a seruaunt of the hye Preste, & cut of his eare.

And Iesus answered & sayd vnto them: * ye be come out as vnto a theefe wt swerdes * mat.xxvi. Luke.xxii. & wt staues, for to take me. I was dayly wt you in the tēple, teachinge, & ye toke me not: but these thinges come to passe, that ỹ scriptures shuld be fulfylled. * And they all for- * mat.xxvi. Luke.xxii. John.xviii. soke him, & ranne awaye. And there folowed him a certayne younge man, clothed in lynnen vpon ỹ bare, & the yongmen caught him, & he lefte his lynnen garmēt, & fled from thē naked. * And they ledd Iesus awaye to the * mat.xxvi Luke.xxii. John.xviii. hyest Preste of all & with him come all ỹ hye Prestes, & the elders, & the Scribes. And Peter folowed him a greate waye of (euen tyll he was come into the palace of the hye preste) and he sat with the seruaūtes, and warmed him selfe at the fyre.

* And the hye Prestes & all the counsell * mat.xxvi xxvii.b. sought for witnes agaynst Jesu, to put hym to death, & founde none: for many bare false witnes agaynste hym, but their wytnesses agreed not together. And ther arose certayne, and brought false witnes agaynst hym, sayinge. We herde him saye: * I will destroye * mat.xxvi. John.ii.b. this temple that is made wyth handes, and wythin thre dayes I wyll buylde another, made without handes. But yet their wytnesses agreed not together.

* And the hye Preste stode vp amongest * mat.xxvi them, and asked Jesus, sayinge: answerest ỹ nothinge? How is it that these beare witnes agaynst the? But he helde his peace, & answered nothing. Agayne * ỹ hyeste Preste asked * mat.xxvi. him, & sayde vnto him. Art thou Christ the sonne of the blessed? And Jesus sayd: I am. G

* And ye shall se the sonne of man sytting * mat.xxvi. Luke.xxii. John.xii. on the ryght hād of power, & commyng in ỹ cloudes of heauen. Then ỹ hye preste rent his clothes, & sayd: what nede we eny further of wytnesses? Ye haue heard blasphemy, what thincke ye? and they all condemned hym to be worthy of deeth. And some begāne to spit at him, & to couer his face, & to beate hi with fistes, ād to saye vnto him, Ireade: And the seruauntes bofeted him on the face.

And as Peter was beneth in the palace ther cam one of the wēches of the hyest preste: & * when she sawe Peter warminge hym * mat xxvi Luke.xxii. John.xviii. selfe, she loketh on hym, & sayeth: wast not ỹ also,

also ỽ Jesus of Nazareth / And he denyed, saying: I knowe hym not, nether wote I what thou sayest. And he went out into the porche, and the cocke crewe. And a damsell (whan she sawe him) begāne agayne to saye to them that stode by, this is one of thē. And he denyed it agayne. And anone after, they that stode by, sayde agayne to Peter: surely thou art one of them, for thou art of Galyle, & thy speache agreth therto. But he beganne to curse, & to sweare, sayinge: I knowe not thys man of whom ye speake. And agayne * the cocke krewe, & Peter remembred the worde that Jesus sayde vnto him: before the cocke crowe twyse, thou shalt denye me thre tymes. And he beganne to wepe.

¶ The.xv. Chapter.

¶ Of the passion, death, and buryall of Christe.

AND anone in the dawninge * the hye Prestes helde a counsell ỽ the elders & the Scrybes, & the whole congregacion, & bounde Jesus, & ledde him awaye, & deliuered him to Pilate. And Pilate asked him: art thou þ kynge of þ Jewes / And he answered, & sayd vnto hym: thou sayest it. And þ hye prestes accused him of many thinges. So Pilate asked hi agayne, sayinge: * Answerest thou nothing / Beholde, how many thinges they lay vnto thy charge. Jesus yet answered nothing, so that Pilate merueyled.

At that feast Pilate dyd deliuer vnto thē a preſoner: whomsoeuer they wolde desyre. And ther was one that was named Barrabas, whych laye bounde with them that made insurrecyon: he had commytted murther. And the people called vnto him, and began to desyre him, that he wolde do, accordynge as he had euer done vnto them. Pylate answered them sayēge: Will ye that I let lowse vnto you the kyng of the Jewes / For he knewe, that the hye Prestes had delyuered him of enuy. But the hye prestes moued the people, that he shulde rather deliuer Barrabas vnto them.

Pylate answered agayne, and sayde vnto them: * What will ye then that I do vnto him, whō ye call the kyng of þ Jewes / And they cryed agayne: crucifye him: Pylate sayd vnto thē, What cuyll hath he done: And they cryed the moare feruentlye: Crucifye hym: And so Pylate willinge to content the people, * let lose Barrabas vnto them & deliuered vp Jesus (when he had scourged hym) for to be crucifyed.

And the soudyers leed him awaye into þ commen hall, and called together the whole multitude, & they clothed him with purple, & they platted a croune of thornes, & crouned him withall, & beganne to salute him: Hayle kynge of the Jewes. And they smote hym, on the heed ỽ a rede and dyd spitt vpon hym & bowed their knees, & worshyped him.

And whē they had mocked him, they toke the purple of hym, & put his awne clothes on him, & ledde hym out, to crucifye him. * And they cōpelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the felde, to beare his crosse. * And they brought him to a place named Golgotha (whych is yt a man interpreteit: the place of deed mens scules) and they gaue him to drinke, wyne migled wyth myrre, but he receaued it not.

And when they had crucifyed him * they parted hys garmentes, castinge lotes vpon them, what euery man shulde take. And it was aboute þ third houre, & they crucifyed him. And the tytle of his cause was wrytte: The kynge of the Jewes. * And they crucified with him two theues. þ one on the right hande, & the other on his lyfte. And the scripture was fulfylled which sayeth: * he was counted amonge the wycked.

* And they that went by, rayled on hym: wagging their heedes, ād saying: A wretche thou that destroyest the temple, and bildest it in thre dayes: saue thy selfe, & come doune from the crosse. Lykewyse also mocked hym the hye Prestes amonge them selues with þ Scrybes & sayde, he saued other men, hym selfe he cannot saue. Let Christ the kynge of Israell descende now fro the crosse, that we maye se, & beleue. And they that were crucifyed with him checked him also.

* And whē þ syxte houre was come, darknes arose ouer all the erth, vntyll the nynth houre. And at the nynth houre Jesus cryed with a loude voyce, saying: Eloi, Eloi, lama sabachthani / whych is (yt one interpret it) * my God, my God why hast thou forsaken me / And some of them that stode by, when they hearde that, sayd: beholde, he calleth for Helias. * And one ran, and fylled a sponge full of veneger, and put it on a rede, & gaue him to drincke, sayinge: let him alone, let vs se, whether Helias will come and take hym downe.

But Jesus cryed with a loude voyce, ād gaue vp the goost. * And the vayle of þ temple dyd rent in two peces, from the toppe to þ bottome. * And when þ Centurion (which stode before him) sawe, that he so cryed, and gaue vp the goost, he sayde: truly this man, was þ sonne of God. * Ther were also wemen a good waye of, beholdinge him: amōge whom was * Mary Magdalen, and Mary the mother of James the lytle: & of Joses, & Mary Salome * (which also when he was in Galile had folowed him & ministred vnto him) and many other wemen, whych came vp with him vnto Jerusalem.

And now when þ euen was come (because it was

it was the daye of preparing that goeth be-
*Mat.xxvii. fore the Sabboth) * Joseph of ꝑ cite of Ra-
Luke.xxiii.g. mathia, a noble Counsellour which also loked
John.xix.g. for ꝑ kyngdome of God, came, & went in bold-
ly vnto Pilate, & begged of hym the body
of Jesu. And Pilate merueled, that he was
alredy dead, and called vnto him the Centu-
rion, and asked of him, whether he had bene
eny whyle dead. And whē he knewe the tru-
eth of the Centurion, he gaue the body to Jo-
seph. And he bought a lynnen clothe, & toke
him downe, and wrapped him in the lynnen
clothe, and layde him in a sepulcre, that was
hewen out of the rocke. And Mary Magda-
len and Mary Joses beheld where he
was layde.

¶ The.xvj. Chapter.

¶ Christ is rysen again, and apereth to the Apostles: to whom he committeth the preachyng of the Gospell.

AND when ꝑ Saboth was past,
Mary Magdalen, & Mary Ja-
cob, & Salome, bought swete
odoures, ꝑ they myght come, &
*Mat.xxviii. anoynt him. * And early in the
a. Luke. xxiii. a
John.xx.a. mornyng ☞ the fyrst daye of the Sabboth
they came vnto the sepulcre, when the Sōne
☞ was ryssen. And they sayd among them sel-
ues: who shall rolle vs awaye the stone frō
the doore of the sepulchre? And when they lo-
ked, they sawe how that the stone was rol-
led awaye, for it was a very greate one. And
they wēt into ꝑ sepulcre, and sawe a younge
man syttyng on the ryght syde, clothed in a
longe white garment, & they were afrayed.
*Mat.xxviii. * And he sayeth vnto them, be not afrayed:
b. Luke. xxiii.e. ye seke Jesus of Nazareth, whych was cru-
B cifyed. He is ryssen, he is not here. Beholde the
place where they had put hi. But goo youre
waye, and tell his disciples, & Peter, that he
*Mat.xxviii. goeth before you into Galile: there shall ye se
a. Luke.xxiiii.c. hi, as he sayd vnto you. * And they wēt
out quyckly, and fledd from the sepulcre.
For they trembled & were amased. Neither
sayde they eny thynge to eny man, for they
were afrayed.

When Jesus was ryssen early the fyrst
¶ daye after the Sabboth * he appeared fyrst
*Mar.xvi.d. to Mary Magdalen, out of whō he had cast
seuen deuyls. And she went, and tolde them
that were with him, as they mourned & wē-
pte. And they, whan they herde that he was
*Luke.xxiiii.b. a lyue, and had appered vnto her, beleued it
not. * After that, appeared he vnto two of
them in a straunge fygure, as they walked,
& went in to the country. And they went &
tolde it to the remnaunt. And they beleued
not these also.

After warde he appeared vnto the
eleuen as they sate at meate: and cast in their
teth their vnbelefe, and hardnes of herte: be-
cause they beleued not them whych had sene
that he was ryssen agayne frō the dead. And
he sayde vnto thē: * Goo ye into al the worl-
de, and preache the gospell ☞ to all creatu-
res. He that beleueth & is baptised, shalbe sa-
ued. But ☞ he that beleueth not, shalbe
dampned.

And these tokens shall folowe them that
beleue. * In my name they shall cast out de-
uyls, they * shall speake with newe tonges,
they shall * dryue awaye serpentes. And yf
they drynke any deadly thynge, it shall not
hurte them. They shall laye their handes on
the sycke, & they shall recouer.

So then, when ꝑ Lorde had spoken vnto
them * he was receaued into heauen, and is
on the right hand of God. And they went
forth, and preached euery where: the Lorde
worckyng with them * and confyrmyng the
worde with myracles folowing.

¶ The ende of the Gospell of
S. Marcke.

¶ The Gospell of S. Luke.

FOr as moche as many haue ta-
ken in hande to set forth the de-
claracīō of those thinges, which
are most surely to be beleued a
monge vs, euen as they delyue-
red them vnto vs, whych from the begyn-
dyng sawe them thē selues with their eyes,
and were ministers of the thinges that they
declared: (I determyned also (as sone as I
had searched out dyligently all thinges from
the begynnyng) that then I wolde wryte
vnto ꝑ good Theophilus: that thou myght-
est knowe the certēte of those thinges whe-
rof thou hast bene informed.

¶ The fyrst Chapter.

¶ The conception and birth of John the Baptist. The conception of Christ. The thankfull songes of Mary and Zachary.

THere was in ꝑ dayes of He-
rode the kynge of Jurie, a
certayne Preste named Za-
*Mat.i.a. chacias * of the course of
Abia. And his wyfe was of
the doughters of Aaron: and
her name was Elizabeth:
they were, both ryghteous before God, and
walked in all the lawes and ordynaunces
of the Lorde, that no mā coulde fynde fawte
with them. And they had no chylde, because
that Elizabeth was barren, and they booth
were now well stricken in age.

And it came to passe, ꝑ whā Zachary exer-
cysed the Preastes office before God, as his
course came (accordyng to the custome of the
preistes

prestes office) hys lot fell to burne incence.
Exod.xxx.d. Leuit.xvi.b. And he * went into the tẽple of the Lorde, & the whoale multitude of ỹ people were with out in prayer, whill the incẽse was a burninge. And ther appeared vnto him an Angell of the Lorde, standynge on the ryg ht syde of the aultare of incense. And when zacharias sawe him, he was abashed, & feare cã on him.

B But the Angell sayde vnto him: feare not zachary, for thy prayer is hearde. And thy wyfe Elizabeth shall beare the a sonne, and thou shalt call his name John, ād thou shalt haue ioye and gladnes, and many shall reioyce at his byrth. For he shalbe greate in the syght of the Lorde, and shall nether drincke wyne ner stronge drincke. And he shalbe fylled with the holy goost, euen frō his mothers wombe: and many of the chyldren of Israel shall tourne to their Lord God. And he shall
* Mat.xi.b. go before him in the sprite & power of * helias ☞ to tourne the hertes of the fathers to the childrē, and the vnbeleuers to the wysdome of the iuste men, to make redye a perfecte people for the Lorde.

And zacharias sayde vnto the angell: by
* Gen.xviii.c. xxi.d. what token shall I knowe this? For * I am olde, and my wyfe well stricken in yeres. And ỹ angell answered, and sayd vnto him. I am Gabriel, that stande in the presens of God, and am sent to speake vnto the: and to shewe the these glad tydinges. And beholde it shall come to passe, that thou shalt be domme, ād not be hable to speake, vntill the daye that these thiges be performed, because thou beleuedst not my wordes, which shalbe fulfylled in their season.

And the people wayted for zacharias, ād merueyled that he taryed in the temple. And when he came out, he coulde not speke vnto them. And they perceaued, that he had sene a visyon in the temple. And he beckened vnto them, and remayned speachlesse.

C ✠ And it fortuned, that as sone as the dayes of his office were out, he departed into his awne house. And after those dayes, his wyfe Elizabeth conceaued, & hid her selfe fyue monethes, sayinge: Thys wyse hath God dealte with me, in the dayes wherin he hath loked on me, to take from me my rebuke amonge men. And in the fyrst moneth the angell Gabriel was sent from God vnto a cytie of Galile, named Nazareth, to a virgin spoused to a man, whose name was Joseph, of the house of Dauid, ād the virgins name was Mary. And the angell went in vnto her, and sayde. Hayle full of grace, the Lorde is with the: blessed art thou amonge wemen.

When she sawe him, she was abashed at his sayinge: and cast in her mynde, what maner of salutacion that shulde be. And the angell sayde vnto her: feare not Mary: for thou
* Luc.vii.c. hast foūde grace with God. Behold, * thou shalt conceaue in thy wombe, & beare a sonne, & * shalt call his name Jesus. He shalbe greate, & shalbe called the sonne of the hyest. And the Lorde God shall geue vnto him the seate of his father Dauid ād * he shall rayne ouer the house of Jacob for euer, and & of his kyngdome there shalbe none ende.
& Matth.i.c. Luce.i.c. * Esa.ix.b. ‡ Dan.vii.b. Mich.iiij.b.

Then sayde Mary vnto the angell: how D
shall this be, seynge I knowe not a mā? And the angell answered, & sayde vnto her. The holy goost shall come vpon ỹ, and the power of the hyest shall ouer shaddowe the. Therfore also that holy thynge which shalbe borne, shalbe called the sonne of God. And beholde, thy cosyn Elizabeth, she hath also cōceaued a sōne in her age. And this is her fyrst moneth, which was called barrē: for * with
* Gen.xviii.b. Math.xix.c. Mar.x.b. Luce.xviii.c. God shall nothinge be vnpossible. And Mary sayde: beholde the hande mayden of ỹ Lorde, be it vnto me accordinge to thy worde, ✠ And the angell departed from her.

✠ And Mary arose in those dayes, & wēt into the mountayns with haste ☞ into the cytie of Jewrie, and entred into the house of zachary, and saluted Elizabeth. And it fortuned, that whan Elizabeth heard the salutacyon of Mary, the babe sprāge in her wombe. And Elizabeth was fylled with the holy E
ghost, & cried with a loude voyce, and sayde: Blessed art thou among wemen, and blessed is the frute of thy wombe. And whence happeneth this to me, that ỹ mother of my Lorde shulde come to me? For lo, as sone as the voyce of thy salutacīō sownded in myne eares, the babe sprange in my wombe for ioye. And blessed art thou that hast beleued: for those thinges shalbe performed, which were tolde the from the Lorde. And Mary sayde.

* My soule magnifieth the Lord. And my * Esa.lxi.b. sprete hath reioyced in God my sauyour ✠ For he hath loked on the lowe degre of hys hande mayden: for lo: now from hence forth shall all generacions call me blessed. Because he that is myghty, hath done to me greate thinges, & holye is his name. And his mercy is on thē that feare him, from generacion to generacion. He hath shewed strength with his arme, he hath scattered thē that are proude in the ymaginacyon of their herte. * He
* 1.Reg.ii.b. Eccle.x.c. hath putte downe the myghty from their seates, and exalted them of lowe degre. He hath fylled the hongrye with good thynges: and sent awaye the ryche emptye. He hath holpen hys seruaunt Israel, in remembraunce of hys mercye.

* Euen as he promysed to oure fathers, * Gene.xvii.c. Abraham, and to his seede for euer. And Mary abode with her aboute .iij. monethes, ād returned agayne to her awne house.

✠ Elizabeths tyme came that she shulde F
be delyuered, and she brought forth a sonne. And her neyghboures and her cosyns hearde howe

howe the Lorde had shewed greate mercy vpon her, and they reioysed with her.

And it fortuned that in ỹ eyght daye, they came * to circũcyse the chylde: and called his name zacharias, after ỹ name of hys father. And his mother answered and sayde: not so but he shalbe called John. And they sayd vnto her: Ther is none in thy kynred, that is named with this name: And they made sygnes to his father, howe he wolde haue hi called. And he asked for wrytinge tables, and wrote, saying: his name is John. And they marueiled all. And hys mouth was opened immediatly, & his tonge also, & he spake, and praysed God. And feare came on all thẽ that dwelt nye vnto them. And all these sayinges were noysed abroade throughout all ỹ hyll countre of Jurie: and all they that herde thẽ layde them vp in their hertes, saying: What maner of chylde shall this be? And the hande of the Lorde was with him.

*Gene.xvii.d and.xxi.a. Leui.xii.a.

And his father zacharias was filled with the holy goost, and prophesyed sayinge:

Praysed be the Lord God of Israel, for he hath ☞ visited and redemed his people: ✠ And hath raysed vp * an horne of saluacion vnto vs, in the house of his seruaũt Dauid.

☞ * Psal.cxxxi.

Euen as he promysed by the mouth of his holy prophetes, which were sens the worlde began. That we shulde be saued frõ oure enemies, and from the hande of all that hate vs.

That he wolde deale mercifully with oure fathers, and remember his holy couenaunt.

* Ge.xxiii.c.

* And that he wolde performe the oothe, which he sware to oure father Abraham, for to geue vs.

* That we deliuered oute of the handes of oure enemies, might serue him with out feare, all the dayes of oure lyfe, in such holynes and rightewesnes as are accepte before hi

* Esay.xxxviii.c.

And thou chylde shalt be called the Prophet of the hiest: for thou shalt go ☞ before the face of the Lorde, to prepare his wayes: to geue knowlege of saluacyon vnto his people for the remission of synnes. Through the tender mercy of oure God, wherby ☞ the daye sprynge from an hye hath visited vs.

☞ ☞ ☞ * Esay.xl.c. Mat.iii.c.

* To geue light to thẽ ỹ sate in darcknes & in the shadowe of deathe, to gyde oure fete into the waye of peace. And the child grewe and wered strong in sprete, and was in wildernes, tyll the daye came, when he shulde shewe him selfe vnto the Israelites.

The seconde Chapter.

¶ The byrth and circumcision of Christ. How he was presented into the temple. how Symeon & Anna prophecye of hym, and how he was founde in the temple amonge the doctours.

AND it chaunced in those dayes: that ther went oute a commaundemẽt from Augustus the Emperour, ỹ all the worlde shulde be taxed. And thys taxinge was the fyrst, & executed when Syrenius was leftenaunt in Syria. And euery man went vnto his awne cytie to be taxed. And Joseph also ascended frõ Galile, out of a cytie called Nazareth, into Jewry: vnto * the cytie of Dauid, which is called Bethlehem, because he was of the house and lynage of Dauid, to be taxed with Mary his spoused wyfe, which was with childe.

*1.Reg.ii.

And it fortuned that while they were there, her tyme was come that she shulde be deliuered. And she broughte forth her ☞ fyrst begotten sonne, & wrapped him in swadlinge clothes, and layde him in a maunger, because ther was no rowme for thẽ in the ynne.

And ther were in the same region shepherdes, watchynge and kepinge their flocke by night. And lo, the angell of the Lorde stode harde by them, and the brightnes of the Lorde shone rounde aboute the, & they were sore afrayed. And the angell sayde vnto thẽ: Be not afrayed. For beholde, I bringe you tydinges of greate ioye, that shall come to all people: for vnto you is borne this daye in the cytie of Dauid, a saueoure which is Christ ỹ Lord. And take this for a sygne: ye shall fynde the childe wrapped in swadlinge clothes, & layed in a mãger. And streyght waye ther was with the angel a multitude of heauenly sowdyers, prayesing God: & sayinge: Glory to God on hye, and peace on the erth, & vnto men ☞ a good wyll. ✠

And it fortuned, as sone as ỹ angels were gone awaye from them into heaue, ✠ The shepherdes sayde one to another: let vs go now euẽ vnto Bethlehem, and se this thing that we heare saye is happened, which the Lorde hath shewed vnto vs. And they came wt haste, & founde Mary ād Joseph & the babe layde in a manger. And when they had sene it, they publisshed abrode the sayinge, which was tolde them of that chylde. And all they that hearde it, wondred at those thynges which were tolde thẽ of the shepherdes. But Mary kepte all those saienges, and pondered them in her hert. And the shepherdes returned, prayesynge and laudinge God for all the thinges that they had herde and sene, euẽ as it was tolde vnto them. ✠

✠ And whẽ the eyght daye was come ỹ the childe shulde be * circumcised + his name was called Jesus * which was named of ỹ Angell, before he was cõceaued i ỹ wõbe. ✠

*Gen.xvii.d + Math.i.c * Luke.i.c

✠ And when the tyme of their purificaciõ * (after the lawe of Moses) was come, they + brought him to Hierusalem, to present him to the Lorde (as it is wrytten in the lawe of the Lorde * euery man chylde that fyrst openeth ỹ matrix, shalbe called holy to ỹ Lord) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doues, or two yonge pigions. And beholde, ther was a man in

*Leui.xii.d + i.Reg.i.

*Exod.xiii.a and.xxii.b. Numer.viii.c

Hierusalem

Hierusalem whose name was Simeō. And the same man was iuste & godly, & loked for the consolacion of Israel, and the holy goost was in him. And an answer had he receaued of the holy goost þ he shulde not se deeth, excepte he fyrst sawe the Lordes Christ. And he came by inspiracion into the temple.

And when the father & mother brought in the chylde Jesus: to do for him after þ custome of the * lawe, then toke he him vpin his armes, & sayd: Lorde, ☞ now lettest þ thy seruaunt departe in peace, accordynge to thy promes. For myne eyes haue sene ☞ þ saluacion: which thou hast prepared before the face of all people * A lyght to lighten þ gentyls, & the glory of thy people Israel. ✠

✠ And his father & mother: meruylled at those thinges, whych were spoken of hym. And Simeon blessed them, and sayde vnto Mary his mother: beholde, this chyld is sett to be þ fall and vprising agayne of many in Israel, & for a sygne which is spokē agaynst. ☞ And moreouer, ☞ the swearde shall pearce ☞ thy soule ☞ that the thoughtes of many hertes maye be opened.

And ther was a Prophetisse, one Anna, þ daughter of Phanuel of the trybe of Aser: which was of a greate age, & had lyued with an husbande. vij. yeres from her virginite. And she had bene a wedowe aboute. iiij. score & iiij. yere, which departed not from the temple, but serued God with fastinges and prayers nyght & daye. And she came forth þ same houre, and praysed the Lorde, & spake of him, to all thē that loked for redempcyon in Hierusalem.

And whan they had performed all thinges accordyng to the lawe of the Lorde, they returned into Galile, to their awne citie Nazareth. And * the chylde grewe, and wered stronge in spyrete, & was fylled with wysdome, & the grace of God was vpon him. ✠

And his father & mother went to Hierusalem euery yere * at the feaste of easter. ✠ And when he was. xij. yere olde, they went vp to Hierusalem after the custome of the feast daye. And when they had fulfylled the dayes: as they returned home, the chylde Jesus a bode styll in Jerusalem, & hys father & mother knewe not of it: but they supposyng him to haue bene in the cōpany, came a dayes iorney & sought him amonge their kynsfolke & acquayntaunce. And when they founde him not, they went backe agayne to Hierusalem, and sought him. And it fortuned that after. iij. dayes, they founde him in the tēple, syttynge in the middes of the doctours, heareyng them, & posynge them * And all that hearde him, were astonyed at his vnderstōding & answers.

And when they sawe him, they maruelled. And his mother sayde vnto him: sonne, why hast thou thus dealt with vs? Beholde, thy father & I haue sought the, sorowēge. And he sayde vnto thē: how is it þ ye sought me? Wist ye not, that I must goo aboute my fathers busynes? And * they vnderstode not that sayinge which he spake vnto them. And he wēt downe wt them, & came to Nazareth, & was obedient vnto them. But his mother kept all these sayenges together in her hert. And Jesus prospered in wysdome & age, and in fauoure, with God & men. ✠

¶ The. iij. Chapter. ✠

¶ The preachinge, baptyme, and presentment of Joha. The baptyme of Christ, and arthearfall of the generacion of the fathers.

IN the fyfteneth yere of the raygne of Tyberius the Emperoure, Pontius Pylate beynge lefetenaunt of Jewrie, and * herode beinge ☞ Tetrach of Galile, and his brother Philip Tetrach of Iturea & of the region of the Traconites, & Lysaniath the Tetrach of Abyline (whē Anna and Cayphas were the hye prestes) þ worde of the Lorde came vnto John the sonne of zacharias in the wylderues. And he came in to all the coastes aboute Jordan, preaching * þ baptyme of repentaunce for the remission of synnes, as it is wrytte in the boke of þ wordes of Esayas the prophet, sayenge: * The voyce of a cryar in wylderues: prepare ye þ waye of the Lord, make his pathes straygbt. Euery valley shalbe fylled, & euery mountayne & hyll shalbe brought lowe. And thinges that be croked, shalbe made strayght: & þ rough wayes shalbe made playne: & all flesshe shall se ☞ the Saluacion of God. ✠

Thē sayde he to the people, that were come forth to be baptysed of him. * O ye generacion of vypers, who hath taught you to flye from the wrath to come? Bryngе forth therfore due frutes of repentaunce, & begyn not to saye wyth in youre selues: we haue Abraham to oure father. For I saye vnto you, God is able of these stones to reyse vp chyldren vnto Abrahā. Now also is the axe leyde vnto the rote of the trees: * euery tree therfore which bryngeth not forth good feute, is hewen doune, & cast into the fyre.

And þ people asked him, sayinge: * what shall we do then? He answereth and sayeth, vnto thē: he that hath two coates, let him parte wyth hym that hath none, & he þ hath meate, let him do lyke wyse.

Then cam þ publicans also to be baptised, & sayde vnto him: Master, what shal we do? And he sayde vnto them: requyre no more, then that which is appoynted vnto you.

The soudyoures lyke wyse demaunded of him, sayinge: and what shall we do? And he sayde vnto them: hurt no man: nether trouble eny man wrongfully: and be cōtent with youre wages.

As the

As the people were in a doute, & all men mused in their hertes of John, whether he were very Christ, John answered & sayde vn
* Mat.iij.b Mar.i.a Joan.i.b them all: * I baptise you with water, but one stroger the I shall come after me, whose shoo latchet I am not worthy to vnlowse: he shall baptyse you with the holy goost, & with fyre: * which hath hys fanne in hys hande, &
* Mat.iij.c wyll pourge his flooze, and gather the cozne into his barne: but the chaffe wyll he burne with fyre that neuer shalbe quenched. And
D many other thinges in his exhoztacion preached he vnto the people.

* Mat.xiiij.a Mar.vj.c * Then Herode the Tetrach (when he was rebuked of hym foz Herodias his brother Philippes wyfe, & foz all ý euyls which Herode dyd: added this aboue all, and layed John in preson.

And it foztuned that whan all the people
* Mat.iij.b Mar.i.b Joan.i.c receaued baptime (& * whē Jesus was baptised and dyd praye) the heauen was opened, and the holy goost cam downe in a bodely shape lyke a doue vpō him, and a voyce came
* Esa.xlij.a from heauen, which sayde: * Thou arte my
E beloued sonne, in the do I delyte.

And Jesus him selfe begāne to be about thirty yere of age, so that he was * supposed
* Mat.xiij.g Mar.vi.a. Luke.iij.c. Joan.vi.c. to be the sonne of Joseph: whych was ý sonne of Hely: whych was the sonne of Mathat whych was the sonne of Leui: whych was ý sonne of Melchi: whych was the sonne of Janna: whych was the sonne of Joseph: whych was the sonne of Mataththias: which was the sonne of Amos: which was ý sonne of Naum: whych was the sonne of Helly: which was the sonne of Nagge. which was the sonne of Maath: which was the sonne of Mataththias: which was ý sonne of Semei: which was the sonne of Joseph: which was the sonne of Juda: which was the sonne of Joanna: whych was the sonne of Rhesa: whych was the sonne of zozobabel: whych was the sonne of Salathiel: which was the
F sonne of Neri. which was the sonne of Melchi: whych was the sonne of Addi: whych was the sonne of Coosam: which was ý sonne of Helmadan: whych was the sonne of Her: which was ý sonne of Jesu: which was the sonne of Heliezer: which was th sonne of Jozam: which was the sonne of Mattha: which was the sonne of Leui: which was the sonne of Simeon: which was the sonne of Juda: which was the sonne of Joseph: which was the sonne of Jonam: which was the sonne of Heliachim: which was the sonne of Melcha: which was ý sonne of Menā:
G which was the sonne of Mathatha: which was the sonne of Nathan: which was the sonne of Dauid: which was the sonne of Jesse: which was the sonne of Obed: which was the sonne of Boos: which was ý sonne of Salmon: which was ý sonne of Naasson: which was the sonne of Aminadab: which was ý sonne of Aram: which was ý sonne of Esron: which was ý sonne of Phares: which was the sonne of Juda: which was ý sonne of Jacob: which was ý sone of Isaac: which was the sonne of Abraham: which was the sonne of Tharra: which was ý sonne of Nachor: which was the sonne of Saruch: which was the sonne of Ragau: which was ý sone of Phalec: which was the sonne of Heber: which was the sonne of Sala: which was ý sonne of Cainā: which was the sonne of Arphaxat: which was the sonne of Sem: which was the sonne of Noe: which was the sonne of Lameth: which was the sonne of Mathusala: which was the sonne of Enoch: which was the sonne of Jareth: which was ý sonne of Malaleel: which was the sonne of Cainā: which was the sonne of Enos. which was ý sonne of Seth: which was the sonne of Adā: which was the sonne of God.

¶ The.iiij. Chapter.

¶ Jesus is led into the wyldernesse, and fasteth all the tyme of his temptacyon, ouercōmeth the deuell. goeth, into Galile, preacheth at Nazareth & Capernaum: the Jewes dehyle hym, the deuels knowlege hym. he cometh to Peters house, healeth his motherinlawe, & doth greate myracles.

JEsus beynge full of the holy goost, returned from Jozdā and * was led
A * Mat.iij.b Mar.i.b by the spzete into wildernes, and was. xl. dayes tempted of the deuyll. And in those dayes dyd he eate nothynge. And when they were ended, he afterwarde hongred. And the deuyll sayde vnto him: yf thou be the sonne of God commaunde this stone that it be breed. And Jesus answered hym, saying: It is written * man shall not lyue by
* Deu.viij.b Mat.iiij.b breed only, but by euery wozde of God.

And the deuyll toke him into an hye mountayne, and shewed him all the kyngdoms of the wozlde, euen in the twinckelyng of an eye. And the deuyll sayde vnto him: all this power will I gene the euery whit, & ý glozy
B of them: foz they are delyuered vnto me, and to whomsoeuer I wyll, I gene it. If ý therfoze wyll falle downe before me & wozshyp me, they shalbe all thyne. Jesus answered and sayde vnto him: hence from me Satan, foz it is wzytten * Thou shalt wozshyp ý
* Deut.vi. And x.b. Mat.iiij.b Lozde thy God, and him onely shalt ý serue.

And he caryed him to Jerusalem, and set him on a pynacle of the temple, and sayd vnto him: yf thou be the sonne of God, cast thy selfe downe from hens. Foz it is wzytten:
* Psal.xci Mat.iiij.a * he shall gene his Angels charge ouer the, to kepe the, and in their handes they shall beare the vp, that thou dalshe not thy fote agaynst a stone. And Jesus answered, and sayde vnto hym, it is sayd: * thou shalt not
* Deut.vi Mat.iiij.a tempte the Lozde thy God. And as sone as all the tentacion was ended, the deuell departed from him foz a season.

✠ And Jesus returned by the power of the spyrite, into Galile, and there went a fame of him thorow out all the region. And he taught in theyr synagoges and was cõmended of all men.

* Mat. viii. g xiii. M. a

* And he came to Nazareth where he was noursed and (as hys custome was) he went into the synagoge on the Saboth daye, and stode vp for to reade. And there was delyuered vnto hym the boke of the prophete Esayas. * And when he had opened the boke, he foũde the place, where it was wrytten. ✠ The spyrite of the Lord vpon me, because he hath annoynted me: to preache the Gospell to the poore he hath sent me: to heale the broken harted, to preach delyueraunce to the captyue, & syght to the blynde: frely to set at liberte thẽ that are broised, and to preach the acceptable yeare of the Lorde.

* Esa. lxi. b & lxi. a

And he closed the boke, and gaue it agayne to the mynyster, and sate downe. And the eyes of all them that were in the synagoge, were fastened on him. And he began to saye vnto them: Thys daye is thys scripture fulfylled in your eares. And all bare hym wytnes * and wondred at the gracious wordes, which proceaded out of of hys mouth, ✠ and they sayde: Is not thys Josephs sonne?

D

* Mat. vii. g Mar. i. c Luc. iv. c

And he sayd vnto them: Ye wyll vtterly saye vnto me this prouerbe: Phisicion, heale thy selfe. ✠ What soeuer we haue heard done in Capernaum, do the same here lykewise in thyne awne countre. And he sayde: Verely I saye vnto you: * No prophete is accepted in hys awne countre.

* Mat. xiii. g Mar. vi. a

E

But I tell you of a treuth: * many weddowes were in Israel in the dates of helias when heauen was shut thre yeares and syx monethes, when greate kamphment was throughout all the lande, and vnto noone of thẽ was Helias sent, saue into Sarepta beside Sidon, vnto a womã that was a weddowe. * And many lepers were in Israell in the tyme of Helyseus the prophete: & none of thẽ was clensed, sauyng Naaman the Syriã.

* Luc. iv. b * iiii. reg. v. d

And all they in the synagoge (when they herde these thinges, were filled with wrath: and rose vp, and thrust him out of the cyte, & ledd him euẽ vnto the edge of the hyll (where on theyr cytie was bylte) þ they myght cast him downe headlyng. But he departed, and went hys waye euen thorow the myddes of thẽ. ✠ ✠ And came downe to Capernaũ, (a cytie of Galile) and there taught them on the saboth dayes. * And they were astonyed at his doctryne: for his preaching was with power. * And in the synagoge there was a man which had an vncleane spyrite of a deuyll, and cryed with a loude voyce, sayenge: let me alone, what hast thou to do with vs, thou Jesus of Nazareth? Art thou come to destroye vs? I knowe the what thou art, euẽ the holy of God. And Jesus rebuked him, sayinge: holde thy peace, and come out of hym. And whan the deuyll had throwen hym in the myddes, he came out of him, and hurt hi not. And feare cam on thẽ all, and they spake among them selues, sayinge: what maner a thing is thys? for with auctorite & power he commaũdeth the foules spyrets, and they come oute? And the fame of hym was spred abrode thorowe out euery place of the countre rounde about. ✠

* Matth. viii. b & xiii. a Mar. i. c * Mat. viii. b Mar. i. c

✠ * And whan he was rysen vp & come out of the synagoge, he entred into Simons house. And Simõs mother in lawe was taken with a great feuer, and they made intercession to hym for her. And he stode ouer her, and rebuked the feuer, and the feuer left her. And immedyatly she arose, and mynistred vnto them.

G

When the sonne was downe, all they that had syck, take with diuers diseases, brought them vnto hym: and he layde hys handes on euery one of thẽ, and healed them. * And the uyls also came out of many, crying & saieng: thou art Christ the sonne of God. And he rebuked thẽ, and suffered them not to speake: for they knewe that he was Christ.

* Mat. i. a and xiii. b

As sone as it was daye, he departed, and went into a desert place, & the people sought him, and came to hym, and kept hym that he shulde not departe from them. And he sayde vnto them: I must preach the kyngdome of God to other cyties also: ✠ for therfore am I sent. And he preached in the synagoges of Galile.

¶ The. v. Chapter.

¶ Christ preacheth in the shyp. The disciples forsake all, and folowe hym. He cleanseth the leper: healeth the man of the palsye, calleth Mathew the custumer, and eateth with open synners.

IT came to passe that (whã þ people preassed vpon him, to heare the A
word of God) he stode by the lake of Genezareth: * and sawe two shyppes stande by the lake syde, Mar. iiii. a
but the fisshermen were gone oute of them, and were washyng their nettes And he entred into one of the shyppes, (which perteyned to Simõ) and prayed him that he wold thrust oute a lytell from the lande. And he sate downe, and taught the people out of the shyp. When he had lefte speakynge, he sayde vnto Simon: Launche out into the depe, ād let slyppe youre nettes to make a draught.
And Simon answered, and sayd vnto hym: B
Master, we haue laboured all night, and haue taken nothynge. Neuertheles, at thy commaundement I wyll lose forth the net. And whẽ they had this done, they inclosed a greate multitude of fyshes. But theyr net brake, & they beckened to theyr felowes (which were in the other shyp) that they shulde come, and

helpe them. And they came: and fylled both the shyppes, that they soncke agayne.

When Simon Peter sawe thys, he fell downe at Jesus knees, saying: Lord, go frō me, for I am a sinful man. For he was astōned & all ỹ were with hym, at the draught of fyshes which they had taken: and so was also James and John the sonnes of zebede, which were parteners with Symon. And Jesus sayde vnto Symon: feare not, from hence forth thou shalt catche men. And they brought the shyppes to lande, *and forsoke all, and folowed hym. ✠

* Mat.xiii.d.

C

* Mat.viii.a mar.i.b

*And it fortuned that whan he was in a certen cytie: behold, ther was a man ful of leprosy, & when he had spyed Jesus, he fell flat on hys face, and besought him, saieng: Lord, yf thou wylt, thou canst make me clene. And he stretched forth his hand, and touched him saying: I will, be thou clene. And immediatly the leprosy departed frō hym. And he charged him, ỹ he shuld tell no man: but go (saith he) *and shewe thy selfe to the preste, & offer for thy clensyng accordyng, as Moses commaunded, for a wytnes vnto them.

* Leui.xiiii.a

But so moch the more went there a fame abrode of hym, and moch people came together to heare, & to be healed of hym frō theyr infirmityes. And he kepte hym oute of the waye in the wildernesses, and gaue him selfe to prayer.

D

✠And it happened on a certen daye: that he taught: and ther sate the Pharises and doctours of lawe, which were come out of all the townes of Galile and Jewrye, and Jerusalē. And the power of the Lord was present, to heale the. *And behold, men brought in a bed, a man which was takē with a palsie: and they sought meanes to bring him in, and to laye him before hym. And when they coulde not fynde on what syde they myghte bring hym in (because of the preasse) they wēt vp on the toppe of the house & let him downe thorowe the tyling, bed and all, euen in the myddes before Jesus. When he sawe theyr fayth he sayd vnto him: man, thy synnes be forgeuen the. And the scribes and the pharises began to thincke, saying: What felowe is this, which speaketh blasphemye? *who can forgeue synnes but God only?

† Mat.ix.a mar.ii.a

e

* Mat.ix.d Luc.v.d And.viii.b

But whē Jesus perceaued their thoughtes, he answered, and said vnto them: What thyncke ye in your hertes? Whether is easier to saye thy synnes be forgeuē the, or to saye: ryse vp, and walke. *But ỹ ye maye knowe that the sonne of mā hath power to forgeue synne on earth, he sayd vnto the sycke of the palsye: I saye vnto ỹ: aryse, take vp thy bed, and go vnto thy house. And immediatly he rose vp before them, and toke vp hys bedd, (wher on he laye) and departed to hys awne house, prayeng God. And they were all amased, and they gaue the glory vnto God. And were fylled with feare, saying: We haue sene straunge thynges to daye. ✠

* Mat.ix.a Luc.v.a And.xvii.f

*And after this, he went forth, and sawe a publican named Leuy, syttynge at the receypte of custome, & he sayd vnto him: folowe me. And he left all, and rose vp, and folowed him: And Leuy made hym a greate feaste in his awne house. And ther was a great companye of publicans and of other that sate at meate with them. *And the scribes and pharises murmured against his disciples, saying: Why do ye eate and drincke with publicans and sinners? And Jesus answered, and sayd vnto them: They that are whole, nede not the phisicion: but they that are sycke. I came not to call the ryghtewes, but synners to repentaunce.

* Mat.ix.a mar.ii.b Luke.v.b and.vi.a

And they sayde vnto hym: *Why do the disciples of John fast often, and praye, & the disciples of the pharises also: but thyne eate and drincke? He sayde vnto them: *Can ye make the chyldrē of the wedding fast, whyle the brydgrome is with thē? The dayes wyll come, when the brydgrome also shalbe takē awaye from thē: then shall they fast in those dayes.

* Mat.xi mar.ii.c

G

* Mat.ix mar.ii.c

He spake also vnto them a similitude. No man putteth a pece of a newe garment, into an old vesture, for yf he do, then breaketh he the newe, and the pece that was takē out of the newe, agreeth not with the olde. And no man powreth newe wyne into olde bottels. For yf he do, the newe wyne wyll burst the bottels, and runne out it selfe, and the bottels shall perysh. But newe wyne must be put in to newe bottels, and both are preserued. No man also that drynketh old wyne, straight waye can awaye with newe: for he sayeth the olde is better.

¶ The. vi. Chapter.

¶ He excuseth the disciples, that pluche the eares of corne, he healeth the man with the withred hand, chuseth hys twelue apostles, maketh a shorte sermon and teacheth to do good for euell.

IT happened on ỹ an after prycipall Saboth, that he went *thorow the corne felde, and hys disciples plucked the eares of corne, and dyd eate, and rubbed them in theyr handes. And certayn of the pharises said vnto them: Why do ye that, which is not lawfull to do on the Saboth dayes? And Jesus answered thē, and sayde: *haue ye not redde what Dauid dyd, when he him selfe was an hungred, and they which were with hym: howe he went into the house of God, and dyd take and eate the shew *bread, and gaue also to them that were with hym: which are not lawfull to eate, but for the *prestes only? And he sayde vnto them: The sonne of man is Lorde also of the Saboth daye.

A

* Mat.xii mar.ii.d

* i.reg.xxi

* Leuyti

* Exodus

✠And

✠ And it fortuned in another Sabboth also, that he entred into the synagoge, & taught. And ther was a man, whose right hande was dryed vp. And the scribes & pharises watched hym whether he wolde heale on the sabboth daye, that they myght fynde how to accuse hi. But he knewe their thoughtes, and sayd to the man which had ỹ wythred hand: Ryse vp, and stande forth in the myddes. And he arose & stode forth. Then sayd Jesus vnto thē: I wyll aske you a question: Whether is it lawfull on the sabboth dayes to do good, or to do euil? to saue ones life, or to destroye it? And he behelde them al in compasse, and sayd vnto the mā: Stretch forth thy hand. And he dyd so: & hys hande was restored agayne as whole as the other. And they were fylled with madnes, and cōmuned together amonge them selues, what they myght do to Jesu. ✠

And it fortuned in those dayes ỹ he wēt out into a mountayne for to praye, & contynued all nyght in prayer to God. And as sone at it was daye, he called hys disciples, & of them he chose .xij. whō also he called apostles. Symon whom he also named Peter, & Andrew hys brother. James ād John, Philip & Bartholomew, Mathew & Thomas, James the sonne of Alpheus, and Symon which is called zelotes, and Judas James sonne, and Judas Iscarioth, the same that was the traytour.

✠ And he came downe with thē, & stode in the playne felde, and the company of hys disciples * and a greate multitude of people (out of all Jewrye and Jerusalē, & from the see coast * of Tyre and Sidon) which came to heare him, and to be healed of their dyseases and they ỹ were vexed with foule spretes and they were healed. And al ỹ people prased to touche him, for ther went vertue oute of hym, and healed them all.

And he lyft vp his eyes vpō the disciples and sayd: * Blessed be ye poore, for yours is the kingdome of God. Blessed are ye that honger now, for ye shalbe satisfyed. Blessed are ye ỹ wepe now, for ye shall laugh. Blessed shall ye be, when men hate you, & thrust you out of their company, and rayle on you, and abhorre your names as an euyll thing, for the sonne of mannes sake. Reioyse ye in ỹ daye, and be glad: for beholde, your rewarde is greate in heauen. ✠ For thus dyd theyr fathers vnto the prophetes.

* But wo vnto you that are ryche: for ye haue your consolacīō. Wo vnto you that are full: for ye shall honger. Wo vnto you ỹ now laugh: for ye shall wayle & wepe. Wo vnto you whē all men prayse you: for so dyd theyr fathers to the false prophetes.

But I saye vnto you which heare. Loue youre enemyes. Do good to them which hate you. Besse thē that curse you. And praye for them which wrongfullye trouble you. And vnto hym that smyteth the on the one cheke, offer also the other. * And him that taketh awaye thy gowne, forbyd not to take thy cote also. Geue to euery man that asketh of the. And of him ỹ taketh awaye thy goodes, aske thē not agayne. * And as ye wolde that men shuld do to you, do ye also to them lykewyse.

* And yf ye loue thē which loue you, what thanke haue ye? For synners also loue theyr louers. And yf ye do good for them which do good for you, what thāke haue ye? For synners also do euen the same. And yf ye lēde to them of whō ye hope to receaue: what thāke haue ye? for synners also lende to synners, to receaue soch lyke agayne. But loue ye youre enemyes, and do good, and lende, lokynge for nothynge agayne: and your reward shal be greate, and ye shalbe the chyldren of the hyest: for he is kynde vnto the vnkynde and to the euyll. ✠

✠ Be ye therfore mercyfull, as your father also is mercyfull. * Judge not, and ye shall not be iudged: Condempne not, and ye shall not be condēpned. Forgeue, and ye shal be forgeuen. * Geue, and it shalbe geuē vnto you: good measure and prested downe, ād shaken together and runnyng ouer, shall mē geue into youre bosomes. * For with the same measure that ye mete withall, shall other men mete to you agayne.

And he put forth a similitude vnto them * Can the blynde leade the blynde? Do they not both fall into the dyche? * The disciple is not aboue his master. Euery man shalbe perfecte, euen as hys master is. * Why seest thou a moate in thy brothers eye, but consyderest not the beame that is in thyne awne eye? Ether howe cānest thou saye to thy brother, Brother, let me pull out the moate that is in thyne eye, whē thou seest not the beame that is in thyne awne eye. Thou ypocrite cast out the beame out of thyne awne eye fyrst, & then shalt thou se perfectly, to pull oute the moate that is in thy brothers eye. ✠

* For it is not a good tree, that bringeth forth euyll frute: nether is that an euyll tree, that bryngeth forth good frute. For euery tre is knowen by hys frute. For of thornes do not men gather frygges, nor of bushes gather they grapes. A good mā out of ỹ good treasure of hys herte, bryngeth forth that which is good. And an euyll man, out of the euyll treasure of his hert, bryngeth forth that which is euyll. * For of the aboundāce of the hert, hys mouth speaketh.

Why call ye me * Lord Lord, and do not as I byd you: whosouer cōmeth to me & heareth my sayinges, and doth the same, I wyl shewe you to whom he is like. * He is lyke a

man which bylt an houſe, and dygged depe, and layde the foũdacion on a rock. When the waters arose, the flud bet vpon that houſe, & coulde not moue it. For it was grouñded vpõ a rocke. But he that heareth and doeth not, is lyke a man that without foundacyõ bylt an houſe vpon the earth, against which ỹ flou dyd beat: and it fell immediatly. And the fal of that houſe was greate.

¶ The. vii. Chapter.

The healeth the captaynes ſeruaunt, rayſeth the Widowes ſonne, entourmeth the diſciples whom John baptyſt ſent vnto hym, commendeth John: reproueth the Jewes and caſteth wyth the Wharyſe. The woman waſheth hys fete wyth her teares, and he forgeueth her her ſynnes.

A * Mat.viii.a John.iiii.d

When he had ended all hys ſaiengers in the audiẽce of ỹ people, * he entred into Capernaum. And a certẽ Centurions ſeruaunt which was deare vnto hym laye ſyck, and was in parell of death. And whan he heard of Jeſu, he ſent vnto him the elders of the Jewes, beſechige him that he wold come, & heale his ſeruaũte. And whã they came to Jeſus, they beſought hi inſtãtly, ſaying: he is worthy that thou ſhuldeſt do this for hym. For he loueth oure nacion, and hath buylt vs a ſynagoge. And Jeſus went with them.

B And whan he was now, not farre frõ the houſe, the Centurion ſent frendes to hym, * Mat.viii.a ſayinge vnto hym: * Lorde, trouble not thy ſelf: for I am not worthy: that thou ſhuldeſt enter vnder my roffe. Wherfore I thought not my ſelf worthy to come vnto ỹ: but ſaye thou the word, & my ſeruaunt ſhalbe whole. For I alſo am a man ſet vnder power, and haue vnder me ſoudiers, ād I ſaye vnto one go, and he goeth, & to another, come, & he cometh: and to my ſeruaunt, do this, & he doth it. When Jeſus heard thys, he meruayled at him, and turned hym about, and ſayde to the people that folowed him: I ſaye vnto you, I haue not founde ſo great faith, no, not in Iſrael. And they that were ſent, turned backe home agayne and founde the ſeruaũt whole that had bene ſyche.

✠ And it fortuned after this, ỹ he went into a cytie which is called Naim, & many of C his diſciples went with him, and moch people. When he came nye to the gate of the cytie: behold, ther was a dede man caryed out, which was the onely ſonne of his mother, & ſhe was a wedowe, & moch people of the cytie was with her. And when the Lord ſawe her, he had compaſſion on her, and ſayde vnto her: wepe not. And he came nye, & touched the coffyn: and they that bare him ſtode ſtyl. And he ſayde: Yonge man, I ſaye vnto the, aryſe. And he that was dede, ſat vp, & began to ſpeake. * And he delyuered him to his mo- * 1.Kin.xvii.d 2.Kin.iiii.f & Act.ix.d.xx.c ther. And ther came a feare on them al. And they gaue the glorỹ vnto God, ſayinge: * A great prophete is ryſen vp amõg vs, & God hath viſited his people. * John.vi. Luke.vii.b ✠ ✠ And thys rumor of him went forth throughout al Jury, and thorow out all the regions which lye rounde about.

And the diſciples of John ſhewed him of all theſe thinges. * And John called vnto hi * Mat.xi.a two of his diſciples, & ſent thẽ to Jeſus, ſaying: Art thou he that ſhuld come: or ſhall we looke for another? When the men were come vnto him, they ſayde: John baptiſte ſent vs vnto the, ſaying: Art thou he ỹ ſhuldẽ come? or ſhall we wayte for another? And in that ſame houre he cured many of their infyrmites and plages, and of euyll ſpyrites, and vnto many ỹ were blynd he gaue ſight. And he anſwered, & ſayd vnto them: Go your waye and bring worde agayne to John, what thiD ges ye haue ſene & heard, how ỹ * the blynde * Eſa.xxxv. and.lxi.a ſe, the halt go, the lepers are clẽſed, the deaff heare, the dead ryſe agayne: to the poore is ỹ glad tydinges preached, ād happy is he that is not offended at me.

* And whẽ the meſſengers of John were * Mat.xi departed, he began to ſpeake vnto ỹ people concerninge John. What went ye out into ỹ wildernes for to ſe? a rede ſhake wt the winde? But what went ye out for to ſe? A man clothed in ſoft raymẽt? Behold, they which are gorgeouſly apparelled, and lyue delicatly, are in kynges courtes. But what went ye forth to ſe? A prophete? Yee, I ſaye to you, & more then a prophet. This is he, of whom it is writen: * Behold, I ſende ☞ myne an- ☜ D * Mat.xi gell before thy face which ſhall prepare thy Mar.i.b waye before ỹ. For I ſaye vnto you, amõge Luke.vii.a wemẽs childre, is ther not a greater prophete then John baptiſte. Neuertheleſſe, he that is leſſe, in ỹ kigdom of God is greater then he. ✠ E

And all the people, and the publicãs that * Mat.v.c heard him, & ☞ iuſtified God, and were bap- ☜ tiſed with the baptyme of John. But the phariſes and lawers deſpiſed the councell of God againſt them ſelues, and were not baptiſed of hym.

And the Lorde ſayd: * Wherunto ſhall I * mat.xi.b lyken the men of this generacion: and what thing are they like? They are like vnto children ſytting in the market place, & cryẽg one to another, and ſaying: We haue ypped vnto you, & ye haue not daũſed: we haue mourned to you, and ye haue not wepte. For John baptiſt came, nether * eatyng bread, ner drin- * mat.xi.a kynge wyne, and ye ſaye: he hath the deuyll. F The ſonne of mã is come, and eateth & drincketh, & ye ſaye: behold a gloutonous man, ād an vnmeaſurable dryncker of wyne, a frend of publicans and ſynners. And ☞ wyſdom ☜ D is iuſtifyed of all her children.

✠ And one of the phariſes deſired hym ỹ he wolde eate with hym. And he went into the

the pharises house, and sat downe to meate.
* Mat.xxvi.a Mar.xiiii.b Joan.xij.a
* And behold a woman in that cytie (which was a synner) as sone as she knewe that Iesus sat at meat in the pharises house, she brought an alablaster boxe of oyntment, & stode at his fete behinde him wepyng, & begane to washe hys fete w̄ teares, and dyd wype the̅ with ꝑ heares of her head, & kyssed his fete, & anoynted them with the oyntment.

When the pharise (which had bidde̅ him) sawe, he spake within hym selfe, sayinge: If thys man were a prophete, he wolde surely knowe who, & what maner of wom̄ thys is that touched hym, for she is a synner. And Iesus answered, and sayd vnto him: Simō, I haue some what to saye vnto the. And he sayd: master, saye on. There was a certayne lender which had two detters, the one ought fyue hūdred pence, and the other fyfty. Whē they had nothynge to paye, he forgaue them both. Tell me therfore, which of them wyll loue hym most? Simon answered and sayd: I suppose that he to whom he forgaue most. And he sayde vnto hym: Thou hast truly iudged.

G And he turned to the woman, & sayd vnto Simon: Seest thou this wom̄. I entred into thy house, thou gauest me no water for my fete: but she hath welshed my fete with teares, and wyped them with the heares of her head. Thou gauest me no kysse: but she, sence the tyme I came in, hath not ceased to kysse my fete. Myne head w̄ oyle thou didest not anoynte: but she hath anoynted my fete with oyntment. Wherfore, I saye vnto the: many synnes are forgeuen her, for she loued moch. To whom lesse is forgeuen, the same doeth lesse loue. And he sayde vnto her: thy synnes are forgeuen the. And they that sate at meat w̄ him, begāne to saye within them selues. Who is this which forgeueth synnes also? And he sayd to the wom̄: * Thy faith hath saued the. Go in peace. ✠
* Mar.v.c

¶ The.viij. Chapter.

¶ Christ with hys apostles goeth fro towne to towne and preacheth, shewyth the parable of the sede, telleth who ys hys mother, & hys brother, stylleth the rayny of the see: deliuereth the possessed, & ꝑmyteth the deuyls into the heerd of swyne: helpeth the sycke woman, and Iayrus daughter.

AND it forthuned afterwarde, that he hym selfe also wente thrōugh oute cyties and townes: preachinge, and shewynge the kyngdome of God,
* Luk.viij.b and the twelue with hym. And also * certayne women, which were healed of euell spyrytes, and infirmytes. Mary which is called Magdalen (oute of whom wente seuen deuyls) and Joanna the wyfe of Chusa. Herodes stewarde, and Susanna, and many other, which mynystred vnto hym of theyr substaunce. ✠ When moch people were gathered together, & were come to him out of all cytes, he spake by a similytude. * The sower wente out to sowe hys seede: and as he sowed, some fell by the waye syde, & it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stone, and as sone as it was sprōge vp, it withred awaye because it lacked moysture. And some fell amonge thornes, and the thornes sprange vp with it, and choked it. And some fel on good grounde, and sprange vp, and bare frute, an hundred folde. And as he sayd these thinges, B he cryed: He that hath eares to heare, let hym heare.
* Mat.xiij.b m.r.j.f.g.d

* And his disciples asked hym sayenge: what maner of similytude is thys? And he sayd: vnto you is it geuē to knowe the secretes of the kingdome of God: but to other by parables, ꝑ whē they se, they shuld not se: * & whē they heare, they shuld not vnderstāde.
* Esa.vi.c Mat.xiij.b Marc.iiij.b John.xij.f Actes.xxviij.f Roma.xi.b & Mat xiij.c Mar.iiij.b

The parable is this. * The seed is ꝑ worde of God. Those that are beside the waye, are they that heare, then cōmeth the deuyll, and taketh awaye the worde out of their hertes, lest they shulde beleue and be saued. They on the stones, are they which when they heare, receaue the word with ioye, and these haue no rotes: which for a whyle beleue, and in tyme of temptacyon go awaye. And that which fell amonge thornes, are they which whan they haue heard, go forth, and are choked with cares and ryches, and voluptcous lyuinge, and bryngе forth no frute. That which fell in the good grounde, are they, which with a pure and good herte heare the worde, and kepe it, and bryngе forth frute thorow pacyence. ✠

C * No man, whan he lyghteth a candell, coureth it with a vessel, or putteth it vnder a table, but setteth it on a candelsticke, that they which enter in, maye se the lighte. * Nothig is in secret, ꝑ shal not come abrode. Nether any thynge hydd, that shall not be knowen, and come to lyghte. Take hede therfore, how ye heare. For whosoeuer hath, to hym shalbe geuen: * And whosoeuer hath not, from him shalbe taken: euen that same which he supposeth that he hath.
* Mat.v.b Mar iiij.b and.x.c
* mat.x.c mar.iiij.c Luke xij.a
* Mat xiiij.b And.xiij.c mat.xiij.c Luke xix.b

* Then came to him his mother & his brethren, and coulde not come at him for preasse And it was tolde hym, and sayde: Thy mother and thy brethren stande without, and wold se the. He answered and said vnto the̅: my mother and my brethren are these, which heare the worde of God, and do it.
† Mat.xij.b mar. iij.b

✠ And it chaunced on a certayne daye, ꝑ he went into a shyp, and his disciples also, & he sayde vnto them: Let vs go ouer vnto the other side of the lake. And they laūched forth But as they sayled, he fell a slepe * and there arose a storme of wynde in the lake, & they were fylled w̄ water, and were in ieopardy.
* Mat.viij.c Mar.iij.b

And they came to hym, and awoke hym saying: Master master, we are loost. Then he arose, and rebuked the wynde and the tempest of water, and they ceased, and it were calme. And he sayde vnto them: where is youre fayth? They feared, and wondred amonge them selues, saying: what (thynke ye) is this? for he commaundeth both the windes & water, and they obey hym? ✠ And they sayled vnto the regiō of the Gederenites, which is ouer agaynst Galile.

* mat.viii.b mar.v.a

And whan he went out to land, ther met him out of the cytie a certayne man, which had a deuyll longe tyme, and ware no clothes, neither abode in eny house: but in graues. When he sawe Jesus & had cryed, he fell downe before him, & with a loude voyce sayde: * What haue I to do with the Jesus, thou sone of the God moost hyest? I beleche the torment me not: for he commaunded the foule spyrite to come oute of the man. For ofte tymes he had caught hym, and he was bounde with chaynes, and kepte with fetters: and he brake the bondes, and was caryed of the fende into wyldernes.

* mat.viii.b mar.v.a

And Jesus asked him saieng: What is thy name? And he sayde: Legion, because many deuyls were entred into hym. And they besought hym that he wolde not commaunde them, to go out into the depe. And there was there, an heard of many swyne, feding on an hyll: and they besought him, that he wold suffre them to enter into them. And he suffred them. Then went the deuels out of the man, & entred into the swyne. And the heard rāne hedlyng with violēce into the lake, and were choked. When the herdmē sawe what had chaunced, they fled, and tolde it in the cytie & in the villages.

And they came out to se what was done: and came to Jesus, & founde the man (out of whom the deuyls were departed) sittyng at the fete of Jesus: clothed, & in his right mynde, and they were afrayed. They also which sawe it, tolde them by what meanes he (that was possessed of the deuyl) was healed. And all the multitude of the Gederenites, besought him, that he wold departe from thē: for they were taken with great feare. * And he gate him vp into the shyp, and returned backe agayne. Then the man (out of whom the deuyls were departed) besought hym that he myght be with hym. But Jesus sent him awaye, sayinge: Go home agayne to thyne awne house, and shewe what thinges soeuer God hath done for the. And he wēt his waye, and preached thorow out all the cytie, what thinges soeuer Jesus had done vnto him.

* Mat.viii.b mar.v.a

And it fortuned that whē Jesus was come agayne, the people receaued hi. For they all wayted for him. * And beholde, there came a man named Jairus (& he was a ruler of the synagoge) & he fell downe at Jesus fete prayng him, that he wold come into his house, for he had but one daughter onely, vpō a.xij. yeare of age, and she laye a dying. But as he went, the people thronged hym.

* mat.ix.a mar.v.a

* And a woman, hauing an issue of bloud xij. yeres (which had spent all her substaunce vpon physicions, nether coulde be holpen of eny) came behynd him, & touched the hem of his rayment: & immediatly her issue of bloud staunched. And Jesus sayd: who is it that touched me? Whē euery mā denyed, Peter (and they that were wt hym) sayd: Master, the people thrust the & vexe the, & sayest thou who touched me? And Jesus sayd: Some body hath touched me: for I perceaue, that vertue is gone out of me. When the woman sawe that she was not hyd, she came trymblig, and fell at hys fete, and tolde hym before all the people, for what cause she had touched him, and how she was healed imediatly. And he sayd vnto her: Daughter, be of good comforte. * Thy fayth hath saued the, go in peace.

* mat.ix.a mar.v.a

Whyle he yet spake, ther came one frō the rulers of the synagoges house, which sayd to hym: thy daughter is dead, desease not the Master. But when Jesus hearde that worde, he answered the father of the damosell. * Feare not, beleue onely, and she shalbe made whole. And when he came to the house, he suffred no man to go in with hym, saue Peter, James, and John, and the father and the mother of the mayde. Euery body weept, and sorowed for her. And he said: Wepe not. The damosel is not dead, * but slepeth: And they laught hym to scorne, knowyng that she was dead. And he thrust them all out, and caught her by the hand, and cryed, sayinge: Mayde, aryse. And her spyrite came agayne, and she rose straight waye. And he commaunded to geue her meat. And the father & the mother of her were astonyed. But he warned them, that they shuld tell no man what was done.

* Mat.ix.a Mar.v.b

* John.xi.b

¶ The.ix. Chapter. ✠

¶ He sendeth out the twelue apostles to preache. He∣rode heareth tell of hym. He feedeth .v.m. men wyth .v. loa∣ues and two fyshes. the disciples confesse hym to be the sonne of God: he trauelly gyueth hym self vpon the moūt, deliuereth the possessed, and teacheth his disciples to be lowly. They deny re vengeaunce, but he reproueth them.

JEsus called the * twelue toge∣ther, and gaue them power, and auctorite ouer all deuyls, and that they might heale diseases. And he sent the to preache the kyngdome of God, * and to heale the sycke. And he sayd vnto the: Take nothing to your iourney: nether staffe, nor scrype, nether bread, * nether money, nether haue two coates. * And what soeuer house ye enter into, there abyde, and thence departe. And whosoeuer will not receaue

* mat.x.f mar.vi.b And.vi.b Luke.ix.c

* Mat.xi.b

* mat.x.a mar.vi.b & mat.x.b

receaue you, when ye go out of the citie, shake of the very dust from youre fete, for a testimonye agaynst them. And they departed and went thorow the tounes, preaching the gospell and healinge euery where. ✠

* And Herode the Tetrarch heard of al þ was done by him, & he douted, because that it was sayde of some, that John was rysen agayne from death: and of some, that Helias had appeared, and of some, that one of the olde prophetes was rysen agayne. And Herode sayde: John haue I beheaded: but who is this of whom I heare such thinges. And he desyred to se him.

And the apostles returned: & tolde him all that they had done. * And he toke the, & went aside into a solitary place nye vnto the cytie that is called Bethsaida. Which whā þ people knewe, they folowed him. And he receaued them, & spake vnto the of the kyngdome of God, & healed them þ had nede to be healed. And when the daye begāne to weare awaye, then came the .xij. and sayd vnto him: send the people awaye, that they maye go into the townes and next villages & lodge, ād get meate, for we are here in a place of wyldernes. But he sayd vnto the: Geue ye the to eate. And they sayd: We haue no mo but .v. loaues and two fysshes, except we shulde go and bye meate for all this people. And they were about a .v. C. men. And he sayd to his disciples: Cause them to sit downe by fyfties in a cōpanye. And they dyd so, and made the al to syt downe. And he toke the fyue loaues and the two fishes, and loked vp to heauen: and blessed them, and brake, and gaue to the disciples, to set before the people. And they all dyd eat, & were satisfyed. And there was taken vp of that remayned to them, twelue basketes full of broken meate.

* And it fortuned as he was alone prayeing: his disciples were with him, and he asked them sayeng: ✠ Who saye the people that I am? They answered, and sayd: John Baptist: Some saye Helias, and some saye that one of the olde pphetes is rysen. He sayd vnto them: But who saye ye that I am? Simō Peter answered, & sayde: * thou art þ Christ of God. And he warned and commaunded them that they shuld tell no man that thing, saying: ✠ the sonne of man must suffre many thinges, ād be reproued of the elders, and of the hye prestes, and scribes, ād be slayne, and ryse agayne the thyrd daye.

And he sayd to them all, yf eny man will come after me, let him denye him self, & take vp his crosse dayly, & folowe me. * ☞ For whosoeuer wyll saue hys lyfe shall lose it. But whosoeuer doth lose his lyfe for my sake, the same shall saue it. For what auaunctageth it a mā, yf he wynne the whole worlde, and lose him selfe, or runne in dammmage of hym selfe? For * whoso is ashamed of me, and of my wordes, of him shall the sonne of man be ashamed, when he commeth in his maiestye, and in the maiestye of his father, and of the holy angels. I tell you of a treuth: * ☞ There be some standinge here, which shall not tast of death, tyll they se the kyngdome of God.

* And it fortuned þ about an. viij. dayes after these saienges, he toke Peter and John and James, & went vp into a mountayne to praye. And as he prayed, the fassyon of hys countenaunce was chaunged, & his garmēt was whyte, & shone. And behold, there talked with him two men which were Moses and Helias, þ appeared in the maiesty, & spake of his departyng, which he shulde ende at Ierusalem. But Peter and they that were with him, were heuy with slepe. And when they awoke, they sawe his maiesty, ād two men standinge with him.

* And it chaunsed as they departed from him, Peter sayde vnto Jesus: Master, it is good beynge here for vs. Let vs make also thre tabernacles, one for the, ād one for Moses, and one for Helias (and wist not what he sayd.) While he thus spake, there came a cloude and ouershadowed the, and they feared when they were come into þ cloude. And there came a voyce out of the cloude saying: * This is my deare sonne, * heare him. And as soone as the voyce was past, Jesus was founde alone. And they kept it close: & tolde no man in those dayes, any of those thinges which they had sene.

* And it chaunsed that on the nexte daye (as they came downe from the hyll) moche people met him. And beholde, a man of the company cried oute, sayenge: Master, I beseche the beholde my sonne, for he is all that I haue: and se, a spyrite taketh him, and sodenly he cryeth, and * (de knocketh) tereth hym, that he fometh agayne, and with moch payne departeth from him, when he hath rent him, ād * I besought thy disciples to cast him out, & they coulde not, Jesus answered and sayde: O faythles, and croked nacion, howe longe shall I be with you? & shal suffre you? Bring thy sonne hither. As he was yet a comming, the fende rent him, and tare him. And Jesus rebuked the vncleane spyrite, and healed the chyld, and deliuered him to his father. * And they were all amased at the myghtye power of God.

But whyle they wondered euery one at all thinges which he dyd, he sayde vnto hys disciples: Lett these sayinges sinke downe in to your eares. For it will come to passe: that * the sonne of man shalbe deliuered into the handes of men. ✠ But they wist not what þ worde meant, and it was hyd from them, þ they vnderstode it not. And they feared to

aske him of that sayinge. And there entred a thought among them which of them shulde be the greatest. When Jesus perceaued the thought of their hertes * he toke a chyld, and set him hard by hym, & sayd vnto the: Whosoeuer receaueth this child i my name, receaueth me. * And whosoeuer receaueth me, receaueth him that sent me. For he that is lest among you all, the same shalbe greate.

And John answered, and sayde: Master, we sawe one castinge oute deuyls in thy name, ād we forbade him, because he followeth not with vs. And Jesus sayd vnto him: * forbyd ye him not. For he that is not agaynst vs, is with vs.

And it fortuned when the tyme was come that he shulde be receaued vp, he set hys face to go to Jerusalem, and sent messegers before him. And they went and entred into a cytie of the Samaritans, to make ready for him. And they wold not receaue him, because his face was as though he wold go to Jerusalem. When his disciples, James & John sawe this, they sayde: Lorde, wilt thou that we commaūde fyre to come downe frō heauen and consume them, euē as * Helias dyd? Jesus turned about, and rebuked them, saying: ye wote not what maner spyret ye are of. For the sonne of mā is not come to destroye mēnes lyues, but to saue thē. And they wēt to another towne. ✠ And it chaunsed that as they were walking in the waye, a certayne man sayd vnto him. * I wyll folowe the whithersoeuer thou goo. Jesus sayde vnto him: foxes haue holes, ād byrdes of the ayer haue nestes: but the sonne of man hath not where to laye his head.

And he sayde vnto another: folowe me. And the same sayde: Lorde, suffre me first to go and bury my father. Jesus sayde vnto hi: ☞ * Let the dead bury their dead: but goo ☞, and preach the kyngdome of God. And another sayde: Lorde, * I wyll folowe the: but let me first go byd them fare well, which are at home at my house. Jesus sayde vnto hym: No man that putteth hys handes to the plowe, and loketh backe, is apte to the kyngdome of God. ✠

The.x. Chapter. ✠

Christ sendeth the. lxx. before hym to preache, and geueth them a charge how to behaue them selues, prayseth hys heauenly father, answereth the scribe that tempted hym, and (by the example of the Samaritan) theweth who ys a mans neighbour, Martha receaueth the Lorde into her house. Mary Magdalene ys diligent in hearyng hys worde.

AFter these thynges, the Lorde appoynted other .lxx. (and two) also, and sent them two and two before hym into euery cytie & place, whyther he him selfe wolde come. Therfore sayd he vnto them: * the haruest is great, but the labourers are fewe. Praye ye therfore ✠ lorde of the haruest, to sende forth labourers into his haruest. Go your wayes: * behold, I sende you forth as lābes amōg wolues. Beare no wallet, nether scryp, nor shoes, & ☞ * salute no mā by the waye. * Into whatsoeuer house ye enter, fyrst saye: Peace be to thys house. And yf the sonne of peace be there, your peace shall rest vpon him: yf not, it shall turne to you agayne. And in the same house tary styll, eatyng and drinkyng such as they geue: For the labourer is worthy of hys rewarde. ✠

Go not from house to house, & into what soeuer cytie ye entre, & they receaue you, eate such thynges as are set before you, and heale the sicke that are therin, and saye vnto them: the kyngdome of God is come nye vpon you * But into whatsoeuer citie ye enter, & they receaue you not, go your wayes out into the stretes of the same, & saye: euen the very dust of youre cytie (which cleaueth on vs) do we wype of agaynst you: Notwithstanding, be ye sure of thys, that the kyngdome of God was come nye vpon you. I saye vnto you: ✠ it shalbe easier in that daye for Sodome, then for that cytie.

C

* Wo vnto the Chorazin: wo vnto the Bethsaida. For yf ✠ miracles had bene done in Tyre and Sidon, which haue bene done i you, they had (a greate whyle ago) repented of their synnes, syttyng in heercloth and asshes. Neuertheles, it shalbe easier for Tyre and Sidon, at the iudgement, then for you. And thou Capernaum (which art exalted to heauen) shalt be thrust downe to hell. * He ✠ heareth you, heareth me: and he that despyseth you, despyseth me: and he that despyseth me, despyseth him that sent me.

And the .lxx. turned agayne wt ioye, sayeng: Lorde, euen ✠ very deuels are subdued to vs thorow thy name. And he sayd vnto them: * I sawe Satan (as it had bene lightening) falling downe from heauen. * Behold, I geue vnto you power, to treade on serpentes, and scorpions, and ouer all maner power of the enemy, and nothing shall hurte you. Neuertheles, in this reioyse not, ✠ ✠ spyretes are subdued vnto you: but reioyse, that * youre names are wryten in heauen:

That same houre reioysed Jesus in ✠ (the holy) ghost, and sayd: I thanke the, O father. * Lorde of heauen and earth, that thou hast hyd these thinges from the wyse and prudēt, and hast opened them vnto babes. Euen so father, for so pleased it the. * All thinges are geuen me of my father. * No man knoweth who the sonne is, but the father: ād who the father is, but the sonne, & he to whō ✠ sonne wyll shewe hym.

And he turned to his disciples, and sayde secretly: ✠ * happy are the eyes, which se ✠ thinges that ye se. For I tell you, that many prophetes

prophetes and kinges haue desired to se those thinges which ye se, and haue not sene thē: and to heare those thynges which ye heare, and haue not hearde them.

E And behold a certayne lawyer stode vp, & tempted him, saying. * Master, what shall I do, to inherit eternall lyfe? He sayde vnto him: What is wrytten in the lawe? how redest thou? And he answered ād sayde: ✝ loue the Lorde thy God, with all thy hert, & with all thy soule, & with all thy strength, & with all thy mynde: and thy neyghboure as thy selfe. And he sayde vnto him: Thou hast āswered right. This do, and thou shalt lyue. But he wyllinge to iustifie him selfe, sayde vnto Jesus: And who is my neyghbour?

Jesus answered, & sayde, A certayne man descended from Hierusalem to Hierico, & fell amōg theues, which robbed him of his rayment & wounded him, ād departed, leuynge him halfe deed. And it chaūced, that ther came downe a certayne Preste ỳ same waye, & whē he sawe hi, he passed by. And lyke wyse a Leuite, whē he wēt nye to ỳ place, came ād loked on hi, & passed by. But a certayne Samaritane, as he iorneyed, came vnto hym: ād when he sawe him, he had compassion on him & wēt to, and boūde vp his woundes, & poured in oyle & wyne, and set him on his awne beaste, and brought him to a cōmen ynne, ād made prouision for him. And on the morow, whē he departed, he toke out .ij. pēce, & gaue thē to ỳ host, & sayd vnto hi. Take cure of hi & whatsoeuer ỳ spendest moare, whē I come agayne I will recōpence the. Which now of these thre thynkest ỳ, was neyghbour vnto him ỳ fell among the theues? And he sayd: he that shewed mercy on him. Then sayde Jesv vnto him: Go, and do thou lyke wyse. ✝

G ✝ It forttuned that as they went, he entred into a certayne towne. And a certayne womā named Martha receaued him to her house. And this woman had a syster called Mary, which also sate at Jesus fete, & heard his worde. But Martha was cōbred aboute moch seruynge, & stode & sayde: lorde, doest ỳ not care, that my syster hath left me to serue alone? Byd her therfore, ỳ she helpe me. And Jesus answered, & sayde vnto her: Martha, Martha, thou art carefull, & troubled about many thinges: verely one is nedefull. Mary hath chosen the good parte, which shall not be taken awaye from her. ✝

¶ The .xj. Chapter.

¶ He teacheth his disciples to praye, dryueth out a deuyll, & rebuketh the blasphemous Phariseis. They require synges & tokens. He eateth with the Phariseie, & reproueth the ypocrysie of the Phariseis, lerned and ypocrytes.

A Nd it forttuned as he was prayinge in a certayne place: whē he ceased, one of his disciples sayde vnto hym: Lorde, teache vs to praye, as John also taught hys disciples. And he sayde vnto them: when ye praye, saye. * O oure father which art i heauen, halowed be thy name. Thy kyngdome come. Thy will be fulfilled, euen in erth also as it is in heauen. Oure dayly breed geue vs this daye. And forgeue vs our synnes: For euen we forgeue euery man that treapaseth vs. And Leade vs not into temptacion But deliuer vs from euyll. * Mat. vi. b.

And he sayd vnto them: ✝ yf any of you shall haue a frend, & shall go to him at mydnight, and saye vnto him, frende: lende me thre loaues, for a frende of myne is come out of the waye to me, and I haue nothynge to set before him, and he within answere, and saye: trouble me not, the dore is now shut, and my chyldren are with me in the chamber, I cannot ryse and geue the. I saye vnto you, though he wyll not arise and geue him, because he is his frēde: yet because of his importunite he will rise, ād geue him as many as he nedeth. And I saye vnto you: * aske, and it shalbe geuen you. Seke, and ye shall fynde: knocke, ād it shalbe opened vnto you. For euery one ỳ asketh, receaueth: and he that seketh, fyndeth: & to him ỳ knocketh, shall it be opened. yf ỳ sonne shall aske breed of eny of you that is a father, wyll he geue him a stone? Or yf he aske fyshe, wyll he for fyshe geue him a serpent? Or yf he aske an egge, will he offer him a scorpion? yf ye then beyng euyll, can geue good giftes vnto youre children, how moch moare shall your father of heauen geue the holy spirete to them, that desyre it of him? ✝ B * mat. vij. a. John xvi. f. Jacob. i. a.

✝ * And he was castinge out a deuyll, and the same was domme. And whē he had cast out the deuill, the dōme spake, & the people wondred. But some of them sayde: * he casteth out deuyls thorowe Beelzebub the chefe of the deuyls. And other tempted him and requyred of him a signe from heauen. * mat. ix. d. mar. vii. d. * mat. ix. d. mar. iii. c.

But he knowing their thoughtes, sayd vnto them: Euery kyngdome deuided agaynst it selfe, is desolate: and one house doth fall vpon another. yf Satan also, be deuyded agaynst him selfe, how shall his kyngdome endure? Because ye saye, that I cast out deuyls thorow Beelzebub. If I, by the helpe of Beelzebub cast out deuyls, by whose helpe do youre chyldren cast them out. Therfore shall they be your iudges. But yf I, with the synger of God cast out deuyls, no doute the kyngdome of God is come vpon you. C

* When a stronge man armed watcheth his house: the thinges that he possesseth are in peace. But when a stronger then he cōmeth vpon him, and ouercommeth him, he taketh from him all his harnes (wherin he trusted) ād deuideth his goodes. He that is not with me, is against me. And he that gathereth not with me, scatereth abrode. * mat. xii. c. D

*Mar.xiii.d. * When the vncleane spyryte is gone out of a man, he walketh thrugh drie places, seekynge reest. And when he fyndeth none, he sayeth: I will returne agayne vnto my houses, whence I came out. And whē he cōmeth, he fyndeth it swept and garnished. Then goeth he and taketh to him seuen other spyrytes worse then him selfe: and they enter in, & dwell there. And the ende of that mā, is worse then the begynnynge.

And it fortuned that as he spake these thynges, a certayne woman of the company lyfte vp her voyce, and sayd vnto him. Happy is the wombe that bare the, and the pappes which gaue the sucke. But he sayde: Yee, happy are they that heare the worde of God and kepe it. ✠

When the people were gathered thicke together, he begā to saye. This is an euyll nacion. * they seke a sygne, and ther shall no sygne be geuē them, but the sygne of Jonas the prophet. For as † Jonas was a sygne to the Niniuytes, so shall also the sonne of man be to thys nacion. * The quene of the south shall ryse at the iudgement, with the men of this nacion, and condempne them: for she came from the vttemost partes of the erth, to heare the wisdome of Salomon. And beholde a greater then Salomon is here. The mē of Ninine shall ryse at the iudgement with this nacyon: and shall condempne them: for they were brought to repentaūce by the preachynge of Jonas. And beholde, a greater then Jonas is here.

*Mat.xii.c. Mar.viii.b. Joha.vi.b. † Jonas ii.a. *iii.Reg.x.a ii.Para.ix.a. Mat.xii.d.

E ✠ * No man lyghteth a candell, and putteth it in a preuy place, nether vnder a busshell: but on a candelsticke, that they which come in, maye se the light. † The lyght of the body is the eye. Therfore, when thyne eye is syngle, all thy body also shalbe full of lyght. But yf thyne eye be euill, thy body also shalbe full of darknes, Take hede therfore, that the lyght which is in the, be not darcknes. Yf all thy body therfore be cleare, hauynge no parte darcke: thē shal it all be full of light, euen as when a candell doeth lyght the with bryghtnes. ✠

*Mat.v.b. Marc.iv.b. Luke.viii.c. † Mat.vi.c.

And as he spake, a certayne Pharyse besought him, to dyne with him, and Jesus went in, and sate doune to meate. When the Pharyse sawe it, he marueyled, that he had not fyrst washed before dyner. And ꝑ Lorde sayde vnto him: * Now do ye Pharises, make clene the out syde of the cup, and the platter: but youre inwarde parte is full of rauenynge and wyckednes. Ye fooles, dyd not he (that made that which is without) make that which is within also? Neuertheles, * ☞ geue almose of that ye haue, and behold, all thinges are cleane vnto you. * But wo vnto you Pharises, for ye tythe mynt ād rewe, and all manner erbes, and passe ouer iudgement and the loue of God. These ought ye to haue done, and yet not to leaue the other vndone.

M *Mat.xvii.c. * Mat.v.c. * Wo vnto you Pharises: for ye loue the vppermost seates in the synagoges, and gretinges in the market. Wo vnto you scrybes and Pharises, ye ypocrites, for ye are as graues which appeare not, and the mē that walke ouer them, are not ware of them. Then answered one of the lawears, and sayde vnto him: Master, thus sayeng thou puttest vs to rebuke also. And he sayde: * wo vnto you also ye lawers: for ye lade men with burthēs which they be not not able to beare: and ye youre selues touche not the packes with one of youre fyngers. Wo vnto you: * ye buylde the sepulchres of the Prophetes, and youre fathers kylled them, truly ye beare witnes, that ye alowe the dedes of youre fathers: for they kylled them, and ye buylde their sepulchres. Therfore sayde the wisdome of God, * I will send them Prophetes and Apostles and some of them they shall slaye and persecute: that the bloude of all Prophetes (which is shed from the begynninge of the worlde) maye be required of this generacion, from the bloude of * Abell, vnto the bloud of Zachary, which perished betwene the aulter ād the temple. Verely I saye vnto you: it shalbe required of this nacion.

*Mat.xxiii.d. Mar.xii.d. Luke.xi.d. * Gene.iv. ii.Para.xxiiii.

Wo vnto you lawears: for ye haue taken awaye the keye of knowledge, ye entred not in youre selues, ād them that came in, ye forbad. When he thus spake vnto them, the lawears and the Pharises began to wexe busye aboute him, and capciously to aske him many thinges, layinge wayte for him, and seekynge to catche some thinge of his mouth, wherby they might accuse him.

The. xij. Chapter.

¶ The leuen of the Pharyses, Christe counterteth hys disciples against perilous pon, warneth them to beware of couetousnes by the symylitude of a certayne ryche man, he wyll not haue them to hange vpon earthly thynges, but to watch, and to be ready against hys commynge.

A Ther gathered togetheran innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples: fyrst of all * beware of the leuē of the Phariseswhich is ypocrisy. † For ther is nothynge couered, that shall not be vncouered: nether hyd, that shall not be knowen. * For what thinges ye haue spoken in darknes, shalbe heard in the light. And that which ye haue spoken into the eare, euen in secrete places, shalbe preached on the toppe of the houses. * I saye vnto you my frendes: be not afrayde of them that kyll the body, and after that haue no moare, that they can do. But I will shewe you, whom ye shall feare. Feare him, which after

*Mat.x.b. mark.viii.b. † Mat.x. mark.iiii.c. Luke.viii.c. * Mat.x.c. Luke.xii.b. * Mat.x.b. mat.xiii.b.

which after he hath kylled, hath power to
caſt into hell. Yee, I ſaye vnto you: feare him.
Are not fyue ſparowes bought for two far-
thinges? And not one of them is forgoten of
God. Alſo, euen ꝑ very heeres of youre heed
are all nombred. Feare not therfore: ye are
moare of value then many ſparowes.

I ſaye vnto you * euery one: whoſoeuer
confeſſeth me before men, him ſhal ꝑ ſonne of
man knowledge alſo before ꝑ angels of God.
And he that denyeth me before men, ſhalbe
denied before ꝑ angels of God. * And who-
ſoeuer ſpeaketh a worde ☞ agaynſt ꝑ ſone
of man, it ſhalbe forgeuen him. * But vn-
to him ꝑ blaſphemeth the holy gooſt, it ſhall
not be forgeuen. When they bringe you vnto
the ſinagoges, and vnto the rulers and of-
ficers, take ye no thought, how or what
thinge ye ſhall anſwer, or what ye ſhall ſpea-
ke. For the holy gooſt ſhall teache you in the
ſame houre, what ye ought to ſaye.

✠ One of the company ſayde vnto him:
Maſter, ſpeake to my brother, that he deui-
de the enheritaunce with me. And he ſayde
vnto him: Man, who made me a iudge or a
deuider, ouer you? And he ſayde vnto them:
take hede, and beware of couetouſnes. For
no mannes lyfe ſtandeth in the aboundance
of the thinges which he poſſeſſeth. And he
put forth a ſimplytude vnto them ſayinge:
The grounde of a certaine riche mā brought
forth plentifull frutes, and he thought with
in him ſelfe ſayinge: what ſhall I do? becau-
ſe I haue no roume where to beſtowe my
frutes? And he ſayd: This will I do. I will
deſtroye my barnes, and bylde greater, and
therin will I gather all my goodes that are
growen vnto me: and I will ſaye to my ſou
le: Soule * thou haſt moche goodes layd vp
in ſtoore for many yeares, take thyne eaſe:
eate, drincke, be mery. But God ſayd vnto
him. * Thou fole, this nyght will they fet-
che awaye thy ſoule agayne from the. * The
whoſe ſhall thoſe thynges be, which thou
haſt prouided? So is it with him that ga-
thereth riches to him ſelfe, and is not riche to
warde God.

And he ſpake vnto his diſciples: Therfo-
re I ſaye vnto you. * Take no thought for
youre lyfe, what ye ſhall eate: nether for the
body, what ye ſhall put on. The life is moa-
re the meate, and the body is moare then ray-
ment. Conſider the rauens, for they nether ſo
we nor repe, which nether haue ſtoore houſe
ner barne, and God fedeth them. ✠ how
moche are ye better then fethered foules?
* Which of you (with his takinge thought)
can adde to his ſtature one cubit? If ye then
be not able to do that thinge which is leaſt:
why take ye thought for the remnaunt? Cō-
ſider the lylies how they growe: They la-
boure not: they ſpyn not: and yet I ſaye vnto
you, that Salomon in all his royalte, was
not clothed lyke one of theſe.

If God ſo clothe the graſſe (which is to
daye in the felde, and to morow is caſt into
the fornace) how moche more wyll he cloth
you, Oye of lytle fayth? And aſke not ye
what ye ſhall eate, or what ye ſhall drincke,
nether clime ye vp an hye: for all ſoche thin-
ges do the hethen people of the worlde ſeke
for. Youre father knoweth, that ye haue nea-
de of ſoche thinges. Wherfore, * ſeke ye af-
ter the kyngdome of God, and all theſe thin-
ges ſhalbe miniſtred vnto you. ✠ Feare
not lytell flocke, for it is youre fathers plea-
ſure, to geue you the kyngdome. * ☞ Sell
that ye haue, and geue almes. And prepare
you bagges, which were not olde, euē a trea-
ſure that fayleth not in heauen, where no
theefe commeth, nether moth corrupteth. For
where youre treaſure is, there will youre hert
te be alſo.

* Let youre loynes be gerd about, ꝑ your
lightes brenning * (in your handes) and ye youre
ſelues lyke vnto men that wayte for their
Lorde, when he will returne from the wed-
dinge: that whan he commeth and knocketh
they maye opē vnto him immediatly. Hap-
py are thoſe ſeruauntes, whom the Lorde
(when he commeth) ſhall fynde wakynge.
Verely I ſaye vnto you, that he ſhall gyr-
de hym ſelfe and make them to ſyt downe
to meate, and walke by, and miniſter vnto
them. And yf he come in the ſeconde watch,
yee, yf he come in the thirde watch, and fyn-
de them ſo, happy are thoſe ſeruauntes. This
vnderſtond, that yf the good man of the hou-
ſe knewe, what houre the theefe wolde come,
he wolde ſurely watch, and not ſuffer hys
houſſe to be broken vp. * Be ye therfore rea-
dy alſo: for the ſonne of man will come at an
houre when ye thincke not. ✠

Peter ſayde vnto him: * Maſter, telleſt
thou this ſimilitude vnto vs, or to all men?
And the Lorde ſayde: who is a faythfull and
wiſe ſtewarde, whom his Lorde ſhall make
ruler ouer his houſholde, to geue them their
duetie of meat in due ſeaſon: * happy is that
ſeruaunt, whom his Lorde when he cōmeth,
ſhall fynde ſo doing. Of a trueth I ſaye vn-
to you, that he will make him ruler ouer all
that he hath. But and yf the ſeruaunt ſaye
in his herte. * My Lorde will deferre his cō-
minge (and ſhall beginne to ſmite ſeruaun-
tes and maydens, and to eate and drincke,
and to be droncken) the lorde of that ſeruaūt
will come in a daye when he thinketh not, and
at an houre when he is not ware, and will
hewe him in peces, and geue him his rewarde
with the vnbeleuers.

* The ſeruaunt that knewe his maſters
will and prepared not him ſelfe, nether dyd
accordinge to hys wyll, ſhalbe beaten with
many

Mat. x. c.

* Mat. xii. c. Mar. iii. d.

☞ * Mat. xii. c. Luc. xii. d.

* Luc. xvii. b. Pſa. xxxix. b

* Mat. vi. d. Deu. v. d.

Mat. vi. d.

* mat. xv. c. 1 Timo. vi. b. Eccl. xxix. b. Prou. xxiii. a.

* mat. xix. c. mar. x. c. ☞

* Epheſ. vi. c. 1. Pet. i. c. ☞

* mat. xxiiii. d and. xxv. a. mar. xiii. d.

* mat. xxiiii. d mar. xiii. c.

* Act. xx. c

* mat. xxiiii. d

Iacob. iii. d.

many strypes. But he that knewe not, and dyd commytte thynges wozthy of strypes, shalbe beaten with fewe strypes. Foz vnto whomsoeuer moch is geuen, of him shalbe moche requyzed. And to whom men haue cõmitted moch: of him wyll they aske ꝑ moze.

I am come to sende fyer on erth: & what is my desier, but ꝑ it were all readye kindled? * Mat. 3.c. Not withstãdynge I must be * baptysed wt a baptime: and how am I payned, tyll it be ended? * Mat. 5.d. Suppose ye, that I am come to sende peace on erth? I tell you naye, but rather dyuysyon. Foz from hence fozth ther shalbe fyue in one house deuided, thze against two, and two agaynst thze. The father shalbe deuided agaynst the sonne, and the sonne agaynst the father. The mother agaynst the daughter, and the daughter agaynst the mother. The mother in lawe agaynst hyz daughter in lawe, and ꝑ daughter in lawe, agaynst hyz mother in lawe.

* Mat. 16.a. He sayde also to the people: * when ye se a clonde ryse out of the west, strayght waye ye saye: ther commeth a shower, and so it is: And when ye se the south wynde blowe, ye saye: it will be hote, ãd it commeth to passe. Ye ypocrytes, ye can discerne the outwarde appearaunce of the skye and of the erthe: but how happeneth it, that yer ãnot skyll of this tyme? Yee, and why iudge ye not of youre selues what is ryght.

* Mat. 5.d. Luce. 12.d. * Whan thou goest with thyne aduersary to the ruler, as thou arte in the waye, geue diligence that thou mayst be deliuered frõ him, least he bzynge the to the iudge, and the iudge delyuer the to the iaylar, and the iaylar cast the into pzeson. I tell the, thou shalt not departe thẽce, tyll thou haue made good the vtmost myte.

¶ The xiij. Chapter.

¶ Of the Galileans whom Pylate slewe, and of those that dyed in Syloe. The fruytfulnesse of the fygge tre. Christe healeth the sycke woman. The parable of the mustarde sede and leuen. Fewe entre into the kyngdome. Christ reproueth Herode and Jerusalem.

THer were present at the same season, certayne mẽ that shewed him of the Galileans, whose blonde Pylate had myngled with thezr awne sacrifyce. And Jesus answered, and sayde vnto thẽ: Suppose ye that * Ioh. 9.b. these. * Galileãs were greater synners thẽ all the other Galileans, because they suffred suche punyshment? I tell you naye: but except ye repent: ye shall all lyke wyse perysshe. Oz those. xviij. vpon which the toure in Syloe fell, and slewe them, thynke ye, that they were synners aboue all men that dwelt in Jerusalem? I tell you naye: But except ye repent, ye all shall lyke wyse perysshe.

✠ He tolde also this similitude: a certayne man had a * fygge tree planted in his * Mat. 21.b. vineyarde & he came and sought frute therõ, and founde none. Then sayde he to the dzesser of his vineyarde: beholde, this thze yeare haue I come and sought frute in this fygge tree, and fynde none: cut it doune: why combzeth it the ground? and he answered & sayd vnto him: Lozde, let it alone this yeare also, tyll I bygge rounde aboute it, and donge it, to se whether it will beare frute: ãd yf it beare not then, after that shalt ꝑ cut it doune.

And he taught in one of their synagoges on the Saboth dayes. And beholde, ther was a womã, which had a spzete of infirmite. xviij yeares: and was bowed together, and coulde in no wyse lifte vp her heade. Whẽ Jesus sawe her, he called her to him, and sayde vnto her woman, thou art deliuered from thy disease. And he layde his handes on her, and immediatly, she was made strayght, ãd glorified God. And the ruler of the synagoge answered with indignacion (because that Jesus had healed on the Saboth daye) and sayde vnto the people. Ther are syxe dayes in which men ought to wozke, in them come, that ye maye be healed, and not on the Saboth daye. C

But the Lozde answered him and sayde: Thou ypocryte, doth not each one of you on the Saboth daye * lowse his oxe oz his asse from the stall, and leade him to the water? * Mat. xij. Luke. xiiij. And ought not this daughter of Abzaham, whom Satã hath bounde (lo. xviij. yeares) be lowsed from this bonde on the Saboth daye? And when he thus sayde, all hys aduersaries were ashamed, and all the people reioysed on all the excellent dedes, that were done by him. ✠

Then sayde he: what is the kyngdome of God like? oz wherto shall I compare it? * It is like a grayne of mustarde seede, which a man toke, and sowed in his garden: and it grewe and wexed a greate tree, and the fowles of the ayer made nestes in the bzaunches of it. D * Mat. xiij. Mark. iiij.

And agayne he sayde: wher vnto shall I lyken the kyngdome of God? * it is like leuen, which a * woman toke, and hyd in thze peckes of meele, tyll all was leuened. And he went thozow all cities and townes, teachynge, and iozneyinge towardes Jerusalẽ. Then sayde one vnto him: Lozde, are ther fewe that be saued? And he sayde vnto him: * Mat. xiij. * Gen. xviij. E

* Mat. xij. stryue to * enter in at ꝑ strayte gate: foz many (I saye vnto you) will seke to enter in, and shall not be able. When the good man of the houle is rysen vp, and hath shutt to the doze, and ye beginne to stonde without, and to knocke at the doze sayinge: Lozde, Lozd, open vnto vs, and he answer and saye vnto you. (I knowe you not whẽce ye are) Then shall ye begyn to saye: we haue eaten & dzõke in thy presence, & thou hast taught i oure stretes. And he shall saye: I tell you, I knowe you not F

pou not whence ye are: departe from me all ye ꝑ worke iniquite. There shalbe wepinge & gnashinge of teth, when ye shall se Abraham and Isaac and Jacob, and all the Prophetes in ꝑ kyngdome of God, and ye youre selues thrust out. * And they shall come frō the east and from the west, and from ꝑ north and from the south, and shall syt downe in ꝑ kyngdome of God. And beholde, * there are last, which shalbe fyrst. And ther are fyrst, which shalbe last.

G The same daye came there certayne of the Pharises, and sayde vnto him. get the out of the waye, and departe hence: for Herode will kyll the. And he sayde vnto them: Go ye, and tell that fore, beholde, I cast out deuyls and heale the people to daye and to morowe, and the thyrde daye I make an ende. Neuertheles, I must walke to daye and to morow, and the daye folowyng: for it cannot be that a Prophet perisshe eny other where, saue at Jerusalem.

* O Jerusalem, Jerusalem, which killest Prophetes, and stonest thē that are sent vnto the: how ofte wolde I haue gathered thy children together, as a hyrde doth gather her ponge vnder her wynges, and ye wolde not? youre habitacion is left vnto you desolate. I tell you, ye shall not se me, vntyll the tyme come that ye shall saye * blessed is he that cōmeth in the name of the Lorde.

¶ The. xiiij. Chapter. ✠

¶ Jesus eateth with the Pharysee, healeth the dropsy vpon the Sabboth, teacheth to be lowly, telleth of the greate supper, and warneth them that wyll folowe hym, to laye their accomptes before, what it wyll cost them. The salt of the earth.

A AND it chaunced, that he went into the house of one of the chefe Pharyses ☞ to eate breed on a Saboth daye: and they watched hym. And beholde, ther was a certayne man before him which had the dropsye. And Jesus answered and spake vnto the lawers and Pharyses, sayinge: * is it laufull to heale on the Saboth daye? And they helde their peace. And he toke him and healed him, and let him go: and answered them, sayinge, which of you shall haue * an asse or an oxe fallē into a pytt and wyll not strayght waye pull him out on the Saboth daye? And they coulde not answere him agayne to these thinges.

B He put forth also a symilitude to the gestes, when he marked how they preased to ꝑ hyest roumes, and sayde vnto them: When ꝑ art bydden of anye man to a weddynge, syt not downe in the hyest rowme, lest a more honorable man then thou be bydden of him, and he (that bade him and the) come, ād saye to the: geue this man rowme, and thou then beginne w̄ shame to take the lowest rowme. But rather when thou art bydden, go ād syt in the lowest rowme: that whē he that bade the, commeth, he maye saye vnto the: * frēde syt vp hyer. Then shalt ꝑ haue worshipp in the presence of thē that syt at meate with the. * For whosoeuer exalteth him selfe, shalbe brought lowe. And he that humbleth hym selfe, shalbe exalted. ✠ *Pro. xxv. a.

C Then sayde he also to hym, that had desired him to dyner: ✠ When thou makest a diner or a supper, call not thy frendes, nor thy brethrē, nether thy kynsmē ner thy ryche neyghbours: lest they also bydde the agayne, and a recompence be made the. But whē thou makest a feast, call the poore, the feble, the lame, and the blynde, & thou shalt be happy, for they cā not recompence the. But thou shalt be recompensed at the resurrecyon of the iuste men. *Mat. xviii. b. Luke. xviii. c.

When one of them (that sat at meate also) heard these thynges, he sayd vnto him: happy is he that eateth bread in the kyngdome of God. ✠ Then sayde he vnto hi. ✠ * A certayne man ordened a greate supper, and bade many, and sent his seruaunt at supper tyme, to saye to them that were bydden, come: for all thinges are now ready. And they all atōce beganne to make excuse. The fyrst sayde vnto him: I haue bought a farme, and I must nedes go, & se it, I praye the haue me excused. And another sayde: I haue bought fyue pooke of oxen, and I go to proue them, I praye the, haue me excused. And another sayde: I haue maried a wyfe, and therfore I cannot come. And the seruaunt returned and brought his master worde agayne therof. D * Mat. xxii. a Apo. xix. b.

Then was the good man of the house displeased, and sayde to his seruaunt: Goo out quickly into the stretes and quarters of the cytie, and bring in hyther the poore, and the feble, and the halt and the blynde. And the seruaunt sayd: Lorde, it is done as thou hast commaunded, and yet there is rowme. And ꝑ Lorde sayd to the seruaunt: Go out vnto the hye wayes and hedges, and * compell them to come in, that my house maye be fylled. For I saye vnto you, ꝑ none of those men which were bydden, shall tast of my supper. ✠ E * Gene. xix. a

Ther went a greate company with hym, and he turned, and sayd vnto them: ✠ * If a man come to me, ☞ and hate not hys father and mother, and wyfe and chyldren, ād brethren, and systers, yee, and his awne lyfe also, he cannot be my disciple. And whosoener doth not beare his crosse, and come after me, cannot be my disciple. * Mat. x. d. Luke. xiv. c. F

Which of you disposed to buylde a toure, sytteth not downe before, and counteth the cost, whether he haue sufficient to performe it: lest after he hath layde the foundacyon, ād is not able to performe it, all that beholde it, begynne to mocke hym, sayinge: this man beganne to buylde, & was not able to make an ende:

G an ende? Or what kyng goinge to make batayle agaynst another kinge, sytteth not downe fyrst, and casteth in his mynde, whether he be able with ten thousande, to mete him, that commeth agaynst him with. xx. thousande? Or els while the other is yet a greate waye of, he sendeth ambassatoures, and desireth peace. So lykewyse, whosoeuer he be of you that forsaketh not all that he hath, he cannot be my disciple. ✠

* Mat. v.d. marck ix.g. * Salt is good, but yf salt haue loste the saltnes, what shal be seasoned ther with? It is nether good for the lande, nor yet for the donge hill, but men cast it out at the dores. He that hath eares to heare, let him heare.

¶ The.xv. Chapter.

¶ The louynge mercy of God is openly set forth in the parable of the hundreth sheep, and of the penne that was lost.

Then resorted vnto him * all the publicans and synners, for to heare hi. And the Pharises ād Scribes murmured, sayinge. He receaueth synners, ād eateth with them. But he put forth this parable vnto them, saieng. * What mā of you hauynge an hundred shepe (yf he lose one of them) doth not leaue nynty ād nyne in the wildernes, ād go after that which is lost, vntill he fynde it? And when he hath founde it, he layeth it on his shulders with ioye. And assone as he cometh home, he calleth together his louers and neyghbours, saying vnto them: Reioyce with me for I haue founde my shepe, which was loost. I say vnto you, that like wyse ioye shalbe in heauen ouer one synner that repenteth, more then ouer nynty and nyne iuste persons, which nede no repētaunce. Ether what woman (hauynge ten grotes, yf she loose one) doth not light a candell, and swepe the house, and seke diligētly tyll she fynde it? And when she hath founde it, she calleth her louers and her neyghbours together, sayinge: Reioyce with me, for I haue founde the grote which I had lost. Like wyse I saye vnto you, shall ther be ioye in the presence of the angels of God, ouer one synner * that repenteth. ✠

* mat. xi.b mark. ii.b Luke. v.f

* mat. xviii.b

* Luke. v.f

✠ And he sayd: A certayne man had two sonnes, and the yonger of them sayde vnto the father: father, geue me the porcion of the goodes, that to me belongeth. And he deuided vnto thē his substance. And not longe after, whan the yonger sonne had gathered all that he had together, he toke his iorney into a far countrey, and there * he wasted his goodes with ryotous liuing. And when he had spent all, ther arose a greate derth in all that land, and he began to lacke, and went, ād came to a citezyn of the same countre: and he sent him to his farme, to kepe swyne. And he wolde fayne haue fylled his bely with the coddes that the swyne dyd eate: and no mā gaue vnto him.

* Wis. xiij.a

Then he came to him selfe, and sayd: how many hyred seruauntes at my fathers haue breed ynough, and I perishe with honger. I wyll aryse, ād go to my father, and will saye vnto hi: father, I haue synned agaynst heauen, and before the, and am no more worthy to be called thy sōne, make me as one of thy hyred seruaūtes. And he arose, and came to his father. * But whē he was yet a greate waye of, his father sawe him, and had compassion, and ran, and fell on his neck, and kyssed him. And the sonne sayde vnto him: father, I haue synned agaynst heauen, and in thy syght, and am nomore worthy to be called thy sonne. But the father sayd to his seruauntes: bringe forth the best garment, and put it on him, and put a ryng on his hande, and shoes on his fete. And bringe hyther that fatt caulfe, and kyll it, and let vs eate and be mery: for this my sonne was deed, and is alyue agayne, he was loste, and is founde. And they began to be merye. The elder brother was in the felde: and when he came and drewe nye to the house, he herde mynstrelsy and daunsynge, and called one of his seruauntes, and asked, what those thynges meāte. And he sayd vnto him: thy brother is come, and thy father hath kylled the fatt caulfe, because he hath receaued him safe and sounde. And he was angry, and wolde not go in. Then came hys father out, and entreated him. He answered and sayde to his father: Lo, these many yeares haue I done the seruice, nether brake at any tyme thy commaundement, and yet gauest thou me neuer a kid, to make mery with my frēdes: but assone as this thy sonne was come (which hath deuoured thy goodes with harlotes) thou haste for his pleasure killed the fatt caulfe. And he sayde vnto him: Sonne, thou art euer with me, ād all that I haue is thyne: it was mete that we shulde make mery and be glad: for this thy brother was deed, and is alyue agayne: and was loste, and is founde. ✠

* Ioh. xvi.a Dial. iiij.a

¶ The.xvj. Chapter.

¶ The parable of the wretch Mammon. Not one tytle of Gods worde shall perish. Of the ryche man, and of poore Lazarus.

And he sayde also vnto his disciples. ✠ Ther was a certayn ryche man, which had a stewarde, and the same was accused vnto hym, that he had wasted hys goodes. And he called him, and sayde vnto him: how is it, that I heare thys of the? Geue acomptes of thy stewardshype: for thou mayste be no longer steward. The stewarde sayde with in him selfe: what shall I do, for my Master taketh awaye from me the stewardeshypp. I cannot dygge, and to begge I am ashamed. I wote what to do, that when I am put out of the stewardshipp, they maye receaue me into their houses.

So whan

So whā he had called all hys maisters detters togeather, he sayde vnto the fyrst: how moch owest thou vnto my master? And he sayd: an hundred tonnes of ople. And he sayde vnto him: take thy byll, & syt doune quyckly and wryte lyttye. Then sayd he to another: how moch owest thou? And he sayde: an hondred quarters of wheate. He sayde vnto him. Take thy byll, and wryte foure scoore. And the Lorde cōmended the vniust stewarde, because he had done wysly. For the chyldren of this worlde are in theyr nacion, wyser then the chyldren of lyght. And I saye vnto you: make you frendes of the vnrighteous ☞ māmon, that when ye shall haue nede they may receaue you into euerlastyng habitacyons. ✠

✠ He that is faythfull in that which is least, is faythfull also I moch. And he that is vnrighteous in the least: is vnrighteous also in moch. So thē, yf ye haue not ben faythfull in the vnrighteous māmon, who wyll beleue you in that which is true? And yf ye haue not bene faythfull in another mannes busynes, who shal geue you ỳ which is youre awne? * No seruaūt cā serue two maisters: for ether he shall hate the one, and loue the other: or els he shall leane to ỳ one, & despyse the other. Ye cānot serue God & mammon.

All these thynges herde the Pharyses also, which were couetous, and they mocked him. And he sayd vnto thē: Ye are they which iustifye youre selues before men: but God knoweth youre hertes. For that which is highlye estemed amonge men, is abhominable in the syght of God. ✠

* The lawe and the Prophetes raygned ☞ vntyll John: and sence that tyme, the kyngdome of God is preached, and euery man stryueth to go in. * Sayer is it for heauen and erth to perysche, then one tytle of the lawe to fayll. * Whosoeuer forsaketh hys wyfe, and marieth another, committeth aduoutrye. And he which marieth her that is deuorced from her husbande, committeth aduoutry also.

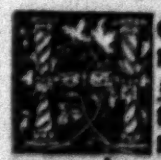
✠ Ther was a certayne ryche mā, which was clothed in purple and fyne whyte, and fared delicyously euery dyae: And there was a certayne begger named Lazarus, which laye at his gate full of sores, desyrynge to be refreshed with the cromes, which fell from the ryche mannes borde (and no man gaue vnto hym.) The dogges came also, and lycked his sores. And it fortuned, that the begger died, and was caryed by the angelles into Abrahams bosome. The ryche man also dyed, and was buryed.

And beynge in hell in tormentes, he lyfte vp hys eyes and sawe Abraham a farre of and Lazarus in hys bosome, and he cryed ād sayde: father Abraham: haue mercy on me, and sende Lazarus, that he maye dyppe the typpe of hys fynger in water, and cole my tonge: for I am tormēted in this flame. But Abraham sayde: Sonne * remember that thou in thy lyfe tyme, receauedst thy pleasure, & cōtrary wyse, Lazarus receaued payne. But now is he comforted, and thou art punished. Beyonde all this, betwene vs and you ther is a greate space set, so ỳ they which wolde go from hence to you, cannot: nether maye come from thence to vs.

Then he sayd: I praye the therfore father, sende him to my fathers house. (For I haue fyue brethren) for to warne them, lest they also come into this place of tormēt. Abraham sayde vnto him: they haue Moses and the Prophetes, let them heare them. And he sayde: naye father Abraham, but yf one come vnto thē from the dede, they wyll repent. He sayde vnto him: If they heare not Moses and the Prophetes, nether wyll they beleue, though one rose from dede agayne. ✠

¶ The. xvij. Chapter.

¶ Christ teacheth hys disciples to auoyde occasyons of euell, one to forgeue another, stedfastly to trust in God and no man to presume in hys awne workes. He healeth ten lepers, speaketh of the latter dayes and of the ende of the worlde.



E sayde vnto the disciples: it cā not be: but offences wyll come. Neuerthelesse * wo vnto hym thorow whō they come. It were better for him that a mylstone were hanged aboute his neck, and he cast into the see, then that he shulde offende one of these lytle ons. Take hede to youre selues. * If thy brother trespas agaynst the, rebuke hym: and yf he repent, forgeue hym. And though he synne agaynst the seuen tymes in a daye, and seuen tymes in a daye tourne agayne to the, sayinge: it repenteth me, thou shalt forgeue hym.

And the Apostles sayde vnto the Lorde: increase oure fayth. And the Lorde sayde: * yf ye had fayth lyke a grayne of mustarde sede, & shuld saye vnto this Sycampyne tree, pluche thy selfe vp by the rootes, and plant thy selfe in the see: it shulde obey you.

Who is it of you, yf he had a seruaunte plowynge or fedynge catell, that wyll saye vnto hym when he commeth from the felde: Go quyckly, and syt downe to meat, & sayth not rather vnto him, dresse, wherw̄ I maye supp, & gyrde vp thy selfe, and serue me, tyll I haue eaten and dronchen: and afterward, eate thou, and drincke thou? Doeth he thanke that seruaunt, because he dyd the thynges that were commaunded vnto him? I trowe not. So lyke wyse ye, when ye haue done all those thynges which are commaunded you, saye: we are vnprofitable seruaūtes. We haue done that, which was oure duety to do.

✠ And it chaūsed as he went to Jerusalē, that he

that he passed thorow Samaria ād Galile,
And as he entred into a certayne towne, ther
met him ten mē that were lepers. Which stode
a farre of, and put forth theyr voyces and
sayde: Jesu master, haue mercy on vs. When
* Leui.xiiij.d. Mat.viij.d he sawe thē he sayd vnto them: * Go, shewe
D youre selues vnto the Prestes. And it came
to passe, that as they went, they were clēsed
And one of them, when he sawe that he was
clensed, turned backe agayne, & with a loude
voyce prayed God, and fell doune on hys
face at hys fete, and gaue hym thankes.
And the same was a Samaritane. And Je-
sus answered, & sayde: are ther not ten clen-
sed? But where are those nyne? Ther are not
founde that returned agayne, to geue God
prayse, saue only this straunger. And he sayd
vnto him: aryse, go thy waye, thy fayth hath
made the whoale. ✠
E ✠ When he was demaunded of the Pha-
rises, when the kyngdome of God shulde co-
me, he answered them and sayd: The kyng-
dome of God shall not come with wayting
for, nether shal they saye. Lo here, Or lo the-
re. For beholde the kyngdome of God is
within you.
And he sayde vnto the disciples: ꝑ dayes
wyll come, whē ye shall desyre to se one daye
of the sonne of man, and ye shall not se it.
*mat.xxiiij.d. Mat.xxiiij.c. * And they shall saye to you: Se here, Se
there. Go not after them, nor folowe them:
for as the lyghtenynge that apereth out of
the one parte that is vnder heauē, & shyneth
vnto the other parte which is vnder heauen,
so shall the sonne of man be in hys dayes.
* Mat.xvij.c. Mar.viij.d. Luke.xvij.d. & mat.xxiiij.d Gene.vij.b. * But fyrst must he suffre many thynges &
F be refused of this nacion.
And as it happened in ꝑ * dayes of Noe:
so shall it be also in the dayes of the sonne of
man. They dyd eate & dryncke, they maryed
wyues and were maried, euen vnto that sa-
me daye that Noe went into the Arke: and
the floude cam, and destroyed them all. Lyke
wyse also as it chaunced in the dayes of Lot.
They dyd eate, they dranche. they bought,
they solde, they planted, they buylded: But
euen the same daye that Lot went out of
*Gene.xix.f. Sodom, it rayned with fyre and brymstone
from heauen, * & destroyed them all. Euen
thus, shall it be in the daye, when the sonne
of man shall appere.
G * At that daye he that is on ꝑ house topp,
*mat.xxiiij.b and his stuffe in the house: let him not come
downe to take it out. And let not him that is
*Gen.xix.f. in the felde, turne backe agayne to ꝑ thinges
& mat.xvj.d Joan.xij.d. Luke.xvij.d. that he lefte behinde. * Remember Lottes
wyfe. & Whosoeuer wyll go about to saue
his lyfe, shal lose it: and whosoeuer shall lose
*mat.xxiiij.b his lyfe, shall saue it. I tell you: in that night
& mat.xxiiij.b * ther shalbe two in one bed, the one shalbe
receaued, the other shalbe forsaken: & Two
shalbe a grynding together: the one shalbe
receaued, and the other forsaken. & Two in the
fielde, the one shalbe receaued, and the other forsaken. And
they answered, and sayd to him, where Lor-
de. He sayde vnto them: * wheresoeuer the
*mat.xxiiij.b Job.xxxix.b body shalbe, thyther wyll also that Egles
be gathered together.

¶ The.xviij. Chapter. ✠

¶ He teacheth to be feruent in prayer continually. Of the Phariser & the publycan. The kyngdome of God belongeth vnto children. Christe answereth the ruler and promyseth reward vnto all such as suffre losse for hys sake, and folowe hym. The blynde man is restored to hys sight.

AND he put forth a parable vnto
them, signifying that (✠ men
ought * all wayes to praye ād
*1.Thes.v.d not to be wery, sayinge: Ther
was i a certayne cytie a iudge,
which feared not God, nether regarded mā.
And ther was a certayne wedowe in the sa-
me cytye, and she came vnto hym, sayinge:
auenge me of myne aduersary. And he wol-
de not for a whyle. But after warde he sayd
within him selfe: though I feare not God,
nor care for man, yet because thys wedowe
is importune vpon me, I wyll auenge her,
lest she come at the last and raple on me. And
the Lorde sayde, heare what the vnryghte-
wes Judge sayeth. And shal not God auēge
his electe, which crye daye and nyght vnto
him, yee, though he deferre them? I tell you
that he will auenge them, & that quickly. ✠
Neuertheles, whē the sonne of mā cōmeth,
shall he fynde fayth on the erth?
✠ And he tolde this parable, vnto cer-
tayne which trusted in them selues that they
were perfecte, and despysed other. Two men
went vp into the temple to praye: the one a
Pharise and the other a publicā. The Pha-
rysie stode and prayed thus with hym selfe:
God, I thancke the, that I am not as other
men are, extorsioners, vniuste, aduoutrers,
or as this publycā. I fast twyse in the weke.
* I geue tythe of all that I possesse. And the
*Deu. xiiij.d publicā stondyng a farre of, wolde not lyfte
vp his eyes to heauen, but smote vpon hys
brest, saying: God be mercyfull to me a syn-
ner: I tell you: thys man departed home to
hys house iustyfyed, more then the other.
*mat.xxiij.b Luke.xiij.d * For euery one that exalteth him selfe, shal-
be brought lowe: And he that humbleth him
selfe, shalbe exalted. ✠
D * They brought vnto him also yong chil-
*mat.xix.d Mar.x.d dren, that he shulde touche them. When hys
disciples sawe it, they rebuked them. But
Jesus (whan he had called them vnto hym)
sayde: Suffre children to come vnto me, ād
forbyd them not. For of such is the kyng-
dome of God. Verely I saye vnto you: who-
soeuer receaueth not the kyngdome of God
* as a chylde, shall not enter therin. & And a
*mat.xix.d Mar.x.d & Luke.xviij.d certayne ruler asked him, sayinge: good ma-
ster, what ought I to do, to obtaine eternall
lyfe? Jesus sayd vnto him: Why callest thou
me good?

me good? None is good, saue God onely. Thou knowest the cōmaūdementes: * Thou shalt not commit aduoutry: † shalt not kyll: thou shalt not steale, thou shalt not beare false wytnes: honoure thy father & thy mother. And he sayde: all these haue I kept from my youth vp. Whē Iesus hearde that, he sayd vnto hym: Yet lackest thou one thynge. ☜ * Sell all † thou hast, and distrybute vnto the poore, and thou shalt haue treasure in heauē, and come, folowe me. When he hearde thys, he was sory: for he was very ryche.

When Iesus sawe † he was sory, he sayde * wyth what difficulte shall they that haue mony, enter into the kingdome of God? it is easyer for a camell to go thorow a nedles eye, then for a ryche man to enter into the kyngdome of God. And they that hearde it: sayd. And who cā then be saued? And he sayde: * The thynges which are vnpossyble wmen, are possyble wyth God.

Then Peter sayde. * Lo, we haue forsake all, and folowed the. He sayde vntothem: Verely I saye vnto you: ther is no man that hath forsaken houle, ether father or mother, ether brethren, or wyfe, or chyldren (for the kyngdome of Goddes sake) whych shall not receaue moch more in this worlde, and in the worlde to come, lyfe euerlastynge.

✠ Iesus toke vnto him the twelue, & sayd vnto them: * Beholde, we go vp to Ierusalem, and all shalbe fulfylled, that are wrytten by the Prophetes, of the sonne of man. For he shalbe delyuered vnto the gentyls, & shalbe mocked, and despytfully entreated, & spytted on: & when they haue scourged him, they wyll put hym to deeth, * and the thyrd daye he shall aryse agayne. * And they vnderstode none of these thynges. And this saying was hyd from them, so that they perceaued not the thynges which were spoken.

* And it came to passe, that as he was come nye vnto Hiericō, a certayne blynde man sate by the waye syde, beggynge. And when he hearde the people passe by, he asked what it meant. And they sayde vnto hym, that Iesus of Nazareth passed by. And he cryed, sayinge: Iesu thou sonne of Dauid, haue mercy on me. And they whych went before, rebuked hym, that he shulde holde his peace. But he cryed so moch the more: * thou sonne of Dauid, haue mercy on me. And Iesus stode styll, and commaunded hym to be brought vnto hym. And when he was come neare, he asked hym, sayinge: what wilt thou that I do vnto the? And he sayde: Lorde, that I maye receaue my syght. And Iesus sayd vnto hym: receaue thy syght: thy fayth hath saued the. And immediatly he receaued his syght, and folowed hym, prayssynge God. And all the people, when they sawe it, gaue prayse vnto God. ✠

¶ The.xix.Chapter.

§ Of Iacheus, and the ten seruauntes, to whō the talentes were delyuered. Christ ryeth to Ierusalem, and wepeth ouer it.

AND he entred in, & went thorow Hiericō. And behold, ther was a man named zacheus, whych was a ruler amonge the Publicans, and was ryche also. And he sought meanes to se Iesus, what he shulde be: and coulde not for the preace, because he was lytle of stature. And he ran before, and clymed vp into a wylde fygge tree, to se hī: for he was to come that waye. And when Iesus cam to the place, he looked vp, and sawe hym, and sayd vnto him: zache, come downe atonce, for to daye I must abyde at thy house. And he came downe hastely, and * receaued hym ioyfully. And when they sawe it, they all grudged, sayinge: he is gone in to tary with a man that is a synner.

And zache stode forth, and sayd vnto the Lorde: beholde Lorde, the halfe of my goodes I gene to the poore: and yf I haue done eny man wronge, I restore him foure folde. Iesus sayde vnto him: this daye is health happened vnto thys house, because that he also is become the chylde of Abraham: * For the sonne of man is come to seke, and to saue that whych was loste. ✠

As they hearde these thynges, he added therto a parable, because he was nye to Ierusalem, and because they thought, that the kyngdome of God shulde shortly appeare. He sayde therfore: ✠ * a certayne noble mā went into a farre countre, to receaue hym a kyngdome, and to come agayne. And he called hys ten seruauntes, and delyuered them ten pounde, sayinge vnto thē: Occupye, tyll I come. But hys cytesens hated hym, & sent a message after him, sayinge: we will not haue thys man to raygne ouer vs.

And it came to passe, that when he had receaued his kingdome, he returned, & cōmaūded these seruauntes to be called vnto hym (to whom he had geuen the money) to wete how moch euery man had done. Then came † fyrst, saying: Lorde, thy pounde hath gayned ten pounde. And he sayd vnto hym: * Well thou good seruaunt: because thou hast bene faythfull in a very lytell thynge, haue thou auctoryte ouer ten cyties. And another came, sayinge: Lorde, thy pounde hath made fyue pounde. And to the same he sayde: be thou also ruler ouer fyue cyties.

And another came, saying: Lorde, beholde here is thy pounde, whych I haue kepte in a napkyn: for I feared the, because thou art a straye man: thou takest vp that thou laydest not downe, & reapest that thou dyddest not sowe. He sayeth vnto hym: * Of thyne

awne mouth, wyll I iudge the, thou cruell
seruaunt. Knewest thou that I am a strayte
man, takynge vp that I layde not downe, &
reappynge that I dyd not sowe? And wherto
re gauest not thou my money into the bāke,
and at my commynge I myght haue requi-
red myne awne wyth vauntage?

And he sayd vnto them that stode by, ta-
ke from hym that pounde, and geue it hym
that hath ten pounde. And they sayde vnto
hym: Lorde, he hath ten pounde. For I saye
vnto you, that * vnto euery one which hath,
shalbe geuen: and he shall haue aboundaunce: & from
him that hath not shalbe taken awaye, euen
that wheych he hath. Moreouer, those myne
enemyes, (wheych wolde not þ I should rayg-
gne ouer them) bringe hyther, and slee them
before me. * And when he had thus spoken,
he proceaded forth, takynge hys iourney, to
go vp to Jerusalem.

* And it fortuned, when he was come nye
to Bethphage & Bethany, besydes þ mount
wheych is called Olyuete, he sent two of hys
disceples sayinge: go ye into þ towne, which
is ouer agaynst you: Into the wheych assone
as ye are come, ye shall fynde an asses colte
tyed, wheron yet neuer man sate. Loose him,
and bringe hym hyther. And yf eny mā aske
you, why do ye loose him? thus shall ye saye
vnto hym: the Lorde hath nede therof.

They that were sent, went their waye, &
founde, euen as he had sayd vnto them. And
as they were a lossynge the colte, the owners
therof sayd vnto them, why loose ye the col-
te? And they sayde: for the Lorde hath nede
of hym. And they brought him to Jesus, and
cast their raymēt on the colte, and sett Jesus
theron. And as he went, they spredde their
clothes in the waye.

And when he was now come nye to hye
goyng downe of the mounte Olyuete, the
whole multitude of the disceples began to
reioyce, & to prayse God with a loude voyce,
for all the myracles that they had sene, say-
inge: * blessed be the kynge that commeth in
the name of the Lorde: peace in heauen, and
glory in the hyest. And some of þ Pharyses
of the company sayd vnto hym: Master, re-
buke the disceples. He sayd vnto them: I tell
you, yf these holde their peace, * then shall
the stones crye.

✠ And when he was come neare, he be-
held the cytie, and * wept ouer it, sayinge: If
thou haddest knowen those thynges wheych
belonge vnto thy peace, euen in thys thy
daye, þ woldst take hede. But now are they
hydde from thyne eyes. For the dayes shall
come vpō the, * that thy enemyes also shall
cast a banke aboute the, and compasse þ rou-
de, and kepe the in on euery syde, and make
the euen wyth the grounde, and thy chyldren
which are in the. And * they shall not leaue in
þ one stone vpon another, because thou kno-
west not the tyme of thy visitacyon.

* And he went into the tēple, and beganne
to cast out them that solde therin, and them
that bought, sayinge vnto the: It is writte:
* my house is the house of prayer: but ye ha-
ue made it a den of theues: And he taught
dayly in the tēple. * But the hye Prestes
& the scrybes and the cheefe of the people wer
aboute to destroye hym: & coulde not fynde
what to do. For all þ people stacke by hym,
whan they hearde hym.

¶ The .xx. Chapter. ✠

¶ They aske Christ ouer ye, and he answereth them
another. The parable of the vineyarde. Of tribute to
be geuen vnto Cesar, & how Christ stoppeth the mou-
thes of the Sadutes.

And it fortuned in one of those dayes
(as he taught the people in the tēple
and preached the gospell) the hye Pre-
stes and the Scribes came together wyth the
elders, & spake vnto him sayinge: * Tell vs:
by what auctorite doest thou these thynges?
Ether who is he, þ gaue the thys auctorite?
Jesus answered & sayd vnto the: I also will
aske you one thyng, & answer me. The bap-
tyme of John: was it frō heauen or of men?
And they thought wyth in them selues say-
inge: yf we saye frō heauen, he will saye: why
then beleued ye hym not? But & yf we saye:
of men, all þ people wyll stone vs. For they
be perswaded, that John is a Prophett. And
they answered, that they coulde not tell
whence it was. And Jesus sayd vnto them:
neither tell I you, by what auctorite I do
these thynges.

Then began he to put forth to the people
thys parable: * A certayne man planted a
vyneyarde, and let it forth to husbandmen,
and went hym selfe into a straunge countre
for a greate season. And when the tyme was
come, he sent a seruaunt to the husbandmen,
that they shulde geue hym of the frute of the
vineyarde. And they bet hym, and sent hym
awaye emptye. And agayne, he sent yet ano
ther seruaunt. And hym they bet, and
entreated hym shamefully, and sent hym a-
waye emptye. Agayne, he sent the thyrde al-
so, and hym they wounded, and cast hym out.
Then sayd the Lord of the vineyarde: what
shall I do? * I wyll sende my deare sonne:
peraduēture they will stande in awe of him,
when they se hym.

But when þ husbandmen sawe hym, they
thought within them selues, sayinge: this is
the heyre, * come, let vs kyll hym, that the
enheritaunce maye be ours. And they cast
hi out of þ vineyarde, & kylled hi. What shall
the Lord of þ vineyarde therfore do vnto the?
he shall come, & destroye these husbandmen,
& shall let out hys vineyarde to other. When
they hearde thys, they sayde: God forbyd.

And he beheld them, and sayde: what is
thys then

thys then that is wrytten: * the stone that the buylders refused, the same is become the heed of the cozner? Whosoeuer doth stomble vpon ꝑ stone, shalbe broken: but on whosoeuer it falleth, it wyll grynde him to powder. And the hye prestes and the Scrybes the same houre wet about to laye handes on hym, *and they feared the people. For they perceaued that he had spoken thys symilitude agaynst them.

D And they watched hym, & sent forth spies, which shuld fayne thē selues ryghteous mē, *to take him in hys wordes, and to delyuer him vnto ꝑ power & auctorite of the debyte. And they asked hym, sayīg: Master, we kno we that thou sayest and teachest ryght, nether consyderest ꝑ the outward appearaunce of eny man, but teachest the waye of God truly. Is it lawfull for vs to geue trybute vnto Cesar, or no? He perceaued they craftines, and sayde vnto them: * why tempt ye me? Shewe me a peny. Whose ymage & superscriptiō hath it? They answered and sayde: Cesars. And he sayde vnto thē: geue then vnto Cesar, the thynges whych belonge vnto Cesar, & to God the thynges that pertayne vnto God. And they coulde not reproue his sayinge before the people: & they maruayled at his answer, and helde their peace.

E Then *came to hym certayne of the Sadduces, * which denye that ther is eny resurrection. And they asked him sayinge: * Master, Moses wrote vnto vs, yf eny mannes brother dye hauīg a wyfe, & he dye without chyldren, that then hys brother shulde take hys wyfe, and rayse vp seede vnto hys brother. Ther were therfore seuen brethren, and the fyrste toke a wyfe, & dyed without chyldren. And the seconde toke her, and he dyed childelesse. And the thyrde toke her: and in lyke wise the residue of the seuen, and left no chyldren behynde them, and dyed. Last of all the womā dyed also. Now in the resurrection, whose wyfe of them shall she be? For seuen had her to wyfe.

F Jesus answered and sayd vnto them. The chyldren of this worlde mary wyues, & are maryed: but they whych shalbe counted worthy of that worlde and the resurrection from the deed, do not mary wyues, nether are maryed, nor yet can dye eny more, For they are equall vnto the angels, and are * the sonnes of God, in as moch as they are chyldren of ꝑ resurrectiō. And that the deed shall ryse agayne: Moses also sheweth besides the bushe, when he calleth: * the Lord, the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not a God of deed, but of lyuynge. For all lyue vnto him. Then certayne of the Pharises answered, and sayd: Master, thou hast wel sayd. And after that durst

G they not aske him eny question at all.

And he sayde vnto them: * how sayne they that Christ is Dauds sonne? And Dauid hi selfe sayeth in the boke of ꝑ Psalmes: * The Lorde sayde vnto my Lorde: sytt thou on my ryght hande, tyll I make thyne enemyes thy fote stole. Dauid therfore calleth hym Lord: and how is he then hys sonne?

Then in the audyence of all the people, he sayde vnto his disciples: * beware of ꝑ Scribes, whych wyll go in longe clothynge: & loue gretynges in the markets, and the hyest seates in the synagoges, and the chefe rowmes at feastes, whych deuoure wyddowes houses, faynyng lōge prayers: the same shall receaue greater dampnacyon.

¶ The xxj. Chapter.

¶ Christ commendeth the poore wyddow, telleth of the destruccion of Jerusalem, of false teachers, of the tokens & troubles for to come, of the ende of the worlde, and of hys ayde comynge.

A And he behelde, * he sawe the ryche men, whych cast in their offe ringes into the treasury. He sawe also a certyane poore wyddowe, whych cast in thyther two mytes. And he sayde: of a trueth I saye vnto you, * that thys poore wyddow hath put in moare then they all. For they all haue of theyr superfluyte added vnto the offerynges of God: but she, of her penury hath cast in all the substaunce that she had.

And vnto some that spake of the temple, how it was garnysshed with goodly stones and Jewels, he sayde. * The dayes wyll come, in the which (of these thynges which ye se) there shall not be lefte one stone vpō another, ꝑ shall not be throwē doune. And they asked hym sayinge: Master, when shall these thynges be, and what sygne wyll ther be when soch thynges come to passe?

B And he sayde: * take hede, that ye be not deceaued. For * many shall come in my name, and saye that they are Christ: and the tyme draweth neare. Folowe ye not thē therfore. But when ye heare of warres and sedicions, be not afrayed. For these thynges must fyrst come to passe, but the ende foloweth not by and by. Then sayde he vnto them. * Nacion shall ryse agaynst nacion, & kyngdome agaynst kyngdome, and greate erthquakes shalbe in all places, and honger, and pestilence, & fearfull thinges. And greate sygnes shall ther be from heauen.

C But before all these, * they shall laye hādes on you, and persecute you, delyuerynge you vp to the Synagoges & into prysons, & shall bringe you vnto kynges & rulers for my names sake. And thys shall chaūce you for a testimoniall. Be at a sure point therfore in your hertes, not to study before, what ye shal answere: for * I wyll geue you a mouth & wysdome, where agaynste, all your aduersaries

* Actes.vi.c. * xxiiii.bb.

* shall not be able to speake nor resist. Worouer ye shalbe * betrayd of your fathers and
D mothers & brethē, & kynsfolke & frēdes, and some of you shall they put to deeth. And hated shall ye be of all mē for my names sake, &
ther shall not one heere of youre head perysshe. ☞ Possesse ye youre soule by pacience.

* mat.xxiiii. mar.xiii.b Dan.ix.g. * And whē ye se Jerusalem beseged wyth an hoste, then be sure that the desolacyon of the same is nye. Then let them which are in Jewry, flye to the mōntaynes. And let thē
E which are in the myddes of it, departe out. And let not them that are in other countreyes, entre therin. For these be the dayes of vēgeaunce, that all thynges which are wrytte, maye be fulfylled. But wo vnto them that be with chylde, & to them that geue sucke in
* 1.Thes.v.b. those dayes: for there shalbe greate trouble i the lande, and * wrath ouer all this people. And they shall fall thorow the edge of the swearde, and shalbe ledd a waye captyue into all nacions. And Jerusalem shalbe troden
F downe of the gentyls, vntyll the tyme of the gentyls be fulfylled.

* mat.xxiiii.c mark.xiii.c. Joel.ii.c. Esay.xxxiiii.f ✠ * And ther shalbe sygnes in the Sonne, and in the Moone, and in the starres: and in the erth & the people shalbe at their wyttes ende, thorow dispayre. The see and the water shall roare, and mennes hertes shall fayle them for feare, and for lokynge after
G those thynges which shall come on the erth. For the powers of heauen shall moue. And then shall they se the sonne of man come in a cloude with power and greate glory. When
H these thynges begynne to come to passe: then ☞ loke vp, and ☜ lyfte vp youre heades, for youre redempcyon draweth nye.

* mat.xxiiii.d mar.xiii.d. * And he shewed them a symilitude: beholde the bygge tree, and all the trees, when they shoot forth their buddes, ye se and knowe of youre awne selues, that sommer is then nye at hand. So lykewyse ye also (when ye se these thynges come to passe) be sure, that the kyngdome of God is nye. Verely I saye vnto you: this generacyō shall not passe, tyll all be fulfylled. Heauen and erth shall passe: but my wordes shall not passe.

* ecclī.xxvii.c and.xxviii.b. Mom.viii.b ✠ * Take hede to your selues, lest at anye tyme youre hertes be ouercome with surfetynge and dronkennes and cares of this lyfe, and so the daye come vpon you vnwares.
I For as a snare shall it come on all them that dwell on the face of the whole erth. * Watch ye therfore contynually, and praye, that ye maye escape all these thynges that shall come, and that ye maye stande before the sonne of man. ✠

* mat.xxiiii.d mar.xiii.b. In the daye tyme, he taught in the temple: and at nyght, he went out, and abode in
* John.viii.a the mount that is called Oliuete. * And all the people came in the morynge to hym in the temple, for to heare hym.

✠ The.xxii. Chapter. ✠

¶ Christ is betrayed. They eate the easter lambe. The institucyō of the sacramēt. They stryue who shalbe greatest. He reproueth them. He prayeth that tymes vpon the mount. They take hym & bynde hym to the hye prestes house: Peter denyeth hym thryse, and they bynde hym before the counsell.

THe * feast of swete breed drue nye, which is called Easter, and the hye Prestes, and Scrybes & sought how they myght kyll him, for they feared the people. A * mat.xxvi. mar.xiiii.a. & John.xi.

* Then entred Satan into Judas, whose syr name was Iscarioth (which was of the nombre of the twelue) and he went his waye and cōmuned with the hye prestes and officers, how he myght betraye him to thē. And they were glad & promysed to geue hym money. And he cōsented, and sought oportunyte to betraye hym vnto them, when the people were awaye. * John.xiii.

* Then came the daye of swete breed, whē of necessyte Passeouer must be offered. And he sent Peter & John, sayinge: go & prepare vs the Passeouer, that we maye eate. They sayde vnto him. Where wilt thou, þ we prepare? And he sayd vnto thē: Beholde, when ye entre into the cytie, ther shall a man mete you, bearynge a pytcher of water, hi folowe into the same house that he entreth in, and ye shall saye vnto the good man of the house: The master sayeth vnto the: where is þ gest chamber, where I shall eate Passeouer w my disciples? And he shall shewe you a greate parloure paued. Ther make ready. And they went and founde as he had sayd vnto them, and they made ready the Passeouer. * mat.xxvi. mar.xiiii. 25

* And when the houre was come, he sate downe, & the.xii. Apostles wyth hym. And he sayde vnto them: I haue inwardly desyred to eate thys Passeouer wyth you, before that I suffre. For I saye vnto you: hence forth I wyll not eate of it eny more, vntyll it be fulfilled in the kyngdome of God. And he toke the cup, and gaue thankes, and sayd: Take thys, and deuyde it amonge you. For I saye vnto you: I wyll not drynke of the frute of the vyne, vntyll the kyngdome of God come. * mat.xxvi. mar.xiiii.c.

* And he toke breed, and whan he had geuen thankes, he brake it, and gaue vnto thē, sayinge: Thys is my body, whych is geuen for you. Thys do, in the remembraunce of me. Lykewyse also, when he had supped, he toke the cup, sayinge: Thys cup is the new testament in my blonde, whych is shedd for you. * mat.xxvi. mar.xiiii.d. 1.Cor.xi.c.

Yet beholde, þ hāde of hym that betrayeth me, is wyth me on the table. And truly the sonne of man goeth, as it is apoynted: But wo vnto that mā, by whom he is betrayed. And they began to enquyre amonge themselues,

C ſelues, whych of them it was, ỹ ſhulde do it.
✠ And ther was a ſtryfe amonge them, whych of them ſhuld ſeme to be the greateſt. And he ſayde vnto them: the kynges of nacyons raygne ouer them: and they that haue auctoryte vpon them, are called gracious lordes. But ye ſhall not be ſo. * But he that is greateſt amonge you, ſhalbe as the younger: and he that is chefe, ſhalbe as he that doth mynyſter. For whether is greater, he that ſyttethat meate, or he that ſerueth? Is not he ỹ ſytteth at meate? But I am amõge you, as he ỹ mynyſtreth. Ye are they, whych haue bydden wyth me in my temptacyons. And I apoynt vnto you a kyngdom, as my father hath apoynted to me: that ye maye eate and drynke at my table in my kyngdome, & * ſyt on ſeates, iudgynge the twelue trybes of Iſraell. ✠

*Mat.xix.b.

And the Lord ſayde: Symon, Simon, beholde, Satan hath deſyred to ſyfte you, as it were wheate: but I haue prayed for the, that thy fayth fayle not. And when thou arte conuerted, ſtrength thy brethren. And he

D ſayde vnto hym: * Lorde, I am ready to go wyth the into preſon, and to deeth. And he ſayd: I tell the Peter, the cocke ſhall not crowe thys daye, tyll thou haue thryſe denyed that thou knoweſt me.

*Mat.xxvi.c. Mar.xiiii.c. Iohn.xiii.b.

*Mat.x.c. Mar.vi.b. Luke.ix.a

And he ſayde vnto them: * when I ſent you wythout wallet and ſcrippe and ſhoes lacked ye eny thynge? And they ſayde, no. Then he ſayde vnto them: but now he that hath a wallet, let hym take it vp, and lykewyſe hys ſcrippe. And he ỹ hath no ſwearde, let hym ſell hys coate, and bye one. For I ſaye vnto you, that yet the ſame whych is wrytten, muſt be perfourmed in me: * euen among the wycked was he reputed. For thoſe thynges whych are wrytten of me, haue an ende. And they ſayde: Lorde, beholde, here are two ſweardes. And he ſayde vnto them: it is ynough.

*Eſa.liii.b. Mat.xxvii.b. Mar.xv.c. Iohn.xviii.c

*Mat.xxvi.c Mar.xiiii.c.

*And he came out, and went (as he was wonte) to mounte Olyuete. And the diſcyples folowed hym. And when he came to the place, he ſayd vnto them: * praye, leſt ye fall into temptacyon.

*Mat.vi.d Luke.xi.a.

*Mat.xxvi.d

E *And he gate hym ſelfe from them, about a ſtones caſt, and kneled downe, & prayed, ſaying: Father, yf thou wylt, remoue thys cup from me. Neuertheleſſe, * not my wyll, but thyne be fulfylled. And ther appeared an angell vnto hym from heauen, confortynge hym. And he was in an agoyne, and prayed the longer. And hys ſweate was lyke droppes of blond, trickelynge downe to ỹ grounde. And when he roſe vp from prayer and was come to hys diſcyples, he founde them ſleppynge for heuyneſſe, and ſayde vnto them: why ſlepe ye? Ryſe, and praye, leſt ye fall into temptacyon.

*Whyll he yet ſpake: beholde, ther came a company, and he that was called Judas one of the twelue, went before them, and preaſed nye vnto Jeſus, to kyſſe hym. But Jeſus ſayde vnto hym: Judas, betrayeſt thou the ſonne of man wyth a kyſſe? Whē they which were about hym, ſawe what wolde folow, they ſayde vnto him: Lorde, ſhall we ſmyte with ſwearde. * And one of thē ſmote a ſeruaunt of the hye preſte, & ſtroke of hys ryght eare. Jeſus anſwered & ſayde: ſuffre ye thus farre forth. And whan he touched hys eare he healed hym.

*Mat.xxvi.d Mar.xiiii.d.

F

*Mat.xxvi.d. Mar.xiiii.f. Ioan.xviii.b.

Then Jeſus ſayde vnto the hye prieſtes and rulers of the temple and the elders, whych were come to hym. Ye be come out, as vnto a thefe, wyth ſweardes and ſtaues. When I was dayly wyth you in the temple, ye ſtretched forth no handes agaynſt me. But thys is euen youre very houre, and the power of darcknes. Then toke they hym, and ledde hym, and brought hym to the hye Prieſtes houſe. But Peter folowed afarre of.

And when they had kyndled a fyre in the myddes of the palace, and were ſet downe together. * Peter alſo ſate downe amonge them. But whan one of the wenches behelde hym, as he ſate by the fyer (and loked vpon hym) ſhe ſayde: thys ſame felow was alſo wyth hym. * And he denyed hym, ſaying: woman: I knowe hym not. And after a lytell whyle, another ſawe hym, & ſayd, thou art alſo of them. And Peter ſayd: man I am not. And about the ſpace of an houre after, another affyrmed, ſayinge: verely thys felowe was wyth hym alſo, for he is of Galile. And Peter ſayde: mā I wote not what thou ſayeſt. And immediatly whyll he yet ſpake, ỹ cocke crew. And the Lorde tourned backe, and loked vpon Peter. * And Peter remembred the worde of the Lord, how he had ſayd vnto hym: before the cocke crowe, thou ſhalt deuye me thryſe. And Peter went out, and wepte bytterly.

*Mat.xxvi.d Mar.xiiii.f Iohn.xviii.b.

*Mat.xxvi.d Mar.xiiii.f

G

*Luk.xxii.f Mat.xxvi.c. Mar.xiiii.f

And the mē that toke Jeſus, mocked him, and ſmote him: and whē they had blyndfolded him, they ſtroke hym on the face, & aſked hym, ſaying: arede, who is it that ſmote the? And many other thynges deſpytfully ſayd they agaynſt hym.

And aſſone as it was daye, the elders of the people and the hye Prieſtes and Scrybes, came together, and ledde hym into their counſell, ſayinge: art thou very Chryſt? tell vs. And he ſayde vnto them: yf I tell you, ye wyll not beleue. And yf I aſke you, ye wyll not anſwere me, nor let me go: * Herafter ſhall the ſonne of man ſyt on the ryght hand of the power of God. Then ſayde they all: art thou then the ſonne of God? he ſayd: ye ſaye that I am. And they ſayde: * what

*Mat.xxvi.f Mar.xiiii.g.

*Mat.xxvi.g Mar.xiiii.g.

nede we eny further wytnes? For we oure selues haue herde of hys awne mouth.

¶ The .xxiij. Chapter.

¶ Iesus is brought before Pylate and Herode. The women make lamentacyon for hym. He prayeth for hys enemyes, suffreth the theefe vpon hys right hande, and dyeth on the crosse, and is buryed.

1 *And ye whole multitude of the
*mat.xxvij.a Mar.xv.a. Joh.xviij.c
arose, and led hym vnto Pylate.
2 And they began to accuse him,
sayinge: we founde thys felowe
peruertinge the people, and for-
bydding to paye tribute to Cesar: sayinge,
that he is Christ a kynge. 3 And Pylate ap-
posed hym, sayinge: art thou the kynge of the
Iewes? he answered hym, and sayde: thou
sayest it. 4 Then sayde Pylate to the hye Prie-
stes, and to the people: I fynde no faute in
this man. 5 And they were the more fearce, say-
inge: he moueth the people, teachyng thor-
ow out all Iewry, and began at Galile,
euen to thys place.

6 When Pylate herde mencyon of Galile,
he asked, whether the man were of Galile.
7 And assone as he knewe that he belonged vn-
*Luce iij.a. to *Herodes iurisdiccyon, he sent him to He-
rode, whych was also at Ierusalem at that
tyme. 8 And whē Herode sawe Jesus, he was
exceadyng glad, For he was desyrous to se
hym of a longe season, because he had herde
many thynges of hym, and he trusted to ha-
ue sene some myracle done by hym. 9 Then he
questyoned with hym many wordes. But he
answered hym nothyng. 10 The hye Priestes &
Scribes, stode forth, accused hym straytly.
11 And Herod wyth hys men of warre, despy-
sed hym: and whan he had mocked hym, he
*Act.iiij.a. arayed hym in whyte clothyng, & sent hym
agayne to Pylate. 12 *And the same daye Py-
late and Herod were made frendes together.
For before, they were at variaunce.

13 And Pylate called together ye hye Priestes
and the rulers, and the people, 14 and sayde vn-
to them: ye haue brought thys man vnto me,
as one that peruerteth the people. And be-
holde, I examyn hym before you, and fynde
no faute in thys man, of those thynges whe-
re of ye accuse hym: 15 No nor yet Herode. For
I sent you to hym: and lo, nothynge worthy
of deeth is done to hym. 16 I will therfore cha-
sten hym, and let hym lose. 17 *For of necessy-
*mat.xxvij.b Mar.xv.a. Joh.xviij.a
te, he must haue let one lose vnto them
at the feast.

18 And all the people cryed at ones, sayinge:
away wyth hym, and delyuer to vs Bar-
rabas: (whych for a certayne insurrecyon
made in ye cyte and for murther, was cast in
prison) 19 Pylate spake agayne to them wil-
lynge to let Jesus lose, 20 But they cryed, say-
inge: Crucifye hym. Crucifye hym. 21 He sayde
vnto the ye thyrde tyme: What euyll hath he
done? I fynde no cause of deeth in him. I will
therfore chastē him, & let him go. 22 *And they
*mat.xxvij.d Mar.xv.b. Joh.xix.a.
cryed wyth loude voyces, requiryng that he
myght be crucyfyed. And the voyces: of them
and of the hye Priestes preuayled.

23 And Pylate gaue sentence, that it shuld be
as they requyred * and he let loose vnto them,
*mat.xxvij.c Mar.xv.c.
hym that (for insurrecyon & murther) was
cast into prison, whom they had desyred, and
he delyuered vnto them Jesus, to do wyth
*mat.xxvij.c Mar.xv.b.
what they wolde. 24 *And as they ledde hym
awaye, they caught one Symon of Syren,
comynge out of the felde: and on hym layde
they the crosse, that he myght beare it after
Jesus.

27 And there folowed hym a greate compay
of people, and of wemen * whych bewayled
*Luce.xxiij.a.
and lamented hym. 28 But Jesus turned backe
vnto them, and sayd: Ye daughters of Jeru-
salem, wepe not for me: but wepe for youre
selues, and for youre chyldren. 29 For beholde,
the dayes will come, in the which they shall
saye: *happy are the baren and the wombes
*Esa.liij.a Baruch.iij.a Galat.iiij.b
that neuer bare, and the pappes which neuer
gaue sucke. 30 Then shall they begynne to saye
to the mountaynes: fall on vs: and to the hyl-
les, couer vs. 31 For yf they do thys in a grene
tree, what shalbe done in the drye?

32 And ther were two euyll doers ledde wt
hym to be slayne. 33 *And after that they we-
*mat.xxvij.d Mar.xv.c. Joh.xix.b.
re come to the place (which is called Calua-
ry) ther they crucifyed him, & the euyl doers,
one on the ryght hande, and the other on the
lefte. 34 Then sayd Jesus: father forgeue them,
for they wote not what they do. 35 *And they
*y mat.xxvij.d Mar.xv.c. Joh.xix.b.
parted his raymēt, and cast lottes. And the
people stode, and beheld.

And the rulers mocked him wyth them,
saying: he saued other men, let him saue him
selfe, yf he be very Christ, the chosen of God.
36 The soudyers also mocked hym, and came,
and offred hym veneger, and sayd: yf thou be
the kynge of ye Iewes, saue thy selfe. 37 *And
*mat.xxvij.d Joh.xix.b
a superscripcyon was wrytten ouer hym, wt
letters of Greke, & Latin, & Hebrew: This
is the kynge of the Iewes.

39 And one of the euyll doers whych were hā
ged, rayled on him, sayinge: If ye be Christ,
saue thy selfe and vs. 40 But the other answe-
red * & rebuked him, sayinge: Feareste thou
*mat.xxvij.d Mar.xv.c.
not God, seynge thou art in the same dam-
nacyon? 41 We are ryghteously punyshed,
for we receaue accordynge to oure dedes:
But thys man hath done nothynge amys-
se. 42 And he sayde vnto Jesus. Lorde, remem-
ber me, when thou commest into thy kyng-
dome. 43 And Jesus sayde vnto hym: Verely
I saye vnto the: to daye shalt thou be wyth
me in Paradyse.

44 *And it was about the syxte houre. And
*mat.xxvij.d Mar.xv.d.
ther was darcknes ouer all the earth, vn-
tyll the nynth houre, 45 and the sonne was
darckned.

darckned. * And the vayle of the temple dyd rent, euen thorow the myddes. And whan Jesus had cryed with a loude voyce, he sayd: Father, into thy handes I commende my spyrete. And when he thus had sayd, he gaue vp the goost. * When the Centuryon sawe what had happened, he glorifyed God sayinge. Verely, this was a righteous mā. And all the people þ came together to that syght, & sawe the thynges whych had happened, smote theyr brestes. and returned. And all hys acquayntaunce * and the wemen that followed hym from Galile, stode a farre of, beholdynge these thynges.

And beholde * ther was a mā (named Joseph) a councellour, and he was a good man and a iuste: the same had not consented to the counsell & dede of them, whych was of Aramathia, a cytie of the Jewes, whych same also wayted for the kyngdome of God: he went vnto Pylate, and begged the boddy of Jesus, and toke it downe and wrapped it in a lynnen clooth, and layed it in a sepulchre that was hewen in stone, wherin neuer man before was layed. ✠ And that daye was the preparyng of the Sabboth, and the Sabboth drue on. The wemen that folowed after, whych had come wyth hym from Galile, behelde the sepulcre, and how his body was layed. And they returned and prepared swete odoures and oyntmentes: but rested the Sabboth daye, accordynge to the commaundement.

¶ The.xxiiij. Chapter. ✠

¶ The wemen come to the graue, Christ appeareth vnto the two dyscyples that go towarde Emaus, confirmeth in the myddest of all hys dyscyples, openeth theyr vnderstāndynge in the scryptures, cruerth them a charge, & afterwarde vp to heauen.

A

BVt vpon (✠) the fyrst daye of the Sabbothes, very early in the morynge, they came vnto the sepulcre, and brought the swete odoures whych they had prepared, and other wemen wyth them. And they founde the stone rowled away from the sepulcre, and they went in: but coude not the body of the Lorde Jesu. And it happened, as they were amased therat, Beholde, two men stode by them in shynynge garmentes. * And as they were afrayde, and bowed downe theyr faces to the erth, they sayde vnto them: why seke ye the lyuynge amōge the dede? he is not here: but is rysen. Remember, how he spake vnto you, whē he was yet in Galile, sayinge: that the sonne of man must be delyuered into the handes of synfull men, and be crucyfyed, and the thyrde daye ryse agayne.

And they remēbred hys wordes, & returned from the sepulcre, & tolde all these thynges vnto those eleuen, & to all the remnaunt. * It was Mary Magdalen, & Joanna, and Mary Jacobi, and other that were wyth them, whych tolde these thynges vnto the Apostles. And theyr wordes semed vnto the fayned thynges, nether beleued they them. Then arose Peter and ran vnto the sepulchre, and loked in, and sawe the lynnen clothes layde by them selfe, and departed, wondrynge in hym selfe at that whych had happened. ✠

B

✠ * And beholde, two of them went that same daye to a towne (called Emaus) which was from Jerusalem about thre skore forlonges, and they talked together of all these thynges that had happened. And it chaunsed, that whyle they communed together and reasoned, Jesus hym selfe drue neare, * and went wyth them. But theyr eyes were holden, þ they shulde not knowe hym. And he sayde vnto them: What maner of communycatyons are these that ye haue one to another, as ye walke, and are sadd? And the one of them (whose named was Cleophas) answered, and sayde to hym: art thou onely a straūger in Jerusalem, and hast not knowen the thynges whych haue chaunsed there, in these dayes? He sayde vnto them: what thynges?

And they sayd vnto hym: of Jesus of Nazareth, whych was a Prophet, myghtye in dede and worde before God and all the people: and how the hye Prestes, ād oure rulers delyuered hym to be condempned to deeth: & haue crucyfyed hym. But we trusted that it had bene he whych shuld haue redemed Israel. And as touchynge all these thynges, to daye is euē the thyrd daye, that they were done.

* Yee, and certayne wemen also of oure cōpany made vs astonnyed, which came early vnto the sepulchre, and foūde not hys body: and came, sayinge, that they had sene a vysyon of angels, whych sayd that he was alyue. And certayne of thē whych were wyth vs, went to the sepulchre, and founde it euē so as the wemen had sayde: but hym they sawe not.

And he sayde vnto them: O fooles & slowe of herte, to beleue all that the Prophetes haue spokē. * Ought not Christ to haue sulfred these thynges, and to enter into hys glory? And he begā at Moses, and all the Prophetes, & interpreted vnto them in all scriptures whych were wryten of hym. And they drue nye vnto the towne, whych they wēt vnto. And he made, as though he wold haue gone further. And they * constrayned hym sayinge: abyde wyth vs, for it drayeth towardes nyght, and the daye is farre passed. And he went in tary wyth them.

* And it came to passe, as he sate at meate wyth them, he toke bread, and blessed it, and brake, and gaue to them. And their eyes

were opened, and they knewe hym: and he vanyshed out of their syght. And they sayd betwene them selues: dyd not oure hertes burne wyth in vs, whyll he talked wyth vs by the waye, and opened to vs the scryptures? And they rose vp the same houre, and returned agayne to Jerusalem, and founde the eleuen gathered together, and them that were wyth them, saying: the Lorde is ryssen in dede, & hath apered to Symon. And they tolde, what thynges were done i the waye, and how they knewe hym, in breakynge of bread. ✠

D
*John xx.c. 2nd
As they thus spake ✠ Jesus hym selfe stode in *the myddes of them, and sayeth vnto the: peace be vnto you. *(Jhu J, sence nat.) But they were abasshed and afrayde, & supposyd that they had sene a spyrite. And he sayd vnto them: why are ye troubled, and why do thoughtes aryse in youre hertes? Beholde my handes and my fete, that it is euen I my selfe. Handle me and se: for a spyrite hath not fleshe and bones, as ye se me haue. And whē he had thus spoken, he shewed them hys handes and hys fete. And whyll they yet beleued not for ioye, and wondred, he sayd vnto thē:
*John.xxi.b. * Haue ye here eny meate? And they offred hym a pece of a broyled fysshe, and of an honycombe. And he toke it and dyd eate before them.

*Mat.xvi.c. And he sayde vnto them. *These are the wordes whych I spake vnto you, whyll I was yet with you: that all must nedes be fulfylled, whych were wrytten of me in the lawe of Moses and in the Prophetes, and in
E
*Actes xvii.a the Psalmes. *Then opened he their wyttes, that they myght vnderstand the scryptures, and sayde vnto them: Thus is it wrytten, and thus it behoued Christ to suffre, and to ryse agayne from deeth the thyrde daye, & that repentaunce and remyssyon of synnes shulde be preached in hys name amonge all nacyons, ✠ and must begynne at Jerusalē. And ye are wytnesses of these thynges. ✠
*Actes.i.b. And beholde, I will sende the promes of my father vpon you. *But tary ye in the cytie of Jerusalem, vntyll ye be endewed wyth power from an hye.

*Actes.i.b. Mat.xxvi.b. And he led them out into Bethany, and lyfte vp hys hādes, and blessed them. * And it cam to passe, as he blessed them, he departed from them, and was caryed vp into heauen. And they worshypped hym, and returned to Jerusalem wyth greate ioye, and were contynually in the temple prayenge & laudynge God, ✠ Amen.

Here endeth the Gospell of Sayncte Luke.

The Gospell of Sayncte John.

The fyrst Chapter. ✠

The euerlastyng lyuyng of Christ, and how he became man. The testymony of John. The callynge of Andrew, Peter &c.

IN the begynnynge was the A
worde, and the worde was wyth God: and God was the worde. The same was in ꝑ begynnyng wyth God.
*All thinges were made by *Genes.i. Prouerb.viii.
it, & wythout it, was made nothynge that was made. *In it was lyfe, *John.xiii.
and the lyfe was the lyght of men, and the ‡John.viii. and xii.a.
lyght shyneth in darckenes, and the darckenes comprehended it not.

There was sent from God a man, whose name was John. The same cā as a wytnes to beare wytenes of the lyght, that all men through hym myght beleue. *(☞ He was D
not ꝑ lyght: but was sent to beare wytnes *John.i.d.
of the lyght. That lyght was ꝑ true lyght, whych lyghteth euery mā that cometh into the worlde. He was in the worlde, and the worlde was made by hym: and the worlde knewe hym not.

He cam amonge hys awne, and hys awne receaued hum not. But as many as receaued hym * to them gaue he power to be the sonnes of God: euen them that beleued on hys name: whych were borne, not of bloude nor of the wyll of the fleshe, nor yet of the wyll of man: but of God. *Phil.iii.b. Ose.i.b. Rom.i.b. Gala.iiii.a.

*And the same worde became flesshe, and B
dwelt amonge vs: *and we sawe the glory ‡Baruh.iii. *mat.xvii. n Pet.i. i.John.i.a.
of it, as the glory of the onely begotten sonne of the father, full of grace and trueth. ✠

✠ * John beareth wytnes of hym, and *Mat.iii.b. Marke.i.a.
cryeth sayinge: Thys was he of whō I spake: which though he came after me, went before me, for he was before me. * And of hys 4 Col.ii.b.
fulnes haue all we receaued, euen (☞ grace C
for grace. For the lawe was geuen by Moses, but grace & trueth came by Jesus Christ.
* (☞ No man hath sene God at eny tyme. C
The onely begotten sonne, whych is in the *1.Cor.xiii. i.John.iii.b.
bosome of ꝑ father, he hath declared hym. ✠

✠ *And thys is ꝑ recorde of John: when *John.v.d.
ꝑ Jewes sent Preestes and Leuites frō Jerusalem, to aske hym, what art thou? And he cōfessed & denyed not, & sayde playnly, I am not Christ. And they asked him: what then? *Mat.xvi.b.
*art thou Helyas? And he sayeth: ☞ I am D
not. *Arte thou that Prophete? And he answered no. Then sayde they vnto hym: what art thou, that we maye geue an answer to them that

them that sent vs. What sayest thou of thy selfe? He sayde * I am the voyce of a criar in the wildernes, make straycht the waye of ꝑ Lorde, * as sayde the Prophete Esaias.

And they whych were sent, were of the Pharyses: And they asked him, & sayde vnto him: why baptisest thou then, yf thou be not Christ, nor Helias, nether that Prophet? John answered the sayinge * I baptise with water: but there stondeth one amonge you, whom ye knowe not, he it is which though he came after me, was before me, whose sho latchet I am not worthy to vnlose. These thynges were done in Bethabara beyonde Jordan * where John dyd baptise. ✠

✠ The nexte daye, John seeth Jesus cõminge vnto hym, and sayeth * beholde the lambe of God, whych taketh awaye ꝑ synne of the worlde. Thys is he of whõ I sayd: After me cometh a man, whych went before me, for he was before me, and I knewe him not: but that he shuld be declared to Israell, therfore am I come baptysinge with water. * And John bare recorde, sayinge: I sawe the spirite descende from heauen, lyke vnto a doue, & abode vpon him, and I knewe hym not. But he that sent me to baptise in water, the same sayde vnto me: vpon whom thou shalt se the spirite descende, and tary styll on hym, the same is he whych baptiseth wyth ꝑ holy goost. And I sawe, and bare recorde, that he is the sonne of God. ✠

The nexte daye after, John stode agayne, & two of his disciples, ād he behelde Jesus as he walked by, & sayeth: beholde ꝑ lãbe of God. And the two disciples hearde hym speake, and they folowed Jesus. And Jesus turned about, and sawe them folowe hym, & sayeth vnto them: what seke ye? They sayd vnto hym: Rabbi (whych is to saye yf one interprete it Master) where dwellest thou? He sayeth vnto them: come & se. They came, & sawe where he dwelt: & abode with hym ꝑ daye. For it was about the tenth houre.

One of ꝑ two which hearde John speake, and folowed him, was Andrew Simon Peters brother. The same founde hys brother Simon fyrst, and sayeth vnto hym: we haue founde Messias (whych is by interpretaciõ, annoynted) and brought him to Jesus. And Jesus behelde hym, ād sayde: thou art * Simon the sonne of Jonas, thou shalt be called Cephas: which is by interpretacion a stone.

The daye folowyng. Jesus wolde go into Galile, and foũde Philip, and sayeth vnto him: folowe me * Philip was of Bethsaida the cytie of Andrew and Peter. Philip foũde Nathanael, and sayeth vnto him: We haue founde hym, of whome * Moses in the law ād the Prophetes dyd wryte, Jesus ꝑ sonne of Joseph of Nazareth. And Nathanael sayd vnto hi * can there eny good thynge come out of Nazareth? Philip sayeth vnto him come and se.

Jesus sawe Nathanael comynge to him, & sayeth of him: Beholde a ryght Israelyte, in whom is no gyle. Nathanael sayeth vnto him: whẽce knowest thou me? Jesus answered, and sayde vnto him. Before that Philip called the, when thou wast vnder the frygge tree, I sawe the. Nathanael answered and sayd vnto him: Rabbi, thou art euẽ the very sonne of God, thou art ꝑ kyng of Israel. Jesus answered, and sayde vnto him: Because I sayde vnto the, I sawe the vnder ꝑ frygge tree, ꝑ beleuest. Thou shalt se greater thynges then these. And he sayeth vnto him: Verely, verely, I saye vnto you: herafter shall ye se heauen open, & ꝑ angels of God ascendynge & descendynge ouer ꝑ sonne of man.

The.ij.Chapter. ✠

¶ Christ turneth the water into wyne, and dryueth the byers & sellers out of the temple.

AND the thyrd daye, was there a mariage in Cana a cytie of Galile, & the mother of Jesus was there. And Jesus was called (& his disciples) vnto the mariage And when the wyne fayled, the mother of Jesus sayeth vnto him: they haue no wyne. Jesus sayeth vnto her: woman * what haue I to do wyth the, myne houre is not yet come. his mother sayeth vnto the ministres: whatsoeuer he sayeth vnto you, do it. And ther were standynge there, syxe waterpottes of stone after the maner of the purifyẽge of the Iewes, contaynynge two or thre fyrkins a pece. * Luke.ii.g.

Jesus sayeth vnto the: fyll the water pottes with water. And they spilled the vp to ꝑ brym. And he sayeth vnto them: drawe out now, & beare vnto the gouerner of the feaste And they bare it. When the ruler of the feast had tasted the water that was turned vnto wyne, and knewe not whence it was (but ꝑ mynistres whych drue the water knewe) he calleth ꝑ brydegome, ād sayeth vnto hym: Euery mã at the begynninge doth sett forth good wyne, and (☞ when men be droncke, then that whych is worse. But thou hast kept the good wyne, vntyll now.

Thys begynninge of myracles dyd Jesus in Cana of Galile, and shewed hys glory, & his disciples beleued on him. ✠ * After this he wẽte downe to Capernaum, he & his mother, and his brethren, and his disciples, and there continued not many dayes. * Mat.iii.b. Mar.i.b. Luc.iii.b.

✠ * And ꝑ Jewes ester was euen at hãde, and Jesus went vp to Jerusalem, & foũde syttynge in the temple, those that solde oxen and shepe and doues, & chaungers of money. And when he had made (as it were) a scourge of smal coardes, he droue them all * Mat.xxi.b. Mar.xi.c. Luke.xix.c.

out of the temple, with the shepe & oxen, and powred out the chaūgers money, and ouerthrue the tables, & sayde vnto thē that solde doues: Haue these thynges hence, & make not my fathers house an house of marchaūdyse. And his disciples remēbred it þ is wrytten: *the zele of thyne house hath euen eaten me. *Psa.lxix.b

Then answered þ Jewes and sayde vnto him: what token shewest thou vnto vs, seinge that thou dost these thynges? Jesus answered & sayde vnto them: *destroye thys temple, and in thre dayes I wyll reare it vp. Then sayde þ Jewes. xlvj. yeres was thys temple a bylduynge: & wylt thou reare it vp in thre dayes? But he spake of the temple of his body. Allone, therfore as he was ryzen from deeth agayne, his disciples remembred that he thus had sayde. And they beleued the scripture, & þ wordes which Jesus had sayde *Mat.xxvi.f. Mar.xiiii.f

When he was in Jerusalem at Sastern þ feast daye, many beleued on his name, whē they sawe his myracles whych he dyd. But Jesus dyd not cōmit him selfe vnto them, because he knewe all men, and neded not, that eny man shuld testifye of him. *For he knewe what was in man. *Jere.xvij.b. Ecclus.xlij.

¶ The.iij. Chapter.

¶ The communycacion of Christ with Nicodemus. The doctrine and baptyme of John, and what difference he maketh of Christ.

There was a mā of the Pharises named Nycodemus, a ruler of þ Jewes. *The same cam to Jesus by nyght, and sayde vnto him: Rabbi, we knowe that thou arte a teacher come from God: for no man coulde do suche myracles as thou dost, except God were wt̄ him. Jesus answered & sayde vnto hi: Verely, verely, I saye vnto the, except a mā be borne from aboue, he cannot se the kyngdom of God. Nicodemus sayeth vnto hym how can a man be borne whē he is olde? can he enter into hys mothers wombe and be borne agayne? Jesus answered *verely, verely, I saye vnto the: except a man be borne of water & of the spyrete, he cannot enter into the kyngdom of God. *That whych is borne of the flesshe, is flesshe, and that which is borne of the spyrete, is spyrete. Marvayle not thou that I sayd to the, ye must be borne from aboue. The wynde bloweth where it lysteth, & thou hearest the sōūde therof *but canst not tell whence it commeth & whether it goeth. So is euery one that is borne of the spyrete. *John.iij. *John.xiij.b. xviij.b. Act.xiij.a. *Rom.viij.a *Eccles.i.

Nicodemus answered ād sayde vnto hym how can these thynges be? Jesus answered & sayde vnto hym: art þ a master in Israel, & knowest not these thynges? Verely, verely I saye vnto the: we speake þ we do knowe, & testify þ we haue seine: ād ye receane not oure wytnes. If I haue tolde you earthly thynges, and ye beleue not: how shall ye beleue, yf I tell you of heauenly thynges.

*And no man ascendeth vp to heauē, but he that came doune frō heauen, euen the sonne of man whych is in heauen: *Deu.xxx.

*And as Moses lyfte vp the serpent in þ wyldernes, euen so must the sonne of man be lyfte vp, that whosoeuer beleueth in him, pe rysshe not, but haue eternall lyfe. *Num.xxi.

*For God so loued þ worlde, that he gaue is only begotte sonne, that whosoeuer beleueth in him, shulde not perisshe, but haue euerlastyng lyfe. *For God sēt not his sonne into the worlde, to cōdempne the worlde but that & the world throughe him myght be saued. He that beleueth on him, is not condemned. But he þ beleueth not, is cōdemned all ready, because he hath not beleued in the name of the onely begotten sonne of God. And thys is the cōdemnacion: *that lyght is come into the world, and mē loued darcknes more thē light, because their dedes were euyll. For *euery one that euyll doeth, hateth the lyght: neither commeth to the lyght, lest his dedes shuld be reproued. But he that doth trueth, commeth to the lyght, that hys dedes maye be knowen, how that they are wrought in God. *Rom.v.d. *John.i.d. and.xii.f. *Ephe.v.b.

After these thinges cam Jesus & his disciples into the land of Jewry & ther he taried with thē & *and baptysed. And John also baptised in Enon besydes Salim, because ther was moch water there, & they came & were baptised. *For John was not yet cast into prison. *John.iij.d. Mat.iiii.a. Mar.i.a. Luk.iii.f. & Mat.xiiii

And ther arose a question betwene Johns disciples and the Jewes, aboute purifyinge. And they came vnto John, & sayde vnto him: Rabbi, he þ was wyth the beyōde Jordan (to whom thou barest wytnes) beholde the same baptiseth *& all men come to hym. John answered, & sayde: a man can receaue nothinge, except it be geuen him from heauen. Ye youre selues are witnesses * how that I sayd: I am not Christ, but am sent before him. He that hath the bryde, is the brydegrome. But the frende of the brydegrome, wych standeth and heareth hym, reioyseth greatly because of the brydegromes voyce. This my ioye therfore is fulfilled. He must increase but I must decreace. *John.iij.a *John.i.b

He that cōmeth from an hye, is aboue all: he that is of þ erth, is earthly, and speaketh of the erth. He that commeth from heauen, is aboue all, & what he hath sene and hearde: þ he testifieth: and no man receaueth hys testimonye. He that hath receaued hys testimonie *& hath set to hys seale, that God is true. For he whō God hath sent, speaketh þ wordes of God: *For & God geueth not the spyrete by measure vnto him. The father loueth the sonne * & hath geuen all thynges into *Rom.iii.a *Esa.lxij.a *Mat.xi.b Luke.x.b.

*1.Ioh.v.f. 1.Ioh.v.b. into hys hande * he ꝑ beleueth on the sonne hath euerlastinge lyfe: he that beleueth not the soune, shall not se lyfe, but the wrath of God abydeth on him. ✠

¶ The.iiij. Chapter. ✠

¶ The louynge communicacyon of Christ wyth the woman of Samaria by the welles syde. How he declareth the rulers sonne.

AS sone as ꝑ Lord knewe, how the Pharises had hearde, ꝑ Jesus made and baptised moo disciples then John (though that Jesus hi selfe baptised not: but his disciples) *he lefte Jewry, and departed agayne into Galile. For it was so that he must nedes goo thorowe Samaria ✠ Thꝰ came he to a cytie of Samaria (which is called Sichar) Welydes the possellyon * that Jacob gaue to his sonne Joseph, And there was Jacobs well. Jesus then beyng werye of hys iorney, sate thus on the well. And it was about the syxte houre: and there came a woman of Samaria to drawe water. Jesus sayeth vnto her: geue me drinke. For his disciples were gone awaye vnto the towne, to bye meate. Then sayeth the woman of Samaria vnto hi: howe is it, that thou beinge a Jewe, askest drincke of me, which am a Samaritane? * For the Jewes medle not with the Samaritans. Jesus answered and sayde vnto hyr: yf thou knewest the gyfte of God, and who it is that sayeth to the geue me drincke, thou woldest haue asked of him, ꝛ he wolde haue geuen * the water of lyfe. The womā sayeth vnto him: Syr, thou hast nothynge to drawe wyth, ꝛ the well is depe: from whence then hast thou that water of lyfe? Art thou greater thē oure father Jacob which gaue vs ꝑ well, ād he him selfe dranke therof, and his children, and his catell?

Jesus answered, ād sayde vnto hyr: whosoeuer drincketh of thys water, shall thyrst agayne. But (☞ whosoeuer drincketh of ꝑ water that I shall geue him, shall neuer be more a thyrst: but the water that I shall geue him, shalbe in him a well of water, sprynginge vp into euerlastinge lyfe. The womā sayeth vnto him: Syr, geue me of that water, that I thyrst not, nether come hyther to drawe. Jesus sayeth vnto her: Go, call thy husbād, and come hyther. The woman answered and sayde vnto him: I haue no husband. Jesus sayde vnto her: Thou hast well sayd, I haue no husband. For thou hast had fyue husbandes, ꝛ he whom thou now hast, is not thy husband. In ꝑ saydest thou truely.

*Luke.vii.b. The woman sayeth vnto hym: * Syr, I perceaue that thou art a prophet. Oure fathers worshypped in thys mountayne * ꝛ ye saye that in Jerusalem is the place, where men ought to worshyppe. Jesus sayeth vnto her: woman beleue me, the houre cōmeth, when ye shall (nether in this mountayne, nor yet at Jerusalem) worshyppe the fathers. Ye worshyp ye wote not what: we knowe what we worshyppe.

*For saluacion commeth of the Jewes. *Gen.xxix. But the houre commeth ꝛ now is, when the true worshyppers shall worshyppe the father * in sprete, ꝛ in the treuth. For such the father also requyreth to worshyppe hym. *Rom.i.a *God is a sprete: and they that worshyppe hym, must worshyppe hym in sprete and in the treuth. *vi.Ley.xiii.c.

The woman sayeth vnto him: I wote, ꝑ Messias shall come, whych is called Chryst. When he is come, he wyll tell vs all thynges. Jesus sayeth vnto hyr. * I that speake vnto the am he. And immediatly came hys disciples, ꝛ marueyled that he talked with ꝑ woman. Yet no man sayd: what meanest thou or why talkest thou with her? The woman then lefte her waterpot, and went her waye into the cytie, ꝛ sayeth to the men: Come, se a man whych tolde me all thynges that euer I dyd. Is not he Christ? Then they went out of the cytie, and came vnto him. D *Mat.xxvi.f Mar.xiii.g Luke.xvii.c. John.ix.b. and.x.c

In the meane whyle his disciples prayed him, sayig: Master, eate. He sayde vnto thē: I haue meate to eate, that ye knowe not of. Therfore sayde the disciples amonge thē selues: hath eny man brought hi ought to eate? Jesus sayeth vnto them: my meate is to do the will of him that sent me, ꝛ to fynisshe his worcke. Saye not ye: there are yet foure monethes, ꝛ then commeth harueste? Beholde I saye vnto you: lyfte vp youre eyes, and loke on the regions: for they are whyte all ready vnto haruest. * And he that reapeth, receaueth rewarde, and gathereth frute vnto lyfe eternall: that both he that soweth, ꝛ he that reapeth, myght reioyse together. And herin is the saying true, that one soweth ꝛ another reapeth. I sent you to reape that wherō ye bestowed no labour. Other men laboured, ꝛ ye are entred into their labours. E *Mat.ix.b. Luk.x.a.

Many of the Samaritans of that cytie beleued on him, for the saying of the womā, which testified that he tolde her all that euer she dyd. So, whē the Samaritans were come vnto him, they besought him, ꝑ he wolde tary with them. And he abode there two dayes. And many moo beleued because of his awne wordes, and sayde vnto the woman. Now we beleue, not because of thy sayinge: for * we haue herde him oure selues, and knowe that thys is euen Christ, the sauioure of the worlde. ✠ *John.xvii.b

After two dayes he departed thēce, and went awaye into Galile. * For Jesus him selfe testified, that a Prophete hath none honoure in his awne cōtre. Then, as sone as he was come into Galile, the Galileans receaued him: whan they had sene all the thynges that *Mat.xiii.g Mat.vi.a. Luke.iiii.a.

ges that he dyd at Jerusalem at ꝑ daye of the
F feast. For they went also vnto the feast daye
*Joh.ii.a. Do Jesus cam agayne into Cana of Galile
*wher he turned the water into wyne.

*Mat.viii.a Luce.vii.a. ✠ And ther was a certayne ruler, *whose
sonne was sycke at Capernaum. As sone as
the same herde that Jesus was come out of
Jewry into Galile, he went vnto him, & be-
sought him, that he wolde come downe, and
heale his sonne. For he was euen at ꝑ poynt
of death. Thē sayde Jesus vnto him: except
ye se signes & wondres, ye wyll not beleue.
The ruler sayeth vnto him: Syr, come do-
wne, or euer that my sonne dye. Jesus sayeth
vnto hym: Go thy waye, thy sonne lyueth.
The man beleued the worde that Jesus had
spoken vnto him. And he wēt his waye. And
as he was now going downe, ꝑ seruauntes
mett him, & tolde him, sayinge: thy sonne ly-
ueth. Then enquyred he of them the houre,
G when he beganne to amende. And they sayd
vnto him: Yester daye at the seuenth houre, ꝑ
feuer lefte him. So the father knewe, that it
*Actu.xviii.a was ꝑ same houre, in the which Jesus sayde
vnto him: Thy sonne lyueth. * And he bele-
ued, and all his housholde. ✠ This is agayn
ne the seconde myracle, that Jesus dyd, whā
he was come out of Jewry into Galile.

¶ The.v. Chapter. ✠

¶ He healeth the man that was sycke eyght ꝭ thyr-
tie yeare. The Jewes accuse hym, he answereth his
hym selfe, and reproueth them.

A Fter thys was there a feast daye
of the Jewes, and Jesus went vp
to Jerusalem. And ther is at Jeru
salem, by ꝑ slaughterhouse, a pole
(which is called in ꝑ Ebrue tōge, ☞ Beth-
seda) hauing fyue porches, in whych laye a
greate multitude of sycke folcke, of blinde,
halt, and wythered, waytinge for the mo-
uinge of the water. For an angell wēt dow-
ne at a certayne season into the pole, and ste-
red the water. Whosoeuer then fyrst (after
the steringe of the water) stepped in, was
made whoale of whatsoeuer disease he had.
And a certayne man was there, whych had
bene diseased. xxxviii. yeres. When Jesus
sawe him lye, and knewe that he now longe
tyme had bene diseased, he sayeth vnto him:
Wylt thou be made whole? The sycke man
answered hym: Syr, I haue no man when
the water is troubled, to put me into ꝑ pole.
But in the meane tyme, whyle I am aboute
to come, another steppeth downe before me.

*Mat.v.a Mar.ii.b. Luke.v.g Actes.iii.b. and.ix.f. Jesus sayeth vnto hym * rise, take vp
thy bed, & walke. And immediatly the man
was made whole, and toke vp hys bed, and
walked. And the same daye was the Sa-
both. The Jewes therfore sayde vnto hym
that was made whole: It is the Saboth
daye, it is not lawfull for the to cary thy bed.
He answered them: he that made me whole,
sayde vnto me: take vp thy bed, and walke.
Then asked they hym: what man is that,
whych sayd vnto ꝑ, take vp thy bed & walke?
And he that was healed, wist not who it
was. For Jesus had gotte him selfe awaye,
because that ther was ꝑeace of people in
that place.

25 *Afterwarde, Jesus founde him in the *Joh.viii.a
temple, and sayde vnto him: beholde, thou
art made whole, synne nomore, lest a worse
thinge happen vnto the. The man departed
& tolde the Jewes, that it was Jesus, which
had made hym whole. ✠ And therfore the
Jewes dyd persecute Jesus, and sought the
meanes to slee him, because he had done these
thynges on the Sabboth daye. And Jesus
answered them.

*Joh.x.a. ✠ * My father worketh hitherto, and I
worke. Therfore the Jewes sought the mo-
re to kyll him, not onely because he had bro-
ken the Sabboth: but sayde also that * God *Mat.xxii. Mar.xii.d Luke.xx.d.
was hys father and made hym selfe equall
with God.

Then answered Jesus, & sayde vnto thē:
verely, verely, I saye vnto you * the sonne *Joh.viii.a
can do nothige of him selfe, but that he seeth
the father do. For whatsoeuer he doeth, that
doeth the sonne also. For the father loueth ꝑ
sonne, and sheweth hym all thinges that he
hym selfe doeth. And he will shewe hi greа-
ter workes thē these, because ye shuld mar-
uayle. For lykewyse as the father rayseth
vp the deed, and quyckeneth thē, euen so the
sonne quyckeneth whom he wyll * Nether *Mat.xii. Luke.x.d.
iudgeth the father eny man: but hath com-
mytted all iudgement vnto ꝑ sonne, because
that all men shuld honoure the sonne euen as
they honoure the father. He that honoureth
not the sonne, the same honoureth not the fa
ther which hath sent hym. Verely, verely I C
saye vnto you. * he that heareth my worde, *Joh.vi.f.
& beleueth on him that sent me, hath euerla-
sting lyfe, and shall not * come into damna- *Luke.xviii.f
cyon: but is staped from deeth vnto lyfe.

Verely, verely, I saye vnto you * ꝑ houre *Mat.xii. Joh.v.f.
shall come, & nowe it is, whē ☞ ꝑ deed shall
heare ꝑ voyce of the sonne of God. And they
that heare, shall lyue. * For as the father *Joh.i.a. and.viii.d.
hath lyfe in hym selfe, so lykewyse hath he
geuen to the sonne to haue lyfe in hym selfe:
and hath geuen him power also to iudge, be-
cause he is the sonne of man. Marueyle not *Mat.xxvi.
at this: for the * houre shal come, in ꝑ which,
all that are in the graues, shall heare hys
voyce, and shall come forth: they that haue
done good, vnto the resurrection of lyfe: and
they that haue done euyll, vnto the resurrec-
cion of damnacion. ✠

✠ ☞ I can of myne awne selfe do no- D
thing. As I heare, I iudge, and my iudgmēt
is iust, because I seke not myne awne wyll,
but ꝑ wyll of the father which hath sent me
* ☞ If I shulde beare wytnes of my selfe, D
my wytnes *Joh.viii.d

my wytnes were not true. Ther is another ꝑ beareth witnes of me: & I am sure, that the wytnes which he beareth of me, is true.

* Ye sent vnto John, & he bare wytnes vnto ꝑ trueth. But I receaue not the recorde of man. Neuertheles, these thinges I saye that ye myght be sake. He was a burnynge, & a shynynge lyght, & ye wolde for a season haue reioyced in hys lyght * But I haue greater wytnes, then the wytnes of John * For the worckes which the father hath geuē me to fynysshe, ꝑ same worckes that I do, beare wytnes of me, ꝑ the father hath sent me. And ꝑ father him selfe which hath sent me * hath borne witnes of me. Ye haue not hearde hys voyce at eny tyme nor sene hys shape, hys word haue ye not abydinge in you. For whō he hath sent, him ye beleue not.

Searcht the scriptures, for in them ye thinke ye haue eternall lyfe * & they are they which testify of me. And yet wyll ye not come to me, that ye myght haue lyfe. I receaue not prayse of men. But I knowe you, that ye haue not ꝑ loue of God in you. I am come in my fathers name and ye receaue me not. * If another come in hys awne name, hym wyll ye receaue: how cā ye beleue, which receaue honoure one of another, & seke not the honoure that commeth of God only?

Do not thincke that I wyll accuse you to my father. Ther is one ꝑ accuseth you: euen Moses in whō ye trust. For had ye beleued Moses, ye wolde haue beleued me * for he wrote of me. But yf ye beleue not hys wrytinges: how shall ye beleue my wordes? ✠

¶ The. vj. Chapter. ✠

¶ Jesus feedeth fyue thousand men besyde women & chyldren with fyue barly loaues & two fyshes. He departeth alwaye that they shuld not make hym kynge, and reproueth the fleshly hearers of hys worde. The carnall are offended at hym.

AFter these thinges * Jesus went hys waye ouer the see of Galile whych is the see of Tiberias * & a great multitude folowed him, because they sawe his myracles whych he dyd on them that were diseased. And Jesus went vp into a mountayne, & there he sate wyth hys disciples. And easter, a feast of ꝑ Jewes was nye. ✠ ✠ * When Jesus then lyfte vp his eyes, and sawe a great cōpany come vnto him, he sayeth vnto Philip: whence shall we bye breed, that these maye eate? This he sayd to proue hym: for he him selfe knewe, what he wolde do.

Philip answered him * two hūdred penyworthe of breed are not sufficient for them, ꝑ euery man maye take a lytell. One of his disciples (Andrew, Simon Peters brother) sayeth vnto him: There is a lad here, whych hath fyue barly loues and two fyshes: but what are they amonge so many? And Jesus sayde. Make ꝑ people syt downe. Ther was moch grasse in ꝑ place. So the men sate downe in nōbre, about fyue thousand. And Jesus toke the breed: And whan he had geuen thankes, he gaue to the disciples, and ꝑ disciples to thē that were set downe: And lyke wyse of the fyshes as moch as they wolde:

When they had eaten ynough, he sayeth vnto his disciples: gather vp ꝑ broken meate whych remayneth: ꝑ nothynge be lost. And they gathered it together, and fylled twelue basacttes with the broken meate of the fyue barly loaues: whych broken meate remayned vnto them that had eaten. Then thole men (when they had sene the myracle that Jesus dyd) sayd: this is of a trueth * ꝑ same Prophete, ꝑ shulde come into the worlde. ✠ * Luke. vii. c. John. iiij. b

Whē Jesus therfore perceaued, ꝑ they wolde come, & take hym vp to make hym kyng, * he departed agayne into a mountayne him selfe alone. Luke. vi. c.

* And when euen was now come, hys disciples wēt downe vnto the see, & gat vp into a shippe, and came ouer the see vnto Capernaū. And it was now darcke, and Jesus was not come to them. And ꝑ see arose with a greate wynde that blewe. So when they had rowen about a. xxv. or. xxx. furlonges, they sawe Jesus walkyng in the see, & drawing nye vnto the shippe, & they were afrayed. But he sayeth vnto them: It is I, be not afrayde. Then wold they haue receaued him into the shyp, & immediatly the shyp was at the lande whyther they went. * mat. xiiij. c. Mar. vi. c.

The daye folowynge whan the people (whych stode on the other syde of the see) sawe, ꝑ ther was none other shyp there, saue that one wher ito his disciples were entred, & that Jesus went not in wyth his disciples into ꝑ shyp: but that his disciples were gone awaye alone (howbeit, ther cā other shyppes frō Tiberias nye vnto the place, where they dyd eate breed, after that the Lord had geuen thankes) when the people therfore sawe that Jesus was not there, nether hys disciples, they also toke shypping, & came to Capernaum, sekynge for Jesus.

And when they had founde hym on the other syde of the see, they sayde vnto hym: Rabbi, whē camest thou hyther? Jesus answered them, and sayde: verely, verely I saye vnto you: ye seke me, not because ye sawe ꝑ myracles but because ye dyd eate of the loaues, and were fylled.

✠ Laboure not for the meate whych perisheth, but for that whych endureth vnto euerlastinge lyfe, whych meate the sonne of man shall geue vnto you. For him hath God the father sealed.

Then sayde they vnto him: what shal we do, that we myght worcke the worckes of God? Jesus answered & sayde vnto thē: This is the worcke of God, that ye beleue on him, whome

whom he hath sent, They sayde therfore vnto him * what sygne shewest thou then, that we maye se, and beleue the? What doest thou worcke? Our fathers dyd eate Manna in the desert as it is wrytte: he gaue them * breed from heauen to eate. Then Jesus sayde vnto them: verely, verely I saye vnto you: Moses gaue you not that breed from heauen: * but my father geueth you the true breed from heauen. For the breed of God is he, whych commeth downe from heauen, and geueth lyfe vnto the worlde.

Then sayd they vnto him: Lord, euermore geue vs this breed. And Jesus sayd vnto them: I am the breed of lyfe. He that cõmeth to me shall not honger: and he that beleueth on me shall neuer thurst. ✠ But I sayde vnto you: that ye also haue sene me, and yet ye beleue not. All that ✠ father geueth me shall come to me: and he that commeth to me, I cast not awaye. For I came downe frõ heauen: * not to do that I will, but that he will, whych hath sent me. And this is the fathers will whych hath sent me, that of all whych he hath geuen me, I shall loose nothinge: but rayse them vp agayne at the last daye. And this is ✠ will of him that sent me: that euery one whych seeth the sonne * and beleueth on him, haue euerlasting lyfe. And I will rayse him vp at the last daye. The Jewes thẽ murmured at him, because he sayd: I am ✠ breed (of lyfe) whych came downe from heauen. And they sayde: * Is not this Jesus the sonne of Joseph, whose father & mother we knowe? How is it thẽ ✠ he sayeth, I came downe frõ heauen? Jesus answered & sayd vnto them. Murmur not amonge youre selues. ✠ * No man can come to me, except the father which hath sent me, draw hym: And I will rayse hym vp at ✠ last daye. It is wrytten in the Prophetes: * and they shalbe all taught of God. Euery man therfore ✠ hath hearde, and hath learned of the father, commeth vnto me. * Not that eny man hath sene the father, saue he which is of God: the same hath sene the father.

Verely, verely, I saye vnto you: he ✠ putteth his truste in me, hath euerlastinge lyfe. I am that breed of lyfe. Youre fathers dyd eate Manna in the wyldernes, & are deed. Thys is that breed, whych commeth downe from heauen, that a man maye eate therof, & not dye. I am that lyuinge bread, whych came downe from heauen. If eny man eate of this bread, he shall liue for euer * And the breed that I will geue, is my flesshe, whych I will geue for the lyfe of the worlde. ✠

The Jewes therfore stroue amõge them selues, sayig: how cã this felowe geue vs ✠ flesh of his, to eate? Then Jesus sayde vnto them: ✠ Verely, verely, I saye vnto you, except ye eate the flesshe of the sonne of man, and drinke his bloude: ye haue no lyfe in you. Whoso eateth my flesshe & drynketh my bloude, hath eternall lyfe, & I will rayse him vp at the last daye. ✠ For my flesshe is meate in dede: and my bloude is drincke in dede. He that eateth my flesshe & drinketh my bloude, dwelleth in me and I in him. As the lyuinge father hath sent me, and I liue for ✠ father: Euen so he that eateth me, shall lyue by the meanes of me. This is ✠ breed, which cam downe frõ heauen: not as youre fathers dyd eate Manna, & are deed: he that eateth of this breed, shall lyue euer. ✠

These thinges sayd he in the synagoge, as he taught in Capernaum. Many therfore of his disciples (whẽ they had herde this) sayde: this is an harde sayinge: who can abyde the hearinge of it? Jesus knewe in him selfe, that his disciples murmured at it, & he sayd vnto them: Doth this offende you? What and ye shall se ✠ sonne of man ascende vp thither where he was before? It is the spyrete that quyckeneth, the flesh profyteth nothinge. The wordes ✠ I speake vnto you, are spyrete and lyfe. But there are some of you that beleue not. For Jesus knewe from the begynninge, which they were, that beleued not, & who shulde betraye him: And he sayd: therfore sayde I vnto you: that * noman can come vnto me, except it were geuen vnto hym of my father.

From ✠ tyme many of his disciples went backe, and forsoke him, and walked nomore with hym. Then sayde Jesus to the twelue: will ye also goo awaye? Then Simon Peter answered him: Lord, to whom shall we go? Thou haste the wordes of eternall lyfe * and we beleue and are sure that thou art Christ the sonne of the lyuinge God. Jesus answereth thẽ: Haue not I chosen you twelue, and ✠ one of you is a deuyll? He spake of Judas Iscarioth the sonne of Simon. For he it was, that shuld betraye hym, beynge one of the twelue.

¶ The. vij. Chapter.

¶ Jesus commeth to Jerusalem at the feast, teacheth the Jewes & reproueth them: There are dyuerse opynions of hym amonge the people. The Pharises rebuke the officers, because they haue not brought hi, & cryed wyth Nycodemus for takynge hys parte.

After these thinges, Jesus wẽt about in Galile: for he wolde not go about in Jewry because that the Jewes sought to kyll hym. The Jewes * feast of tabernacles was at hande. Hys brethren therfore sayde vnto him: get the hence, and go into Jewry, that thy disciples also maye se thy worckes that thou doest. For there is no man that doeth eny thynge in secret, and he hym selfe seketh to be knowne openlye. If thou do soch thinges, shewe thy selfe to ✠ worlde.

For

*Mat.xii.c and xvi.a Mar.viii.b Luke.vi.b.

*Exo.xvi.b.

*mat.xvi.c

*Lu.xvi.e.

*John.vi.c.

*mat.viii.g mar.vi.a.

*John.vi.g.

*Esa.liii.d i.John.ii.b.

*Ier.xxxii.d Deute.xii.b Judg.vi.c and.xii.b John.i.d. i.John.iii.b

*Luke.xvii.c

*John.vi.f

*mat.xvi.c mar.viii.c Luke.ix.c. John.xi.c.

Luke.xvii.c John.xiii.c

*Leui.xxiii. Nume.xii.b iii.Esd.ix. i.Mac.ii.

for his brethren beleued not in him.

Then Jesus sayde vnto them: Myne tyme is not yet come: but youre tyme is all waye ready. The worlde cannot hate you. * But me it hateth: because I testify of it, that the workes therof are euill. Goye vp vnto this feast, I will not go vp yet vnto this feast, for myne tyme is not yet full come. Whā he had sayde these wordes vnto them he abode styll in Galile. But as sone as his brethren were come, then wēt he also vp vnto the feast, not openly: but as it were preuely. Then sought him the Iewes at the feast, & sayde: * where is he? And moch murmuringe was ther of him amonge ỹ people. For some sayde: * He is good, other sayde naye, but he deceaueth the people. How be it * no man spake openly of him, for feare of the Iewes. ✠

✠ Now whan halfe of ỹ feast was done, Jesus went vp into the temple, and taught. And the Iewes marueyled, saying: How knoweth he the scriptures, seynge ỹ he neuer learned? Jesus answered them, & sayde: Myne doctryne hys not myne: but his ỹ sent me. If eny man wyll be obedient vnto his wyll, he shall knowe of the doctrine, whether it be of God, or whether I speake of myne selfe. He ỹ speaketh of him selfe, seketh his awne prayse. But he that seketh hys prayse that sent him, the same is true, & no vnrighteousnes is in him.

* Dyd not Moses geue you a lawe, & yet none of you kepeth ỹ lawe? Why go ye about to kyll me? The people answered and sayde: thou hast the deuyll: who goeth about to kyll the? Jesus answered, and sayde vnto them: * I haue done one worcke, and ye all marnayle. Moses therfore gaue vnto you ỹ circumcision: not because it is of Moses, but * of the fathers: And yet ye on the Saboth daye, circumcyse a man. If a man on the Saboth daye receaue circūcysion without breakynge of the lawe of Moses: disdayne ye at me, because I haue made a man euery whit whoale on the Saboth daye? * Judge not after the vtter apearaunce, but iudge with a ryghteuwes iudgement.

Then sayde some of them of Jerusalem: is not this he, whom they go about to kyll? But lo, he speaketh boldly, and they saye nothing to him. Do the rulers knowe in dede, ỹ this is very Christ? Howbeit * we knowe this man whence he is: but when Christ cometh, no man knoweth whence he is.

Then cryed Jesus in ỹ tēple (as he taught) saying: ye both knowe me, and whence I am ye knowe. And I am not come of my selfe: but he that sent me is true, whom ye knowe not. But I knowe him (And yf I sye that I knowe hym not, I shalbe a lyer lyke vnto you, but I knowe hym) for I am of hi, & he hath sent me. * Thē they sought to take him: but no man layde hāds on him, because his houre was not yet come. * Many of the people beleued on hym ✠ & sayde: when Christ cōmeth, will he do moo myracles thē these, that this man hath done?

The Pharises hearde that the people murmured suche thinges cōcernyng him ✠ And the pharises and hye prestes * sent ministres to take him. Thē sayde Jesus vnto thē: Yet am I a lytell whyle with you, and then go I vnto him that sent me. Ye shall seke me, and shall not fynde me: & where I am, thyther can ye not come. Then sayde the Iewes among them selues: whither wyll he go, that we shall not fynde him? Wyll he go amonge the gentyls (whych are scattered abroade) and teach the gētyls: What maner of saying is this that he sayd: ye shall seke me, & shall not finde me: and where I am, thyther can ye not come?

In the last daye, that great daye of ỹ feast Jesus stode, and cryed, sayinge: * If eny mā thyrst, lett him come vnto me, & drincke. He that beleueth on me (as sayeth the scripture) out of his belly shall flowe ryuers of water of lyfe. But this spake he of ỹ spyrete, whych they that beleue on him, shulde receaue. ✠ For ỹ holy goost was not yet there, because Jesus was not yet gloryfyed.

✠ Many of the people therfore (whē they hearde this saying) sayd * of a truth this is a prophet: but other sayde * this is Christ. But some sayde: shal Christ come out of Galile: * Sayeth not ỹ scripture, ỹ Christ shall come of ỹ seed of Dauid: and out of ỹ towne of Bethleem where Dauid was? So was ther dissencion amonge the people because of him. And some of thē wolde haue taken him but no man layed handes of him. Thē came the mynisters to the hye prestes and Pharises. And they sayed vnto them: why haue ye not brought hi? The mynisters answered: neuer man spake as this mā doeth. Thē answered thē ỹ Pharises: are ye also disceaued? Doth eny of the rulers or of the Pharises beleue on him? But this comen people whych knowe not the lawe, are curssed. Nicodemus sayeth vnto them (* he that came to Jesus by nyght, & was one of thē) Doth oure lawe iudge eny mā, before it heare hi, and knowe what he hath done? They ānswered, and sayd vnto hi: art ỹ also of Galile? Search & loke, for out of Galile aryseth no Prophete. And euery man went vnto his awne house. ✠

¶ The. viij. Chapter. ✠

¶ A woman is take in aduoutrye, Christ delyuereth her. The fredom of soch as folowe Christ, whom they accuse to haue the deuell within hym, and go about to stone hym.

JEsus went * vnto mount olyuete, and early in the morynge he came agayne into the temple, and all the people cam vnto hym, & he sate downe, & taught them. And ỹ Scribes & Pharises

* Joh.vii.b.

* Joh.vii.d
* mat.xxvi.b
Joh.viii.c
and.xvi.r.
& Joh.vii.f

* Mat.xxvi.d
Joh.viii.c
and.vi.r.
& Joh.vii.f

* Exo.xx.g
Deute.v.d.

* Joh.v.g

* Gen.xvii.b

* Deute.i.c
Leui.xix.c
Prou.xxiiii.e

* Mat.xvii.g
Mar.vi.a.
Joh.vi.c

* Joh.vii.c
Luke.xxv.g.
xxvi.g.xxvii.a

* Joh.vii.f

* Esa.lv.i.

* Joh.vii.c
and.vi.b
Luke.vii.c
& mat.xxi.b

* mich.v.a
mat.ii.a

* Joh.iii.a

* mat.xxi.a
marke.xi.a
Luke.xix.c.

sises brought vnto hym a woman taken in
aduoutry: & whē they had set her in the mydes, they saye vnto hym: Master, this woman was taken in aduoutry, euen as she
*Mayy.b. de was a doing. * Moses in the lawe commaunded vs, that such shulde be stoned. But what sayest thou? This they sayde to tempte him that they mygde accuse him. But Jesus stouped downe, and with his fynger wrote on the grounde. So, when they contynued
B askynge him, he lyfte him selfe vp, and sayde vnto them: let him that is amonge you without synne, cast the fyrst stone at her. And agayne he stowped downe, & wrote on the grounde. And assone as they hearde this, they wēt out one by one, begynning at the eldest.
And Jesus was lefte alone, & the woman standynge in the mydes. When Jesus had lyfte vp him selfe, and sawe no man, but the woman, he sayde vnto her: woman, where are those thyne accusers? hath no man condempned the? She sayde: No man, Lorde. And
*John.b.f. Jesus sayde. Neither do I condempne the. Go and * synne nomore.

*John.i.a. & Then spake Jesus agayne vnto them, saying: * I am the lyght of the worlde. he that folloeweth me, doth not walke in darckines but shall haue the light of lyfe. The Pharises therfore sayde vnto him: thou bearest recorde of thy selfe, thy recorde is not true. Jesus answered, & sayde vnto them: though I beare recorde of my selfe, yet my recorde is true: for I knowe whence I cam, and whither I go.
C But ye cannot tell whence I come, and whither I go. Ye iudge after the flesshe. I iudge no man. And yf I iudge, my iudgement is true. For I am not alone: but I & the father
*Deu.xvii.b. that sent me. * It is also wrytten in youre lawe, that the testimony of two men is true. Deu.xix.a. and.xix.b. I am one that beareth wytnes of my selfe, & the father that sent me, beareth wytnes of me. Then sayde they vnto him: where is thy father? Jesus answered: ye neither knowe me, nor yet my father: If ye had knowē me, ye shulde haue knowē my father also. These wordes spake Jesus in the tresury as he taught in the temple, and no man layde
*Mat.xxvi.c handes on hym * for his houre was not yet come.

*John.viii.c. and.xiii.b. Then sayde Jesus agayne vnto them: I go my waye, & * ye shall seke me, & shall dye in youre synnes. Whyther I go, thyther can ye not come. Thē sayde the Jewes: will he kyll him selfe, because he sayth: whyther I go, thyther can ye not come? And he sayde vnto them: ye are from beneth, I am from aboue. Ye are of this worlde, I am not of this worlde. I sayd therfore vnto you, that ye shall dye in youre synnes. For * yf ye beleue not
*Exod.xvi.b. John.vi.b. that I am he, ye shall dye in youre synnes.

D Then sayd they vnto him: who arte thou? And Jesus sayeth vnto them: Euē the very same thing that I speake vnto you. I haue many thinges to saye, and to iudge of you: Yee, & he that sent me, is true. * And I speake in the worlde, those thinges, which I haue
*Joh.viii.b. hearde of hym. Howebeit they vnderstode not that he spake of his father. Then sayd Jesus vnto them: when ye haue lyft vp an hye the sonne of man, then shall ye knowe, & I am he, and that I do nothinge of my selfe: but * as my father hath taught me, euen so
*John.viii.a. and.xiii.b. I speake these thinges: and he that sent me, is wt me. The father hath not lefte me alone, for I do all wayes those thinges that please
*John.viii.a. him. As he spake these wordes, * many beleued on him.

Then sayde Jesus to those Jewes, which beleued on him: If ye continue in my worde, then are ye my very disciples, and ye shall knowe the trueth: and the trueth shall make you free. They answered him: We be Abrahams seed, and were neuer bōde to eny man: how sayest thou then: ye shalbe made
*Rom.vi.a. and.viii.a. *free?

E Jesus answered thē: verely, verely I saye vnto you, that * whosoeuer cōmitteth sinne,
*Rom.vi. vi.Pet.ii.b is the seruaunte of sinne. And the seruaunt abydeth not in the house for euer: But the sonne abydeth euer. If the sōne therfore shal make you free, then are ye free in dede. I knowe that ye are Abrahams seed: but ye seke meanes to kill me, because my word hath no place in you. I speake that which I haue sene with my father: and ye do that, which ye haue sene with youre father. They answered and sayde vnto him: Abraham is oure father. Jesus sayeth vnto them: If ye were Abrahams children, ye wolde do the dedes of Abraham. But now ye go aboute to kyll me, a man that hath tolde you the trueth whych I haue heard of God: this dyd not Abraham. Ye do the dedes of youre father. Then sayde they to him: we were not borne of fornicacion. We haue one father, euē God. Jesus sayd vnto thē: yf God were youre father, truly ye wolde loue me. For I proceaded forth, and came frō God. Neither came I of my selfe, but he sent me: Why do ye not knowe my speache? Euen because ye can not abyde the hearing of my worde.

F Ye are of youre father the deuyll, and the lustes of youre father will ye serue. * he was
*Gene.iii.a. & Joh.viii.d. a murtherer from the beginninge and abode not in the trueth, because there is no trueth in him. When he speaketh a lye, he speaketh of his awne. For he is a lyar, and the father of the same thing: And because I tell you the trueth, therfore ye beleue me not.

Which of you tebuketh me of synne? If I saye the trueth, why do not ye beleue me? * he that is of God, heareth Goddes
*John.x.i. wordes. Ye therfore heare them not, because ye are not of God. Then answered the

Jewes

the Jewes, ād sayd vnto him: Saye we not well, that thou art a Samaritan, and * hast the deuyll? Jesꝰ answered: I haue not the deuyll: but I honoure my father, and ye haue dishonozed me. I seke not myne awne prayse: ther is one that seketh, and iudgeth.

Verely verely, I saye vnto you: yf a man kepe my sayeng, he shall neuer se deeth. Then sayd the Jewes vnto him: Now knowe we that thou hast the deuyll. Abzaham is deed, and the prophetes, and thou sayest: yf a man kepe my saying, he shal neuer taste of deeth. Art thou greater then our father Abzaham, which is deed? and the prophetes are deed. Whom makest thou thy selfe?

Jesus answered: If I honoure my selfe, myne honour is nothinge. It is my father ꝑ honoureth me, which ye saye, is your God, & yet ye haue not knowen hym: but I knowe him. And yf I saye, I knowe him not, I shal be a lyar lyke vnto you. But I knowe him, and kepe his sayinge.

Your father Abzaham was glad to se my daye: * and he sawe it, & reioyced. Then sayd the Jewes vnto him: thou art not yet .l. yere olde, and hast thou sene Abzahām? Jesus sayd vnto thē: Verely verely, I saye vnto you: yer Abzaham was bozne, * I am. * Then toke they vp stones, to cast at hym: But Jesus hyd him selfe, and * went out of the temple.

¶ The .ix. Chapter.

¶ Christ maketh the man to se that was borne blynde.

AND as Jesus passed by, he sawe a man, which was blynde from hys byrth. And his disciples asked him sayinge: Master, who dyd synne, this man, oz hys father and mother, that he was bozne blynde? Jesus answered: Neither hath this man sinned, noz yet his father and mother: but that the wozckes of God shulde be shewed in hym. I must wozcke the wozckes of hym that sent me, whyle it is daye. The nyght cōmeth, when no man can wozcke. As longe as I am in the wozlde, * I am the lyght of the wozlde.

AS sone as he had thus spoken, he spat on the ground, and made claye of the spetle, and rubbed the claye on the eyes of the blynde, & sayd vnto him: Go, wesshe the in the pole of * Siloe, which (by interpretacīō) is almoche to saye as, sent. He went his waye therfoze, and washed, & came agayne, seinge: So the neyghbours and they ꝑ had sene him befoze (how ꝑ he was a begger) said: is not this he that sat and begged? Some sayd: this is he. Agayne, other sayd: * (Go, but) he is lyke hym.

He hym selfe sayde: I am euen he. Therfoze sayde they vnto hym: howe are thyne eyes opened? he answered and sayde: The man that is called Jesus, made claye, and anoynted myne eyes, and sayd vnto me: Go to the pole Siloe, and washe. And whan I went & washed, I receaued my syght. Then sayd they vnto him: where is he? he sayde: I cannot tell.

They bzought to the pharises, hym that a lytell befoze was blynde: and it was the * Sabboth daye, when Jesus made ꝑ claye, and opened hys eyes. Then agayne the pharises also asked hym, howe he had receaued his syght. He sayd vnto them: he put claye vpon myne eyes, and I washed, and do se. Therfoze sayd some of the pharises: thys mā is not of God, because he kepeth not the Sabboth daye. Other sayde: * howe can a man ꝑ is a synner, do such myracles? And ther was a stryfe amonge them. They spake vnto the blynde mā agayne: What sayst thou of him, because he hath opened thyne eyes? he sayd: * he is a prophete.

But the Jewes dyd not beleue of the mā (how that he had bene blynde, and receaued hys syght) vntyll they called the father and mother of him that had receaued hys syght. And they asked them, saying: Is thys youre sonne, whō ye saye was bozne blynde? how doth he now se then? his father and mother answered them, and sayde: we knowe, that thys is oure sonne, and that he was bozne blynde: but by what meanes he nowe seeth, we cānot tell. Oz who hath opened his eyes, cannot we tell? He is olde ynough, aske him, let hym answere foz hym selfe. Suche wozdes spake hys father ād mother, because they feared the Jewes. Foz the Jewes had conspyred all ready, that yf eny man dyd confesse that he was Christ, * he shulde be excōmunicat out of the synagoge. Therfoze sayd hys father and mother: he is olde ynough, aske him.

Then agayne called they the man ꝑ was blynde, and sayd vnto hym: Geue God the prayse: we knowe that thys man is a synner. He answered therfoze, and sayde: Whyther he be a synner oz no, I cannot tell. One thynge I am sure of: that where as I was blynde, nowe I se. Then sayde they to hym agayne: What dyd he to the? how opened he thyne eyes? He answered them: I tolde you yer whyle, and ye dyd not heare. Wherfoze wold ye heare it agayne? Wyll ye also be his disciples? Then rated they hym, & sayd: Be ꝑ hys disciple. We are Moses disciples. We are sure, ꝑ God spake vnto Moses. As foz this selowe, we knowe not frō whence he is.

The man answered, and sayde vnto thē: this is a maruelous thing, that ye wote not from whence he is, and yet he hath opened myne eyes. Foz we be sure, ꝑ God heareth not synners. But yf eny man be a wozshipper of God, and obedient vnto his wyll, him heareth he. Hence the wozld begā was it not hearde, that eny man opened the eyes

of one that was borne blynde: If thys man were not of God, he coulde haue done nothing. They answered, and sayd vnto hym: thou art al together borne in synne, and dost thou teach vs? And they cast him out.

G Jesus heard that they had excõmunicate hym: and when he had founde hym, he sayde vnto hym: dost thou beleue on the sonne of God? He answered and sayd: Who is it Lord that I myght beleue on him? And Jesus said *John.viii.f vnto him: Thou hast sene him, *and he it is that talketh with the. And he sayd: Lord, I beleue, and he worshipped hym. ✠ And Jesus sayd vnto him: ☞ I am come vnto iudgement into this worlde: that they which se not, myght se: and that they which se, might be made blynde. And some of the pharises which were with him, heard these wordes, and sayd vnto him: are we blynde also? Jesus *John.xv.b. sayd vnto them: *☞ If ye were blynde, ye ☞ shulde haue no synne. But now ye saye: we se, therfore your synne remayneth.

¶ The.x. Chapter. ✠

¶ Christ ys the true shepherd, and the dore of the shepe he telleth the treuth, and therfore the Jewes take vp stones to cast at hym and call hys preachyng blasphemy, and go about to take hym.

A VErely verely, I saye vnto you: he þ entreth not in by the dore into the shepefolde, but clymeth vp some other waye, the same is a thefe and a murthurer. But he that entreth in by the dore, is the shepherde of the shepe: to hym the porter openeth, & the shepe heare hys voyce, *Power.x.b and *he calleth his awne shepe by name, and leadeth thẽ out. And when he hath sent forth his awne shepe, he goeth before them, and þ shepe folow him: for they knowe his voyce. A straunger will they not folowe, but wyll flye from him: for they knowe not the voyce of straungers. This prouerbe spake Jesus vnto them. But they vnderstode not what thinges they were, which he spake vnto thẽ. 23 Then sayd Jesus vnto them agayne: Verely verely, I saye vnto you: *I am the dore *Joh.xiiii.a of the shepe. All (euẽ as many as came before me) are theues & murthurers: but þ shepe dyd not heare them. I am the dore: by me yf any mã entre in, he shalbe safe, and shall go in and out, & fynde pasture. A thefe cõmeth not but for to steale, kyll, and to destroye. I am come, that they might haue life, and that they myght haue it more aboundantly. ✠

☞ ✠ I am *þ good shepeherd. ☞ A good *Ezec.xxxiiii.f Mich.v.a shepherde geueth hys lyfe for the shepe. An C hyred seruaũt, and he which is not the shepeherd (nether the shepe are his awne) seeth the wolfe comminge, and leaueth the shepe, and flieth, and the wolfe catcheth, and scattereth the shepe. The hyred seruaunt flyeth, because he is an hired seruaunt, and careth not for þ *xii. Timo.iii.c shepe. I am the good shepheard, * & knowe my shepe, and am knowen of myne. *As my *Mat.xi.b Luke.x.b father knoweth me, euẽ so knowe I also my father. And *I geue my lyfe for the shepe: & *Mat.x.d other shepe I haue, which are not of thys fold. Them also must I bring, and they shall heare my voyce, and ☞ ther shalbe one fold D and one shepheard. ✠ Therfore doth my D father loue me, because I put my lyfe from me, that I myght take it agayne. No mã taketh it frõ me: but I put it awaye of my selfe. I haue power to put it from me, and I haue power to take it agayne. Thys commaundement haue I receaued of my father. There was a dissencyon therfore agayne amonge the Jewes for these sayinges, and many of them sayd: *He hath the deuel, and is madd: *Mat.xii. and.xvii. why heare ye hi? Other sayde: these are not Mar.iii.b Luke.xi.b the wordes of him that hath the deuyll. Can John.viii.f the deuyll open the eyes of the blynde? ‡John.ix.g

✠ And it was at Jerusalem the feaste of E the ☞ dedicacyon, and it was winter: and D Jesus walked in the temple, euen in *Salomons porche. Then cam the Jewes rõde *iii.reg.vi. Actco.iii.b about him, and sayd vnto him: Howe longe and.v.f dost thou make vs doute? If thou be Christ, tell vs playnely. Jesus answered thẽ: I tolde you, and ye beleue not. The workes that I do in my fathers name, they beare witnesse of me. But ye beleue not, because ye are not of my shepe. As I sayd vnto you: * my she- *John.x.c pe heare my voyce: and I knowe thẽ, & they F folowe me, and I geue vnto them eternall lyfe, and they shall neuer perish, nether shall eny man pluche them oute of my hande. My father which gaue them me, is greater then all, and no man is able to take them oute of my fathers hand. ‡ I and my father are one. ‡John.viii.d and.xvii.f

* Then the Jewes agayne toke vp stones, to stone hym with all. Jesus answered them: many good workes haue I shewed you from my father: for which of them do ye stone me? The Jewes answered him, sayeng: For thy good workes sake we stone þ not, *Joh.v.b *but for thy blasphemy, and because that þ beynge a man, makest thy selfe God: Jesus answered them: Is it not wrytten in youre lawe * I sayde, ye are goddes? If he called *Psal.lxxxii. Exo.xxii.b them goddes, vnto whom the word of God G was spoken (and the scripture cannot be broken concernynge hym whom the father hath sanctifyed, and sent into the worlde) do ye saye þ I blaspheme *because I sayde, I am *Mat.xvii. Mar.viii.d the sonne of God? ‡ If I do not the workes Luke.viii.d of my father, beleue me not. But yf I do, & ‡ Joh.x.d and.xv.b yf ye beleue not me, beleue the workes: that ye maye knowe and beleue, that the father is in me, and I in him. ✠

*Agayne they went about to take hym: * Mat.xiii. & he escaped out of their hande, & wẽt awaye John.viii.f agayne beyonde Jordan, into þ place where ‡John.i.d John before had baptysed, and there he abode. And many resorted vnto him, and sayd:

John

*John.iii.d John dyd no myracle, but *all thynges that John spake of this man were true. And many beleued on him there.

¶ The.xj. Chapter.

¶ Christ rayseth Lazarus from death. The hye prestes and pharyses gather a counsell agaynst hym. He getteth hym out of the waye.

A CErten man was sycke, named Lazarus of Bethania the towne of Mary, and her syster Martha. It was that *Luke.vii.f. Mary *which anoynted Jesus with oyntment, and wyped his fete w̄ her heare, whose brother Lazarus was sicke. Therfore, his syster sent vnto him, saying: Lord, beholde, he whom thou louest, is sicke. Whā Jesus herd ꝑ, he sayde: this infirmitie is not vnto death: but for the prayse of God, that the sonne of God * myght be praysed by the reason of it. *John.xj.a Jesus loued Martha and her sister and Lazarus. Whan he had heard therfore, that he was sycke, he abode two dayes styll in the same place where he was.

B Then after that, sayd he to his disciples: let vs go into Jewry agayne. Hys disciples sayde vnto hym: Master, the Jewes lately *sought to stone the, and wylt thou go thyther agayne? Jesus answered: are there not xij. houres of the daye? If a mā walke in the daye, he stombleth not, because he seeth the light of this worlde. But yf a man walke in the nyght, he stombleth, because there is no lyght in him. This sayd he, and after that he sayd vnto them: our frende Lazarus *slepeth: but I go to wake him out of slep. Then sayd his disciples: Lord, yf he slepe, he shal do well ynough. Howbeit, Jesus spake of his death: but they thought, that he had spoken of the naturall slepe. Then sayde Jesus vnto them playnely. Lazarus is deed, ād I am glad for your sakes, that I was not there, because ye maye beleue. Neuertheles, let vs go vnto hi. *John.xj.f Then sayd *Thomas (which is called Didimus) vnto the disciples: lett vs also go, ꝑ we maye dye with hym. Then went Jesus, and foūde that he had lyen in his graue foure dayes allready. Bethanie was nye vnto Jerusalem, about fyftene furlonges of, and many of the Jewes came to Martha & Mary to cōforte them ouer their brother. Martha assone as she heard that Jesus was comynge, went and met hym: but Mary sate styll in the house.

✠ Then sayd Martha vnto Jesu: Lord, *yf thou haddest bene here, my brother had not dyed: neuertheles, nowe I knowe that what soeuer thou askest of God, God wyll geue it the. Jesus sayth vnto her: Thy brother shall ryse agayne. Martha sayeth vnto hym: I knowe that he shall ryse agayne in ꝑ resurrectiō at the last daye. Jesus sayth vnto her: I am the resurrection and the *lyfe: & he that beleueth on me, ye though he were deed, yet shall he lyue. And whosoeuer lyueth and beleueth on me, shall neuer dye: Beleuest thou this? She sayd vnto him: yee Lorde, I beleue that thou art Christ ꝑ sonne of God, which shuld come into the worlde. D And assone as he had so sayde, she wente her waye, & called Mary her syster secretly, saying: The master is come, and calleth for the. Assone as she heard that, she arose quyckly, and came vnto him. Jesus was not yet come into the towne: but was in that place where Martha met hym. The Jewes then which were with her in the house and cōforted her, (when they sawe Mary that she rose vp hastely, and wēt out) folowed her, saieng: She goeth vnto the graue, to wepe there.

Then when Mary was come wher Jesus was, and sawe hym, she cometh nye vnto his fete, and sayth vnto him: Lorde, *yf ꝑ *John.xi.c haddest bene here, my brother had not bene deed. When Jesus therfore sawe her wepe (and the Jewes also weping which came w̄ her) he groned in the spyrite, ād was troubled in him selfe, and sayde: Where haue ye layed him? They saye vnto him: Lorde, come, and se. And *Jesus wept. Then sayd the Jewes *Luke.xix.f Behold, howe he loued hym. And som of thē sayde: coulde not he which *opened the eyes *John.ix.b of the blynde, haue made also, that this man E shulde not haue dyed? Jesus therfore agayne groned in him selfe, and came to the graue. It was a caue, and a stone layde on it.

Jesus sayd: take ye awaye ꝑ stone. Martha the syster of him that was deed, sayd vnto hym: Lorde, by this tyme he stynketh. For he hath bene deed foure dayes. Jesus sayeth vnto her: Sayd I not vnto the, that yf thou dydest beleue, thou shuldest se the glorye of God? Then they toke awaye the stone from the place where he that had bene deed, was layde. And Jesus lyft vp his eyes, and sayd: Father, I thanke the, that thou hast hearde me. Howbeit, I knewe, that thou hearest me allwayes: but *because of the people which *John.xi.b stande by, I sayde it, that they maye beleue, that thou hast sent me.

And when he thus had spoken, he cryed F w̄ a loud voyce: Lazarus, come forth. *And *John.b.c he that was deed, came forth, bounde hande & fote w̄ graue clothes, & his face was bouūd with a naplin. Jesus sayd vnto them: loose him, & let him go. Then many of the Jewes which came to Mary (and had sene ꝑ thynges which Jesus dyd) *beleued on hym. ✠ *John.vii.f But some of them went theyr wayes to the pharises, & tolde thē what Jesus had done.

✠ *Then gathered the hye prestes & the *Mat.xxvi.a pharises a cōcel, & sayd: *what do we? for Mar.xiii.a this mā doth many miracles. If we lett hym Luke xxii.a scape thus, al mē will beleue on him, and the Actes.iiii.c Romayns shall come, and take awaye both our rowme and the people. And one of them

named Caiphas (being the hye preste ꝑ same
yere) sayd vnto them: Ye perceaue nothynge
* Joh.xviii.b at all, nor consyder, that * it is expedient for
vs, that one man dye for the people, and not
ꝑ all the people perysshe. Thys spake he not
of him selfe, but beynge hye preste that same
yere, he prophesied that Jesus shulde dye for
the people, and not for the people onely, but
* Mat.xxvi.a Mar.xiii.a that he shuld gather together in one, the chil-
dre of God, ꝑ were scattered abrode. * Then
from that daye forth they toke counsell toge-
ther, for to put him to death.

Jesus therfore walked nomore openly a-
mong the Jewes: but went his waye thence
vnto a countre nye to a wildernes, into a cy-
tie which is called Ephraim, and there cõty-
* Mat.xxvi.a Mar.xiii.a Luke.xxii.a nued wt his disciples. * And the Jewes Ea-
ster was nye at hand, & many went out of ꝑ
countre vp to Jerusalem before the Easter,
to purify the selues. The sought they for Je-
* John.vii.b sus, & spake among the selues, as they stode
in the temple: * What thinke ye, seyng he cõ-
meth not to the feaste daye? The hye prestes
* Joh.xi.c and pharises * had geuen a cõmaundement,
ꝑ yf eny man knewe wher he were, he shuld
shewe it, that they myght take him. ✠

¶ The.xii. Chapter. ✠

¶ Mary anoynteth Christes fete. Judas murmureth
Christ excuseth her, and ryeth into Jerusalem.

Then Jesus (syre dayes before Ea-
ster) came to Bethany, wher Laza-
* Mar.xiv.a Mat.xxvi.a Luke.xxii.a rus had ben deed, whome he rayled
from death. Ther they made hym a supper,
and Martha serued, but Lazarus was one
* Luke.vii.f of them that sate at the table wt him. * Then
toke Mary a pound of oyntmẽt (called Nar-
dus, perfecte and precious) and anoynted Je-
sus fete, and wyped his fete with her hear, &
the house was fylled with the odoure of the
* Mat.xxvi.a Mar.xiii.a oyntment. * Then sayd one of his disciples:
(euen Judas Iscariothe Simõs sonne, which
afterward betrayed him) why was not this
oyntement solde for thre hundred pence, and
geuen to the poore? This he sayd, not that he
* Joh.xiii.d cared for the poore but because he was a theefe,
and * had the bagge, & bare that which was
geuẽ. Then sayd Jesus: Let her alone, against
the daye of my burynge hath she kept this.
For the poore all wayes shall ye haue with
you, but me haue ye not all waye.

Moche people of the Jewes therfore had
knowledge that he was ther. And they came
not for Jesus sake onely, but ꝑ they myght
* John.xi.b se Lazarus also * whom he rayled frõ death.
But the hye prestes helde a councell, ꝑ they
myght put Lazarus to death also, because ꝑ
for his sake many of the Jewes went a waye
and beleued on Jesus. ✠

* Mat.xxi.a Mar.xi.a * On the next daye moch people that we
re come to the feaste, when they hearde that
Jesus shuld come to Jerusalem, toke braun-
ches of palme trees, and went forth to mete
hym, and cryed: Hosanna, * blessed is he that * Psal.cxvii. Luke.xix.f
in the name of the Lorde, commeth kyng of
Israell. And Jesus got a ponge asse, and sate
theron, as it is wryten: * feare not daughter * Zacha.ix.b Joh.xii.a
of Syon, beholde, thy kynge commeth, syt-
ting on an asses colte. These thinges vnder-
stode not his disciples at the fyrst: but when
Jesus was glorifyed, then remembred they
that soche thinges were wryten of him, and ꝑ
soche thynges they had done vnto hym. The
people ꝑ was with hym (when he called La-
zarus out of his graue, and rayled hym from
death) bare recorde. Therfore mete hym the
people also, because they hearde that he had
done soche a miracle. The pharises therfore
sayd among them selues: perceaue ye, howe
we preuayle nothing? behold, all (the whole)
worlde goeth after him.

* Ther were certen Gretes amonge the,
that came to worshyp at the feaste: the same
cam therfore to Philip (which was of Beth-
saida a cytie in Galile) and desyred hym, sa-
ying: Syr, we wolde fayne se Jesus. Philip
came and tolde Andrew: And agayne An-
drew and Philip told Jesus. And Jesus an-
swered them, sayinge: * the houre is come, ꝑ * John.xiii.b and.xvii.a
the sonne of man must be glorifyed.

✠ Verely verely, I saye vnto you: except
the wheat corne fall into the ground, & dye,
it bydeth alone. If it dye, it bryngeth forth
moch frute. * He ꝑ loueth hys lyfe, shall de-
stroye it: and he ꝑ hateth hys lyfe in thys
worlde, shal kepe it vnto lyfe eternall. If eny
man mynister vnto me, let him folowe me:
and * where I am, there shall also my mini-
ster be. Yf any man mynister vnto me, hym
will my father honoure. ✠

Nowe is my soule troubled, and what shall
I saye? Father, delyuer me from this houre:
but therfore came I vnto thys houre. Fa-
ther, glorify thy name. Then cãe there a voy-
ce from heaue, saying: I haue both glorifyed
it, & will glorify it agayne. The people ther-
fore that stode by and heard it, sayde, that it
thoundred. Other sayde: an angell spake to
hym. Jesus answered and sayde: this voyce
came not because of me * but for your sakes. * John.xi.c

✠ Now is the iudgment of this worlde:
* now shall the prince of thys worlde be cast
out. And I (yf I were lyft vp from the erth)
will draw all men vnto me. Thys he sayde
signifyinge, what death he shulde dye. The
people answered hym: We haue heard out of
the lawe, * that Christ bydeth euer, and how
sayst thou: the sonne of man must be lyft vp?
who is that sonne of man? Then Jesus sayd
vnto the: yet a lytell whyle is the lyght with
you. * Walke whyle ye haue lyght, lest the
darcknes come on you. He that walketh all
in the darck, wote th not whyther he goeth.
Whyle ye haue lyght, beleue on the lyght, ꝑ
ye maye be the children of the lyght. ✠

¶ These

These thynges spake Jesus, and departed, and hid him selfe from them. But though he had done so many miracles before the, yet beleued not they on hym, that the sayinge of Esaias the pphet myght be fulfylled, which he spake: * Lord, who shal beleue our sayig? And to whom is the arme of the Lorde declared? Therfore could they not beleue, because that Esaias saith agayne: ‡ he hath blynded their eyes, and hardened their hert, that they should not se with their eyes, ‡ lest they should vnderstand with their hert, and should be conuerted, and I shulde heale them. Soch thynges sayd Esaias, when he sawe his glorye, ‡ spake of him. Neuertheles, amonge the chefe rulers also, many beleued on hym. But (because of ꝑ pharises) they wold not be a knowen of it, * lest they shulde be excõmunicat. ‡ For they loued ꝑ prayse of men, more then the prayse of God.

Jesus cryed, and sayd: he that beleueth on me, beleueth not on me, but on hym that sent me. And he that seeth me, seeth him that sent me. ✠ I am come * a lyght into the worlde: that whosoeuer beleueth on me, shulde not byde in darckenes. And yf any man heare my wordes, & beleue not, I iudge him not. For ‡ I came not to iudge the worlde: but to saue the worlde. He that refuseth me, & receaueth not my wordes, hath one that iudgeth hym. The worde that I haue spoke, the same shal iudge hym in the last daye. For I haue not spoken of my selfe: but the father which sent me: he gaue me a cõmaũdmẽt, what I should saye, & what I shulde speake. And I knowe that his commaundement is lyfe euerlastinge. What soeuer I speake therfore, euẽ as the father bade me, so I speake. ✠

¶ The. xiij. Chapter. ✠

¶ Christ washeth the disciples fete, telleth them of Judas the traytour, and commaundeth them earnestly to loue one another.

Before the feaste of Easter, whẽ Jesus knewe that hys houre was come, that he should depart out of this worlde vnto ꝑ father. Whẽ he loued his which were in the worlde, vnto the ende he loued them. And whẽ supper was ended, after that the deuyll had * put in the herte of Judas Iscarioth Simons sonne, to betraye hym. Jesus knowynge that ‡ the father had geuen all thinges into hys handes, and that he was come from God, and went to God: he rose from supper, and layde asyde his vpper garmentes: and whan he had taken a towell, he gyrded him selfe. After that, he powred water into a basyn, and begãne to wash the disciples fete, and to wype them with the towell, wherwith he was gyrded.

Then came he to Symõ Peter. And Peter sayde vnto hym: Lord, dost thou washe my fete? Jesus answered, and sayd vnto hi: what I do, ꝑ wotest not nowe, but ꝑ shalt know herafter. Peter sayeth vnto him: thou shalt neuer washe my fete. Jesus answered hym: yf I washe the not, thou hast no parte with me. Symon Peter sayeth vnto hym: Lorde, not my fete onely, but also the hãdes and the head. Jesus sayth to hym: he that is washed, needeth not, saue to washe his fete, but is cleane euery whyt. And ye are cleane, * but not all. For he knewe who it was that shuld betraye hym. Therfore sayd he: ye are not all cleane. So after he had washed their fete, and receaued hys clothes, and was sett downe, he sayde vnto them agayne: wote ye what I haue done to you? Ye call me master and Lorde, and ye saye well, for so am I. If I then youre lorde and master haue washed youre fete, ye also ought to washe one anothers fete. For * I haue geuẽ you an ensãple that ye shulde do, as I haue done to you. ✠ Verely verely, I saye vnto you: ‡ ꝑ seruaũte is not greater then his master, nether ꝑ messenger greater then he that sent hym.

If ye vnderstande these thinges * happy are ye, yf ye do them. I speake not of you all, I knowe whõ I haue chosen. But that the scripture maye be fulfylled: * he that eateth breade with me, hath lyfte vp hys hele agaĩst me. Now * tell I you before it come, ꝑ whẽ it is come to passe, ye might beleue that I am he. Verely verely, I saye vnto you: * he ꝑ receaueth whomsoeuer I sende, receaueth me. And he that receaueth me, receaueth him that sent me.

Whẽ Jesus had thus sayd, he was troubled in the spyrte, and testifyed and sayd. Verely verely, I saye vnto you: that * one of you shall betraye me. Then the disciples loked one on another, doubtynge of whom he spake. There was one of Jesus disciples, (which leaned on hym) * euen he whom Jesus loued. To hym beckened Symon Peter therfore, that he shulde aske, who it was of whom he spake. He then when he leaned on Jesus brest, sayd vnto him: Lord, who is it? Jesus answered: he it is to whom I geue a soppe. And he wet the brede & gaue it to Judas Iscarioth Simons sonne. And after the soppe, Satã entred into hym. Then sayd Jesus vnto him: that thou dost, do quyckly. That wist no man at the table, for what intent he spake vnto him. Som of thẽ thought because. * Judas had the bagge, ꝑ Jesus had sayd vnto him: bye those thiges that we haue nede of agaynst the feaste: or ꝑ he should geue some thyng to the poore. As sone thẽ as he had receaued the soppe, he went immediatly out and it was night. Therfore when he was gone oute. Jesus sayd: * Now is the sonne of man glorifyed, And God is glorifyed by him. If God be glorifyed by hi, God shall also glorify hym by hym selfe: and shall straight waye glorify hym.

✠ Lytle chyldren, yet a lytel whyle am I
* Iohn.vii.c with you. * Ye shall seke me, & as I sayd vn-
to the Iewes, whyther I goo, thyther ca ye
* Iohn.viii.a not come. Also to you saye I now. * A newe
commaundement geue I vnto you, that ye
*i. Iohn.ii.a loue together, as I haue loued you, that ye
so ye loue one another. * By this shall all me
knowe that ye are my disciples, yf ye haue
loue one to another. Symon Peter sayd vn-
to hym: Lorde, whyther goest thou? Iesus
* Iohn xi.f answerd him: whyther I go, thou canst not
Actes.xii.a folowe me now, but * thou shalt folowe me
afterwardes. ✠ Peter sayd vnto hi: Lorde,
& Mat.xxvi.c why cannot I folowe the now: & I wyl ieo-
Mat.xvii.c parde my lyfe for thy sake? Iesus answered
Luke.xxii.b hym: wylt thou ieoparde thy lyfe for my sa-
* Iob.xviii.c ke? Verely verely, I saye vnto the: * the cocke
shall not crowe, tyll thou haue denyed me
thryse.

¶ The.xiiij.Chapter. ✠

¶ She comforteth hys disciples with consolacyon against
trouble, and promyseth them the holy ghost.

AND he sayde vnto his disciples: Let
not your herte be troubled. Ye beleue
in God, beleue also in me. In my
fathers house are many mansions:
If it were not so, I wolde haue tolde you. I
& go to prepare a place for you. And yf & I
go to prepare a place for you, I will come a-
gayne, and receaue you euen vnto my selfe:
* Iohn.xii.d and.xvii.b that * where I am, there maye ye be also. And
whyther I go, ye knowe, and the waye ye
knowe.

Thomas sayeth vnto hi: Lorde, we knowe
not whyther thou goest. And howe is it possi-
ble for vs to knowe the waye? Iesus sayeth
vnto hym: I am the waye and the treuth, ād
* Iohn.i.a and.xii.f the * lyfe. ‡ No man cometh vnto the father,
‡ Mat.xi.b Ioh.vi.c but by me. If ye had knowē me, ye had kno-
wē my father also. And now ye knowe him,
and haue seue hym.

Philip sayeth vnto hym: Lorde, shewe vs
the father, & it suffiseth vs. Iesus sayeth vnto
hym: haue I bene so longe tyme with you, &
yet hast thou not knowē me, Philip, he that
hath sene me, hath sene my father. And howe
B sayest thou then: shewe vs the father? Bele-
* Iohn.x.f neest ꝓ not, ꝓ * I am in the father, & the father
in me? The wordes ꝓ I speake vnto you, I
& speake not of my selfe: but & the father that
dwelleth in me is he ꝓ doth the workes. Be-
* Iohn xv.g leue me ꝓ I am in the father, & * the father in
me. Or els beleue me for the workes sake.

Verely verely, I saye vnto you: he ꝓ beleu-
eth on me, the workes that I do, the same
shal he do also, & greater workes then these
shall he do, because I go vnto my father.
* Mat.xvii.a and.xxi.f Mar.xi.b Luke.xi.b Ioh.xiv.b and.xvi.f Iacob.i.a i. Ioan.iii.d and.v.f * And whatsoeuer ye aske in my name, that
will I do, ꝓ the father maye be glorifyed by
the sonne. If ye shall aske any thynge in my
name, I will do it. ✠ ✠ If ye loue me, kepe
my cōmaūdemētes, & I will praye ꝓ father,
and he shall geue you another cōforter, that
he maye bide wt you for euer: euē the spirete of
treuth, whom the worlde cannot receaue, be-
cause the worlde seeth hym not, neither kno-
weth him. But ye knowe him. For he dwel-
leth wt you, & shalbe in you. * I wyll not lea- * mat.xxv.a
ne you comfortles: but will come to you:

Yet a lytell while and the worlde seeth me
nomore: but ye se me. For I lyue, & ye shall
lyue. That daye shall ye knowe that I am
in my father, and you in me, and I in you.

* He that hath my cōmaundementes, and C
kepeth them: the same is he ꝓ loueth me. And * Iohn.xiv.a
he that loueth me, shalbe loued of my father: i. Iohn.b.a
and I wyll loue hym, and wyll shewe myne ii. Iohn.i.a
awne selfe to him. * Iudas sayth vnto hym: * Actes.vi.b
(not Iudas Iscarioth) Lorde, what is done
that thou wylt shewe thy selfe vnto vs, and
not vnto the worlde? Iesus answered & sayd:
vnto thē: yf a man loue me, he will kepe my
sayinges, and my father wyll loue hym, and
we wyll come vnto hym, and dwell wt hym.
He that loueth me not, kepeth not my sayin-
ges. And the worde which ye heare, is not
myne, but the fathers which sent me.

These thinges haue I [illegible]ken vnto you, D
being yet present with you. But the cōforter
which is the holy ghost * whom my father wil * Ioh.xv.d
sende in my name, he shal teach you all thin- and.xvi.b
ges, & bryng all thinges to your remēbrance Actes.ii.a
whatsoeuer I haue sayd vnto you.

Peace I leaue with you, my peace I ge-
ue vnto you. Not as the worlde geueth, geue
I vnto you. Let not youre hertes be greued,
neither feare. Ye haue harde howe I sayde
vnto you: I go, and come agayne vnto you.
If ye loued me, ye wolde verely reioyse, be-
cause I sayd: I go vnto the father, for the fa-
ther is greater then I. * And nowe haue I * Iohn.xiii.c
shewed you before it come, that when it is and.xvi.a
come to passe, ye myght beleue. Here after
wyll I not talke many wordes vnto you.
For the prince of this worlde commeth, and
* hath naught in me. But ꝓ ye worlde maye * Iohn.xiii.c
knowe that I loue the father. And as the fa- and.xvi.d.
ther gaue me cōmaundmēt, euen so do I. ✠
Ryse, let vs go hence.

The.xv.Chapter. ✠

¶ The true vyne, the husbandman and the braū-
ches. A doctryne of loue and a sweete cōfort
against persecucyon.

I Am * the true vyne, and my father A
is the husbandman. Euery braun- * Ier.xxiiii.c
che that beareth not frute in me, he
will take away. And euery braun
che that beareth frute, will he pourge, that it
maye bring forth more frute. * Nowe are ye * Iohn.xiii.b
cleane thorow the wordes wh ich I haue spo Actes.xv.b
ken vnto you. Byde in me, and I in you. As
the braūche cannot beare frute of it selfe, ex-
cepte it byde in the vyne: no more can ye, ex-
cepte ye abyde in me. I am ꝓ vyne, ye are the
braunches.

braunches, he that abydeth in me, and I in him, the same bryngeth forth moche frute. For without me can ye do nothing. If a man bide not in me, he is cast forth as a braunche, & is wythered: and men gather them: and cast them into the fyre, and they burne. * If ye bide in me, and my wordes abyde in you: aske what ye wyll, and it shalbe done for you. ✠ Herin is my father glorifyed: that ye beare moche frute, and become my disciples.

As the father hath loued me, euen so haue I also loued you. Continue ye in my loue. If ye kepe my commaundemētes, ye shall byde in my loue, euen as I haue kepte my fathers cōmaundementes, & byde in hys loue. These thynges haue I spoken vnto you, ✠ my ioye myght remayne vnto you, and that youre ioye myght be full.

* Thys is my cōmaundemēt, that ye loue together, as I haue loued you. Greater loue hath no man, then thys: that a man bestowe hys lyfe for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Hence forth call I you not seruauntes: for the seruaunt knoweth not what hys lorde doeth. But you haue I called frendes: for all thynges that I haue heard of my father, haue I opened to you.

Ye haue not chosen me, but I haue chosen you, and ordeyned you, to goo, and bryngе forth frute, and ✠ your frute shuld remayne, that whatsoeuer ye aske of the father in my name, he maye geue it you. ✠

✠ This commaunde I you, that ye loue together. If the worlde hate you, ye knowe that it hated me before it hated you. If ye were of the worlde, the worlde wolde loue his awne. Howbeit, because ye are not of ✠ world. But I haue chose you out of ✠ world therfore * the world hateth you. Remember the worde that I sayd vnto you: the seruaūt is not greater then the lorde. * If they haue persecuted me, they wyll also persecute you. If they haue kept my saying, they will kepe youres also.

* But all these thinges wyll they do vnto you for my names sake, because they haue not knowen hym that sent me. If I had not come and spoken vnto them, they shuld haue had no synne: but now haue they nothyng to cloke their synne withall. He that hateth me, hateth my father also: If I had not done amonge them the workes whych none other man dyd, they shuld haue had no synne. But now haue they both sene, & hated: not onely me but also my father. But thys happeneth that the sayinge myght be fulfylled, that is writen in their lawe: * they hated me without a cause. ✠ ✠ But when the cōforter is come, * whom I will sende vnto you from ✠ father (euen the spryte of treuth, which proceadeth of the father) he shall testifye of me.

And ye shall beare witnesse also, because ye haue bene with me from the begynning.

The. xvj. Chapter.

Consolacyon agaynst trouble. Players are hearde thorow Christ.

These thynges haue I sayde vnto you because ye shuld not be offended. * They shall excommunicat you: ye the tyme shall come, that * whosoeuer kylleth you, will thynke that he doth God seruyce. * And such thinges will they do vnto you, because they haue not knowē the father, nether yet me. But these thinges haue I tolde you, that when ✠ tyme is come, ye maye remember then that I tolde you. ✠ These thynges sayde I not vnto you at the begynninge, because I was present with you.

✠ But now I go my waye to hym that sent me, & none of you asketh me whyther I go. But because I haue sayd suche thynges vnto you, your hertes are ful of sorowe. Neuertheles, I tel you the treuth, it is expedient for you, ✠ I goo awaye. For yf I goo not awaye, that comforter wyll not come vnto you. But yf I departe, * I wyll sende hym vnto you. And when he is come, he wyll rebuke the worlde of synne, and of righte wesnes, & of iudgement. Of synne, because they beleue not on me. Of ryghte wesnes, because I go to my father, and ye shal se me nomore: Of iudgement, because * the prynce of thys worlde is iudged all ready.

I haue yet many thiges to saye vnto you but ye cannot beare them awaye now. Howbeit when he is come (which is the spryte of treuth) he will leade you into all treuthe. He shall not speake of hym selfe: but whatsoeuer he shall heare, that shall he speake, and he will shewe you thinges to come. He shal glorify me, for he shall receaue of myne, & shall shewe vnto you. * All thynges that the father hath, are myne. Therfore sayde I vnto you, that he shall take of myne and shewe vnto you. ✠

✠ * After a while ye shall not se me, and agayne after a whyle ye shall se me: for I go to the father. Then sayde some of hys disciples betwene them selues: what is thys that he saith vnto vs, after a while, ye shall not se me, and agayne after a whyle ye shall se me: and that I go to the father? They sayd therfore: what is this that he sayth: after a whyle? we cannot tell what he sayth. Jesus perceaued, that they wolde aske him, and sayde vnto them. Ye enquire of this betwene your selues, because I sayde after a whyle ye shal not se me, & agayne after a whyle ye shall se me. Verely verely, I saye vnto you: ye shall wepe and lamente, but contrary wyse, the world shall reioyse. Ye shall sorowe, but * yo sorowe shalbe turned to ioye.

A woma when she trauayleth, hath sorowe, because her houre is come: but assone as she is deliuered of the childe, she remembreth nomore the anguisshe, for ioye that a man is borne into the worlde. And ye now therfore haue sorowe: but I will se you agayne, and your hertes shall reioyse, and your ioye shal no man take fro you. ✠ And in ỹ daye shall ye aske me no question. ✠ Uerely verely, I saye vnto you: * whatsoeuer ye shall aske ỹ father in my name, he wyll geue it you. Hytherto haue ye asked nothynge in my name. Aske, and ye shall receaue: that youre ioye maye be full.

These thinges haue I spoke vnto you by prouerbes. The tyme will come, whe I shal nomore speake vnto you + by prouerbes: but I shall shewe you playnely from my father. At ỹ daye shall ye aske in my name. And I saye not vnto you that I will speake vnto my father for you. For the father him selfe loueth you, because ye haue loued me, and haue beleued, that I came out frō God. I wēt out frō the father, and came into the worlde. Agayne, I leaue the worlde, and * go to the father.

His disciples sayd vnto him: lo, now talkest thou playnly, and speakest no prouerbe. Nowe are we sure, that * thou knowest all thinges, and nedest not, that eny man shulde aske the any question. Therfore beleue we, ỹ thou camest from God. ✠ Jesus answered them: Now ye do beleue. * Behold, the houre draweth nye, and is all ready come, ỹ ye shalbe scatered euery mā to his awne, & shal leaue me alone. And yet am I not alone. For * the father is with me.

These wordes haue I spoken vnto you, that in me ye myghte haue peace. For in the worlde shall ye haue tribulacyon: but be of good chere, I haue ouercome the worlde.

¶ The.xvij. Chapter. ✠

¶ The moost harty and louyng prayer of Christ vnto hys father, for all soch as receaue the treuth.

THese wordes spake Jesus, and lift vp his eyes to heauen, and sayde: father, * the houre is come: glorify thy sonne that thy sonne also maye glorify the: as thou hast geuen him power ouer all flesh, that he shuld geue eternall lyfe to as many as thou hast geuen him. This is * lyfe eternal, ỹ they might knowe the, the onely true God, & Jesus Christ whom thou hast sent.

I haue glorifyed the on the erth. * I haue fynyshed the worcke, which thou gauest me to do. And now glorifye thou me (O father) with thyne awne self, with the glory, which I had with the, yer the worlde was. I haue declared thy name vnto the mē, which thou gauest me out of the worlde. Thyne they were, and thou gauest them me, and they haue kept thy worde. Now they haue knowen, ỹ all thinges whatsoeuer thou hast geuen me, are of the. For I haue geuen vnto them the wordes which thou gauest me, and they haue receaued them, and haue knowen surely, that I came out from the: and they haue beleued, that thou diddest send me.

I praye for thē, & I praye not for * the worlde: but for them + which ỹ hast geuen me, for they are thyne. And all myne are thyne, & thyne are myne, & I am glorified in thē. And now I am not in the worlde, and they are in the worlde, and I come to the. ✠ Holy father, kepe thorow thine awne name, them which thou hast geuen me, ỹ they also maye be one, as we are. Whyle I was with thē in the worlde, I kepte thē in thy name. * Those that thou gauest me, haue I kepte, and none of them is lost, but that lost childe, + that the scripture might be fulfilled.

Now come I to the, & these wordes speake I in the worlde, that they might haue my ioye ful in them. I haue geuen thē thy worde, and * the worlde hath hated them, because they are not of the worlde, euen as I also am not of the worlde. I desyre not that ỹ shuldest take them out of the worlde: but * that thou kepe them from euyll. They are not of the worlde, as I also am not of the worlde. Sanctify them thorow thy treuth. Thy word is the treuth. As thou dyddest send me into the worlde, euen so haue I also sent them into ỹ worlde, & for their sakes sanctifie I my selfe, that they also myght be sanctifyed thorowe the treuth.

Neuertheles, I praye not for thē alone, but for them also which shall beleue on me thorow their preaching: that they al maye be * one, as thou father art in me, and I in the, and that they also maye be one i vs: that the worlde maye beleue, that thou hast sent me: And the glory which thou gauest me, I haue geuen them, that they maye be one, as we also are one. I in thē, and thou in me, ỹ they maye be made parfecte in one, & ỹ the worlde maye knowe, that thou hast sent me, and hast loued them as thou hast loued me.

Father, I will that they which thou hast geuen me * be with me where I am, ỹ they maye se my glory, which thou hast geue me. For thou louedest me before the makyng of the worlde. * Orighteous father, ỹ worlde also hath not knowē the: but I haue knowē the: and these haue knowen, that thou hast sent me. And I haue declared vnto them thy name, and will declare it, that the loue wher with thou hast loued me, maye be in them, & I in them. ✠

¶ The .xviij. Chapter.

¶ Christ is betrayed. The wordes of hys mouth smyte the officers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Anna, Cayphas, and Pylate.

When

A
*Mat.xxvi.d
Marke.xiii.d.
Luke.xxii.d.

When Jesus had spoke these wordes, * he wēt forth with hys disciples ouer the broke Cedron, wher was a gardē, into ꝑ which he entred and hys disciples. Judas also which betrayed him, knewe the place: for Jesus ofte tymes resorted thyther wt his disciples. Judas then after he had receaued a bonde of men, (and mynysters of the hye Prestes & Pharyses) came thyther with lanternes, and fyrebrandes, and wepens.

And Jesus knowyng all thynges that shulde come on hym, went forth, and sayde vnto them: whom seke ye? They answered hi: Jesus of Nazareth. Jesus sayeth vnto them: I am he. Judas also which betrayed hym, stode with them. Assone then as he had sayde vnto thē, I am he, they went backewarde and fell to the grounde. Then asked he thē agayne: whom seke ye? They sayde: Jesus of Nazareth. Jesus answered: I haue tolde you, that I am he. If ye seke me therfore, lett these goo their waye. That the saying might
*Joh.xviii.b. be fulfylled which he spake: * of them which thou gauest me, haue I not lost one.

Then Simon Peter hauynge a swearde, drue it, and smote the hye prestes seruaunt, and cut of hys ryght eare. The seruauntes name was Malchus. Therfore sayeth Jesus vnto Peter: * put vp thy swearde into
*Mat.xxvi.c Gen.ix.a. the sheath: shall I not dryncke of the cup, which my father hath geuen me? Then the company and the Captayne, and mynysters of the Jewes toke Jesus, and bounde hym, and led him awaye to Anna fyrst: for he was father in lawe vnto Cayphas, which was the hye Preste that same yere. Cayphas was
*John. xi.f. he, which gaue counsell to the Jewes * that it was expedient, that one man shulde dye for the people.

C * And Symon Peter folowed Jesus, and
*Mat.xxvi.f Marke.xiiii.f. Luke.xxii.f. so dyd another dyscyple: that dyscyple was knowē vnto the hye preste, & went in with Jesus into the palace of the hye Preste. But Peter stode at the dore without. Then went wēt out that other dyscyple (which was knowen vnto the hye preste) and spake to the damsell that kept the dore, and brought in Peter. Then sayde the damsell that kept the dore, vnto Peter. Art not ꝑ also one of this mannes dyscyples? he sayde: I am not. The seruauntes and the mynysters stode there, which had made a fyer of coles: for it was colde, ād they warmed them selues. Peter also stode amonge them, and warmed hym.

Mat.xiii.f Luke.xxiiii. * The hye preste then asked Jesus of hys
D dyscyples and of hys doctryne. Jesus answered hym: I spake openly in the worlde. I euer taught in the Synagoge, and in the tēple, whyther all the Jewes resorte, and in secret haue I sayde nothyng. Why askest thou me? Aske them which hearde me, what I haue sayd vnto them. Beholde, they can tell what I sayde. When he had thus spoken, one of the ministers which stode by, smote Jesus on the face, sayinge: * answerest thou the *Act.xxiii.a.
hye preaste so? Jesus ānswered hym: If I haue euyll spoken, beare witnes of the euyll: But yf I haue well spoken, ☞ why smytest thou me? ☜ And Annas sent hym bounde vnto Cayphas the hye preste.

Symon Peter stode, ād warmed him selfe E
Thē sayde they vnto hym: art not thou also one of hys dyscyples? he denyed it, & sayde: I am not. One of the seruauntes of the hye prestes (hys cosyn whose eare Peter smote of) sayde vnto hym: dyd not I se the in ꝑ gardē with him? * Peter therfore denyed agayne: and immediatly the cocke crewe. & Then led they Jesus from Cayphas ito the hall of iudgement. It was in the morynge, & they them selues went not into ꝑ iudgement hall ☞ lest they shulde be defyled, but that they ☜ myght eate Passeouer. Pylate then wēt out vnto thē and sayde: what accusacyon bryng ye agaynste thys man? They answered and sayde vnto him: If he were not an euyll doar we wolde not haue delyuered him vnto the. Then sayde Pylate vnto thē: take ye hym, & iudge him after youre awne lawe. The Je- F
*John.xviii.d
‡Mat.xxvii.a Marke.xv.a. Luke.xxiii.a.
wes therfore sayd vnto hi: It is not lawfull for vs to put eny mā to deeth. ☞ That the ☜ wordes of Jesus myght be fulfylled * which
*Mark.x.c. he spake, signifyeng, what deeth he shuld dye.

& Then Pylate entred into the iudgemēt
*mat.xxvii.b Marke.xv.a. Luke.xxiii.b. hall agayne, and called Jesus, and sayde vnto hym: art thou the kynge of the Jewes? Jesus answered: sayst ꝑ that of thy selfe, or dyd other tell it the of me? Pylate answered: Am I a Jewe? Thyne awne nacion and hye prestes haue delyuered the vnto me. What hast thou done? Jesus answered: my kyngdome is not of this worlde. Yf my kyngdome were of this worlde, thē wolde my mynysters suerly fyght, that I shulde not be delyuered to the Jewes, but now is * my kyngdome
*John.xiii.b. not frō hence. Pylate therfore sayde vnto hi: Art thou a kyng then? Jesus answered: thou G
sayst that I am a kyng. For this cause was I borne, & for this cause came I ito the worlde, that I shulde beare witnes vnto ꝑ trueth. And all that are of the trueth, heare my voyce. Pylate sayde vnto him, what thynge is trueth? And when he had sayde this, he went out agayne vnto the Jewes, ād sayeth vnto thē. * I fynde in him no cause at all. Ye haue
*Mat.xxvii.f Marke. xv.a. Luke.xxiii.f. a custome, that I shulde deliuer you one loose at Easter. Wyll ye that I lose vnto you ꝑ kynge of the Jewes? Then cryed they all agayne, sayinge. & Not hym, but Barrabas: & Actes.iii.c. the same Barrabas was a murtherer.

¶ The. xix. Chapter.

¶ Cryst is crucyfyed. He commytteth hys mother vnto Jhon, dyed, and is buryed.

A
*mat.xxvii.c
Mar.xv.b.
Then Pylate toke Jesu therfore, † scourged hym. * And the soudiers wounde a croune of thornes, and put it on hys hed. And they dyd on him a purple garment, (and came vnto hem) and sayde: hayll kynge of the Jewes: and they smote hym on the face. Pylate wet forth agayne, and sayde vnto them: beholde, I bringe hym forth to you, that ye maye know, that I fynde no faute in hym. Then came Jesus forth, wearynge a croune of thorne, and a robe of purple. And he sayeth vnto the: beholde the mā.
*Mat.xxvii.c
Marke.xv.a.
Luke.xxiii.b.
* When the hye Prestes therfore and ministers sawe hym, they cryed sayinge: crucify him, crucify hym. Pylate sayeth vnto them: Take ye him, and crucify him: for I fynde no cause in him. The Jewes answered him: We
*Leu.xviii.c
haue *a lawe, and by oure lawe he ought to
†Joha.v.b.
dye: because † he made him selfe the sonne of
B
God. Whē Pylate hearde ꝑ sayinge, he was the moare afrayde, and went agayne into ꝑ iudgemēt hall, and sayeth vnto Jesus: whēce arte thou? But Jesus gaue him none answere. Then sayde Pylate vnto him: Speakest thou not vnto me? knowest ꝑ not, that I haue power to crucify the, and haue power to loose the? Jesus answered: Thou couldest
*Sapi. vi.a.
John xii.b.
Rome.xiii.a.
haue no power at all agaynst me, * except it were geuen the frō aboue. Therfore he that delyuered me vnto the, hath the moze synne.
*Mat.xxvii.d
Marke.xv.c.
Luke.xxiii.c.
† And from thence forth sought Pylate meanes to loose hym: but the Jewes cryed sayinge: yf thou let him go, thou art not Cesars
C
*Actes.xvii.b
frende. For * whosoeuer maketh hym selfe a kynge, is agaynst Cesar.

Whē Pylate hearde ꝑ sayinge, he brought Jesus forth, and sate downe to geue sentēce, in a place ꝑ is called ꝑ pauement: but in ꝑ he bzue tonge, Gabbatha. It was ꝑ preparyng daye of the easter, aboute ꝑ syxte houre. And he sayeth vnto ꝑ Jewes: beholde youre kyng! They cryed, away wᵗ hī, away wᵗ hī, crucifye him. Pylate saieth vnto thē: shall I crucifye youre kyng? The hye prestes ānswered: we
*Mat.xxvii.d
Marke.xv.c.
Luke.xxiii.c.
haue no kyng but Cesar. * Then delyuered he hym vnto them, to be crucified.
D
*Hebr.xiii.c.
And they toke Jesus, and led hym away. And he bare hys crosse, * and went forth into a place, which is called ꝑ [illegible]te of deed mēs sculles. But (Hebrue, Golgotha: where they crucified hym, and two other with hym, on either syde one, and Jesus in the myddes. And
*mat.xxvii.d
Marke.xv.c.
Luke.xxiii.c.
* Pylate wrote a tytle, † put it on the crosse. The wrytynge was, Jesus of Nazareth kynge of the Jewes. This tytle redd many of the Jewes. For ꝑ place where Jesu was crucifyed, was nye to the cytye. And it was wrytten in Hebrue, and Greke and Latyn. Then sayde the hye prestes of the Jewes to Pylate: wryte not kynge of the Jewes, but that he sayde, I am kynge of the Jewes. Pylate answered: what I haue wryten, that haue I wrytten.

Then the soudiers, * when they had crucifyed Jesus, they toke his garmētes † made foure partes, to euery soudier a parte, † also hys coate. The coate was without seme, wrought vpō thorowe out. They sayd therfore amonge them selues: Lett vs not deuyde it, but cast lotes for it, who shall haue it. That the scrypture myght be fulfylled, sayinge: * They parted myne rayment amonge thē, and for my coate dyd they cast lotes. And the soudiers dyd soch thynges in dede.
E
*mat.xxvii.d
Marke.xv.c.
Luke.xxiii.c.
*Psal.xxii.

There stode by the crosse of Jesus hys mother, and his mothers sister, Mary the wyfe of Cleophas, † Mary Magdalene. Whē Jesus therfore sawe his mother, † ꝑ disciple stōdige * whō he loued, he sayeth vnto his mother: womā: beholde thy sone. Then sayde he to ꝑ disciple: beholde thy mother. And from ꝑ houre the disciple toke her for hys awne.
*John.xix.

After these thinges, Jesus knowinge that all thinges were now perfourmed: ꝑ * the scripture myght be fulfylled: he sayeth: I thyrst
F
*Psal.lxix.c
Do ther stode a vessell by, full of veneger. † Therfore they fylled a spōge with veneger and wounde it about with ysope, and put it to his mouth. As sone as Jesus then receaued of the veneger, he sayde. * It is fynished, † bowed his heed, and gaue vp the goost. The Jewes therfore becaus it was the preparig of the Sabboth, that ꝑ bodyes shuld not remayne vpon the crosse on the sabboth daye (for that sabboth daye was an hye daye) besought Pilate, ꝑ their legges might be brokē and that they might be taken downe. Then came the soudiers, and brake the legges of ꝑ fyrst, and of the other which was crucyfied with him. But when they came to Jesus: ād sawe ꝑ he was deed already, they brake not his legges: but one of the soudiers wᵗ a speare, thrust him into the syde, ād forth with came ther out blonde and water.
† Mat.xxvii.d
Marke.xv.c.
Luke.xxiii.c.
*John.xix.

And he ꝑ sawe it, bare recorde, † hys record
G
is true. And he knoweth ꝑ he sayth true, that ye might beleue also. For these thinges were done, ꝑ ꝑ scripture shulde be fulfylled. † Ye shall not breake a bone of him. And agayne another scripture sayeth: * they shal loke on him, whō they pearced. * After this, Joseph of Aramathia (which was a disciple of Jesus: but secretly for feare of the Jewes) besought Pilate, that he might take downe the body of Jesus. And Pilate gaue him licence.
*Exo.xii.g.
Numer.ix.d.
Jacha.xii.c.
*mat.xxvii.d
Marke.xv.b.
Luke.xxiii.b.
(He came therfore, and toke the body of Jesus) And ther
H
ā also Nicodemus (which at ꝑ begynnynge came to Jesus by night) † brought of myrre and aloes mingled together, aboute an hundred pounde wayght. Then toke they ꝑ body of Jesu, † wounde it in lynnen clothes wᵗ the odoures, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a garden, and in ꝑ garden a newe

newe sepulchre, wherin was neuer mā layd. There layde they Jesus therfore, because of ꝑ preparinge of the Sabboth of the Jewes for the sepulchre was nye at hande. ✠

¶ The. xx. Chapter. ✠

¶ The resurrection of Christ, which appeareth to Mary Magdalene and to all hys disciples. to their greate comforte.

A The fyrst daye of the Sabbothes cā Mary Magdalene early (whenit was yet darcke) vnto ꝑ sepulchre, ād sawe the stone taken awaye frō the graue. Then she rāne, and came to Symon Peter, and to the other disciple * whō Jesus loued, ād sayeth vnto thē. They haue takē awaye ꝑ Lorde out of the graue, & we cānot tell where they haue layde him. Peter therfore went forth, & that other disciple, ād came vnto ꝑ sepulchre. They rāne both together, & the other disciple dyd out rūne Peter, & came fyrst to the sepulchre. And whā he had stowped downe he sawe the lynnen clothes lyenge, yet wēt he not in. * Then came Symon Peter, folowinge him, & went into ꝑ sepulchre, & sawe ꝑ lynnen clothes lye, & ꝑ napkin that was aboute his heed, not lyinge wᵗ the lynnen clothes, but wrapped together in a place by it selfe. Then went in also ꝑ other disciple, which came fyrst to ꝑ sepulchre, and ☞ he sawe & beleued. For as yet they knewe not ꝑ * scripture, that he shulde ryse agayne frō deeth. ✠ Then the disciples wēt awaye agayne vnto their awne home.

✠ * Mary stode without at ꝑ sepulcre wepinge. So as she wepte, she bowed her selfe into ꝑ sepulchre, & seeth two angels clothed in whyte, sytting, ꝑ one at the heed & ꝑ other at ꝑ fete, where they had layde the body of Jesu. They saye vnto her, womā, why wepest thou? She sayeth vnto thē: for they haue takē awaye my Lord, & I wote not where they haue layde hi. Whē she had thus sayd, she turned her selfe backe, & sawe Jesus stādinge, and knewe not ꝑ it was Jesus: Jesus sayeth vnto her: woman, why wepest thou? Whō seekest thou? She supposing that he had bene a gardener, sayeth vnto him. Syr: ꝑ haue borne hi hence, tell me wher ꝑ hast layde him, ād I wyll fet him. Jesus sayeth vnto her. Mary. She turned her selfe, & sayd vnto hym: Rabboni, which is to saye, master. Jesus sayeth vnto her, ☞ touche me not, for I am not yet ascended to my father. But go to * my brethre, & saye vnto thē: I ascende vnto my father & youre father: & to my God, & youre God. * Mary Magdalene came & tolde ꝑ disciples, ꝑ she had sene the Lorde, ād that he had spokē soch thinges vnto her. ✠

✠ * The same daye at night which was the fyrst daye of ꝑ Sabothes, when ꝑ doores were shut (where ꝑ disciples were assembled together for feare of ꝑ Jewes) came Jesus, and stode in the myddes, & saieth vnto them: peace be vnto you. And whē he had so sayde, he shewed vnto them his handes, & his syde. Then * were ꝑ disciples glad when they sawe ꝑ Lord. Then sayd Jesus to thē agayne: peace be vnto you. As my father * sent me, euē so sende I you also. And whē he had sayd those wordes, he brethed on them and sayeth vnto them: Receaue ye ꝑ holy goost. Whosoeuers synnes ye remitte, they are remitted vnto them. And whosoeuers synnes ye retayne, they are retayned. ✠

✠ But * Thomas one of ꝑ twelue (which is called Didymus) was not wᵗ thē whē Jesus came. The other disciples therfore sayde vnto hi: we haue sene ꝑ Lorde. But he sayde vnto thē: except I se in hys hādes ꝑ prynt of ꝑ nayles, & put my fynger in to ꝑ prynte of ꝑ nayles, & thrust my hāde into his syde, I will not beleue. And after. viij. dayes, agayne his disciples were wᵗin, & Thomas wᵗ thē. Then came Jesus when ꝑ doores were shut, & stode in the myddes, and sayde: peace be vnto you. After ꝑ sayd he to Thomas: brige thy fynger hether, & se my handes, & reach hyther thy hāde, & thrust it into my syde, & be not fayth lesse, but beleuinge. Thomas answered, and sayde vnto him: my Lorde, & my God. Jesus sayeth vnto hi: Thomas, because ꝑ hast sene me, thou hast beleued, blessed are they that haue not sene, and yet haue beleued. ✠

* And many other synges truly dyd Jesu in the presence of his disciples, which are not writtē in this boke. These are writtē, that ye myght beleue, that Jesus is Christ ꝑ sōne of God, and that (in beleuyng) ye myght haue lyfe thorow hys name.

¶ The. xxj. Chapter. ✠

¶ He appeareth to hys disciples agayne by the see of Tyberias, and commaundeth Peter earnestly to fede hys shepe.

After warde dyd Jesus shewe hym selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. There were together Symō Peter & Thomas (which is called Didymus) and * Nathanael of Cana in Galile, and the sonnes of zebeddei, and two other of hys disciples. Simon Peter sayeth vnto them: I wyll go a fishinge. They saye vnto him: we also wyll go with the. They wēt their waye & entred into a shyppe imediatly, & that night caught they nothinge. But when ꝑ morninge was now come, Jesus stode on ꝑ shore: neuertheles the disciples knewe not ꝑ it was Jesus. Jesus sayeth vnto thē: Children, haue ye eny meat? they answered him, no. And he saieth vnto thē: * cast out the net on ꝑ ryght syde of the ship, & ye shall fynde. They cast out therfore, ād anone they were not able to drawe it for the multitude of fyshes.

Then sayde ꝑ disciple * whō Jesus loued vnto Peter: It is ꝑ Lord. Whē Symon Peter heard ꝑ it was ꝑ Lord, he gyrde his coate vnto him

vnto him (for he was naked) & ſprãge into ꝑ ſee. The other diſciples came by thyp for they were not farre frõ lande, but as yt were two hõdred cubites, & they drewe ꝑ net wt fiſſhes. Aſſone then as they were come to lãde, they ſawe hoote coles, & fiſſhe layd therõ, & breed.

*Luk.xxiiii.f Jeſus ſayeth vnto thẽ. * bryngeof ꝑ fyſſhe

D which ye haue now caught: Symon Peter went vp, & drewe ꝑ net to londe full of great fyſſches, an hõdred & .liij. And for all ther were ſo many, yet was not the net broke. Jeſus ſayeth vnto thẽ: come & dyne. And none of ꝑ diſcypples durſt aſke hi: what art ꝑ? For they knewe ꝑ it was the Lorde. Jeſus then came, and toke breed, & gaue them, and fiſſhe lyke wyſe. This is nowe the thyrde tyme ꝑ Jeſus appeared to hys diſcypples, after that he was ryſed agayne from deeth. ✠

E So when they had dyned, Jeſus ſayeth to Simõ Peter: Symõ Joãna, loueſt thou me more then theſe? He ſayd vnto hi: ye Lorde, ꝑ knoweſt, ꝑ I loue ꝑ. He ſayeth vnto him: fede my lãbes. He ſayeth to him agayne ꝑ ſecõde tyme: Symon Joãna, loueſt thou me? He ſaieth vnto him. Yee Lorde, ꝑ knoweſt that I loue ꝑ. He ſayde vnto him: fede my ſhepe. He ſayde vnto him ꝑ thyrde tyme: Symõ Joãna, loueſt thou me? Peter was ſory, becauſe he ſayde vnto hym the thyrde tyme: loueſt thou me, and he ſayde vnto hym: Lorde, thou

*John.xxi.g * knoweſt all thinges, thou knoweſt that I loue ꝑ, Jeſus ſaieth vnto him: fede my ſhepe.

F Verely, verely, I ſaye vnto the: whẽ thou waſt yong, ꝑ gerde dſt thy ſelfe, ãd walkedſt whither thou woldeſt: but when thou art olde, * thou ſhalt ſtretche forth thy handes, & another ſhall gyrde the, & leade the whyther thou woldeſt not. That ſpake he, ſygnyfyinge, by what death he ſhuld glorifye God.

*John.xxi.d Actes.xiii.a.

And when he had ſpoken thys, he ſayeth vnto hi: ✠ folowe me. Peter turned about,

*Joh xiii.c. and.xxi.e. and.xx.a.d. and ſawe the diſciple * whom Jeſus loued,

G folowynge (which alſo leaned on hys breſt at ſupper, and ſayde: Lorde, which is he that betrayeth the?) When Peter therfore ſawe him, he ſayeth to Jeſus: Lorde, what ſhall he here do? Jeſus ſayeth vnto hym, If I wyll haue him to tary tyll I come, what is that to the? folowe ꝑ me. Then went thys ſayinge abroade among the brethren, that ꝑ diſcypple ſhulde not dye. Yet Jeſus ſayde not to hym, he ſhall not dye: but yf I wyll ꝑ he tary tyll I come, what is that to ꝑ? The ſame diſcypple is he, which teſtifieth of theſe thynges, and wrote theſe thynges. And we knowe, ꝑ

*Joh.xx.g. hys teſtimony is true. ✠ * There are alſo many other thynges which Jeſus dyd, the which yf they ſhulde be wrytten euery one, I ſuppoſe the worlde coulde not cõtayne the bokes that ſhulde be wrytten.

¶ Here endeth the Goſpell of Sayncte John.

¶ The Actes of the Apoſtles.

¶ The fyrſt Chapter. ✠

¶ The aſcenſyon of Chryſt, Mathias is choſen in the ſteade of Judas.

IN ꝑ former treatyſe (Deare Theophyl) we haue ſpoken of all that Jeſus begãne to do and teache, vntyll the daye i which he was takẽ vp, after that he, thorow the holy gooſt, had geuẽ cõmaundemẽtes vnto the Apoſtles, whom he had choſen: to whom alſo he * ſhewed hym ſelfe alyue after hys paſſion (and that by many tokens) appearynge vnto them fourtye dayes, and ſpeakynge of the kyngdome of God, and gathered them together, * and cõmaunded them, that they ſhulde not departe from Jeruſalẽ: but to wayte for the promyſe of the father * wherof (ſayeth he) ye haue hearde of me. For ‡ John truly baptyſed with water, but ye ſhalbe baptyſed with the holy gooſt after theſe fewe dayes.

A

*John.xx. and.xxi.c. *Lu.xxiiii.

*John.iii. rb.d.xvi.b. ‡John.i.a. Actes.i.a. Matth.iii.b. Luke iii.c.

Whẽ they therfore were come together, they aſked of him, ſayinge: Lorde, wilt thou at this tyme, reſtore agayne the kyngdome to Iſrael? And he ſayde vnto them: * It is not for you to knowe the tymes, or the ſeaſons, which the father hath put i his awne power: but ‡ ye ſhal receaue power after that the holy gooſt is come vpon you. And * ye ſhalbe witneſſes vnto me not onely in Jeruſalem, but alſo in all Jewry and in Samary, and euen vnto the worldes ende.

*Mat.xxiiii. ‡Lu.xxiiii.e Actes.ii.a. *Actes.i.a. John xx.i.

B And when he had ſpoken theſe thynges, whyle they beheld, ‡ he was takẽ vp an hye, & a cloude receaued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauẽ, as he went, beholde, two men ſtode by them in whyte apparell, which alſo ſayd: ye men of Galile, why ſtande ye gaſynge vp into heauen? This ſame Jeſus which is taken vp from you into heauẽ, * ſhall ſo come, euen as ye haue ſene hi go into heauẽ. ✠ Then returned they vnto Jeruſalem from ꝑ mount (that is called Olyuete) which is frõ Jeruſalẽ, a Saboth dayes iorney. And whẽ they were come in, they went vp into a parler, where abode both * Peter and James, and John and Andrew, Philip & Thomas, Barthelemew ãd Mathew, James ꝑ ſonne of Alpheus, and Simõ zelotes, and Judas the brother of James. Theſe all contynued with one accorde in prayer and ſupplicacyon with the wemen & Mary ꝑ mother of Jeſu, and with hys brethren.

*Dan.vii.b Math.xxiiii. and.xxv.c. Marke.xiii. Luke.xxi.f. Apoca.i.b.

*Math.x.a Marke.iii.f. Luke.vi.b.

C ✠ And in thoſe dayes Peter ſtode vp in the myddes of the diſcypples, and ſayde (the nombre

nombre of names that were together, were aboute an hundred and twentye.) Ye men & brethren, thys scripture must haue nedes be fulfylled, which the holy goost thorowe the mouth of Dauid spake before of Judas, * which was gyde to them that toke Jesus. * For he was noumbred with vs, and had obtayned felowshyppe in thys mynystracyon. And the same hath now possessed a plat of grounde with the rewarde of iniquite: and when he was * hanged, he burst a sonder in the myddes, and all his bowels gusshed out. And it is knowen vnto all the inhabiters of Jerusalem: in so moch that the same felde is called in their mother tõge, Acheldama, that is to saye, the blonde felde.

For it is wrytten in ỹ boke of Psalmes: * hys habitacyon be voyde, and no man be dwellynge therin: * and his Bysshoprycke let another take. Wherfore of these mẽ which haue companyed with vs (all the tyme that the Lorde Jesus had all hys conuersacyon amonge vs, begynnynge at the baptyme of John, vnto that same daye that he was take vp from vs) must one be ordeyned, to be a witnes with vs of hys resurrecyon.

And they apoynted two, Joseph which is called Barsabas (whose syr name was Justus) and Mathias. And whan they prayed they sayde: thou Lorde, which * knowest the hertes of all mẽ, shewe whether of these two thou hast chosen: that he maye take the roume of thys mynistracyon and Apostleshyppe, from which Judas by transgressyon fell, that he myght go to hys awne place. And they gaue forth their lottes, and the lot fel on Mathias, and he was counted with the eleuen Apostles. ✠

¶ The .ij. Chapter. ✠

¶ The comyng of the holy goost. The sermon of Peter before the congregacyon at Jerusalem, and the increase of the fayth full.

A When * the fyftye dayes were come to an ende, they were all with one accorde together in one place. And sodenly there came a sounde from heauẽ, as it had bene the commynge of a myghty wynde, and it fylled all the house where they sate. And there appered vnto them clouen tonges, lyke as they had bene of fyer, and it sate vpon eache one of them: * and they were all fylled with the holy goost, and beganne to speake with other tonges, euen as the same spirete gaue them vtteraunce.

There were dwellyng at Jerusalẽ, Jewes, deuoute men, out of euery nacyon of thẽ that are vnder heauen. When thys was noysed aboute, the multitude came together, & were astõyned, because that euery man herde thẽ speake with his awne langage. They wondred all, and marueyled, sayinge among thẽ selues: beholde, are not all these which speake, of Galile? And how heare we euery man his awne tong, wherin we were borne? Parthiãs, and Medes and Elampytes, and the inhabiters of Mesopotamia, and of Jury, and of Capadocia, of Ponthus and Asia, Phrygia, and Pamphilia, of Egypte, and of the partyes of Lybia which is besyde Syrten, ãd straungers of Rome, Jewes & * Prosselites. Gretes and Arabians: we haue herd them speake in oure awne tonges the greate workes of God. ✠ They were all amased, and wondred, sayinge one to another: what meaneth this? Other mocked, sayinge: these men are full of new wyne.

✠ But Peter stepped forth with ỹ elene, and lyft vp his voyce, and sayde vnto them: Ye men of Jewry, and all ye that dwell at Jerusalem: be this knowẽ vnto you, & with poure eares heare my wordes. For these are not dronken, as ye suppose, seynge it is but ỹ thyrde houre of the daye. But this it that which was spoken by the Prophete Joel: And it shalbe in the last dayes, sayth God: of my spirete I wyll powre out vpon all flesshe. * And youre sonnes & youre daughters shall prophesy, and youre yonge men shall se vysyons, and youre olde men shall dreame dreames. And on my seruauntes, & on my hande maydens I wyll powre out of my spirete in those dayes, and they shall prophesye. And * I wyll shewe wonders in heauen aboue, and tokens in the erth beneth, bloud and fyre and the vapour of smoke. The sunne shalbe turned into darcknes, & the moone into blonde, before that great and notable daye of the Lorde come. And it shall come to passe, that * whosoeuer shall call on the name of the Lorde, shalbe saued. ✠

✠ Ye men of Israel, heare these wordes: Jesus of Nazareth a man approued of God amonge you with myracles, wondres and sygnes, which God dyd by hym in the myddes of you (as ye youre selues knowe) hym haue ye taken by the hãdes of vnryghtewes persones, after he was delyuered by the determinat counsell & foreknowledge of God, & haue crucifyed and slayne him: whom God hath rayled vp, & loosed ỹ sorowes of deeth, because it was vnpossible, ỹ he shulde be holdẽ of it. For Dauid speaketh of him. * I fore hande I sawe God alwayes before me: for he is on my ryght hande, that I shulde not be moued. Therfore dyd my hert reioyce, & my tonge was glad. Moreouer also my flesshe shall rest in hope, because thou wilt not leaue my soule in hell, nether wilt thou suffre thine holye to se corruption. Thou hast shewed me the wayes of lyfe, thou shalt make me full of ioye with thy countenaunce. ✠

Ye men and brethren, let me frely speake vnto you of the patriarke Dauid: * for he is both

B

C

D

E

* Psal. xvi.b
* Psal. lxix.b
* Psal. cix.a.
* Act. xvij.b
* Act. xvij.c
* Gen. xxij.b
* Act. xvij.c
* Luke. xxij.c
* Act. xvij.b
* Joel. ij.g.
* Act. xvij.c
Luke. xxij.c
* Rom. x.c
* Psal. xvi.c.
* iij. Reg. ij.b

is both dede and buryed, ād hys sepulchre remayneth with vs vnto this daye. Therfore, seinge he was a Prophet, and knewe þ God had swore with an othe to him, that Christ (as concerninge the flesh) shulde come of the frute of his loynes, and on hys seat, he knowyng this before, spake of the resurrecyon of Chryst, that his soule shulde not be lett in hell: nether hys flesshe shulde se corrupcyon.

*Actes.i.b. This Jesus hath God rayse vp, * wherof we all are witnesses.

Hence now that he by the ryght hande of God exalted is, and hath receaued of the father the promyse of the holy Goost, he hath

B shed forth thys (gyne) which ye now sē ād heare. For Dauid is not ascendyd into heuē:

*Psal cx.a. Math.xxii.b. but he sayeth: * The Lord sayde to my Lorde: syt thou on my ryght hand, vntyll I make thy fooes thy fote stole. Therfore, let all the house of Israel knowe for a suerty, þ God hath made that same Jesus (whom ye haue crucified) Lorde and Chryst.

When they hearde this, they were pricked in their hertes, and sayd vnto Peter, & vnto

*Luke.iii.b. the other Apostles: Ye mē & brethrē * what shall we do? Peter sayde vnto them: repent of youre synnes, and be baptysed euery one of you in the name of Jesus Chryst for the remission of synnes, and ye shall receaue the gyfte of þ holy goost. For the promyse was made vnto you ād to youre chyldren, and to all that are a farre of, euen as many as the Lorde oure God shall call. And with many other wordes bare he witnes, and exhorted them, sayinge: Saue youre selues from this vntowarde generacion. Then they þ gladly receaued his preachinge, were baptised: and

C the same daye, ther were added vnto them aboute thre thousande soules.

And they cōtinued in the Apostles doctrine and felowshyp, & in breakynge of bread, ād in prayers. And feare came ouer euery soule. And many wōdres & signes were shewed by

D þ Apostles. (w at Jerusalem. And great feare came vpon all men) And all that beleued, kept them selues together, & had all thynges cōmen, and solde their possessions and goodes, ād parted them to all men, as euery man had nede. And they continued dayly with one accorde in þ tēple, & brake bread fro house to house, & dyd eate their meate together, w gladnes & singlenes of hert, prayse God, ād had fauoure with all the people. And the Lorde added to þ cōgregacion dayly, soch as shulde be saued.

¶ The.iij. Chapter.

¶ The halt is restored to hys fete. Peter preacheth Christ vnto the people.

JPeter and John went vp together into the temple at the nynth houre of prayer. And a certayne man that was halt from hys mothers wōbe, was brought, whom they layde dayly at the gate of the temple (which is called bewtyfull) to aske almes of them that entred into the tēple. When he sawe Peter and John, that they wolde into the tēple, he desyred to receaue an almes. And Peter fastened his eyes on him with John, & sayd: loke on vs. And he gaue hede vnto thē, trustynge, to receaue some thynge of them. Thē sayde Peter: Syluer and golde haue I none B such as I haue, geue I the. In the name of Jesus Chryst of Nazareth, * ryse vp and * Mar.ii. walke. And he toke hym by the ryght hand, and lyfte hym vp. And immediatly hys fete and ancleboones receaued strength. And he sprange, stode, and walked, and entred with them into the temple, walkynge, and leappynge, and prayesynge God.

And all the people sawe hym walke and prayse God. And they knewe hym, þ it was he, which sate and begged at the beutyfull gate of the temple. And they wondred and were sore astonyed at that which had happened vnto hym. And as the halt which was healed, helde Peter and John, all the people ranne amased vnto thē in * the porche that * (ii. Mar. John.x.c. Actes.v.c. is called Salomons. C

When Peter sawe that, he answered vnto the people. ✠ Ye men of Israel, why marnayle ye at this, or why loke ye so on vs, as though by oure awne power or strength we had made thys man go? The God of Abraham, and of Isaac and of Jacob, the God of oure fathers hath glorified hys sonne Jesus, whom ye delyuered, * and denyed in þ pre- * mat.xxvii. Mar.xv.a. sence of Pylate, when he had iudged hym to Luke.xxiii.c. be loosed. But ye denyed the holy and iust, ‡and desyred a murtherar to be geuen you, ‡Mat.xxvii. and kylled * the Lorde of lyfe, whom God * Joh.viii. hath rayse from deeth, of the which we are witnesses. And hys name thorowe the fayth of his name, hath made this mā sound, whō ye se and knowe. And the fayth which is by hym, hath geuen to hym thys healeth in the presence of you all.

And now brethrē, I wote þ thorow ignorannce ye dyd it, as dyd also youre rulers. But God (which before had shewed, by the mouth of all hys Prophetes, howe þ Chryst shuld suffer) hath thus wyse fulfylled. Let it D * repente you therfore, and conuerte, þ youre * Mat.iii. synnes maye be done awaye ✠ when þ tyme of refreshynge commeth, which we shall haue of the presence of the Lorde, and when God shal sende him, which before was preached vnto you, that is to wit, Jesus Christ, which must receaue heauen vntyll the tyme that all thynges, which God hath spoken by the mouth of all hys holy Prophetes sence þ worlde began, be restored agayne.

Moses truly sayde vnto the fathers: * a *Deu.xviii. Actes.iii.c. Prophet shall the Lorde youre God rayse vp vnto you, euē of youre brethrē lyke vnto me: him

me: him shall ye heare, in all thynges what-
soeuer he shall saye vnto you. For the tyme
wyll come, that euery soule which wyll not
heare that same Prophet, shalbe destroyed
from amonge the people. All the Prophetes
also from Samuel and thence forth (as ma-
ny as haue spokē) haue in lyke wyse tolde of
these dayes.

Ye are the chyldren of the Prophetes, and
of the couenaunt, which God made vnto
oure fathers, sayinge to Abraham: * Euen
in thy seede shal all the kynredes of the earth
be blessed. Vnto whan God had rayled vp
hys sonne Jesus vnto you, he sent hi to bless
you, that euery one of you shulde turne from
his wyckednes. ✠

¶ The.iiij. Chapter.

¶ The Apostles are taken and brought before the
councell. They are forbydden to preache, but they
turne them vnto prayer, and are more obedient vnto
God then vnto men.

AS they spake vnto the people, the
prestes and the rulars of the tem-
ple, and the Saduces, came vpon
thē, takyng it greuously, that they
taught the people, and preached in Jesus the
resurrecyon from deeth. And they layde hā-
des on them, and put them in holde vntyll ỹ
nexte daye. for it was now euentyde. How-
beit many of them which hearde the wordes
beleued, and the nombre of the men was a-
boute fyue thousande.

And it chaunced on the morow, that their
rulars and elders and Scribes, (and Annas
the chefe Prest, and Cayphas, and John, ād
Alexāder, & as many as were of ỹ kynred of
ỹ hye Prestes) gathered together at Jerusa-
lem. And whā they had set them before them
they asked * by what power, or in what na
me haue ye done this? ✠

Then Peter full of ỹ holy goost sayde vn-
to thē: ye rulars of the people, and elders of
Israel, yf we this daye be examined of the
good dede that we haue done to the sycke mā
by what meanes he is made whoale: be it
knowen vnto you all, and to all the people of
Israel, that by the name of * Jesus Chryst
of Nazareth, whom ye crucyfyed, whom
God rayled agayne from deeth: euen by him
doth this mā stande here presente before you
whoale. * This is the stone which was cast
aside of you buylders, which is become the
chefe of the corner. Neyther is there saluacyon
in eny other. * For amonge men vnder hea-
uen there is genen none other name, wherin
we must be saued. ✠

When they sawe the boldnes of Peter ād
John, and vnderstode that they were vnlear-
ned and laye men, they marueyled, and they
knewe them, that they had bene with Jesu:
and beholdynge also the man (which was
healed) standynge with thē, they coulde not
saye agaynst it: but commaunded them to go
aside out of ỹ counsell, and counceled amōge
them selues, sayinge: * what shall we do to
these men? For a manifest sygne is done by
them, and is openly knowen to all them that
dwell in Jerusalem, and we cannot denye it.
But that it be noysed no farther amonge the
people, let vs threaten and charge thē, ỹ they
speake hence forth to no man in thys name.

And they called them, * and commaūded
them, that in nowyse they shulde speake nor
teach in ỹ name of Jesu. But Peter & John
answered and sayde vnto them: whether it
be ryght in ỹ sight of God, to herke vnto you
more then to God, iudge ye. For we cannot
but speake, that which we haue seene & heard.
So threatened they them, and let them go,
and founde nothynge howe to punysshe thē,
because of the people. For all men praysed
God because of * ỹ which was done: for the
man was aboue fourty peare olde, on whom
thys myracle of healynge was shewed.

Assone as they were let go, they came to
theyr felowes, and shewed all that the hye
Prestes ād elders had sayde. And when they
hearde ỹ, they lyfte vp their voyces to God
with one accorde, and sayde: Lorde, thou art
God, which hast made heauen and erth, the
see, & all that in thē is, which * (in the holy goost)
by ỹ mouth of thy seruaūt Dauid * (oure father)
hast sayd: * Why dyd the hethē rage, and the
people ymagen vayne thynges? The kyn-
ges of the erth stode vp, and the rulars ca-
me together, agaynst the Lorde and agaynst
hys anoynted.

For of a trueth, agaynst thy holy chylde
Jesus (whom ỹ hast anoynted) both Herode
and also Poncius Pylate, whith the Gētyls
and the people of Israel, gathered them sel-
ues together * (in thys cyte) for to do what-
soeuer thy hande and thy counsell determy-
ned before to be done. And now Lorde, be-
holde their threatenynges, and graunte vn-
to thy seruauntes, that with all confydence
they maye speake thy worde. So that thou
stretche forth thyne hande, that healynge ād
sygnes and wonders be done by the name of
thy holy chylde Jesus. And assone as they
had prayed * ỹ place moued where they we-
re assembled together * and they were all
fylled with the holy Goost, and they spake
the worde of God boldely.

✠ And the multitude of them that bele-
ued, * were of one hert, & of one soule. Ney-
ther sayde anye of them, that ought of the
thynges which he possessed, was hys awne;
but they had all thinges commen. And with
greate power gaue the Apostles wytnes of
the resurrecyon of the Lord Jesu. And great
grace was with them all. Neyther was ther
eny amonge them, that lacked. For as many
as were possessers of landes or houses, solde
them, and brought ỹ pryce of ỹ thinges that
were solde.

* Gen.xii.a. xxii.b.
* Deut.vi.c. Psalm.cxvi.c. Esay.xlix.b.
* Mat.xxi.b. Marke.xii.a. Luke.xx.c

were solde, ād layed it downe at ꝑ Apostles fete: And distribucion was made vnto euery man accordynge as he had nede. ¶

* Actes.4.b. And * Joses, which was also called of ꝑ Apostles, Barnabas (that is to saye, ꝑ sonne of consolacyon) beynge a Leuite, and of the countre of Cypers whan he had lande, solde it, and layde the prycc downe at the Apostles fete.

¶ The.v. Chapter.

¶ The dyssemblynge of Ananias and Saphyra is punysshed. Myracles are done by the Apostles, which are taken, but the angell of God bryngeth them out of preson. They are brought before the counsell. The sentence of Gamaliel. The Apostles are bett, they stryue in trouble.

A Certayne man named Ananias with Saphyra his wyfe solde a possession, ād kepte awaye parte of the pryce (hys wyfe also beynge of counsell) and brought a certayne parte, and layde it downe at the Apostles fete. But Peter sayde: Ananias, howis it, that Sathan hath fylled thyne hert, that thou shuldest lye vnto the holy goost, and kepe awaye parte of the pryce of the lande? Pertayned it not vnto the onelye? after it was solde, was it not in thyne awne power? Why hast thou conceaued this thinge in thyne herte? Thou hast not lyed vnto mē, but vnto God. Whē Ananias herde these wordes, he fell downe, and gaue vp the goost. And great feare came on all them that herde these thinges. And the yonge men rose vp, and put hym a parte, ād B caryed hym out, and buried hym.

And it fortuned, that (as it were aboute the space of thre houres after) his wyfe came in, ignorannt of that which was done. And Peter sayde vnto her: Tell me, Solde ye not ꝑ lāde for so moch? And she sayd: yee, for so moch. Then Peter sayde vnto her: why haue ye agreed together, to tēpt the spryte of ꝑ Lorde? Beholde, the fete of them which haue buried thy husband, are at the doze, and shall cary the out. Then fell she downe strayght waye at his fete, and yelded vp ꝑ goost. And the yonge men came in, and founde her deed, & caryed her out, & buryed her by her husbande. And great feare came on all the congregacyon, and on as many as herde it.

C

* Mar.9.b. By ꝑ handes of the Apostles * were many tygnes and wondres shewed among the people. And they were all together with one accorde in * Salomons porche. And of other durst no mā ioyne him selfe to thē: neuertheles the people magnified them. The nombred of them that beleued in the Lorde both of men and wemen, grewe mozer moare: in so moch ꝑ they brought the sycke into the stretes, and layde them on beddes and couches, that at the least waye the shadowe of Peter when he came by, myght shadowe some of them,

* Mat.11.b. John.5.c Actes.10.b.

(and that they myght all be delyuered his infirmytyes)

There came also a multitude out of the cyties rounde aboute, vnto Jerusalem, bryngynge sycke folkes, and them which were vexed with vncleane spretes. And they were healed euery one. D

* Then the chefe Prieste rose vp, and all they that were with him (which is the secte of the Saduces) ād were full of indignacio, and layde handes on the Apostles, and put them in the comme preson. * But the angell of the Lorde by nyght opened the preson dores and brought them forth, and sayde: go, and stande, and speake in the temple to the people all ꝑ wordes of this lyfe. When they herde that, they entred into the tēple early in the morynge: and taught. But the chefe prieste came and they that were with him, ād called a counsell together, and all the elders of the chyldren of Israel, and sent men to the preson, to fet them. When the mynysters came, and founde them not in the preson, they returned and tolde, sayinge: the preson truly founde we shut with all diligēce, and the kepers standynge without before the dores. But whē we had opened, we founde no mā with in. When the chefe Prest and the ruler E of the tēple, and the hye Prestes herde these thynges, they douted of thē, wher vnto thys wolde growe.

Then came one and shewed them: beholde, the men that ye put in preson, stande in the temple, and teach the people: Then went the ruler of the temple, with ministres, and brought them without violence. For they feared the people, lest they shulde haue bene stoned. And when they had brought them, they set thē before the counsell. And the chefe Preste asked them, sayinge: * dyd not we straytely commaunde you: that ye shuld not teach in this name? And behold, ye haue fylled Jerusalem with youre doctryne, and intende to brynge * this mans bloud vpō vs. * Mat.27.b

Peter and the other Apostles answered, & F sayde: * We ought more to obey God then mē. The God of oure fathers rayled vp Jesus, whom ye slewe, and hanged on tre. Hym hath God lyft vp with his ryght hand, to be a ruler and a sauiour, for to geue repentaūce to Israel, and forgeuenes of synnes. And we are recordes of these thinges which we saye, and so is also ꝑ holy goost, whom God hath geuen to them ꝑ obey him. Whē they herde that, they claue asunder, and sought meanes to slee them. Then stode ther vp one in the counsell, a Pharysey, named * Gamaliel, a doctoure of lawe (had in reputacyon among all the people) and commaunded ꝑ Apostles to go aside a lytell space, and sayd vnto thē: ye men of Israel, take hede to youre selues, what ye entende to do, as touchynge these mē. For before these dayes rose vp one Thudas, boastynge hym selfe, to whō resorted a G nombre

nombre of men, about a foure hodred, which was slayn: and they all which beleued hym, were scatred abrode, and brought to nought
* Iust.xiij.a After this mã, was ther one Judas of * Galile in the dayes of the tribute, and drewe awaye moche people after hym. He also perished and all, euen (as many as harkened to him) were scatered abrode.

And now I saye vnto you: refraine youre selues from these men, and lett them alone. For yf this councel or this worke be of men, it wyll come to naught. But and yf it be of God, ye cannot destroye it, lest haply ye be founde to stryue agaynst God. And to hym agreed the other: and whan they had called
* Acts.iiij.d the apostles, they bet them, * and commaũded that they shulde not speake in the name of Jesu, and let them go.
a Mat.b.b And they departed from the coũsell, Ioyslinge, that they were counted worthy, to suffre rebuke for his name. And dayly in the temple and in euery house they ceased not, to teach and preach Jesus Christ.

¶ The. vj. Chapter.

¶ Ministers (or deacons) are ordeyned in the congregacion to do seruyce in necessary thynges of the body, that the apostles maye wayte onely vpõ the worde of God. Steuen is accused.

A IN those dayes (whã the nomber of the disciples grewe) there arose a grudge amonge the Grekes against the Hebrues, because their weddowes were despysed ☞ in the dayly ministracyon. Then the twelue called the multitude of the disciples together and sayde, it is not mete, that we shuld leaue the worde of God: and serue tables. Wherfore brethren, loke ye out amonge you seuen men * of honeste report, and full of the holy ghost and wisdom,
* 1. Tim. iij. c to whom we maye committe this busynes. B But we wyll geue oure selues cõtinually to prayer, and to the ministracyõ of the worde. And the sayinge pleased the whole multitude. And they chose Steuen a mã full of faith and of the holy ghost, and Philip, and Prochorus, and Nichanor, and Timon, and Permenas, and * Nicolas a cõuert of Antioche.
* Apo. ij. b These they set before the apostles: and when they had prayed, they * layde their handes
* Gen. xxvij. d 1. Timo. iiij. d. 2. Timo. j. d on them.

And the word of God encreased, and the nomber of the disciples multiplyed in Jerusalem greatly, and a greate companye of the
C prestes were obedient to the fayth.

✠ And Steuen, full of fayth and power, dyd great wondres and miracles amõge the people. Then ther arose certen of the Synagoges, which is called the Synagoge of the Libertynes and Cirenytes, and of Alexandria, and of Celicia, and of Asia, disputynge with Steuen. * And they coulde not resyste
* Iohn. xvi. c * Mat. x. a the wisdome, & the spyrete, * which spake.

Then sent they in men, which sayde: we
D have hearde hym speake blasphemous wordes against Moses, and agaynst God. And they moued the people ād the elders and the scribes: and came vpõ him and caught hym, and brought him to the coũcell, and brought forth false witnesse, which sayde: Thys man ceaseth not to speake blasphemous wordes against this holy place and the lawe: for we heard him saye: this Jesus of Nazareth shal destroye this place, and shal chaunge the ordinaunces, which Moses gaue vs. And all that sate in the counsell, loked stedfastly on him, and sawe his face as it had bene the face of an aungell.

The. vij. Chapter.

¶ Steuen maketh answere to hys accusacyon, rebuketh the hardnecked Jewes, and is stoned vnto death.

THen sayd the chefe preste: is it euẽ so? A And he sayd: ye men, brethren and fathers, hearken. The God of glory appeared vnto our father Abraham, whan he was in Mesopotamia, before he dwelt in Charran, and sayd vnto hym: * Get the out * Gene. xij. a of thy countre, and from thy kynred, and come into ỹ land, which I shall shewe ỹ. Then came he out of the lãde of Chalde, and dwelt in Charran. And from thence, whan hys father was deed, he brought him into this lãde in which ye now dwel, and he gaue hym none inheritaunce in it, no not the bredeth of a fote: * and promysed that he wold geue it to * Gene xij. b xiij. c. xvij. d and. xxvj. a him to possesse & to his seed after hym, when as yet he had no chylde.

God verely spake on thys wise * that his * Gene. xv. c seade shulde sogeourne in a straunge lande, & that they shulde kepe them in bondage, and * entreate them euell. iiij. C. yeares. And the * Exo. xij. c Jud. v. b nacyon (to whom they shalbe in bondage) Gala. iij. c will I iudge, sayd God. And after that shal B they come forth and serue me in thys place. * And he gaue him the couenaunt of circuncisyon. & And he begat Isaac, and circumcised him the eight daye. ād * Isaac begat Jacob, and & Jacob begat the twelue patriarckes. * And the patriarkes hauing indygnacyon solde Joseph into Egypte. And God was with hym, and delyuered hym out of al his aduersities, and gaue him fauour & wysdome in the syght of Pharao kynge of Egypte. And he * made hym gouernoure ouer * Gene. xl. c Egypte, and ouer all hys housholde.

& But ther came a derth ouer all the land & Gene. xlj. g of Egypt and Canaan, and great affliccion that our fathers coũde no sustenaunce. But when Jacob hearde that there was corne in Egypt he sent our fathers first. * And at the * Gene. xlv. a second tyme, Joseph was knowe of his brethren, & Josephs kynred was made knowne vnto Pharao. Then sent Joseph a message, and caused hys father to be brought, and all his kynne. lxxv. ☞ soules. * And Jacob de- D * Gen. xlvi. a scended into Egypte * and dyed both he and & Gene. xlix. b

oure fathers, and were caryed ouer into Sichem, and layde in the sepulchre, *that Abraham bought for money of ꝑ sones of Emor, ☞ the sonne of Sichem.

E But when the tyme of the promesse drue nye (which God had swore to Abrahā) * ꝑ people grewe & multiplyed in Egipt, tyll another kyng arose which knewe not of Joseph. The same dealt suttelly with oure kynred, and cruell intreated our fathers, and made them cast out their yonge children, that they shulde not remayne alyue. * The same tyme was Moses borne, and was acceptable vnto God, and nourysshed vp in hys fathers house thre monethes. Whē he was cast out, Pharoes daughter toke him vp, & nourysshed hym vp for her awne sonne. And Moses was learned in all manr wysdome of the Egypcians, and was mighty in dedes and in wordes.

And whan he was full fourty yere old, it came into his hert, to vyset hys brethren the children of Israell. And whē he sawe one of them suffre wrong, he defended him, & auenged hys quarell that had the harme done to him, and smote the Egypcian. For he supposed hys brethren wolde haue vnderstande, how that God by hys hande shulde delyuer them. But they vnderstode not.

D And the nexte daye he shewed him selfe vnto them as they stroue, and wolde haue sett them at one agayne, sayinge: Syrs, ye are brethrē, why hurte ye one another? But he ꝑ dyd hys neyghboure wronge, thrust hym awaye, sayinge: * who made the a ruler and a iudge ouer vs? wilt thou kyll me, as thou dydest the Egypcia yesterdaye? + Then fleed Moses at that saying, and was a straunger in the land of Madian, where he begat two sonnes.

* And whan fourty yeares were expired, there appeared to hym in the wildernesse of mount Sina an angell of the Lord in a flame of fyre in a bushe. When Moses sawe it, he wondred at the syght. And as he drue neare to beholde, the voyce of the Lord came vnto hym. * I am the God of thy fathers, ꝑ God of Abraham, the God of Isaac, and the God of Jacob. Moses trembled, and durst not beholde. Thē sayd ꝑ Lorde to him: + Put of thy shoes frō thy fete, for the place where thou standest, is holy grounde. I haue perfectlye sene the affliccyon of my people, which is in Egypte, and I haue heard their gronyng, ād am come downe to delyuer the. And nowe come, and I wyll sende the into Egypte.

E This Moses whō they forsoke (saying: * who made the a ruler and a iudge?) the same dyd God sende to be a ruler and a delyuerer, by the handes of the aungell which appeared to hym in the bushe. And the same brought them out, shewynge wondres and signes in Egypt, and in the red see, and in the wyldernes fourty yeres. Thys is that Moses, which sayde vnto the children of Israel: * A prophete shall the Lord your God rayse vp vnto you of your brethren, like vnto me, him shall ye heare.

This is he + that was in the congregacīō, in the wildernes with the angel (which spake to hym in the mount Sina) and with our fathers. This man receaued the word of life to geue vnto vs, to whom our fathers wold not obey, but cast it from them, and in their hertes turned backe agayne into Egypt, sayinge vnto Aaron: + make vs goddes to go before vs. For as for thys Moses ꝑ brought vs out of the lande of Egypte, we wote not what is become of hym. And they made a calfe in those dayes, and offered sacrifyce vnto the ymage, and reioysed ouer the workes of their awne handes.

F Then God turned hym selfe, and * gaue them vp, that they shulde worshyp the hoost of the skye, as it is writtē in the booke of the prophetes. * O ye of the house of Israel, gaue ye to me sacrifyces and meate offerynges by the space of fourty yeares in the wyldernes? And ye toke vnto you the tabernacle of ☞ Moloch, and the starre of youre God Rempham, fygures which ye made to worshyp them. And I will translate you beyōde Babylon.

Oure fathers had the tabernacle of witnes in the wyldernesse, as he had appoynted them speakyng vnto Moses: + that he shulde make it, accordyng to the fassyon that he had sene. Which tabernacle also oure fathers that cam after, * brought in with Josue into the possession of the Gentyls, whom God draue out before the face of oure fathers, vnto the tyme of Dauid: * which founde fauoure before God, and wold fayne haue founde a tabernacle for the God of Jacob. * But Salomon bylt him an house.

+ Howbeit he that is hyest of al, dwelleth not in tēples made with handes, as sayth the prophete: * heauen is my seate, and earth is my fote stole. What house wyll ye bylde for me, sayth ꝑ Lorde? or which is ꝑ place of my rest: hath not my hād made al these thinges?

Ye stiffenecked and of vncircumcised hertes and eares: ☞ ye haue allwayes resysted the holy ghost: * as youre fathers dyd, so do ye. Which of the prophetes haue not your fathers persecuted? And they haue slaine them which shewed before of the comming of that Just, whom ye haue nowe betrayd, ād murdred. And ye also haue receaued ꝑ lawe * by the mynystracyon of aungels, and + haue not kept it.

✠ When they heard these thinges, their hertes clawe asunder, and they gnasshed on hym

him with theyr teth. But he beyng ful of the holy ghost, loked vp stedfast lye w̄ hys eyes into heauē, and sawe the glorye of God, and Jesus standyng on the ryght hande of God, and sayd: beholde, I se the heauens open, and the sonne of man standyng on the right hand of God. Then they gaue a shout with a loud voyce, and *stopped theyr eares, and ranne vpon him all at once, and cast hym out of the cytie, and *stoned him. And the witnes layd downe theyr clothes at a yong mannes fete, whose name was Saul. And they stoned Stephē callynge on and sayinge: Lorde Jesu, *receaue my spyrete. And he kneled downe & cryed with a loude voyce: Lorde, *lay not thys synne to theyr charge. And whē he had thus spoken, he fell a slepe. ✠

*Phil.bviii.a
Psal.cxxi.b
*Phil.xxvi.a
Luke.xxiij.c

¶ The.viij. Chapter.

¶ Saul persecuteth the Christen. The apostles are scatred abrode. Philip commeth into Samaria. Simon Magus is baptysed, he dyssembleth. Philip baptyseth the chamberlayn.

AND Saul * consented vnto hys death. And at ỹ tyme there was a greate persecucyon agaynst the congregacyon which was at Jerusalem, ād they were all * scatered abrode thorowout ỹ regyons of Jewry and Samaria, except the apostles. But deuout men dyd bury Steuen, and made great lamentacyon ouer hym. As for Saul he *made hauocke of the cōgregacyon, and entred into euery house, and drew out both men and women, and thrust them into prison. Therfore, they that were scatered abrode, went euery where preachyng the worde of God.

*Actes.xxvi.b
Mat.x.c.
Actes.xi.a
*Actes.ix.a
viii.c.xxvi.b
1 Cor.xv.b
Gala.i.c
Mat.xvi.b

✠ Then came Philip into a cytie of Samaria, & preached Christ vnto them. And the people gaue hede vnto those thynges which Philip spake w̄ one accord, hearyng & seyng the myracles whych he dyd. For *vncleane spyretes cryinge with loude voyce, came out of many ỹ were possessed of thē. And many taken w̄ palsyes, & many ỹ halted, were healed. And ther was great ioye in that cyte. ✠

But ther was a certen mā called Symō, which before tyme in ỹ same cytye vsed witchecrafte, and bewitched the people of Samary, saying that he was a man that coulde do great thynges. Whom they regarded, frō the lest to ỹ greatest, sayinge: this man is the power of God, which is called greate. And him they sett moche by, because that of longe tyme he had bewitched them with sorceries. But assone as they gaue credence to Philippes preachyng of the kyngdome of God, & of the name of Jesu Christ, they were baptysed both men & wemen. Then Simon hym selfe beleued also. And whan he was baptised, he cōtinued w̄ Philip, and wondred, beholding the miracles & sygnes, which were shewed.

✠ When the apostles which were at Jerusalē herd saye, that Samary had receaued the word of God, they sent vnto thē Peter & John. Which whan they were come downe, prayed for thē, ỹ they might receaue the holy ghost. For as yet he was come on noone of thē: but they were baptysed onely in ỹ name of Christ Jesu. * Then layd they their hādes on them, & they receaued the holy ghost. ✠

*Actes.viii.b xiii.a.xix.a
1.Timo.iii.b and.v.d
Num.xi.b vii.
ii.Timo.i.b.

Whē Simō sawe that thorow laying on of the apostles hādes, the holy ghost was geuen, he offered them money, saying: geue me also this power, that on whom soeuer I put the handes, he maye receaue the holy ghost. But Peter sayd vnto him: thy money perysshe with the, because thou hast thought * ỹ the gift of God maye be obteyned with money. Thou hast nether parte, nor felowshyp in thys busynes. For thy hert is not ryght in the syght of God. Repente therfore of thys thy wyckednes, & praye God, ỹ the thought of thyne herte maye be forgeuen the. For I perceaue that thou art full of bitter gall, and wrapped in iniquite.

*Mat.x.b

Then answered Simon & sayde: *praye ye to the Lorde for me, ỹ none of these thynges which ye haue spoken, fall on me. And they when they had testifyed and preached ỹ worde of God, returned towarde Jerusalē, and preached the gospell in many cyties of the Samaritans.

*Gen.xviii.b
Roma.viii.b
iii.Reg.xvii.b
Luke.xvi.c

✠ The aungell of the Lorde spake vnto Philip, sayng: aryse, & go toward the south vnto the waye that goeth downe from Jerusalem vnto the cyte of Gaza, which is in the desert. And he arose, & went on. And behold, a man of Ethiopia (a chāberlene, & of greate auctorite with Cādace quene of the Ethiopians, & had the rule of al her treasure *came to Jerusalem for to worshyp. And as he returned home agayne sytting in hys charet, he red Esay the prophete.

*iii.reg.viii.c
John.xii.c

Then the spyrete sayd vnto Philip: go neare, and ioyne thy selfe to ponder charet. And Philip ran to hym, and heard him reade the prophete Esay, and sayd: Vnderstādest thou what thou readest? And he said: How can I, except I had a gyde? And he desyred Philip, that he wolde come vp, and sytt with hym. The tenoure of the scripture which he read, was this: * he was led as a sheepe to be slayne: and lyke a lambe domme before his shearer, so opened he not his mouth. Because of hys humblenes, he was not esteemed. But who shal declare hys generacyō? for his lyfe is taken frō the earth. The chamberlayn answered Philip, and sayd: I praye the of whō speaketh the prophete thys? of hym selfe, or of some other man?

*Esa.liii.c

Philip opened hys mouth, and began at the same scripture, and preached vnto hym Jesus. And as they wēt on theyr waye, they cam vnto a certē water, and the chāberlayne sayd:

*Actes.8.g

re sayd: Se, here is water * what doth let me
G to be baptysed? Philip sayde vnto him: If ꝑ
beleue with all thyne hert, thou mayest. And
he answered, and sayde: I beleue that Jesus
Christ is the sonne of God. And he commaun-
ded the charet to stande styll. And they went
downe both into the water: both Philip and
also the chamberlayn, and he baptysed hym.
And assone as they were come out of ꝑ wa-
ter, the spyrete of ꝑ Lord caught awaye Phi-
lip, and the chamberlayn sawe him nomore.
And he went on hys waye reioysinge: but
Philip was founde at Azotus. And he wal-
ked thoro yout the coast preachyng in all
the cyties, tyll he came to Cesarea. ✠

CThe.ix. Chapter.✠

CPaul is conuerted, and confoundeth the Jewes.
Peter rayseth Tabytha.

A AND Saul yet brethyng out threat-
nynges and slaughter agaynst the
disciples of the Lorde, wente vnto
the hye preste, and desyred of hym
letters, to cary to Damasco, to the synago-
*Actes.xxii.a xxvi.a xxvi.b 1.Cor.xv.b Gala.i.c ges. * that yf he founde any of thys waye,
(whyther they were me or wemē) he myght
bringe them bounde vnto Jerusalem. And
when he iorneyed, it fortuned that as he was
nye to Damasco, sodenly there shyned round
about hym a lyght from heauen, and he fell
*Actes.xxii.b to the earth and hearde a voyce, sayinge to
hi: * Saul Saul, why persecutest thou me?
And he sayde: what art thou Lorde? And the
Lorde sayd: I am Jesus, whom thou perse-
cutest. It is hard for the to kycke agaynst the
pryckes. And he both trēblynge, & astonyed
*Luke.iii.b. Actes.ii.f and xxvi.f sayde: Lorde, * what wylt thou haue me to
do? And the Lord sayd vnto hym: aryse, and
go into the cytie, and it shalbe told the, what
thou must do.

B The men which iorneyed with hym, stode amased, hearynge a voyce, but seynge no man. And Saul arose from the earth, & whē he opened his eyes, he sawe no mā. But they led hym by the hande, and brought hym into Damasco. And he was thre dayes without syght, and nether dyd eate nor drynche. And ther was a certen disciple at Damasco, named Ananias, and to him sayd the Lord in a vysyon: Ananias? And he sayd: behold, I am here Lorde. And the Lorde sayde vnto hym: aryse, and go into the strete (whych is called straycht) and seke in the house of Judas
*Actes.xxi.g and.xxii.a. after one called Saul * of Tharsus. For behold, he prayeth, and hath sene in a vision a man named Ananias comyng into him, and puttyng hys handes on hym, that he myght receaue his syght.

Then Ananias answered: Lorde, I haue
*Actes viii.a xxii.xxvi.b i.Cor.xv.b Gala.i.c heard by many of this mā * how moch euyll he hath done to thy saynctes at Jerusalem: &
here he hath auctorite of the hye prestes, to
C bynde all that call on thy name. The Lorde
vnto him: go thy waye, for he is a chosen ves-
sel vnto me, to beare my name before ꝑ Gē-
tyls, and kynges, and the chyldren of Israel.
For I wyll shewe hym, how greate thinges
*Actes xxi.
ii.Cor.xi.f
*Actes xxii.
* he must suffre for my names sake.

* And Ananias wēt his waye, and entred
into the house, and put hys handes on hym,
and sayd: brother Saul, the Lord that appe-
ryd vnto the in ꝑ waye as thou camest, hath
sent me, ꝑ thou myghtest receaue thy syght,
and be fylled with the holy ghost. And im-
mediatly ther fell frō hys eyes as it had bene
scales, and he receaued syght: and arose, and
was baptised, and receaued meate and was
comforted. Then was Saul a certen dayes D
with the disciples which were at Damasco.
And straight waye he preached Christ in the
Synagoges, howe that he was the sonne of
God, but all that heard him, were amased, &
sayd: is not this he, that spoyled them which
called on this name in Jerusalem, and came
hyther for that entent, that he myght bring
thē bounde vnto the hye prestes? But Saul
encreased the more in strength, & confoūded
the Jewes which dwelt at Damasco, affyr-
minge that this was very Christ. ✠

And after a good whyle, the Jewes toke
councell together, to kill him. But their lay-
inge awayte was knowen of Saul. And
they watched the gates daye and nyght to
kyll hi. * Then ꝑ disciples toke him by night
*II.Cor.xi.a i.Reg.xix.i and put hym thorowe the wall, and let hym
E downe in a basket.

And when Saul was come to Jerusalē,
he assaide to couple him selfe to the disciples:
but they were all afrayde of hym, & beleued
not ꝑ he was a disciple. But Barnabas toke
hym, & brought hym to the apostles, & decla-
red to thē, howe he had sene the Lorde in the
waye, and that he had spoken to him, & how
he had done boldely at Damasco in the name
of Jesu. And he had hys conuersacyon with
them at Jerusalem, speakynge boldly in the
name of the Lorde Jesu. And he spake & dis-
puted agaynst the Gretes: but they wente
about to slee hym. Which when the brethren
knewe, * they brought hym to Cesarea, and
*Actes xxii
sent him forth to Tharsus. Then had the cō-
gregacyons rest thoro yout all Jewry, and
Galile, and Samary, and were edifyed, and
walked in the feare of the Lord, and multy-
plied by the comfort of the holy ghost.

And it chaūced as Peter walked through
out all quarters, he cam also to the saynctes,
which dwelt at Lydda. And there he founde
a certen man name Eneas, which had kepte
his bed eyght yeares, and was sycke of the
palsye. And Peter sayde vnto hym: Eneas?
The Lord Jesu Christ make the whole: arys-
e, and make thy bed. * And he arose imme-
*Mat.ix
Mar.ii.b
Luke.v.f
John.v.b
Actes.iii.b diatly. And all that dwelt at Lidda and Al-
saron sawe him, and tourned to the Lorde.

There was

There was at Joppa a certen woman, a disciple named Tabitha (which by interpretacyon is called Dozcas) the same was full of good wozkes and almes dedes, which she dyd. And it chaunsed in those dayes that she was sycke, & dyed. Whō when they had welshed, they layd her in a chamber. But foz as moch as Lydda was nye to Joppa, and the disciples had heard þ Peter was there, they sent vnto him, desyzinge him, that he wolde not be greued to come vnto them.

Peter arose, & came with them. And whē he was come, they bzought him into the chāber. And all the widdowes stode roūd about him, weppynge, and shewyng the coates and garmentes, which Dozcas made, whyle she was with thē. And Peter put thē all fozth, and kneled downe, and prayde. and turned him to the body, and sayd: Tabitha, *aryse. And she opened her eyes, and when she sawe Peter, she sat vp. And he gaue her the hand. and lyft her vp. And whan he had called the sayntes and widdowes, he shewed her alyue. And it was knowne thozowout al Joppa, & many beleued on the Lozde. And it fortuned, that he taryed many dayes in Joppa, with one Simon a tanner.

3.Kyng.xvij.d
iij.Reg.xxi.f.
Mat.ix.c

The.x.Chapter.

¶ The vysion that Peter sawe. How he was sent to Cornelius. The heathen also receaue the ghoste, and are baptysed.

There was a certen man in Cesarea called Cornelius, a captayn of the soudyers of Italy, a deuote mā, & one that feared God with all hys houshold, which gaue moch almes to the people, and prayde God all waye. The same sawe by a vision euidētly (about the ninth houre of the daye) an angel of God commynge into him, and sayinge vnto him: Cornelius. When he loked on hym, he was afrayde, ād sayd: what is it Lozde? he sayde vnto him: Thy prayers & *thy almes dedes are come vp into remēbraunce before God. And now sende men to Joppa, & call foz one Symon, whose syrname is Peter. He lodgeth wone Simon a tanner, whose house is by the see syde. he shall tell þ, what thou oughtest to do. And when the angell which spake vnto hym, was departed, he called two of hys houshold seruauntes, and a deuoute soudier of them that wayted on him, and tolde them all the matter, and sent them to Joppa.

*Ge.xxxv.a.

On þ morowe as they went on their iozney, and drewe ny vnto the cytie, Peter wēt vp * vpon the toppe of the house to praye, about the syxt houre. And whē he wered an hōgred, he wolde haue eatē. But whyle they made ready, he fell into a traunce, and sawe heauen opened, and a certen vessell come downe vnto hym, as it had bene a great shete, knyt at the foure cozners, and was let downe to the earth, wherin were * all maner of fourfoted beastes of the earth, & vermen and wozmes & foules of the ayer. And ther came a voyce to hi, rise Peter, kyl & eate. But Peter sayd: not so Lozde, foz I haue neuer eaten eny thinge that is cōmen oz vncleane. And þ voyce spake vnto him agayne the second tyme: * what God hath clensed, that call not þ cōmen. This was done thryse, and the vessell was receaued vp agayne into heauen.

*Leui.xi.a
Deu.xiiij.a

*Math.xv.b
Roma.xiiij.c

Whyle Peter also mused in him self what thys vysyon (which he had sene) meant: behold, the men which were sent from Cornelius had made inquirance foz Simōs house, and stode before the doze: and called out one, and asked whether Simon which was syrnamed Peter were lodged there. Whyle Peter thought on the vysyon, þ spyrite sayd vnto him: behold, men seke the: aryse therfoze, and get the downe, & go with them, & dowte not foz I haue sent them. Peter went downe to the men which were sent vnto hym frō Cornelius and sayd: Behold, I am he whō ye seke, what is the cause wherfoze ye are come? They sayd: Cornelius þ captayne a iust mā, and one that feareth God, & of good reporte amonge all the people of the Jewes, was warned by an holy angell to sende foz the into his house, & to heare wordes of the. Then called he them in, * and lodged them.

*Gene.xix.a
D

And on the morowe, Peter went awaye with them, and * certayn brethren frō Joppa accompanyed hym. And the thyrde daye entred they into Cesarea. And Cornelius wayted foz them, and had called togeather hys kynsmen, and speciall frendes. And as it chaunsed Peter to come in, Cornelius mete hym, and fell downe at hys fete, & worshypped hym. But Peter toke hym vp, sayinge: stande vp, * I my selfe also am a man. And as he talked with him, he came in, and founde many that were come together. And he sayde vnto them: Ye knowe how that * it is a vnlawful thinge foz a mā that is a Jewe, to company oz come vnto an alient: but God hath shewed me, that I shulde not call any man commen oz vncleane: therfoze came I vnto you without delaye, assone as I was sent foz. I aske therfoze, foz what intent haue ye sent foz me.

*Actes.xi.b

*Actes.x.xiiij.d
Apo.xix.b
and.xxi.d

*Deu.vij.a

And Cornelius sayd: This daye now .iiij. dayes about this houre, I sat fasting, and at the nynthe houre I prayde in my house: and behold, a man stode before me in bryght clothynge, and sayde: Cornelius, thy prayer is heard, and thyne almes dedes are had in remembraunce in the syght of God. Sēde men therfoze to go to Joppa, and call foz Symō, whose syrname is Peter. He is lodged in the house of one Symon a tāner by the see syde: which assone as he is come, shall speake vnto the. Then sent I foz the immediatly, & thou

haſt well downe, that thou art come. Nowe therfore are we all here preſent before God, to heare all thinges that are cõmaunded vnto the of God.

Then Peter opened his mouth, & ſayde: Of a treuth I perceaue that * there is no reſpect of perſones with God, † but in all people, he that feareth hym, and worketh rygh-tewelnes, is accepted with him.

Ye knowe the preachynge that God ſent vnto the chyldren of Iſrael, preachyng peace by Jeſu Chriſt, which is Lord ouer all thynges. ✠ Which preachynge was publiſhed * throwout all Jewry (and * began in Galile, after the baptyme which Johñ preached) how * God anoynted Jeſus of Nazareth wᵗ the holy ghoſt, and with power. Which Jeſ' went about doynge good, and healynge all ꝑ were oppreſſed of the deuyll, for God was with him. And we are witnes of all thinges which he dyd in the lande of the Jewes and at Jeruſalem: whom they ſlewe, and hãged on tre. Him God rayſed vp the thyrd daye, & ſhewed him openly, not to all the people, but vnto vs witneſſes (choſen before of God for the ſame intent) which dyd eate & dryncke wᵗ him, after he aroſe * frõ deeth. ✠ And he cõmaunded vs to preach vnto the people, and to teſtify that it is he, which was ordened of God to be the iudge of quycke and deed. To hym geue * all the prophetes witnes, ꝑ throwe hys name whoſoeuer beleueth in him, ſhall receaue remiſſyon of ſynnes. ✠

Whyle Peter yet ſpake theſe wordes, * ꝑ holy ghoſt fell on all thẽ which heard ꝑ preachyng. And they of the circũciſyon which beleued, were aſtõied, as many as came with Peter, becauſe that on the Gentils alſo was ſhed out the gyft of the holy ghoſt. For they heard them ſpeake with tonges, & magnify God. Then anſwered Peter: * can eny man forbyd water, ꝑ theſe ſhuld not be baptyſed, which haue receaued the holy ghoſt as well as we? And he cõmaunded thẽ to be baptyſed in the name of the Lord. ✠ Then prayd they him, to tary a few dayes.

¶ The .xj. Chapter.

¶ Peter sheweth the cauſe wherfore he went to the heathẽ. Barnabas and Paul preach vnto the heathen. Agabus prophecieth derth for to come.

AND the Apoſtles and brethrẽ that were in Jewry, heard ꝑ the heathẽ had alſo receaued ꝑ word of God. And whẽ Peter was come vp to Jeruſalem, they that were of the circumciſiõ contended againſt hym, ſayng: * Thou wẽteſt into men vncircumciſed, and dydeſt eate with them.

But Peter rehearſed the matter from the begynning, and expounded it by order vnto them, ſayinge: * I was in ꝑ cytie of Joppa, prayeng: and in a traunce, I ſawe a viſyon, a certen veſſel deſcende, as it had bene a great ſhete, let downe frõ heauen by the foure corners, & it came to me. Into the which whẽ I had faſtened myne eyes, I conſidred, & ſawe * fourfoted beaſtes of the earth, and vermẽ and wormes, and foules of the ayer. And I heard a voyce ſaying vnto me: aryſe Peter, ſley, and eate. But I ſayde: not ſo Lorde, for nothynge comen or vncleane hath at eny tyme entred into my mouth. But ꝑ voyce anſwered me agayne from heauen: count not ꝑ thoſe thinges comen, which God hath cleẽſed. And this was done thre tymes. And all were taken vp agayne into heauen.

And beholde, immediatly ther were thre men all ready come vnto the houſe where I was, ſent frõ Ceſarea vnto me. And the ſpyrite ſayd vnto me, that I ſhuld go with thẽ, without doutynge. Moreouer, * theſe syx brethren accõpanyed me, and we entred into the mans houſe. And he ſhewed vs, howe he had ſene an aungel in his houſe, which ſtode and ſayd to him: ſend men to Joppa, and call for Simõ, whoſe ſyrname is Peter: he ſhall tell the wordes, wherby both thou and all thyne houſe ſhalbe ſaued. And as I beganne to preach, ꝑ holy ghoſt fell on them, * as he dyd on vs at the begynninge. Then came it to my remembraunce, howe that the Lorde ſayd: * John baptiſed wᵗ water, but ye ſhalbe baptiſed with the holy ghoſt. For aſmoch then as God gaue thẽ lyke gyftes, as he dyd vnto vs, when we beleued on the Lord Jeſ' Chryſt: what was I, ꝑ I ſhulde haue withſtande God? When they heard this, they helde theyr peace, and glorifyed God, ſayinge: then hath God alſo to the Gentyls graũted repentaunce vnto lyfe.

* They alſo which were ſcattred abrode throwow the affliccyõ that aroſe about Steuen, walked throwout vnto Phenices and Cypers, and Antioche, preachinge the worde to no mã, but vnto the Jewes onely ſome of them were men of Cypers & Syren: which whẽ they were come to Antioche, ſpake vnto the Grekes, and preached the Lorde Jeſ'. And the hande of the Lorde was with them, & a greate nombre beleued and turned vnto the Lorde.

Tydinges of theſe thinges came vnto the eares of the congregacyõ, which was in Jeruſalẽ. And they ſent forth Barnabas, ꝑ he ſhulde go vnto Antioche. Which when he came, & had ſene the grace of God, was glad, & * exhorted them all, ꝑ with purpoſe of hert, they wold cõtynually cleaue vnto the Lord: For he was a good man, and full of the holy ghoſt & of faith: and moch people was added vnto ꝑ Lorde. Then departed Barnabas to Tharſus, for to ſeke Saul. And whẽ he had founde him, he brought him vnto Antioche.

And it

And it chaunsed that a whole yeare they had their conuersacion with the congregaciō there, and taught moch people: in so moch, ꝑ the disciples of Antioche were the fyrst that were called Christen.

* Actes.xi.d * In those dayes came prophetes frō the cytie of Jerusalem vnto Antioche. And there stode vp one of thē named Agabus, and signified by the spyrite, ꝑ there shuld be greate derth thorow out all the worlde, which came to passe in the Emperoure Claudius dayes. Then the disciples euery man accordynge to his abylyte, purposed to sende * socour vnto the brethren which dwelt in Jewry. Which thinge they also dyd, and sent it to the elders by the handes of Barnabas and Saul.

* 1.Cor.xvi.a 2.Cor.viij.a and.ix.a

¶ The.xij.Chapter. ✠

¶ Herode persecuteth the Christen. Killeth James, and putteth Peter in prison, whom the Lorde delyuereth by an aungell. The shamefull death of Herode.

AT the same tyme Herode the kyng stretched forth hys handes to vexe certen of the congregacyon. And he kylled * James ꝑ brother of John with the swerd. And because he sawe that it pleased the Jewes, he proceded farther, and toke Peter also. Then were ꝑ dayes of swet bread. And when he had caught hym, he put hi in prison also, & delyuered him to.iiij. quaternions of soudiers to be kepte, entendynge after Ester to bringe him forth to the people. And Peter was kepte in prison. But prayer was made without ceasynge of the congregacyon, vnto God for hym. And when Herode wolde haue brought him oute vnto the people, the same nyght slepte Peter betwene two soudiers, bounde with two chaynes, ād the kepers before the dore kepte the prison.

* Actes.iiij.c and.xvij.d

* Actes.v.d And behold, * the angel of the Lord was ther present, and a lyght shyned in the habytacyon. And he smote Peter on the syde, and steryd him vp, sayinge: aryse vp quickly. And his cheynes fell of frō his handes. And the angel sayd vnto hym: gyrde thy selfe, ād bynde on thy ☞ sandales. And so he dyd. And he sayth vnto him: cast thy garment about the, & folowe me. And he came out & folowed hi, and wyst not that it was trueth which was done by the angell, but thought he had sene a vysyon. When they were past ꝑ fyrst and the secōde watch, they came vnto the yron gate, that leadeth vnto the cytie, * whych opened to them by the awne accorde. And they wēt oute, and passed thorow one strete, and forth with, the angell departed from him.

* Actes.v.d and.xvj.f

And whan Peter was come to him selfe, he sayd: nowe I knowe of a surety, that the Lorde hath sent his angell, and hath delyuered me out of the hande of Herode, and from all the wayting for, of the people of the Jewes. ✠ And as he cōsydred the thynge, he came to ꝑ house of Mary ꝑ mother of one John, whose syrname was Marke, where many were gathered togeather * in prayer. As Peter knocked at the entry dore, a damsell came forth to herke, named Rhoda. And whē she knew Peters voyce, she opened not the entry for gladnes, but ran in, & told how Peter stode before the entry. And they sayde vnto her: thou art mad: But she affirmed ꝑ it was euen so. Then sayd they: it is hys angel. But Peter cōtynued knockinge: & when they had opened the dore, ād sawe him, they were astonyed. * And whan he had beckned vnto them with the hande, that they myght holde theyr peace, he tolde thē by what meanes the Lorde had brought hi out of the prison. ✠ And he sayde: go shewe these thinges vnto James and to the brethren. And he departed, and went into another place.

* Actes.xij.c

Assone as it was daye, ther was no litel ado among the soudiers, what was become of Peter. When Herode had sought for him, and foūde hym not, he examined the kepers, and commaunded them to be caryed awaye. And he descended from Jewry to Cesarea, & ther aboode. Herode was displeased wt them of Tyre and Sidō. But they came all with one accorde, & made intercession vnto Blastus the kynges chamberlayne, and desyred peace, because their coūtre was norysshed by the kynges prouysyon. And vpō a daye appoynted, Herode arayed him in royall apparell, and sett hym in hys seate, and made an oracion vnto thē. And the people gaue a showte, sayinge: it is the voyce of a God & not of a man. And immediatly the angell of the Lorde smote hym, because he gaue not God the honour, and he was eaten of wormes ād gaue vp the ghost. And the worde of God grewe and multiplyed. And Barnabas and Paul returned to Jerusalem, when they had fulfylled their office, and toke wt thē * John whose syrname was Marke.

* Actes.xiij.a

¶ The.xiij.Chapter.

¶ Paul and Barnabas are called to preach amongst the heathen. Of Sergius Paulus and Elymas the sorcerer. Paul preacheth at Antioche

THere were in the congregacyon that is at Antioche, certayn ☞ prophtes, and teachers: as Barnabas and Simon that was called Niger, and Lucius of Cirene and Manahen, Herode the Tetrarkes norsselow, and Saul. As they ministred to the Lorde and fasted, the holy ghost saide: separate me Barnabas and Saul, for the worcke wherunto I haue called them. And whā they had fasted and prayed, and * layde their handes on them, they let them go. And they after they were sent forth of the holy ghost, departed vnto Seleucia, & frō thence they sayled to Cyprus. And when they were at Salamine, they shewed the word of God i the synagoges of the Jewes. And they had * John to theyr minyster.

* ij.b.xvij.d Actes.vi.d viij.xiij.a i.Timo.j.d and.v.d i.Timo.j.b

* Actes.xij.d.

When they had gone thorow the yle vn-
to Paphos, they founde a certayne sorcerer,
B (a false prophet, a Jewe) whose name was
Bariesu, which was with the ruler of the
countre one Sergius Paulus a prudēt mā.
The same ruler called vnto hym Barnabas
and Saul, and desyred to heare the worde of
God. But Elymas * the sorcerar (for so is
hys name by interpretacion) with stode thē,
and sought to turne awaye the ruler frō the
faith. Thē Saul (which also is called Paul)
beynge full of the holy ghost, set hys eyes on
him, and sayde. O full of all subtelty and dis-
seytfulnesse, thou chylde of the deuyll, thou
enemy of all righteousnes: wilt not cease to
peruerte the straygte wayes of the Lorde?
And now beholde, the hande of the Lorde is
vpon the, and thou shalt be blynde, and not
se the sunne for a season. And immediatly,
there fell on hym a myste and a darcknes, ād
he went about, sekynge thē that shuld leade
hym by the hande. Then the rular when he
saw what had happened * beleued, & won-
C dred at the doctryne of the Lorde.

When Paul departed from Paphos, they
that were with him, came to Perga in Pam-
philia: and * John departed from them, and
returned to Jerusalem. But they wandred
thorow the countres, and came from Perga
to Antioche in Pisidia, and wente into the
synagoge on the saboth daye, and sate dowe
ne. And after the lecture of the lawe and the
prophetes, the rulers of the synagoge sente
vnto them, sayinge: Ye men and brethren,
yf ye haue eny sermon to exhorte the people,
saye on.

Then Paul stode vp, and * beckened with
the hande for sylence, and sayde: Men of Is-
raell, and ye that feare God, geue audience.
The God of this people chose oure fathers,
and exalted the people, when they dwelt as
straungers in the land of Egipt, and * with
a hye arme brought he them oute of it, and
about the tyme of fourtye yeares, suffred he
theyr maners in the wyldernes. And he de-
stroyed seuen nacyons in the lande of Cana-
an, * and deuyded theyr land to them by lot.
And afterwarde, * he gaue vnto them iud-
ges about the space of foure hūdred and fyf-
tye yeares, vnto the tyme of Samuell the
prophete. And afterwarde, they * desyred a
kynge, and God haue vnto them * Saul the
D sonne of Cis, a man of the trybe of Beniā-
min, by the space of fourty yeares. And whā
he was put downe, he sett vp Daud to be
theyr kynge, of whom he reported saying:
* I haue founde Dauid the sonne of Jesse, a
man after myne awne hert, which shall ful-
fyll all my wyll.

* Of this mannes seed hath God (a cco-
rdynge as he had promysed) brought forth to
Israell, a sauioure, one Jesus, when John
had fyrst preached before his cōmynge * the
baptyme of repentaunce to Israel. And whē
John had fulfilled his course, he sayd: * whō
ye thynke yᵗ I am, the same am I not. But
behold, ther cometh one after me, whose sho-
es of his fete I am not worthy to loose.

✠ Ye men and brethren, chyldren of the
generacyō of Abrahā, and whosoeuer amōg
you feareth God, * to you is thys worde of
saluacyon sent. For the inhabiters of Jeru-
salem and theyr rulers, because * they knew
him not, nor yet the voyces of the prophetes
which are redde euery Saboth daye, they
haue fulfylled them, in condempnynge him:
* And when they founde no cause of deeth in
hym, yet desyred they Pylate to kyll hym.
And whan they had fulfylled all that were
wryten of him, they toke him downe frō the
tree, and put hym in a sepulchre. But God
rayled him agayne from death, on (the thyrd daye)
and * he was sene many dayes of thē whych
came vp with hym from Galile to Jerusa-
lem: Which * are hys wytnesses vnto the
people.

And we declare vnto you, how yᵗ the pro-
messe (whych was made vnto the fathers)
God hath fulfilled vnto their chyldren (euen
vnto vs) in yᵗ he rayled vp Jesus agayne. ✠
ruē as it is wryten in yᵗ fyrst psalme: * Thou
art my sonne, this daye haue I begoten the.
As concernynge that he rayled him vp from
death, now nomore to returne to corrupcion
he sayd on thys wyse: * The holy promyses
made to Dauid, wyl I geue faythfully to
you. Wherfore, he sayeth also I another place.
* Thou shalt not suffre thyne holy to se cor-
rupcyon. For Dauid (after he had in hys ty-
me fulfylled the wyll of God) * fell on slepe,
and was layde vnto hys fathers, and sawe
corrupcyon. But he whō God rayled agayn
sawe no corrupcyon.

Be it knowne vnto you therfore (ye men
and brethren) that * thorowe thys man is
preached vnto you the forgeuenes of sinnes,
and that by hym, all that beleue, are iusty-
fyed from all thynges, from which ye coulde
not be iustifyed by the lawe of Moses. Be-
ware therfore, lest that fall on you, which is
spoken of in the prophetes: * Behold, ye des-
pysers, and wonder, and perysh ye: for I do
a worke in youre dayes, which ye shall not
beleue, though a man declare it you.

Whē the Jewes were gone out of yᵗ cōgre-
gacyon, the Gentyls besought yᵗ they wolde
preache the word to them the next Saboth.
When the cōgregacyon was broken vp, ma-
ny of yᵗ Jewes and verteous proselytes fo-
lowed Paul and Barnabas, which spake to
thē: ✠ exhorted them to cōtinue in the gra-
ce of God. ✠ And yᵗ next Saboth daye cam
almost the whole cytie together, to heare the
worde of God. But whē the Jewes sawe yᵗ
people

people, they were full of indignacion & spake agaynst thole thynges, which were spoke of Paul, spekynge agaynst it, & raylinge on it:

G Then Paul and Barnabas waxed bolde, & * Mat.x.b. sayde: it was mete * that the worde of God shulde fyrst haue bene preached to you. But seynge ye put it from you, and thynke youre selues vnworthy of euerlastynge lyfe: lo, we turne to the Gentyls: For so hath the Lorde * Esay.xlix.b commaunded vs. * I haue made the a lyght Luce.ii.c. of ꝑ Gentyls, that thou be the saluacyō vnto the ende of the worlde.

Whan the gentyls hearde thys, they were glad and glorifyed the worde of the Lorde, & beleued euē as many as were ordeyned vnto eternal lyfe. And the worde of the Lorde was publisshed thorowe out all the regyon. But the Jewes moued the deuoute and honest wemen, and the chefe men of the cytie, & reysed persecucyon agaynst Paul and Barnabas, and expelled thē out of theyr coastes * Mat.x.b. * But they shouke of the dust of theyr fete Marc.vi.b. Luce.ix.c. agaynst them, ād came vnto Iconium. And Act.xiii.c. the disciples were fylled with ioye and with the holy ghost. ¶

¶The.xiiij Chapter.

¶Paul and Barnabas preach at Iconium, some beleue, some stere vp persecucyon. At Lystra they wolde do sacrifice to Barnabas and Paul, which refuse it and exhorte the people to worshyp the true God. Paul is stoned: after that commeth he to Derba. Lystra, Iconium and to Antioche.

A ND it fortuned in Iconiū, that they went both together into ꝑ synagoge of the Jewes, and so spake, that a greate multytude both of the Jewes and also of ꝑ Gryches beleued. But ꝑ vnbeleuyng Jewes, steryd vp, and vnquieted the myndes of the gentyls agaynste the brethren. Longe tyme abode they there, and quyt thē selues boldly with the helpe of the Lord, which gaue testimony vnto the worde of his grace, & * graūted Mat.xvi.b. tokens and wondres to be done by their handes. But the multitude of the cytie was deuyded: and parte helde with the Jewes, & parte with the Apostles.

When ther was an assaute made both of the Gentyles & also of the Jewes with their rulers, to do them violence, and to stone them Mat.x.c. they were ware of it, ād * fled vnto Lystra and Derba, cyties of Lycaonia, ād vnto the regyon that lyeth rounde aboute, and there preached the Gospell. (and all the multitude was moued at theyr doctryne, but Paul and Barnabas taryed styll at Lystra.) And ther sate a certayne man at Lystra weake in hys fete, beynge * creple from Act.iii.a. his mothers wombe. ād neuer had walked. The same hearde Paul preache. Which beholdynge hym, and perceauynge that he had Gal.vi.b. 1.Cor.xv.b. faith to be whole, sayd with a loude voyce: stāde vpryght on thy fete: And * he stert vp, and walked. And whē the people sawe what Paul had done, they lyfte vp their voyces, sayinge in the speache of Lycaonia: * Gods are come downe to vs in the lykenes of men. And they called Barnabas Jupiter, ād Paul Mercurius, because he was the preacher. Then Jupiters preste, which dwelt before their cytie, brought oxen and garlandes vnto the porche, and wolde haue done sacrifice with the people. * Act.xiv.b.

Which when the Apostles, Barnabas ād Paul herde of, they rent their clothes, and rāne amonge the people, crienge and sayinge: syrs why do ye this? * We are mortall men * Actes.x.b. Apoca.xxi.b. and.xxii.c. like vnto you, and preache vnto you, that ye shulde turne from these vanyties vnto the lyuinge God, * which made heauen and erth * Gene.i.a. Psal.cxlvi.a. and the see and all thynges that are therin: Apoca.xiiii.b. Actes.xvii.f. the which in tymes past suffred all nacyons to walcke in theyr awne wayes. * Neuertheles, he left not hym selfe without wytnes, in that he shewed hys benefytes frō heauen, in geuynge vs rayne and frutefull seasons, fyllyng oure hertes with fode ād gladnes. And with these sayinges, scarse restrayned they the people, that they had not done sacrifyce vnto them. * Roma.i.b.

Thyther came certayne Jewes from Antioche and Iconium: which (whan they had obtayned the peoples consent * and had stoned Paul) drew him out of the cytie, supposynge he had bene dede. Howbeit as ꝑ disciples stode rounde about him, he arose vp, and came into the cytie. And the nexte daye he departed with Barnabas to Derba. And whā they had preached to that cytie, & had taught many, they returned agayne to Lystra, and to Iconium and Antioche, and strengthed ꝑ disciples soules agayne, and * exhorted thē to contynue in the fayth affirmynge that we must * thorowe moche tribulacyon entre into the kyngdome of God. And whā they had ordened them elders by electyon in euery cōgregacyon, and had prayde and fasted, they commended them to the Lorde on whō they beleued. And whan they had gone thorowe out Pisidia, they came to Pamphilia, & whā they had preached the worde in Perga, they dessended into the cyte Attalia, and thence departed by shyppe to Antioche from whence they were committed vnto the grace of God to ꝑ worcke which they fulfylled. When they were come, and had gathered the congregacion together, they rehersed all that God had done by them ād how he had opened the doze of fayth vnto the Gentyls. And there they abode longe tyme with the disciples. * 1.Tim.iij.c.

¶The.xv.Chapter.

¶Mariaunce aboute circumcysyon. The Apostles pacifye the mater at Jerusalem. Paul and Barnabas preache at Antioche.

AND certayne men which came downe taught the brethē * except ye be circumcyſed after the maner of Moſes, ye cannot be ſaued. So when ther was ryſen diſſencīō & diſputyng not a lyttel vnto Paul and Barnabas agaynſt them, they determined that Paule and * Barnabas, and certayne other of them, ſhulde go vp to Ieruſalem vnto the Apoſtles ād elders about thys queſtyon. And after they were brought on their waye by the congregacion, they paſſed ouer Phenices and Samaria, declaryng the conuerſiō of the Gentyls, and they brought greate ioye vnto all the brethren. And when they were come to Ieruſalem, they were receaued of the congregacion & of the Apoſtles and elders. And they declared all thynges þ God had done by thē. Thē roſe vp certayne of the ſecte of the Pharyſes, which byd beleue, ſayeng, that it was nedfull to circumcyſe them, and to commaūde them to kepe the lawe of Moſes. And the Apoſtles & elders came together, to conſeyue of thys matter.

And whē ther was moche diſputyng, Peter roſe vp, & ſayde vnto them: Ye men & brethren, ye knowe how þ a good whyle agoo, God byd chooſe amonge vs, þ the Gentyls by my mouth ſhuld heare the woꝛde of the Goſpell, and beleue. And God which * knoweth the hertes, bare them wytnes, and gaue vnto them the holy gooſt, euen as he byd vnto vs, and put no differēce betwene vs and thē ſeynge þ with fayth he * purified theyr hertes. Now therfoꝛe, why tempte ye God, to put on þ diſciples neckes þ yoke * ☞ which nether our fathers noꝛ we were able to beare, But we beleue, that thoꝛow the grace of the Lord Ieſu Chriſt, we ſhalbe ſaued, as they do. Then all the multitude was peaſed & gaue audiēce to Barnabas & Paul, which tolde what ſygnes & wondꝛes God had ſhewed amonge the Gentyls by them.

And whē they helde their peace, James anſwered, ſayng: Men & brethren, herken vnto me. Symeon tolde, how God at þ beginning byd viſit þ gentyls, to receaue of them a people in his name. And to this agree þ woꝛdes of the prophetes, as it is wꝛitte: * After this I wyll returne, and wyll buylde agayne the tabernacle of Dauid, which is fallen downe and that which is fallen in decaye of it, wyll I buylde agayne, and I wyll ſet it vp, that the reſydue of mē myght ſeke after the Lord & alſo the Gentyls vpon whom my name is named ſayth the Lord, which doth all theſe thynges: knowē vnto God are all hys woꝛkes frō the begynning of þ woꝛld. Wherfoꝛe my ſentēce is, that we trouble not thē: which frō amonge the Gentyls, are turned to God: but that we wꝛyte vnto them, that they abſteyne them ſelues * from fylthynes of ymages, and from fornicacyon, and from ſtraūgled, and * from bloude. For Moſes of olde tyme hath in euery cytie thē þ preache hym, in the ſynagoges, when he is redd euery Sabboth daye.

Then pleaſed it the Apoſtles and elders with the whole cōgregacion, to ſende choſen men of theyr awne company to Antioche w Paul and Barnabas, They ſent * Judas (whoſe ſyrname was Barſabas) and Sylas, which were chefe men amonge the brethren, and gaue them leters in theyr handes after thys maner.

The Apoſtles, and elders and brethren ſend gretynges vnto the brethren which are of the Gentyls in Antioche, Syria and Cylicia. For as moche as we haue hearde, that certayne which departed frō vs, haue troubled you with woꝛdes, and combred youre myndes ſaying: Ye muſt be circumcyſed, and kepe the lawe, to whom we gaue no ſoch cōmaundemēt. It ſemed therfoꝛe to vs a good thynge, when we were come together with one accoꝛde, to ſende choſen men vnto you, with oure beloued Barnabas and Paul, mē that haue ieoparded their lyues foꝛ the name of oure Lord Ieſus Chriſt. We haue ſent therfoꝛe Judas and Sylas, which ſhall alſo tell you the ſame thinges by mouth. For it ſemed good to the holy ghoſt and to vs, to charge you with no moꝛe thē theſe neceſſary thynges: that is to ſaye, that ye abſtayne frō thynges offered to ymages, and from bloud, and from ſtraungled and from fornicacyon. From which yf ye kepe youre ſelues, ye ſhall do well. So fare ye well.

Whē they therfoꝛe were departed, they cā to Antioche and gathered the multytude together, & deliuered þ piſtle. Which whē they had red, they reioyſed of þ conſolacyon. And Judas & Sylas being Pꝛophetes, exhoꝛted the brethren with moch preachynge, & ſtrengthed thē. And after they had taryed there a ſpace, they were let go in peace of the brethrē vnto the Apoſtles. Not withſtādyng it pleaſed Sylas, to abyde there ſtyll ☞ (but Judas departed alone to Ieruſalem) Paul and Barnabas cōtimed in Antioche, teachynge & preachynge the woꝛde of the Lord with other many.

But after a certayne ſpace, Paul ſayd vnto Barnabas: Let vs go agayne, and viſite oure brethren in euery cytie where we haue ſhewed þ woꝛd of þ Lord, & ſe how they do. And Barnabas gaue counſell to take with them John, whoſe ſyrname was Marcke. But Paul wold not take hī vnto their cōpany * which departed from them at Pamphilia, & went not with thē to the woꝛcke. And the contencion was ſo ſharpe betwene thē: that they departed aſunder one frō the other & ſo Barnabas tohe Marcke, ād ſayled vnto Cypers. And Paul chooſe Sylas, & departed, beynge

beynge commytted of the brethren vnto the grace of God. And he went thorow Cyria and Cylicia, stablishinge the congregacions:

(commaunding to kepe the precepies of the Apostles and elders)

¶ The.xvj.Chapter.

¶ Timothy is circumcysed. Paul preacheth at Philippos, and ther is he put in prison.

A Then cā he to Derba and to Lystra, And beholde, a certayne disciple was there named Timothe a womans sonne, which was a Jewesse and beleued: but hys father was a Greke. Of whom reported well the brethren that were at Lystra and Iconiū hym wold Paul that he shulde go forth with him, & toke and circūcised hym, because of the Jewes which were in those quarters: for they knewe all, that hys father was a Greke. As they went thorowe the cyties, they deliuered them the decrees for to kepe, that were * ordeyned of the Apostles and elders, which were at Jerusalem. And so were the congregacyōs stablysshed in the fayth, and encreased in nombre dayly.

* Acts.xv.c.

B When they had gone thorow out Phrigia. * Rom.i.c. and the region of Galacia, and * were forbydden of the holy ghost to preach the word in Asia, they came to Mysia, and sought to go into Bethynia. But the spirite suffred thē not But whā they had gone thorow Mysia * Ac.xviii.c. they came downe to * Troada. And a visyō appered to Paul in the nyght. There stode a man of Macedonia and prayed him, saying: come into Macedonia, ād helpe vs. After he had sene the vision, immediatly we prepared C to go into Macedonia, beinge certifyed that the Lorde had called vs, for to preach ỹ gospell vnto thē. Whan we losed forth then frō Troada, we came ū a straight course to Samothracia, and ỹ nexte daye to Neapolin, & from thence to Philippos, which is the chefe cytie in ỹ partes of Macedonia, & a free cytie.

We were in that cytie abydinge certayne dayes. And on ỹ Sabboth dayes we wēt out of the citie beside a ryuer, where men were wont to praye. And we sate downe, & spake vnto the wemē which resorted thyther. And a certayne woman (named Lydia) a seller of purple, of ỹ cytte of Thyatira, which worshypped God, gaue vs audience. Whose hert the Lorde opened, that she attēded vnto the D thynges, which Paul spake. When she was baptised, ād her housholde, she besought vs, sayinge: If ye thynche that I beleue on the Lorde, come into my house, and abyde there. And she * constrayned vs.

* Gene.xix.a Iudi.viii.c. 1.a Regum. xviii.a

And it fortuned as we went to prayer, a certayn damsell possessed with a spirite that prophesyed, met vs, which brought her maisters moche vauntage ū Prophesyinge. The same folowed Paul and vs, and cryed, sayinge: * these men are the seruauntes of the most hye God, which shew vnto vs the waye of saluacyon. And thys dyd she many dayes. But Paul not content, turned aboute, and sayde to the spirite, I commaunde the * in the name of Jesu Christ, that thou come out of her. And he came out the same houre.

* Mark.v.a.

* Mat.xvii.b.

And when her maister and maistres sawe that * ỹ hope of their gaynes was gone, they caught Paul and Sylas, and drue thē into the market place vnto the rulars, & brought thē to the officers, sayinge: These men trouble oure cytie seing they are Jewes, & preach ordinaunces, which are not lawfull for vs to receaue, nether to obserue, seynge we are Romanys. And the people ranne agaynst them, and the officers rent their clothes, & cōmaunded thē to * be beatē with roddes. And whē they had beaten them sore, they cast thē into prison, commaundynge the iayler of the prison to kepe them diligently. Which when he had receaued such cōmaundement, thrust thē into the vnner prison, & made theyr fete fast in the stockes.

* 2.Cor.xi.f

E

It mydnyght Paul & Sylas prayed, and F lauded God. And the prisoners harde them. And sodenly ther was a greate erthquake, so that the foūdacion of the prison was shaken, and * immediatly all the dores opened and euery mannes bandes were loosed. Whē ỹ keper of the prison waked out of his slepe and sawe the prison dores open, he drue out his swearde and wolde haue kylled him selfe supposyng that the prisoners had bene fledd. But Paul cryed with a loude voyce, saying: do thy selfe no harme, for we are all heare. Then he called for a lyght and sprange in ād cā trēmblynge vnto Paul, and fell downe at the fete of Paul & Sylas, and brought them out, & sayde: Syrs * what must I do to be saued? And they sayde: * beleue on the Lorde Jesus, & thou shalt be saued & thy housholde. And they preached vnto him the worde of ỹ G Lord, & to all that were in hys house. And he toke them ỹ same houre of the nyght, & washed their woundes, and was baptised ād all they of hys housholde straight waye. And when he had brought them into hys house, he set meate before them, and * ioyed that he with all his housholde, beleued on God.

* Acts.xvi.b. and.xix.a

* Iohn.vi.b.

* Luke.xix.c.

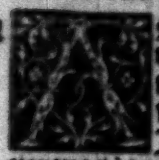
And when it was daye, the officers sent ỹ masters, saying: let those men go. The keper of the prison tolde this sayinge to Paul: the officers haue sent word to lose you. Now therfore, get you hence and go in peace. Thē sayde Paul vnto them: they haue beaten vs openly vncondēned, for all that we are Romayns, and haue cast vs into prison: & now wolde they sende vs awaye preuely? Naye Verely, but let thē come thē selues, & fet vs out. When the masters tolde these wordes

vnto

vnto the officers, they feared when they he-
* Mat.viii.d arde, that they were Romaynes * they cam and besought them: and brought them out, and desyred them, to departe out of the cytie. And they went out of the prison, and entred into the house of Lidia, and when they had sene the brethren, they confozted them, and departed.

¶ The.xvij.Chapter.

¶ Paul commeth to Thessalonica, where the Jewes set the cytie on a rore. Paul departeth, cometh to Athe where he preacheth the true and vnknowne God.



NOw they made their iourney thorowe Amphipolis: and Appolonia, they cam to Thessalonica, where was a Synagoge of the Jewes. And Paul (as hys maner was) went in vnto them, and thre Sabboth dayes declared out of the scrypture vn-
*Lu.xxiiij.g. to them, openynge & allegyng, that * Christ must nedes haue suffred, and ryse agayne from deeth, and that thys Jesus was Christ,
* Act.xxviii.f whom (sayde he) I preach to you. And * some of them beleued, & cam and companyed with Paul & Sylas, and of the deuote Gzekes a greate multitude, and of the chefe wemen, not a fewe.

But the Jewes which beleued not, had indignacion and toke vnto them euyll men, B which were vagabundes, and gathered a cõpany, and set all the cytie on a roare, & made assaute vnto the house of Jason, & sought to brynge them out to ꝑ people. And when they founde thẽ not, they drue Jason, & certayne brethren vnto the heades of the cytie, cryinge: these that trouble the worlde, are come hyther also, whom Jason hath receaued priuely. * And these all do contrary to the decrees
*John.xix.c of Cesar, affirmynge another kynge, one Jesus. And they troubled the people, & the officers of the cytie, whẽ they hearde these thinges. And when they were sufficiẽtly answered of Jason, & of the other, they let thẽ go.

And the brethren immediatly sent awaye Paul and Sylas by nyghte vnto Berrea. C Which when they were come thyther, they entred into ꝑ Synagoge of the Jewes. These were the noblest of byrth amonge them of Thessalonia, which receaued the word with
*Joh.v.g. all dilygence of mynde, and searched * the scryptures dayly, whether those thynges were euen so. And many of them beleued: also of worshypfull wemẽ which were Gzekes, and of men not a fewe. When the Jewes of Thessalonia had knowledge, that ꝑ word of God was preached of Paul at Berrea: they came, and moued the people there. And then immediatly the brethren sent awaye Paul, to go as it were to the see: but
*Act.xviii.d * Sylas and Timotheus abode there styll D And they that gyded Paul, brought hi vnto Athens, & receaued a cõmaundement vnto Sylas & Timotheus, for to come to hym wt spede, & came their waye. Whil Paul wayted for them at Athens, his spyrete was moued in him, wham he sawe the cytie geuen to worshyppynge of ymages. Then disputed he in the synagoge with the Jewes, and with the deuoute personnes: and in ꝑ market dayly with them that came vnto hym by chaunce. Certayne Philosophers of the Epicures and of the Stopckes, disputed with hym. And some ther were which sayde: what will thys babler saye? Other sayde: he semeth to E be a tydynges brynger of newe deuyls, because he preacheth vnto thẽ Jesus & the resurrecciõ. And they toke him, & brought him into Marce strete, saying: maye we not knowe what thys newe doctryne wherof thou speakest, is? For thou bryngest straunge tydynges to oure eares. We wold knowe therfore, what these thinges meane. For all the Athenians and straungers which were there, gaue them selues to nothing els, but ether to tell, or to heare some newe thynge.

Paul stode in the myddes of Marce strete, & sayde: ye men of Athens, I perceaue that in all thinges ye are to superstycyous. For as I passed by, and beheilde the maner how ye F worshypp youre goddes, I founde an aulter wherin was wrytẽ: vnto the vnknowẽ God. Whom ye then ignorantly worshyppe, hym shew I vnto you. * God that made ꝑ world
* Gene.i.a Actes.xiiij.d Psal.xlvi.a Apoca.xxi.b and all that therin is (seing that he is Lord of heauen and earth) * dwelleth not in tẽples made with handes, nether is worshipped with mennes handes, as though he ne-
* Actes.xvij. Eccl.xlvi.a iij.Regum. viij.c. & Dan.v.d ded of eny thynge, seinge he hym selfe * geueth lyfe and breth to all men euery where, & Gene.i.b. hath made of one bloude all nations of mẽ, for to dwell on all the face of the earth, and hath assigned before, how longe tyme, & also the endes of their inhabitacyon, ꝑ they shuld seke God, yf they myght fele and fynde him, though he be not farre from euery one of vs. For in hym we lyue, moue, and haue oure beinge, as certayne of youre awne Poetes sayde: For we are also his generaciõ. For as moch then as ☞ we are the generacyon of God, we ought not to thinke that the Godhead is lyke vnto golde, syluer or stone, grauen by craffte and ymaginacyon of man.

* And the tyme of this ignorauce God re-
* Roma.ii.a garded not. * But now biddeth all men euery where repẽt because he hath appoynted a daye, in the which he will iudge the worlde wt ryghtewelnes, by that man by whõ he hath appoynted, & hath offered fayth to all mẽ, after that he had rayled him from deeth.

When they hearde of the resurrection from deeth, some mocked, and other sayd: we wyll heare the agayne of thys matter. So Paul departed from amonge them. Howbeit certayne men claue vnto hym and beleued: amonge

monge the which was Dyonysyus a senatour, and a woman named Damaris, and other with them.

¶ The.xviij.Chapter.

¶ Paul preacheth at Corinthum, conteynuing there .xviij. and a halfe, goeth agayne into Syria, commeth to Ephesus, Cesarea and Antioche. Of Apollos Aquila and Priscilla.

AFter thys, Paul departed from Athens, and came to Corynthū, and founde a certayne Jewe named * Aquila, borne in Pōthus, lately come from Italie with his wyfe Priscilla (because that ỹ Emperour Claudius had commaunded all Jewes to departe from Rome) ād he drew vnto them, because he was of the same crafte, he abode with them, & wrought: their crafte was to make tentes. And he preached in the synagoge euery Sabboth daye, (setting forth in the meane whyle the name of the Lorde Jesus) and exhorted the Jewes and the gentyls.

When * Silas, and Timotheus were come from Macedonia, Paul was cōstrayned by the spyrite, to testifye to the Jewes ỹ Jesus was very Chryst. And when they sayde contrary & blasphemed * he shoke hys rayment and sayde vnto them: youre bloude be vpon youre awne heedes: from hence forth wyll I go blameles vnto the gentyls. And he departed thēce, and entred into a certayne mānes house, named Justus, a worshypper of God, whose house toyned hard to the synagoge. Howbeit, one Crispus the chefe ruler of the synagoge * beleued on the Lorde with all his houshold, and many of the Corinthians whan they gaue audiēce, beleued, and were baptised.

Then spake the Lorde to Paul in ỹ nyght * by a vision: be not afrayde, but speake, ād holde not thy peace: for I am with the, & noman shall invade the that shall hurte the. For I haue moch people in this cytie. And he cōtinued there a yeare and syx monethes, and taught them the worde of God.

When Gallio was ruler of the countre of Acaia, the Jewes made insurrecyon with one accorde agaynst Paul, and brought hym to the iudgement seate, sayinge: this felowe counceleth men to worshipp God contrary to ỹ lawe. And whā Paul nowe was about to opē his mouth, Gallio sayd vnto ỹ Jewes: yf it were a matter of wronge, or an euyll dede (O ye Jewes) reason wolde ỹ I shulde heare you: but yf it be a question of wordes or of names, or of youre lawe, loke ye to it youre selues, For I will be no iudge of soche matters, and he draue them from the seate. Thē all the Gzekes toke Sosthenes the chefe ruler of the Synagoge, and smote hym before the iudges seate, And Gallio cared for none of those thynges.

Paul after thys, taryed there yet a good whyle, and then toke his leaue of the brethrē and sayled thence into Syria, Priscilla and Aquila accompanyinge hym. And for * he shoze his heed in Cēchrea, for he had a vowe: And he cam to Ephesus ād lefte them there: but he hym selfe entred into the Synagoge, and reasoned with the Jewes. Whē they desyred him to tary lōger tyme with them, he consented not, but bad them fare well sayinge. I must nedes (at thys feast that cometh) be in Jerusalem: but I wyll returne agayne vnto you * yf God will. And he departed from Ephesus: and whan he was come vnto Cesarea: and ascended vp and saluted the cōgregacyon, he departed vnto Antioche: and when he had taryed there a whyle, he departed: and went over all the countre of Galacia and Phrygia by order, strengthynge all the disciples.

And a certayne Jew named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scryptures The same was informed in the waye of the Lorde, and spake feruently in the spyrite, and taught diligently the thinges of the Lord, & knewe but the baptyme of John onely. And the same began to speake boldely in the Synagoge. Whō when Priscilla & Aquila had hearde they toke him vnto thē, & expounded vnto hym the waye of God more perfectly.

And when he was disposed to go into Acaia, the brethren wrote, exhortyng the disciples to receaue him. Which whan he was come helped them moche which had beleued throw grace. For he ouercame the Jewes myghtely, and that openly, shewynge by the scryptures, that Jesus was Chryst.

¶ The.xix. Chapter. ✠

¶ Of the twelue yt that were baptysed at Ephesus and what myracles were done by Paul. Demetrius moued sedicion in the cytie.

IT fortuned ỹ whyll Apollo was at Corinthum, Paul passed thorowe the vpper coastes, and came to Ephesus, and founde certayne disciples, and sayde vnto them haue ye receaued the holy ghost, sence ye beleued? And they sayde vnto hym: no, we haue not hearde whether ther be eny holy ghost or no. And he sayde vnto them. wherwith were ye then baptysed? And they sayde. with * Johns baptyme. Then sayde Paul: * John verely baptysed with the baptim of repentaunce, sayinge vnto the people that they shulde beleue on hym, which shuld come after hi: that is on Christ Jesus. When they hearde thys, they were baptysed in the name of the Lorde Jesu. And whan Paul * layde hys handes vpon them. * the holy ghost came on thē, ād they * spake with tonges, and prophesyed, and all the men were aboute twelue.

And

And he wēt into the synagoge, and behaued hym selfe boldely for ꝑ space of thre monethes, disputinge and geuinge them exhortacions of the kyngdome of God. ¶ When dyuers were hard herted and beleued not, but spake euyll of the waye (and that before the multitude) he departed from thē, and seperated the disciples. And he disputed dayly in the scole of one called Tyrānus. And this cōtynued by the space of two yeares: so that all they which dwelt in Asia, heard the worde of the Lorde Jesu, both Jewes and Gretes. And God * wrought speciall myracles by the hādes of Paul: so that from his body, were brought vnto the sicke, napkins & partelettes, & the diseases departed from them, and * the euyll spretes went out of them.

* Mat. xvi.d. Actes. v.c.

* Mat. xvi.d.

Then certayne of the vagabunde Jewes exorcistes, toke vpon them to call ouer them (which had euyll spretes) ꝑ name of ꝑ Lorde Jesus, sayinge: We adiure you by * Jesu, whom Paul preacheth. And ther were seuen sonnes of one Sceua a Jew and chefe of the prestes which dyd so. And the euyll spyrite answered and sayd: Jesus I knowe, & Paul I knowe: but who are ye? And the man in whom the euyll spyrite was, ranne on them, and ouercame them, and preuayled agaynst thē so that they fledd out of that house naked and wounded. And this was knowen to all the Jewes and Gretes also, which dwelt at Ephesus, & feare came on thē all, & the name of the Lorde Jesus was magnyfyed.

* Mat. i. a.

And many that beleued, cam, and * confessed and shewed their workes. Many of them which vsed curious craftes, brought their bokes, and burned them before all men, and they counted the price of them, and founde it fyfty thousand syluerlynges. So mightely grewe the word of God, and preuayled. After these thynges were ended, Paul purposed in the spryte (whan he had passed ouer Macedonia ād Achaia) to go to Jerusalem, saying: After I haue bene there, I must also se Rome. So sent he into Macedonia two of them that ministred vnto hym, euen Timotheus & Erastus: but he hym selfe remayned in Asia for a season.

The same tyme ther arose no lytell a do aboute that waye. For a certayne man named Demetrius, a syluersmyth (which made syluer shrynes for Diana) was not a lytell beneficiall vnto ꝑ craftes men. Whom he called together with the workemen of lyke occupacion, and sayd: Syrs, ye knowe that by this crafte * we haue aduauntage. Moreouer, ye se & heare that not alone at Ephesus, but allmost thorowe out all Asia, thys Paul hath persuaded & turned awaye moche people sayinge, that * they be not goddes which are made with handes. So that not only this oure crafte cometh into parell to be set at nought: but also that the temple of the greate Goddesse Diana shulde be despysed, & her magnificence shulde be destroyed, whom all Asia and the worlde worshyppeth.

* Actes xvii.b.

* Esai. xlvi.a

Whē they hearde these sayinges, they were full of wrathe, & cryed out, sayinge. Greate is Diana of the Ephesians. And al the cytie was on a roze, and they russhed into the comen hall with one assent, & caught Gaius and Aristarcus, men of Macedonia, Pauls companyōs. When Paul wolde haue entred in vnto the people, the disciples suffred hym not. But certayne of ꝑ chefe of Asia (which were his frendes) sent vnto him, desyrynge him, that he wolde not preace into the comē hall. Some therfore cryed one thyng and some another, & the congregacion was all out of quiete, & the moare parte knewe not wher fore they were come together.

Some of the company drue forth Alexāder, the Jewes thrustynge hym forwardes. Alexander: * beckened with the hande, and wolde haue geuen ꝑ people an answer. Whē they knewe that he was a Jewe, ther arose a shoute almost for the space of two houres, of all men, cryinge: greate is Diana of the Ephesyans.

When the towne clarcke had ceased ꝑ people, he sayde: ye men of Ephesus, what man is it that knoweth not how that the cytie of the Ephesyans is a worshypper of the great goddesse Diana, & of the ymage which cā from heauen. Seinge then that noman sayth here agaynst, ye ought to be content, and to do nothynge rashly: for ye haue brought hyther these men: which are nether robbers of churches, not yet despisers of youre goddesse Wherfore, yf Demetrius and the craftes mē which are with hym, haue a matter agaynst eny man, the lawe is open, and ther are rulers, let them accuse one another. But yf ye goo aboute eny other thynge, it shall be determined in a lawfull congregacyon. For we are in ieopardy to be accused of thys dayes vproure, for as moche as ther is no cause, wherby we maye geue a rekenynge of thys concourse of people. And when he had thus spoken, he let the congregacion departe.

¶ The .xx. Chapter.

Paul goeth into Macedonya and into Greece. At Troas he rayseth vp a ded body. At Ephesus he calleth the elders of the congregacyon together, commyttyth the keepynge of Gods flocke vnto them, warneth them of false teachers, maketh hys prayer with them, and departeth to shyppe.

After that the rage was ceased, Paul called the disciples vnto hym, and toke hys leaue of thē, and departed for to go into Macedonia. And when he had gone ouer those partyes, and had geuen them alonge exhortacyon, he cam into Grece

Greece & there abode .iij. monethes. And whē
the Jewes layde wayt for hī as he was about
to sayle into Syria, he purposed to returne
thorow Macedonia. Ther accōpanied hī in-
to Asia, Sopater of Berrea, and of Thessa-
lonia, Aristarcus and Secūdus, and Gayus
B of Derba, & Timotheus, & out of Asia Ty-
chicus and * Trophimus. These goynge be-
fore, taryed vs at Troas. And we sayled a-
waye frō Philippos after the dayes of swete
breade, and cam vnto them to Troas in fyue
dayes, where we abode seuen dayes.

And vpō one of the Sabboth dayes, whā
the disciples came together for to breake breed
Paul preached vnto them (ready to departe
on the morowe) & cōtinued the preaching vn-
to mydnyght. And there were many lyghtes
in the chamber, where we were gathered to-
gether, & ther sate in a wyndowe a certayne
yonge man (named Eutichus) beinge fallē in
to a depe sleepe. And as Paul was preachin-
ge, he was the more ouercome with slepe, ād
fell downe from the thyrde lofte, & was takē
C vp deed. But whan Paul went doune, he
fell on him * & embraced him and sayde: ma-
ke not hynge a do, for his lyfe is in hym. So
when he was come vp agayne, & had brokē
the bread & eaten, and talcked a longe whyle
(euen tyll the morninge) at the last he depar-
ted. And they brought the yonge man alyue, &
were not a lytell confortes.

And we went afore to shyppe, & lowsed vn
to Asson there to receaue Paul. For so had he
appoynted, and wolde hym selfe goo a fote.
When we were come together at Asson, we
toke him in, & came to Mytilenes. And we
sayled thence, and cam the nexte daye ouer
agaynst Chios. And the nexte daye we ari-
D ued at Samos, & taried at Trogylon. The
nexte daye we came to Mylcton: for Paul
had determined to sayle ouer by Ephesus,
because he wolde not spende the tyme in Asia.
For he hasted (yf it were possible for him) to
kepe at Jerusalē the daye of Pentecoste. And
frō Mylctō he sent messaugers to Ephesus,
& called the elders of the cōgregaciō. Which whē
they were come to him, he sayd vnto thē: Ye
knowe from the fyrst daye that I cam into
Asia, after what maner I haue bene wyth you
at all seasons, seruynge the Lorde with all
hūblenes of mynde, and with many teares
& temptacions which happened vnto me by
the layinges awayte of the Jewes, because
I wolde kepe backe nothynge that was profi-
table vnto you: but to shewe you and teache
you openly, & thorowe out euery house, wit-
nessynge both to the Jewes, & also to the Gre-
kes, the * repentaunce, that is toward God, &
the fayth which is toward oure Lorde Jesus.
And now beholde I go bounde in the spirite
E vnto Jerusalem, not knowing the thinges that
shal come on me there, but that * the holy goost
witnesseth in euery cytie, sayinge that bādes
and trouble abyde me. But none of these
thinges moue me * neyther is my lyfe deare
vnto my selfe, that I might fulfyll my cour-
se with ioye, ād the ministracyō (of the worde)
which I haue receaued of the Lorde Jesu, to
testifye the Gospell of the grace of God.

And now beholde, I am sure, that hencefor-
the ye all (thorow whō I haue gone preachynge
the kyngdō of God) shall se my face no mo-
re. Wherfore, I take you to recorde this daye
that I am pure from the bloude of all men. F
For I haue spared no labour, but haue she-
wed you all the counsell of God. Take hede
therfore vnto youre selues & to all the flocke
amonge whō the holy ghost hath made you
ouersears, to rule the congregacyon of God
which he hath purchased with his bloude.
* For I am sure of thys, that after my depar- *1.Tim.iiij.a
tynge shall greueous wolues entre in amō- 1.Tim.iij.a.
ge you, not sparyng the flocke. Moreouer, of 2.Pet.ij.a.
youre awne selues shall men arise, speaking and.iij.a
peruerse thinges to drawe disciples after the. Iude.i.c.
Therfore awake, & remēber, that by the spa-
ce of .iij. yeres: I ceased not to warne euery
one of you nyght and daye with teares.

And now brethrē, I commēde you to God G
and to the worde of his grace, which is able
to build farther, & to geue you an inheritaū-
ce amonge all them which are sanctifyed *
I haue desyred no mans syluer, golde, or ve-
sture. Yee, ye your selues knowe that these
hādes haue ministred vnto my necessyties, &
to them that were with me. I haue shewed
you all thinges, how that so labouring ye ought
to receaue the weake, & to remēber the wor-
des of the Lorde Jesu, how he sayd: it is mo-
re blessed to geue then to receaue.

And when he had thus spoken, he kneled
downe * and prayed with thē all. And they
all wepte sore and fell on Pauls necke, and
kyssed hym, sorowynge, most of all for the
wordes which he spake, that they shulde se
hys face nomore. And they conuayed hym
vnto the shyppe.

¶ The .xxj. Chapter.

¶ Pauls Iorney by shyppe. Of Philippe the Euā-
gelist, & Agabus the Prophet, which warned Paul
not to go to Jerusalem. He remayned stedfast in hys
purpose, and is taken in the temple.

AND whan it chaunced that we had A
launched forth, and were depar-
ted from them, we came with a
straight course vnto Choon and
the daye folowynge vnto the Rhodes, and
from thence vnto Patara. And whan we
had gotten a shyppe that wolde sayle vnto
Phenices, we went aborde in to it, and set
forth. But whan Cipzus began to appea-
re vnto vs, we left it on the lefte hande, and
sayled vnto Syria, and cā vnto Tyre. For
there the shyppe vnladed the burthen. And
when

when we had founde brethren, we taryed there. vij. dayes. And they tolde Paul thorowe the spyrite * that he shuld not go vp to Jerusalem. And when the dayes were ended we departed and went oure waye, and they all brought vs on oure waye, with wyues and chyldren, tyll we were come out of the cytie. And we kneled downe in the shore * & prayde. And when we had taken oure leaue one of another, we toke shippe, & they returned home agayne:

*Actes. xx.d.

*Actes. xx.e. B

When we had full ended the course from Tyre, we went downe to Ptolomaida, & saluted the brethre, & abode with the one daye The nexte daye, we that were of Pauls cõpany departed, and came vnto Cesarea. And we entred into the house of * Philip ỹ Euãgelist, which was one of the seuẽ, & abode w̃ hym. The same man had fower daughters virgens, which dyd * prophesy. And as we taryed there a good mayny of dayes, there cã a certaine prophet frõ Jurie, named Agabus. When he was come vnto vs, he toke Pauls gerdell, & bounde his fete & handes, & sayd: Thus sayth the holy ghost * so shal the Jewes at Jerusalẽ bynde ỹ man that oweth this gerdell, and shall delyuer hym into the handes of the Gentyls.

*Actes. xxi.b. C

*Joel. ii.g.

*Actes. ix.f. & Coloss. xi.d.

When we hearde this, both we and other which were of the same place, besought him that he wolde not go vp to Jerusalem. Thẽ Paul answered, & sayde: what do ye wepynge & verynge myne herte? I am ready, not to be bounde onely, but also to dye at Jerusalẽ for the name of the Lorde Jesu. Whẽ we coulde not turne hys mynde, we ceased, sayinge * the wyll of the Lord be fulfylled. After those dayes we toke vp oure burthes, & went vp to Jerusalem. * Ther went with vs also certayne of the disciples of Cesarea, and brought with them one Mnason of Cyprus an olde disciple, with whõ we shulde lodge. And when we were come to Jerusalem, the brethre receaued vs gladly. And on the morow, Paul went in with vs vnto James. And all the elders came together. And whẽ he had saluted thẽ, he tolde by order all thynges, that God had wrought amõge ỹ gẽtyls by his ministracyon. And when they hearde it, they glorifyed the Lorde, and sayde vnto him: Thou seest brother, how many thousãde Jewes ther are which beleue, and they are all ernest folowers ouer the lawe. And they are informed of the, that thou teachest all the Jewes which are amõge the gentyls, to forsake Moses: and sayst, that they ought not to circumcise their chyldren, nether to lyue after the customes. What is it therfore? The multytude must nedes come together: For they shall heare that thou arte come. Do therfore this, that we saye to the.

*Mat. xi.b.

*Actes. xx.e. D

*Nume. vi.a

* We haue. iiij. men, which haue a vowe on them. Them take, & purifie thy selfe with thẽ, and do cost on thẽ, that they maye shaue their heades: and all shall knowe, that those thynges which they haue hearde cõcernyng the, are nothyng: but that thou thy selfe also walkest and kepest the lawe. But as touchynge the gentyls which beleue * we haue writtẽ and concluded, that they obserue no soche thyng: saue onely that they kepe them selues from thynges offred to ydoles, and from bloude, and from strangled, and from fornicacyon. Then the nexte daye Paul toke the mẽ, and * purifyed hym selfe with them and entred into the temple, declarynge that he obserued the dayes of the purificacyon, vntyll that an offeryng shuld be offered for euery one of them.

E

*Actes. xxi.

And whan the seuen dayes were nowe almost ẽded, ỹ Jewes which were of Asia (whẽ they sawe hym in the temple) moued all the people, and layde handes on him, crying: mẽ of Jsraell, helpe. This is the mã, ỹ teacheth all mẽ euery where agaynst the people and ỹ lawe, and thys place. He hath also brought Gretes into ỹ temple, ãd hath polluted thys holy place. For they had sene with hym one in the cytie. * Trophimus an Ephesiã, whõ they supposed that Paul had brought into ỹ temple. And all the cytie was moued, and the people swarmed together. And they toke Paul and drue him out of the temple, and forth with, the dores were shut.

F

*Actes. xx. ii. Timo. iii.

As they went about to kyll him, tidinges came vnto the hye captayne of the soudyers, that all Jerusalem was moued. Which immediatly toke soudiers ãd vndercaptaynes, and ranne downe vnto them. When they sawe ỹ vpper captayne and the soudiers: they lefte smytinge of Paul. Then the captayne cam neare and toke hym, and commaunded hym to be bound with two chaynes, and demaũded what he was, ãd what he had done. And some cryed one thinge, some another amonge the people. And when he coulde not knowe the certaynte for the rage, he cõmaũded him to be caryed into the castle. And whẽ he cã vnto a stayre, it fortuned that he was borne of the soudiers for the violence of the people. For the multitude of the people folowe after, cryinge: away with hym.

G

*Actes. xxi.

And whan Paul beganne to be caryed into the castle, he sayde vnto ỹ hye Captayne: maye I speake vnto the? Which sayde: Cãst thou speake Greke? Art not thou that Egypcyan, which before these dayes madest an vproure, and leddest out into the wildernes: iiij. thousande men that were mothereres? But Paul sayde: I am a mã which am a Jewe of * Tharsus a cytie in Cycill, a Cytezin of no vyle citie, I beseche ỹ suffre me to speake vnto the people. And when he had geuen him lycence, Paul stode on the steppes, * and

*Actes. xxi. and. xxii.

*Actes. xxi.

beckened

beckened with the hande vnto the people: and whan there was made a greate ſylence he ſpake vnto them in the Hebrue tonge, ſayinge.

¶ The.xxij.Chapter.

¶ Paul answereth the Jewes. He is scourged, and layde in prison agayne.

A MEn, brethren, and fathers, heare ye myne answere which I make nowe vnto you. When they hearde, that he ſpake in the Hebrue tonge to them, they kept the more ſylence. And he ſayeth: I am verely a man which am a Jewe borne i * Tarſus a cytie i Cycile: neuertheles, yet brought vp in this cytie, at the fete of ‡ Gamaliell, and inſormed dilygently in the lawe of the fathers, and was feruent mynded to God warde, as ye all are this same daye, and * I perſecuted this waye vnto the death bynbynge and delyuerynge into preſon both men and wemē, as the chefe preſte doth beare me wytneſſe, and all the eſtate of the elders: of whom also I receaued lettres vnto the brethren, and went to Damaſco to bring them, (which were there bounde) vnto Jeruſalem for to be punyſched.

*Actes.ix.b and.xxvi.c

‡Actes.v.f.

*Actes.viij.a and ix.a and xxvi.d 1.Cor.v.b Gala.vi.b

B And it fortuned (that as I made my iorney and was come nye vnto Damaſco a boute none) ſodenly there ſhone from heauen a greate lyght rounde aboute me, and I fell vnto the earthe, and hearde a voyce ſayinge vnto me: Saul, Saul, why perſecuteſt thou me? And I anſwered: what arte thou Lorde? And he ſayde vnto me: I am Jeſus of Nazareth, whom thou perſecuteſt. And they that were wyth me, ſawe verely a lyghte, and were afrayde: but they hearde not the voyce of hym that ſpake with me. And I ſayde: what ſhall I do Lorde? And the Lorde ſayde vnto me: Aryſe, and go into Damaſco, and there it ſhall be tolde the of all thynges, whych are appoynted for the to do. And whan I ſawe nothynge for the bryghtnes of that lyght, I was leade by the hande of them that were wyth me, and came in to Damaſco.

*Actes.ix.a

C * And one Ananias a parfecte man, (and as pertaynynge to the lawe hauynge good reporte of all the Jewes, whych there dwelt) cam vnto me, and ſtode, and ſayde vnto me: Brother Saul, receaue thy lyght. And the ſame houre I receaued my ſyghte, and ſawe hym. And he ſayde: the God of our fathers hath ordeyned the before, that thou ſhuldeſt knowe hys wyll, and ſhuldeſt heare the voyce of hys mouth: for thou ſhalt be hys wytnes vnto all men of thoſe thinges, which thou haſt ſene and heard. And nowe, why taryeſt thou? Aryſe, and be baptyſed, and waſche awaye thy ſynnes * in callyng on the name name of the Lorde: And it fortuned, that whan I was come agayne to Jeruſalem, and prayde in the temple, I was in a trannce, and ſawe hym, ſayinge D vnto me: Make haſte, and get the quyckly oute of Jeruſalem: for they wyll not receaue thy wytneſſe, that thou bearеſt of me.

*Rom.x.c

And I ſayde: Lorde, they knowe that I preſoned, and bett in euery Synagoge them that beleued on the. * And whā the bloude of thy wytnes Steuen was ſhed, I alſo ſtode by, and conſented vnto hys death, and kept the rayment of them that ſlewe hym. And he ſayd vnto me departe, for * I wyll ſende the a farre hence vnto the Gentyls.

*Actes.vij.a

*Actes.xxij.b Gala.i.b

They gaue hym audience vnto thys worde, and then lyft vp theyr voyces and ſayde: awaye with ſoche a felowe from the earth: for it is not reaſon that he ſhuld lyue. And as they cryed, and caſt of their clothes, and threw duſt into the ayer, the captayne commaunded hym to be brought into the caſtle, and bad that he ſhulde be ſcourged, and to be examined, that he might knowe, wherfore they cryed ſo on hym. And whan they bounde hym wyth thonges, Paul ſayde vnto the Centurion, that ſtode by him: Is it lawful for you to ſcourge a man that is a Romayn and vncondempned? When the Centurion hearde that, he went and tolde the vpper captayne, ſaying: What intendeſt thou to do? For thys man is a (a cytezen) of Rome.

a

Then the vpper captayne cam, and ſayd vnto him: tell me, art thou a Romayne? he ſayd: Yee. And the captayne anſwered, with E a great ſome obtayned I thys fredom. And Paul ſayd: I was fre borne. Then ſtraycht waye departed from hym they which ſhulde haue examyned hym. And the hye captayne alſo was afrayde, after he knewe that he was a Romayne, and becauſe he had bounde hym.

On the morowe (becauſe he wolde haue knowen the certentye wherfore he was accuſed of the Jewes) he loſed hym from hys bondes, and commaunded the hye preſtes and all the counſell to come together and * brought Paul forth, & ſet hym before the.

*Act.xxiij.f

¶ The.xxiij.Chapter.

¶ Paul commeth before the councell. He hath ayde of the people, the captayne delyuereth hym, God comforteth hym.

A
* Ac.xxiii.d
PAul beholde the councel, and sayde: men, and brethren * I haue lyued in all good conscyence before God vntyll this daye. And the hye preste Ananias commaũded them that stode by, to smyte hym on the mouth.

Then sayde Paul vnto hym: God shall
* Deu.xxvii.d smyte the thou paynted wall *. Sittest ꝓ and iudgest me after the lawe: and commaũdest me to be smytten contrary to the lawe?
* Joh.xviii.d And they that stode by, sayde * reuylest thou Goddes hye preste? Then sayd Paul: I wist not brethren, that he was the hye preste. For
‡ Exo.xxii.d it is wrytten: ‡ thou shalt not curse the ruler
B of thy people.

When Paul perceaued that the one parte were Saduces, and the other Pharises, he cryed out in the councell: Men and brethren,
* Philip.iii.a * I am a Pharisey, the sonne of a Pharisey.
* Act.xxiii.c. and.xxvi.b ‡ Of the hope and resurrecyon from death, I am iudged.

And whan he had so sayde, there arose a debate betwene the Pharisyes and the Sa-
* Mat.xxii.c Mar.xii.b. Luke.xx.c duces ād the multitude was deuyded. * For the Saduces saye, that there is no resurrecyon, nether angell, nor spyrete: But the Pharisyes graunt both.

And there arose a greate cry: and whan the Scribes which were of the Pharisyes parte arose, they stroue saying: we fynde none euyll in thys man. Though a spyrete or an angell hath apeared to hym, let vs not stryue agaynst God.

C And when there arose greate debate, the captayne (fearyng, lest Paul shulde haue bene pluckte a sondre of them) commaunded the soudyers to go downe, and to take hym from amonge them, and to bryngе hym into the castell.

* Actes.xvi.b and.xviii.d * The nyght folowynge, God stode by hym, and sayde: be of good cheare Paul: for
‡ Act.xxvii.b as thou hast testifyed of me in Jerusalem ‡ so must thou beare wytnesse also at Rome. And whan it was daye, certayne of the Jewes gathered them selues togeather, and made a vowe, sayinge: that they wolde nether eate nor dryncke, tyll they had kylled Paul. They were moo then fourtye men, which had made thys conspiracyon: And they came to the chefe prestes and elders, ād sayde: we haue bounde oure selues with a vowe, that we wyll eate nothynge, vntyll we haue slayne Paul.

D Nowe therfore gene ye knowledge to the vpper captayne and to the councell, that he bryngе hym forth vnto vs to morowe, as though we wold knowe some thyng more perfectly of him. But we (or euer he come neare) are redy to kyll hym.

Whan Pauls systers sonne hearde of theyr layinge awayte, he went, and entred into the castell, and tolde Paul. And Paul called one of the vnder captaynes vnto him and sayde: bryngе thys younge man vnto the hye captayne: for he hath a certayne thynge to shewe hym. And he toke hym and broughte hym to the hye captayne, and sayd: Paul the presoner called me vnto hym, and prayed me to bryngе thys younge man vnto the, whych hath a certayne matter to shewe the.

E The hye captayne toke hym by the hand, and went with him out of the waye, and asked hi: what is yt that thou hast to tell me? And he sayde: the Jewes are determyned to desyre the, that thou woldest bryngе forth Paul to morow into the counsell, as though they wolde enquyre somwhat of hym more perfectly. But folowe not thou theyr mynes: for there lye in wayte for hym of them, moo then fourtye men, which haue bounde them selues with a vowe, that they will nether eate nor dryncke, tyll they haue kylled hym. And now are they redy, and loke that thou shuldest promes.

The vpper captayne then let the younge F man departe, and charged hym, sayinge: se thou, tell it oute to no man, that thou hast shewed these thynges to me: And he called vnto hym two vnder captaynes sayinge: make ready two hundred soudiers to go to Cesarea, and horsmen threscore, and ten: and speare men two hundred, at the thyrde houre of the nyght. And delyuer them beastes, that they maye sett Paul on, and bryngе hym safe vnto Felix the hye debyte-ꝛ (for he dyd feare lest happlye the Jewes shulde take hym awaye and kyll hym, and he hym selfe shulde be afterwarde blamed, as though he wolde take money,) and he wrote a letter after thys maner.

Claudius Lysias vnto the most myghtey rular Felix, sendeth gretynges. * Thys * Actes.xi.i man was taken of the Jewes, and shuld haue bene kylled of them. Then came I with soudyers, and reskued hym, and perceaued that he was a Romayn. And when I wold haue knowen the cause, wherfore they accused hym, * I broughte hym forth into theyr * Actes.xxiii councell. There perceaued I that he was accused of questions of their lawe. * But was * Actes.xxvi not gyltye of eny thynge worthy of death or of bondes. And when it was shewed me, how that Jewes layde wayte ther for him, I sent hym strayght waye to the, and gaue commaundement to hys accusars, that the

the thynges, which they haue agaynst hym, they shulde tell before the: fare well. Then the soudyers (as it was commaunded them) toke Paul, ād brought hym by night to Antipatras. On the morow they left the horsmen to go with hym, and returned vnto the castle. Which when they came to Cesarea, (and delyuered the epistle to the debyte) presented Paul also before him. When the debite had redde the lettre, he asked of what coūtre he was. And when he vnderstode that he
*Dan.xvii.a was of Cilicia * I wyll heare the (sayde he) when thyne accusars are come also: and he commaunded hym to be kepte in Herodes iudgement hall.

¶ The.xxiiij.Chapter.

¶ Paul ys accused before Felix, he answereth for hym selfe.

A
*Actes.xxv.d After fyue dayes, Ananias * the hye preste descended with the elders, and with a certayne oratour named Tartullus, which enformed the debite against Paul. And when Paul was called forth, Tartullus beganne to accuse hym, saying: Seynge that we lyue in greate quietnes by the meanes of the, and that many good thynges are done vnto thys nacion thorowe thy prouidence. that alowe we euer and in all places moost noble Felix with all thākes. Notwithstandynge, ỹ I be not tedious vnto the, I praye the, that thou woldest heare vs of thy curtesya few wordes:

B For we haue founde this man a pestilent felowe, and a mouer of debate vnto all the Jewes in the whole world, and a maynteyner (of sedicyon) of the secte of the Nazarites which hath also enforsed to pollute the tem-
*Actes.xxi.f ple. * Whom we toke, and wolde haue iudged accordinge to our lawe: but the hye captayne Lisias came vpon vs, and with great violence toke hym a waye oute of oure handes, commaundynge hys accusars to come vnto the. Of whom thou mayest (yf thou wilt enquyre) knowe the certenty of all these thinges, wherof we accuse hi: The Jewes lyke wyse affermed, sayinge, that these thinges were euen so.

C Then Paul (after that the debite hym selfe had beckened vnto hym that he shulde speake) answered: With a moare quiet minde do I answere for my selfe, for as moche as I vnderstāde, that thou hast bene of many yeares a iudge vnto thys people, because that thou mayest knowe, ỹ ther are yet, but
*After.xxv.d twelue dayes sence I went vp to Jerusalem for to worshippe, and * they nether founde me in the temple disputynge with eny man, ether raysinge vp the people, nether in the Synagoges, nor in the cytie. Nether can they proue the thynges wherof they accuse me.

D But thys I confesse vnto the, that after the waye (which they call heresye) so worshyp I the God of my fathers, beleuynge all thinges which are wrytten in the lawe & the prophetes, and haue hope towardes God, that * the same resurrecciō of the deed) which * Mat.xxiij.c
they them selues loke for also) shalbe, both of iust and vniust. And therfore * study I to haue * Act.xxiij.a
allwaye a cleare conscience toward God, and towarde men.

But after many yeares, I came * and * Rom.xv.f Actes.xi.d
brought almes to my people and offerynges
&c (and vowes) in the which they founde me pu- &c
rified in the temple, nether with multitude, nor yet with vnquyetnesse &c (and they toke me, &c
and cryed, sayinge, allwaye with oure enemye.) Howbeit there were certen Jewes out of Asia, which ought to be here present before the, and accuse me, yf they had ought agaynst me: or elles E
lett these same here saye, yf they haue found any cuyll doynge in me, whyle I stande here in the councell: except it be for this one voyce, that I cryed standynge among them. * of * Act.xxiij.a
the resurrecyon from death am I iudged of you thys daye.

Whē Felix heard these thinges, he deferde thē, for he knew very well of that waye, E
and sayde. when Lysias the captayne is come downe. I will knowe the vtmost of your matter. And * he commaunded an vnder- * Jer.xxxix.c
captayne to kepe Paul, and to let hym haue Actes.xxvii.d
rest, and that he shuld forbyd none of hys acquaynt aunce to minister vnto him, or to come vnto hym.

And after a certayne dayes, whan Felix came with his wyfe Drusilla (which was a Jewesse) he called forth Paul, and hearde F
hym of the fayth, which is towarde Christ And as he preached of ryghtewesnes temperaunce, and iudgement to come, Felix trembled, and answered: Go thy waye for thys tyme: whan I haue a conuenient season, I wyll sende for the. He hoped also, that money shulde haue bene geuen hym of Paul, that he myght loose him: wherfore, he called hym the oftenner and comened with hym. But after two yeare, Festus Porcius came into Felix rowme. And Felix * wyl- * Act.xxv.d
lynge to shewe the Jewes a pleasure, lefte Paul in prison bounde.

¶ The.xxv.Chapter.

¶ The Jewes accuse Paul before Festus, he appealeth vnto the Emperour, and is sent vnto Rome.

When Festus had receaued the of- A
fyce, after thre dayes, he ascēded from Cesarea vnto Jerusalem. Then enformed hi the hye prestes and the chefe of the Jewes, of Paul. And they besought hym, and desyred fauour agaynst hym, that he wolde sende for hym to Jerusalem: and they layde

a wayte for hym in the waye, to kyll hym. Festus answered, that Paul shulde be kept at Cesarea, but that he hym selfe wold shortly departe thyther. Let them therfore (sayde he) which among you are able, come downe with vs, and accuse hym, yf there be any fawte in the man.

B When he had tarryed there amonge them more then ten dayes, he wente downe vnto Cesarea, and the nexte daye sat downe in the iudgement seate, and commaunded Paul to be brought. Which when he was come, the Iewes which were come from Ierusalem, stode aboute hym, and layde many and greuous complayntes agaynst Paul, whych they coulde not prone, as lōge as he answered for hym selfe * that he had nether agaynst the lawe of the Iewes, nether agaynst the temple, nor yet agaynst Cesar offended any thynge at all.

* Act.xxiiii.c and.xxviii.d

C * Act.xxiii.f Festus * wyllynge to do the Iewes a pleasure, answered Paul, and sayde: wylt thou go vp to Ierusalem, and there be iudged of these thynges before me? Then sayde Paul: I stande at Cesars iudgement seate, where I ought to be iudged. To the Iewes haue I no harme done, as thou very well knowest. If I haue hurte them, or commytted any thyng worthy of death, I refuse not to dye. If noone of these thynges are, where of they accuse me, no man maye delyuer me to them, I appeale vnto Cesar. Then spake Festus with deliberacyon, and answered: Thou hast appealed vnto Cesar: vnto Cesar shalt thou go.

D And after a certayne dayes, kynge Agrippa and Bernice came vnto Cesarea to salute Festus. And whan they had bene there a good season, Festus rehearsed Paules cause vnto the kynge, sayinge: * there is a certayne man lefte in prison of Felix, aboute * Act.xxv.f. whom whan I came to Ierusalem, * the hye * Act.xxiiii.a. priestes and elders of the Iewes enfourmed me, and desyred to haue iudgement agaynst hym. To whom I answered: It is not the maner of the Romaynes, for fauoure to delyuer any man, that he shulde perysshe, before that he which is accused, haue the accusars before hym, and haue lycence to answere for hym selfe, concernynge the cryme layde agaynst hym. Therfore, whan they were come hyther, without any delaye, on the morowe I sate to geue iudgment, and commaunded the man to be brought forth.

E Agaynst whom, whan the accusars stode vp, * they brought noone accusacion of soch thynges as I supposed: but had certen questions agaynst hym of their awne superstition, and of one Iesus which was dead, whō Paul affyrmed to be alyue. And because I douted of soche maner of questions, I asked F hym, whether he wolde go to Ierusalem, and there be iudged of these matters. But whan Paul had appealed to be kepte vnto the knowledge of Cesar, I commmaunded hym to be kepte, tyll I myght sende hym to Cesar. Agripa sayde vnto Festus: I wolde also heare the man my selfe. To morowe, (sayde he) thou shalt heare hym. And on the morowe whan Agripa was come and Bernice, with greate pompe, and were entred in to the counсell house, with the captaynes ād chefe men of the cytie, at Festus commaundement was Paul brought forth. And Festus sayde: kyng Agripa, & all ye men which are heare present with vs, ye se this man, about whom all the multitude of the Iewes haue intreated me, both at Ierusalem and also here cryinge, that he ought not to lyue any lenger. Yet founde I nothyng worthy of death, that he had committed. Neuertheles, seying that he hath appealed to Cesar, I haue determined to sende hym. Of whom I haue no certayne thyng to write vnto my lord. Wherfore, I haue brought hym vnto you, and specially vnto the: O kynge Agripa, that after examinacyon had, I myght haue sumwhat to wryte. For me thinketh it vnreasonable, for to sende a prisoner, and not to shewe the causes which are layde agaynst hym.

¶ The.xxvj. Chapter.

¶ Kynge Agrippa heareth Paul, which telleth hym his callynge from the begynnynge.

A Gryppa sayde vnto Paul: A
Gryppa sayde vnto Paul: † art permytted to speake for thy selfe. Then Paul stretched forth the hand, and answered for hym selfe. I thinke my selfe happy kīg Agrippa, because I shall answere this daye before the, of all the thinges whereof, I am accused of † Iewes: namely, because thou arte experte in all customes and questions, which are among the Iewes. Wherfore I beseche the, to heare me pacyently.

B My lyuynge that I haue lead of a chylde (which was at the fyrst among myne awne nacion at Ierusalem) knowe all the Iewes, which knewe me from the begynnynge, yf they wolde testyfye. For * after the moost * Phili.iii.a straytest secte of our religion, I lyued a pharisey. And now I stande and am iudged for the hope of the promes made of God vnto † Actes xxiii.b xxvii.f.xxviii.c oure father: vnto which promes our twelue tribes (instantly seruyng God daye & nyght) hope to come. For which hopes sake, kynge Agrippa, I am accused of the Iewes. Why C shulde it be thought a thynge incredyble vnto you, † God shulde rayse agayne the dead? I also verely thought in my selfe, that I ought to do many contrary thynges, cleane agaynst the name of Iesus of Nazareth: * * Actes viii.c. xx.d.xxvii.d 1 Cor.xv.b Gala.ii.c which thynge I also dyd in Ierusalem. And many

many of the sayncte dyd I shut vp in prison, and had receaued auctorite of the hye Prestes. And when they were put to deeth, I gaue the sentence. And I punished them ofte in euery synagoge, and compelled them to blaspheme: and was yet more mad vpon them, and persecuted them, euen vnto straunge cyties. About which thinges as I went to Damasco wyth auctorite and licence of the hye Prestes, cue at myddaye. (O kyng) I sawe in the waye a syght from heauen aboue the brightnes of the sonne shyne rounde about me, and them whych iorneyed wyth me.

D When we were all fallen to the erthe, I heard a voyce speakynge vnto me, & saying in the hebrue tonge: * Saul, Saul, why persecutest thou me? It is harde for the to kicke agaynst the pricks. And I sayd: Who art thou Lorde? And he sayde: I am Jesus whom thou persecutest, but rise and stand vp on thy fete. For I haue appeared vnto ꝑ for this purpose, to make ꝑ a minister and a witnes both of those thynges whych ꝑ hast sene, & of those thynges in the which I will appeare vnto the, delyuerynge the from the people, and from the gentyls, vnto whom now I sende the, to opē their eyes, that they maye be turned from darcknes to light, and from the power of Satan vnto God, that they maye receaue forgeuenes of synnes, and inheritaunce amōge them whych are sanctified by fayth that is toward me.

* Actes.xx.d and xxiii.f.

E Wherfore (O kynge Agryppa) I was not disobedient vnto the heauenly visyon: but shewed fyrst vnto them of Damasco, & at Jerusalem, and thorow out all the coastes of Jewry, and then to the gentyls, that they shuld repent, and turne to God, and do soch workes as become them that repent. For this cause the Jewes caught me in the temple, and went about to kyll me. Seyng therfore that I haue obtained helpe of God: I contynew vnto this daye, wytnessinge bothe to small & to great, saying none other thynges, then those whych the prophetes & Moses dyd saye shuld come: that Christ shuld suffer, and that he shulde be the fyrst that shuld ryse from deth, and shuld shewe lyght vnto the people, and to the gentyls. As he thus spake for hym selfe: Festus sayde with a loude voyce: Paul, ꝑt beside thy selfe. Moch learnynge doth make the madd. And Paul sayde: I am not mad (most deare Festus) but speake forth the wordes of trueth and sobernes. For ꝑ kynge knoweth of these thynges, before whō also I speake frely: neither thynke I that eny of these thynges are hydden from him. For this thynge was not done in a corner. Kynge Agrippa beleuest thou the Prophetes? I wote well that thou beleuest. Agrippa sayde vnto Paul: Sumwhat thou byrngest me in mynde for to become Christen. And Paul sayde: I wolde to God that not onely thou: but also all that heare me to daye were, not somwhat onely, but all together, soch as I am, except these bondes. And when he had thus spoken, the kynge rose vp, and the debite, and Bernice, and they that sate with the. And when they were gone aparte, they talked betwene the selues, sayinge. This man doeth nothyng worthy of deeth, or of bondes. Then sayde Agrippa vnto Festus. This man myght haue bene let loose, yf he had not appealed vnto Cesar.

F

¶ The. xxvij. Chapter.

¶ Paul shypped towarde Rome. Julius the Captayne intreateth hym curteously, & at the last they suffre shypwracke.

When it was concluded, ꝑ we shuld sayle into Italy they A delyuered both Paul & certayne other prisoners, vnto one named Julius, an vnder captayne of Cesars soudiars. And we entred into a shyp of Adramicum, and loosed from land, apoynted to sayle by the coastes of Asia, one * Aristarcus out of Macedonia, of the con- Colo.iiii.a tre of Thessalonia tarynge styll with vs. And ꝑ nexte daye we came to Sidō. And Julius * courteoully entreated Paul, and gaue * Jer.xxxviii.d. him lyberte, to go vnto his frēdes, & to refresh the hym selfe. And whan we had launched Actes.xxviii.d from thence, we sayled harde by Cypers, because the wyndes were cōtrarye. And whan we had sayled ouer ꝑ see of Cylicia, & Pamphilia, we cam to Myra whych is in Lycia.

And there the vndercaptayne founde a B shyppe of Alexandria ready, that sayled into Italy, and he put vs therin. And when we had sayled slowly many dayes, and scace were come ouer agaynst Gnydon (because the wynde wyth stode vs) we sayled harde by the coaste of Candy, ouer agaynst Salmo, and wyth moche worke sayled beyonde it, & came vnto a place which is called the fayre hauēs. Nye wher vnto was the cytie of Lasea when moche tyme was spent, and whan sayling was now ieoperdous, because also that they had ouerlonge fasted, Paul put the in remembraunce, and sayd vnto the: Syrs I perceaue, that thys viage wilbe wyth hurte and moche damage, not of the ladynge ād shyp onely, but also of your lyues: Neuerthelesse ꝑ vnder captayne beleued ꝑ gouerner & ꝑ master of ꝑ shyp more then those thynges whych were spoke of Paul. And because the hauē was not cōmodious ꝑ to wynter in, many toke cousell to departe thēce, yf by eny meanes they myght attayne to Phenices & there

C

to wynter, whych is an hauen of Candy, and lyeth toward the southwest and northwest wynde. When the south wynde blewe, they supposynge to obtayne their purpose, loosed vnto Asson, and sayled past all Candy.

But not long after, there arose agaynst theyr purpose, a flawe of wynde out of the D northeast. And when the shyp was caught & could not resyst ꝑ wynde, we let her go, and draue with ꝑ wether. But we were caryed to an yle whych is named Clauda, and had moche worke to come by a bote, whych they toke vp, and vsed helpe, & made fast ꝑ shyppe, fearinge, lest they should fall ☞ into the Syrtes. And so they let downe a vessell, & were caryed. The nexte daye (whē we were tossed wyth an exceadinge tempest) they lyghtened the shyp, and the thyrde daye we cast out wyth ouer awne handes the takelynge of the shippe. Whē at the last, neither the sunne nor starres in many dayes appeared, and no small tempest laye vpō vs, all hope that we should escape, was then takē awaye. But after longe abstynence, Paul stode forth in the myddes of them, & sayde: Syrs, ye shulde haue harkened to me, and not haue loosed from Candy, neither to haue brought vnto vs thys harme & losse. And now I exhorte you to be of good chere. For ther shalbe no losse of eny mās lyfe amonge you, saue of the shippe onely. For ther stode by me thys nyght ꝑ angell of God, whose I am, and whō I serue, * Acts.xxvi.c saying: feare not Paul * ꝑ must be brought before Cesar. And lo, God hath geuen the all them that sayle wyth the. Wherfore syrs be E of good chere: for I beleue God, that it shalbe euen as it was tolde me. How be it we must * Act.xxviii.a be caste into * a certayne ylonde:

But when the fourtenth nyght was come, as we were sayling in Adria about mydnyght (the shypmē demed, that ther appeared some countre vnto them: and sounded, & foūde it.xx. feddoms. And whē they had gone a lytell further, they sounded agayne, and foūde.xv. feddoms. Then fearynge lest they should haue fallē on some rocke, they cast. iiij. ancres out of the sterne, and wyshed for the daye. As the shypmen were about to flee out of the shyp (whan they had let downe ꝑ bote into the see, vnder a couloure, as though they wolde haue cast ancres out of the forshippe) Paul sayde vnto the vndercaptayne and to the soudyers: excepte these abyde in the shyp ye cannot be safe. Then the soudyers cut of ꝑ F rope of the bote, and let it fall awaye.

And whan the daye beganne to appeare, Paul besought them all to take meate, sayinge: thys is the fourtenth daye, that ye haue taryed and contynued fastynge, receauynge nothīg at all. Wherfore, I praye you to take meate: for this no dout is for youre helth: for *ther shall not an heer fall from the heed of eny of you. And when he had thus spoken, he toke breed and ✣ gaue thankes to God in presence of them all: and whan he had brokē it, he beganne to eate. Then were they all of good cheare, and they also toke meate. We were all together in the shyp, two hundred threscore and syxtene soules. And whē they had eaten ynough, they lyghtened the shyp, and cast out the wheate into the see. * Mat.xiiij. Luc.xxiij. ✣ Mar.viij. and.xxvij.d. 1.Tim.iiij.

When it was daye, they knew not the G lande, but they spyed a certayne hauen with a bancke, into the whych they were mynded (if it were possyble) to thrust in ꝑ shyp. And when they had taken vp the ancres, they cōmitted them selues vnto the see, and lowsed the rudder bondes and hoysed vp the mayne sayle to the wynde, and drue to lande. And whan they chaunced on a place, whych had the see on both the sydes, they thrust in the shyp. And the forepart stucke fast and moued not, but the hynder parte brake wyth ꝑ violence of the waues.

The Soudyars councell was to kyll the presoners, lest eny of them, when he had swome out, shulde ronne awaye. But the vnder captayne wyllinge to saue Paul, kept them from theyr purpose, and commaunded that they whych coulde swymme, shulde cast thē selues fyrst into the see, and scape to lande. And the other he commaunded to go, some on bordes, and some on broken peces of the shyp. And so it came to passe, that they escaped all safe to lande.

¶ The.xxviij. Chapter.

¶ The viper burteth not Pauls hande, he healeth Publyus father, and preacheth Christ at Rome.

A * Act.xxviij.a

AND when they were scaped, then they knewe, that: * the yle was called Melete. And the straungers shewed vs no lytell kyndnes: for they kyndled a fyre, and receaued vs euery one, because of the present rayne, & because of ꝑ colde. And whē Paul had gathered a bondell of styckes, and layde thē on the fyre, ther came a viper out of the heat, & caught hym by the hāde. When the straungers sawe the beast hange on hys hande, they sayde amonge them selues: no doute thys mā is a murtherer: whō (though he haue escaped the see) yet vengeaunce suffreth not to lyue. And he shouke of the viper into the fyre, and * felt no harme. Howbeit B * Mar.xvi.b Luc.x.c they wayted whē he shulde haue swolne, or fallen downe deed sodenly. But after they had loked a greate whyle, and sawe no harme come to hym, they chaunged theyr mynes, and sayde * that he was a God. * Act.xiiij.b

In the.

C In the same quarters were londes of the chefe man of the yle (whose name was Publius) whych receaued vs, & lodged vs thre dayes courteously. And it fortuned that the father of Publius laye sycke of a feuer, and of a bloudy flixe. To whom paul entred in and prayde, and layde hys handes on hym & healeth him. So, when this was done, other also whych had dyseases in the yle, cam and were healed: whych also dyd vs great honour. And when we departed, they laded vs w such thynges as were necessary.

After thre monethes we departed in a ship of Alexandry, whych had wyntred in the yle, whose badge was Castor & Pollux. And whē we came to Cyracusa, we taryed there thre dayes. And frō thence we set a cōpasse, and came to Regium. And after one daye ỳ south wynde blewe, and we came the nexte daye to Putiolus: where we founde brethrē, and were desyred to tary wyth them seuen dayes, and so came we to Rome. And from thence, when the brethren hearde of vs, they came to mete vs at Appiforum, and at the thre tauernes. When Paul sawe them, he thancked God, and were bolde. And when we came to Rome, the vndercaptayne delyuered the prisoners to the chefe captayne of the host: but Paul was suffred to dwell by hym selfe wyth a soudyer that kept hym.

And after thre dayes, Paul called the chefe of the Jewes together. And when they were come, he sayde vnto them: Men and brethrē, though, * I haue cōmitted nothing agaynst the people or lawes of ỳ Elders & yet was I delyuered prisoner from Jerusalem into the handes of the Romayns. Whych when they had examined me, wolde haue let me go, because ther was no cause of death in me. But when the Jewes spake contrary, I was constrayned to appeale vnto cesar: not ỳ I had ought to accuse my people of. For thys cause then haue I called for you, euē to se you, and to speake wyth you: * because that for the hope of Israel I am bounde w̄ this cheyne.

And they sayde vnto hym: we neither receaued letters out of Jewry pertayninge vnto the nether eny of the brethren ỳ came shewed or spake eny harme of ỳ. But we wyll heare of the what thou thynckest. For as cōcernyng thys secte, we know we that * euery where it is spoken agaynst. And when they had appoynted him a daye, ther came many to hym into hys lodgyng. To whom he expounded and testifyed the kyngdom of God and preached vnto them of Jesus: both out of the lawe of Moses and out of the Prophetes, euen from morninge to nyght. And * some beleued the thynges whych were spokē, and some beleued not.

And when they agreed not amonge them selues, they departed, after that Paul had spoken one worde: well spake the holy ghost by Esay the prophet vnto oure fathers, saying: * Go vnto thys people, and saye: wyth youre eares shall ye heare, and shall not vnderstande: and wyth youre eyes shall ye se, & not perceaue.

For the hert of thys people is wexed grose, and wyth their eares haue they had no lust to heare, and their eyes haue they closed: lest they shulde se wyth their eyes, & heare wyth their eares, and vnderstande with their hertes, and shuld be conuerted, and I shuld heale them. Be it knowen therfore vnto you, that thys saluacyon of God is sent to the gētyls, and they shall heare it. And whē he had sayde these wordes, the Jewes departed frō him and had greate disputacions amōge them selues.

And Paul dwelt two yeares full in hys lodgynge, and receaued all that cam in vnto hym, preachinge the kyngdome of God, and teachynge those thynges whych concerne the Lorde Jesus wyth all confydence, no man forbydding hym.

Here endeth the Actes of the Apostles.

¶ The Epistle of the Apostle Sayncte Paul to the Romayns.

¶ The fyrst Chapter.

¶ Paul declareth before vnto the Romayns, wherein that the Gospell is vnto the true Israel, and reproueth the lasciuiousnes of the heathen.

Paul the seruaunt of Jesus Christ called to the office of an Apostle * put a parte for ỹ Gospell of God * whych he had promysed afore by hys Prophetes in the holy scriptures of hys sonne, whych was borne (as concerning) * of the seed of Dauid after the flesshe: and hath bene declared to be the sonne of God w̄ power, after ỹ spirite that sanctifyeth, sence the tyme that Jesus Christ oure Lorde rose agayne from deeth * by whom we haue receaued grace & Apostleshyp, that obedience myght be geuen vnto the fayth in hys name amonge all heathen, of whose nombre you be, the electe of Jesu Christ.

To all you that be at Rome, beloued of God and sayntes by electyon. * Grace be w̄ you and peace from God oure father, & from the Lorde Jesus Christ.

First verely I thāke my God thorow Jesus Christ for you all, that youre fayth is spoken of in all the worlde. For God is my wytnes (whom I serue * with my spirite in the Gospell of hys sonne) that wythout ceasynge I make mencyon of you prayinge alwayes * (my prayers) that by some meane, at the last (one tyme or other) a prosperous iorney (by the wyll of God) myght fortune me, to come vnto you. For I longe to se you, that I myght bestowe amonge you some spyrituall gyfte, to strength you withall: that is, that I myght haue consolacyō together wyth you, through the cōmen fayth whych both ye and I haue.

I wolde that ye shuld knowe (brethre) how that I haue often tymes purposed to come vnto you * but haue bene let hitherto) to haue some frute also amōge you, as amōg other of the Gētyls. I am detter both to the Grekes and to the vngrekes, to the learned and to the vnlearned. So that (as moch as in me is) I am redy to preach the Gospell to you that are at Rome also. * For I am not ashamed of the Gospell of Christ, because it is the power of God vnto saluacyō to euery one that beleueth, to the Jewe fyrst, & also to the Gentyle.

For by it is the rygh teousnes of God opened from fayth to fayth. As it is writte * the iust shall lyue by fayth.

For the wrath of God apeareth from heauen agaynst all vngodlynes and vnrygh teousnes of men, whych withholde the trueth in vnrighteousnes: seynge * that it whych may be knowen of God, is manyfest amōge them because God hath shewed it vnto thē. * For hys inuisyble thinges (ỹ is to saye hys eternall power ad godhed) are sene, for as moch as they are vnderstande * by the workes from the creacyō of the worlde: So that they are wythout excuse because that when they knewe God, they glorifyed hym not as God, nether were thankfull but were full of vanities in theyr imaginacions, * and theyr folysh hert was blynded. When they counted them selues wyse, they became fooles * and turned the glory of the immortall God, vnto an ymage, made not onely after the symilitude of a mortall man but also of byrdes, & foure foted * beastes & of crepig beastes. Wherfore, God gaue thē vp, to vnclēnes, thorow the lustes of their awne hertes to defyle their awne bodyes amonge thē selues: whych chaunged hys truthe for a lye, and worshypped and serued the thinges that be made, more then hym that made them, which is to be praysed for euer. Amen. Wherfore, God gaue them vp vnto shamefull lustes: * For euen their wemen dyd chaunge the naturall vse in to that whych is agaynst nature. And lyke wyse also the men, lefte ỹ natural vse of the woman, and brēt in their lustes one wyth another, * men wyth men wrought fylthynes, and receaued to thē selues the rewarde of theyr errour, as it was accordynge.

And as they regarded not to knowe God * euen so God delyuered them vp vnto a lewde mynde, that they shulde do those thynges whych were not comly, beyng full of all vnrygh teousnesse, fornicacyon, wyckednes, couetousnes, malicyousnes, full of envye

mother, debate, diceyte, cuyll condicyoned, whysperers, backbyters, haters of God, dyf daynfull, proude, boasters, bringers vp of cuyll thynges, disobedyent to father and mo ther, wythout vnderstandynge, couenaunte breakers, vnlouynge, treucbreakers, vnmer cyfull. Which men, though they knew the ryghtewesnes of God, (consyned not) how that they which comm yt soche thynges, are wor thy of deeth, not only (they that) do the same but also (they which) haue pleasure in them that do them.

¶ The.ij. Chapter.

¶ He reburyth the Jewes, wherin as touchynge synne are lyke the Heathen.

Wherfore art thou inexcusable. O mā, whosoeuer thou be that ☞ iudgest For that same wherin thou iudgest another, thou condēnest thy selfe. For thou that iudgest, doest euen the same selfe thynges. But we are sure, that the iudgement of God is accordynge to trueth, agaynst them whych cōmyt soch thynges. Thynkest thou thys, O thou man that iudgest them whych do soche thynges, and doest euen the very same thy selfe, that thou shalt escape the iudgement of God? Ether despysest thou the ryches of hys goodnes, and pacyence and longe sufferaunce, not knowyng that ☞ the kyndnes of God leadeth the to repentaunce?

But thou after thy stubburnesse, and hertе that cannot repent, heapest vnto thy selfe wrath agaynst ☞ the daye of vengeaunce, when shalbe opened the ryghtewes iudgement of God, which wyll reward euery mā ☞ accordynge to hys dedes: that is to saye, prayse, honoure and immortalite, to them whych contynue in good doyng, and seke immortalite. But vnto them that are rebelles, and that do not obey the trueth, but folowe vnryghteousnes, shall come indignacyon and wrath, tribulacyon and anguyshe vpon the soule of euery mā that doth cuyll: of ☞ Jewe fyrst, and also of the Gētyle. To euery man that doth good, shall come prayse, and honoure, and peace, to the Jewe fyrst, and also to the Gentyll. For there is no respecte of parsonnes, with God. For whosoeuer hath synned wythout lawe, shall also perysshe without lawe. And as many as haue synned in the lawe, shalbe iudged by the lawe. For in the syght of God, they are not ryghteous which beare the lawe: but the doers of the lawe shalbe iustifyed. For whan the Gētyls which haue not the lawe, ☞ do of nature the thynges contayned in the lawe: then they hauynge not the lawe, are a lawe vnto them selues, which shew the dede of the lawe ¶ wrytten in theyr hertes: whyll theyr conscience beareth wytnes vnto them, and also theyr thoughtes, accusynge one another or excusynge, at the daye when the Lord shall iudge the secretes of mē by Jesus Christ, accordynge to my Gospell.

Beholde, thou art called a Jewe, and trustest in the lawe, and makest thy boast of God, and knowest his wyll, and alowest the thynges that be excellent, and art informed by the lawe: and beleuest that thou thy selfe art a gyde of the blynde, a lyght of the which are in darcknes, an informer of them which lacke discretyon, a teacher of the vnlearned, which hast ☞ ensample of knowledge, and of ☞ truthe by ☞ lawe. Thou therfore which teachest another, teachest not thy selfe. Thou preachest, a man shulde not steale: yet thou stealest. Thou that sayst, a man shuld not cō myt aduoutry, breakest wedlocke. Thou abhorrest ymages, and yet robbest God of his honoure. Thou that makest thy boast of the lawe, thorow breakynge the lawe dishonourest God. For the name of God is cuyll spoken of amonge the Gentyls, thorow you as it is wrytten.

For circumcisyon verely auayleth, yf thou kepe the lawe. But yf thou be a breaker of the lawe, thy circumcisyō is turned to vncircumcisyō. Therfore, yf the vncircumcised kepe ☞ ryght thynges cōtayned in the lawe, shall not his vncircumcisyon be counted for circumcisyon? And shall not vncircumcisyon which is by nature (yf it kepe the lawe) iudge the, whych beynge vnder the letter and circūcisyon, doest trāsgresse the lawe? he is not a Jewe, which is a Jewe outwarde. Neither is it circumcisyon, which is outwarde in the fleshe. But he is a Jewe which his hyd wythin, and the circumcisyon of the herte is the true circumcisyon, whych consisteth in the spryte and not in the letter: whose prayse is not of men, but of God.

¶ The.iij. Chapter.

¶ He shewyth what preferment the Jewes haue, and that both the Jewes and Gentyls are vnder synne, and are iustifyed only by the grace of God in Christ.

What preferment then hath ☞ Jewe? Or what aduauntageth circumcisyon? Surely verye moch. First because ☞ vnto them were committed ☞ wordes of God. What then though some of them dyd not beleue? shall theyr vnbeleue make the promes of God without effecte? God forbyd. Let God be true, and euery man a lyar, as it is wrytten: that thou myghtest be iustifyed in thy sayinges, and ouercome, when thou art iudged.

But yf oure vnryghtewesnes make ☞ ryghtewesnes of God more excellent: what shall we saye? Is God vnryghteous, which taketh vengeaunce? I speake after the maner of mē: God forbyd. For how then shall God iudge the worlde? For yf the trueth of God appeare more excellent thorow my lye, vnto his prayse, why am I dempned as

a synner: and not rather (as we speake euyll of vs, and as some affyrme that we saye) let vs do euyll, that good maye come therof. Whose damnacyon is iuste.

¶ What then? Are we better then they? No, in no wyse. For we haue all ready proued, how that both Jewes and Gentyls are all vnder synne, as it is wrytten. * there is none ryghteous, no not one: there is none that vnderstandeth, there is none that seketh after God: they are all gone out of the waye, they are all vnprofytable, ther is none that doeth good, no not one. * Theyr throte is an open sepulcre, with theyr tonges they haue disceaued: the poyson of aspes is vnder theyr lyppes. * Whose mouth is full of cursynge and bytternes. * Their fete are swyfte to shed bloud. * Destruccyon and wretchednes are in theyr wayes, and the waye of peace haue they not knowē. * There is no feare of God before theyr eyes.

We knowe that what thynges soeuer ye lawe sayth, it sayth it to thē which are vnder ye lawe. That all mouthes maye be stopped, & that all the worlde maye be subdued to God, because ye * by the dedes of the lawe ther shall no flesshe be iustifyed in hys syght. For by ye lawe cōmeth ye knowledge of synne.

But now is (or) ye ryghtewesnes of God declared wythout the lawe, for asmoch as it is alowed by the testimonye of ye lawe and of ye prophetes. The ryghtewesnes of God, commeth by the fayth of Jesus Christ, vnto all and vpon all them that beleue. (on hym.)

D There is no differēce: for all haue synned, and are destytute of the glorye of God: but * are iustifyed freely by his grace, through the redempcyon that is in Christ Jesu, whom God hath set forth * to be the obtayner of mercy thorow fayth, by the meanes of hys bloude, to declare hys ryghteousnes, in that he forgeueth the synnes ye are passed, whych God syd suffre, to shewe at thys tyme hys ryghtewesnes, that he might be counted iust, and the iustifyar of hym whych beleueth on Jesus.

Where is then thy reioysynge? It is excluded. By what lawe? of workes? Naye: but by the lawe of fayth.

Therfore we holde, that * a man is iustifyed by fayth without the dedes of the lawe: Is he the God of the Jewes onely? Is he not also the God of the Gentyls? Yes, euen of the Gētyls also. For it is God only which iustifyeth the circumcisyon that is of fayth, and vncircumcisyon thorow fayth. Do we then destroye the lawe thorow fayth? God forbyd. But we rather maintayne the lawe.

¶ The.iiij. Chapter.

The declareth by the example of Abraham, how fayth iustifyeth, and not the lawe, nor the workes of Jewes.

What shall we saye then, that A * Abraham oure father (as pertaynynge to the flesshe) byd fynde? If Abrahā were iustyfyed by dedes, then hath he wherin to reioyce: but not wt God. For what sayth the scripture? † Abrahā beleued God, and it was counted vnto him for ryghtewesnes. To hym that worketh, is the rewarde not reckned of fauoure, but of dutye. ☞ To hym that worketh not, but beleueth on him that iustifyeth the vngodly, is his fayth counted for ryghtewesnes. (According to the purpose of the grace of God.) Euen as Dauid describeth the blessednes of that man, vnto whom God imputeth ryghtewesnes wythout dedes. * Blessed are they, whose vnryghtewesnes are forgeuen, and whose synnes are couered. Blessed is that man, to whom the Lorde wyll not impute synne.

Came this blessednes then vpō the vncircumcisyon, or vpon the circumcisyon also? For we saye, that fayth was rekened to Abrahā for ryghtewesnes. How was it then rekened? whan he was in the circumcisyon? or whan he was in the vncircumcysyon? * Not in ye tyme of circumcisyon: but when he was yet vncircumcised. And he receaued the * sygne of circumcisyon, as a seale of the ryghtewesnes of fayth, whych he had yet beynge vncircumcysed, that he shulde be the father of all them that beleue, though they be not circumcised, that ryghtewesnes myght be imputed to them also: and that he myght be father of circumcisyon, not vnto thē onely whych came of the circumcised, but vnto thē also that walke in the steppes of the fayth ye was in oure father Abrahā, before the tyme of circumcisyon.

For the promes (that he shuld be the heyre of ye worlde) happened not to Abrahā or to his seed thorow ye lawe: but thorow ye ryghtewesnes of fayth. * For yf they whych are of ye lawe, be heyres, then is fayth but vayne and the promes of none effecte. Because the lawe causeth wrath. For where no lawe is, there is no transgressyon. Therfore by fayth is the inheritaūce geuen, that it myght come of fauoure: that the promes myght be sure ☞ to all the seed. Not to them onely whych ☜ are of the lawe: but to them also which are of the fayth of Abraham, * which is the father of vs all. (As it is wrytten: † I haue made ye a father of many nacyons) euen before God, whom he beleued, whych restoreth the deed vnto lyfe: and calleth those thynges whych be not, as though they were.

Whych Abrahā, contrary to hope, beleued in hope, that he shulde be the * father of many nacyons, according vnto that whych was spoken: † euen so shall thy seed be. (as the stars of

ens of heauen, and the sonde of the see.) And he staynted not in the fayth, nor yet consydered his awne body whych was now deed, euen when he was almost an hondred yeare olde: nether yet that Sara was past chyldeberinge. He staggered not at the promes of God thorow vnbelefe: but became stronge in fayth, and gaue God the prayse, beynge full certifyed, that he whych had promised the same was able also to make it good. And therfore was it reckened to hym for ryghteweines.

* Neuertheles it is not wrytten for hym onely, that it was reckened to hym (for ryghteweines:) but also for vs, to whom it shalbe counted (for ryghteweines,) so ỳ we beleue on hym, ỳ raysed vp Jesus oure Lorde from the deed: whych was delyuered for oure synnes, and was rayed agayne for oure iustificacyon.

¶ The. v. Chapter.

¶ The power of fayth, hope and loue and howe deeth raygned from Adã vnto Christ, by whome onely we haue forgeuenesse of synnes.

BEcause therfore that we are iustifyed by fayth, we are at * peace with God, thorow oure Lorde Jesus Christ: by whom also it chaunsed vnto vs to be brought in thorow fayth, vnto thys grace, wherin we stande, and (for) * reioyce in hope of ỳ glory (of the eternall) of God. Not that onely: but also we reioyce in tribulacyons: knowyng that * tribulacyon bryngeth pacience, pacience bryngeth experience, experience bryngeth hope. And hope maketh not ashamed: because the loue of God is sheed abroad in oure hertes, by the holy ghost whych is geuen vnto vs.

For * when we were yet weake, accordyng to the tyme, Christ dyed for vs whych were vngodly: yet scace wyll eny man dye for a ryghtewes mã. Paraũture for a good man durst a man dye. ✠ But * God setteth out his loue toward vs, seynge ỳ whyll we were yet synners (according to the tyme) Christ dyed for vs. Moch more then now (we that are iustifyed by hys bloud) shall be saued frõ wrath thorow hym.

For yf when we were enemyes, we were reconcyled to God by the deeth of hys sonne: moch more, seynge we are reconcyled, we shalbe preserued by hys lyfe. Not onely this, but we also reioyce in God by the meanes of oure Lorde Jesus Christ, by whom we haue now optayned the attonement.

¶ Wherfore, as by one man, synne entred in to the worlde, and * deeth by the meanes of synne. Euen so deeth also went ouer all men, in so moch as all we haue synned. For euen vnto ỳ lawe was synne in ỳ worlde, but synne is not imputed, whan ther is no lawe: neuertheles deeth raygned frõ Adam to Moses, euen ouer the also ỳ had not synned wyth lyke transgressiõ as dyd Adã: which beareth the similitude of him that was to come.

But the gyfte is not lyke as ỳ synne. For yf thorow the synne of one, many be deed: moche more plenteous vpon many was the grace of God ỳ gyfte by grace: * (for) whych was of one man Jesus Christ. *I.Ihon.i.b

And ỳ gyfte is not ouer one synne: as deeth cam thorow one synne of one ỳ synned. For damnacyon came of one synne vnto condemnacyon: but ỳ gyft came to iustify frõ many synnes. For yf by the synne of one, deeth raygned by the meanes of one: moch more they (whych receaue aboundance of grace and of the gyfte of ryghteweines) shall raygne in lyfe by the meanes of one (that is to saye) Jesus Christ. D

✠ Lykewyse then as by the synne of one there sprang vp euell on all men to condemnacyon: euen so by the ryghteousnes of one, sprynge good vpon all men to the ryghteousnes of lyfe. For as by one mannes disobedience many became synners: so by the obedience of one, shall many be made ryghteous. But * the lawe in ỳ meane tyme entred in, ỳ synne shuld encrease. Neuertheles where aboundance of synne was, there was more plentousnes of grace. That as synne had raygned vnto deeth, euen so myght grace raygne thorow ryghteweines, vnto eternall lyfe, by the helpe of Jesu Christ. ✠ *Gala.iii.d

¶ The. vj. Chapter.

¶ For so moch as we be delyuered thorow Christ from synne, we muste fassyon oure selues to lyue as the seruauntes of God, and not after our awne lustes. The vnfruytfy rewardes of vnryghteousnesse and synne.

WHat shall we saye then? Shall we contynue in synne, that there maye be aboundance of grace? God forbyd. How shall we that are deed as touchyng synne, lyue eny lenger therin? ✠ Knowe ye not that * all we whych are baptysed into Jesu Christe are baptysed to dye wyth him? We are buryed then with him by baptyme, for to dye: that lykewyse as Christ was rayed vp frõ deeth by the glorye of ỳ father, euen so * we also shulde walke in a newe lyfe. For yf we be grafte in deeth lyke vnto hym: euen so shall we be partakers of the resurrecyon: knowyng thys, that oure olde man is crucifyed with hym also, that the body of sinne myght vtterly be destroyed, ỳ hence forth we shuld not be seruauntes vnto synne. For he that is deed, is iustifyed from synne. A *Gala.iii.b Colla.ii.b. *Rom.viij.a

Wherfore * yf we be deed wt Christ, we beleue, ỳ we shall also lyue with hym: knowyng, that Christ beyng rayed from deeth, * dyeth nomore. Deeth hath nomore power ouer hym. For as touchynge that he dyed, he dyed concernynge synne once. And as touchynge that he lyueth, he lyueth vnto God. B *ij. Tim.ii.b ✝Apoc.i.b

Lykewyse

Lykewyse consydre ye also, that ye are deed as touchyng synne, but are alyue vnto God thorow Jesus Christ oure Lorde. ✠ Let not synne raygne therfore in youre mortall bodye, that ye shulde ther vnto obey by the lustes of it. ℭ Nether geue ye youre membres as instrumentes of vnryghteweines vnto synne: but geue ouer your selues vnto God as they that of deed, are alyue. And geue ouer youre membres as instrumentes of ryghteweines vnto God. For synne shall not haue power ouer you. Because (☞) ye are not vnder the lawe, but vnder grace.

What then? Shall we synne, because we are not vnder ꝑ lawe: but vnder grace? God forbyd. ✠ Knowe ye not, how that * to whom soeuer ye commit youre selues as seruaūtes to obey, hys seruaūtes ye are to whō ye obey: whether it be of synne vnto deeth, or of obedience vnto ryghteweines? God be thāked, that though ye were the seruauntes of synne, ye haue yet obeyed with herte vnto ꝑ rule of the doctryne, that ye be brought vnto. * Ye are then made fre frō synne, and are become the seruauntes of ryghteweines. ✠ I speake grosly, because of the infirmytie of youre flesshe. As ye haue geuen youre mēbers seruauntes to vnclennes and to iniquitye, (from one iniquitye to another) euen so now geue ouer youre membres seruauntes vnto ryghteweines, that ye maye be sanctifyed. For whē ye were the seruaūtes of synne, ye were voyde of ryghteweines. What frute had ye then in those thynges, wherof ye are now ashamed. For the ende of those thynges, is deeth. But now are ye delyuered frō synne, & made the seruaūtes of God, and haue youre frute to be sanctifyed, and ꝑ ende euerlastynge lyfe. For * ꝑ rewarde of synne is deeth. but eternall lyfe is ꝑ gyfte of God, thorow Jesus Christ oure Lorde. ✠

℣ John.viij.c. 1.Pet.i.b

* John viij.d. Roma.vi.d.

* Gene.ij.c. Roma.v.f

℣ The.vij. Chapter.

℣ Christ hath delyuered vs from the lawe and death. Paul sheweth what the flesshe and outwarde man is, and calleth it the lawe of the membres.

KNowe ye not brethrē (I speake to them that knowe the lawe) how that the lawe hath power ouer a man, as longe as it endureth. For * the woman whych is in subiecyon to a man, is bounde by the lawe to the man, as longe as he lyueth. But yf the man be deed, she is loosed frō the lawe of ꝑ man, So then * yf whyle ꝑ man lyueth she couple her selfe with another man, she shalbe counted a wedlocke breaker. But yf the man be deed, she is fre from the lawe of the husband, so that she is no wedlocke breaker, though she couple her selfe with another man.

Euen so ye also (my brethren) are deed cōcernynge ꝑ lawe by the body of Christ, that ye shulde be coupled to another (I meane to him that is rysen agayne frō deeth) that we shuld bringe forth frute vnto God. For whē we were in ꝑ flesshe, ꝑ lustes of synne whych were stered vp by the lawe, raygned in oure membres, to bringe forth frute vnto deeth. But now are we delyuered from the lawe, and deed vnto it wher vnto we were in bondage, that we shuld serue in a new conuersacyon of the spirite, and not in the olde conuersacyon of the letter.

What shall we saye then? is the lawe synne? God forbyd: neuertheles * I knew not synne, but by the lawe. For I had not knowne what lust had meant, excepte the lawe had sayd, † Thou shalt not lust. But synne toke an occasyon by the meanes of the commaundemēt and wrought in me all manner of cōcupiscence. For verely without ꝑ lawe, synne was deed. I once lyued wythout lawe: But when the commaundement came, synne reuiued, and I was deed. And the very same commaundement, whych was ordeyned vnto lyfe, was founde to be vnto me an occasyon of deeth. For synne toke occasyon by the meanes of the commaundement, and so discaued me, & by ꝑ same slewe me. Wherfore * the lawe is holy, and the commaundement holy, and iust and good.

* Rom.vij. Gala.iiij

† Exod.xx Deut.v.b

℣ Was ꝑ then which was good, made deeth vnto me? God forbyd. Naye it was synne: ꝑ sinne might appeare (by it which was good) to worke deeth in me: that synne by the commaundement myght be out of measure synfull. For we know, ꝑ the lawe is spirituall: but I am carnall (☞) * solde vnder synne, because (☞) I alowe not ꝑ whych I do. For what I wold, ꝑ do I not: but what I hate, that do I. If I do now that whych I wolde not, I cōsente vnto the lawe that it is good. So then now, it is not I ꝑ do it, but synne that dwelleth in me. For I knowe, that in me (that is to saye in my * flesshe) dwelleth no good thinge. For, to wyll is present with me: but I synde no meanes to performe that whych is good. For the good that I wolde, do I not: but the euyll whych I wolde not, that do I. Yf I do that I wolde not, then is it not I that do it, but synne that dwelleth in me. I synde then by the lawe, that when I wolde do good, euyll is present wyth me. For I delyte in the lawe of God, after the inward man. But I se another lawe in my membres, rebellynge agaynst the lawe of my mynde, and subduynge me vnto the lawe of synne, whych is in my members. O wretched man that I am: who shall delyuer me from thys body subdued vnto deeth? I thanke God thorow Jesus Christ oure Lorde. So then, wyth the mynde I serue the lawe of God, but wyth the flesshe the lawe of synne.

℣ Rom.vij.d ✠ Gala.iij.d

℣ The.viij. Chapter. ✠

℣ (The lawe)

The lawe of the spyrete geueth lyfe. The spyrete of God maketh vs Godschyldren and heyres with Christ. The aboundaunt loue of God cannot be separated.

A Ther is then no damnacyon to the whych are in Chryst Jesu, whych walke not after the flesshe, but after the spyrete. For the lawe of the spyrete of lyfe thorow Jesus Christ, hath made me * free from the lawe of synne, and deeth. + For what the lawe could not do (in as moch as it was weake because of the flesshe) that performed God, and * sent hys sonne in the similitude of synfull flesshe, and by synne dampned synne in the flesshe: ☞ the ryghtewesnes of the lawe, myght be fulfylled in vs, which walke not after the flesshe, but after the spyrete.

*John.viii.d Rom.vi.d. + Heb.vii.c.

*Luke.xv.b. John.iii.d.

☞ ☞

For they that are carnall, are carnally mynded. But they that are spirytuall, are gostly mynded. To be carnally mynded, is deeth. But to be spirytually mynded, is lyfe and peace. ✠ Because that the flesshly mynde is enemyte agaynst God: for it is not obedyent to the lawe of God, nether can be. So then they that are in ☞ the flesshe, cannot please God.

B

☞

But ye are not in ỹ flesshe, but in the spyrete: yf so be that the spyrete of God dwell in you. If eny mā haue not ỹ spyryte of Chryst, the same is none of hys. If Chryst be in you, the body is deed because of synne: but ỹ spyryte is lyfe for ryghtewelnes sake. Wherfore, yf the spyrete of hym that raysed vp Jesus from deeth, dwell in you: euen he that raysed vp Chryst from deeth, shall quycken youre mortall bodyes, because of hys spyrete that dwelleth in you.

C ✠ Therfore brethren, we are detters, not to the flesshe, to lyue after the flesshe. For yf ye lyue after the flesshe, ye shal dye. But yf ye (thorowe the spyrete) do mortyfye the dedes of the body, ye shall lyue. For as many as are led by the spyrete of God, they are the sonnes of God. For ye haue not receaued the spyrete of bondage to feare eny mo[r]are, but * ye haue receaued the spyrete of adopcyon, wherby we crye: Abba father. + The same spyrete certyfyeth oure spyrete that we are the sonnes of God. If we be sonnes, then are we also heyres, ỹ heyres I meane of God, + heyres anexed with Chryst: yf so be that we suffer with hym, that we maye be also glorified together with hym. ✠

*Gala.iiii.a. i.Timo.i.b. ii.Corin.i.b. and b.a. Ephe.i.a.

D ✠ For I suppose that the afflyccyons of thys lyfe, are not worthy of the glory, which shalbe shewed vpon vs. * For the feruent desyre of the creature abydeth, lokyng, whē the sonnes of God shall appere, because the creature is subdued to vanyte, agaynst the wyll therof, but for his will which hath subdued the same in hope. For the same creature shalbe delyuered from the bondage of corrupcyon, vnto the gloryous libertye of ỹ sonnes of God. For we knowe, that euery creature groneth with vs also, and trauayleth in payne, euen vnto thys tyme.

*ii. Co.v.a.

Not onely it, but we also which haue ☞ ỹ ☞ fyrst frutes of the spyryte, morne in oure selues also, and wayte for the adopcyō (of the chyldren God) euen the delyuerraunce of oure bodye. ✠ ✠ For we are sayed by hope. But hope that is sene, is no hope. For how can a man hope for that, which he seyth? But and yf we hope for that we se not, then do we wt pacience abyde for it.

Lyke wyse, the spyrete also helpeth oure infyrmyties. For we knowe not what to desyre as we ought: but the spyrete maketh intercessyon for vs, with grounynges which cannot be expressed. And * he that searcheth the hertes + knoweth, what is the meanynge of the spyryte: for he maketh intercessyon for ỹ sayntes accordyng to ỹ pleasure of God. ✠

*Iere.xvii.b Psalm.vii.c. Jere.xvii.b. + Math.vi.d.

✠ We knowe that all thynges worke for the best vnto them that loue God, which also are called of purpose. For those which he knewe before, he also ordeyned before, that they shulde be lyke fassyoned vnto the shape of hys sonne, that he myght be the fyrst begotten sonne amonge many brethren. Moreouer, whom he appoynted before, them also he called. And ☞ whom he hath called, ☞ them also he iustyfyed: and whom he iustyfyed, them he also glorifyed.

What shall we then saye to these thinges? + yf God be on oure syde, who cā be agaynst vs? which spared not hys awne sonne, * but gaue him for vs all: how can it be, that with hym he shulde not geue vs all thynges also? Who shall laye eny thynge to the charge of Goddes chosen; it is God that iustyfyeth: who is he that can condempne? it is Chryst which dyed, yee, rather which is rysen agayne, which is also on the ryght hande of God, and maketh intercessyon for vs.

+ Ro.viii.b.

*Luke.xv.b. John.iii.b. Ebay.liii.b.

Who shall seperate vs from the loue of God? shall tribulacyon? or angusshe? or persecucyon? other honger? ether nakednesse? ether parell? ether swearde? As it is wrytten: * for thy sake are we kylled all daye longe, and are cōpted as shepe apoynted to be slayne. Neuertheless, in all these thynges we ouercome thorowe hym that loued vs. For I am sure, that nether deeth, nether lyfe, nether Angels, nor rule, nether power, nether thynges present, nether thynges to come, nether heygth, nether loweth, nether eny other creature shalbe able to departe vs from the loue of God, which is in Chryst Jesu oure Lorde. ✠

*Psal.xliiii.d

The. ix. Chapter.

Paul complayneth vpon the harde hertes of the Jewes that wolde not receaue Chryst, and how the Heythen are chosen in theyr stede.

Isaye

A I Saye the truth in Chryst, and lye not, (my conscience also bearig me wytnes by ꝑ holy ghost) that I haue gret heuynes, & contynuall sorowe in my hert. For
* Ex.xxxii.g. * I haue wyshed my selfe to be cursed from Chryst, for my brethre (my kynsmen as pertaynynge to the flesshe) which are the Israelites. To whom pertayneth the adopcyon,
ꝑ (of the chyldren) and the glorye, and the couenauntes and * the lawe that was geuen, & the seruyce of God, and the promyses: whose also are the fathers, and they of whom (as concernynge the flesshe) Chryst came, which is God in all thynges to be prayed for euer Amen.

B I speake not these thynges, as though the wordes of God had take none effecte. For
* Roma.ix.d * they are not all Israelites, which are of Israell: nether are they all chyldren straycht
* Gene.xxi.b. waye, that are the seed of Abraha. But * in Isaac shall thy seed be called: that is to saye:
* John.viii.c Roma.ii.d. * they which are the chyldren of the flesshe, are not the children of God. But they which be the chyldren of promes, are counted the
* Ge.xviii.b. seede. For this is a worde of promes, * about thys tyme wyll I come, and Sara shall haue a sonne.

Not onely thys, but also Rebecca was wt chylde by one, eue by oure father Isaac. For yet the chyldren were borne, when they had nether done good nether bad (that the purpo
C se of God by electcyon, myght stande) it was sayde vnto her, not by the reason of wor-
* Gene.xxv.c kes, but by the caller: * the elder shall serue ꝑ younger. As it is wrytten: Jacob haue I loued, but Esau haue I hated. What shall we saye then? is there eny vnrighteweines with God? God forbyd. For he sayth to Moses:
* Exo.xxxiii.d * I wyll shewe mercy to whomsoeuer I shewe mercy: and wyll haue compassyon, on whomsoeuer I haue compassyon. So lyeth it not then in a mans wyll or runnynge, but in the mercye of God. For the scripture sayth
† Exod.ix.b. vnto Pharao: * euen for thys same purpose haue I stered the vp, to shewe my power on the, & that my name myght be declared throw out all the worlde. So hath he mercye on whom he wyll, and whom he wyll, he maketh harde herted.

D Thou wylt saye then vnto me, why then blameth he vs yet? For who hath bene able
* Esay.xlv.b and.lxiiii.d Eccle.xxviii.b Jere.xviii.d. to resist his wyll? * But O mā, what art ꝑ, which disputest with God? Shall the worcke saye to the worke man: why hast ꝑ made me on this fassyon? Hath not ꝑ potter power ouer ꝑ clay, euen of the same lompe to make one vessell vnto honoure, and another vnto dishonoure? Eue so, God willyng to shewe hys wrath, and to make his power knowen suffered wyth longe pacyence the vessels of wrath, ordeyned to damnacyon, and to declare the ryches of hys glory on the vessels of mercye, which he had prepared vnto glorye: whō also he called, not of the Jewes onely, but also of the gentyls. As he sayth also to
E Osee: * I wyll call them my people which were not my people: and her beloued which was not beloued, (and her to haue optayned mercy, that had not optayned mercy) And it shall come to passe, that in the place where it was sayde vnto them: ye are not my people: there shall they be called the chyldren of the lyuynge God.
* Osee.ii.a 1. Peter.ii.b.

But Esay cryeth ouer Israel * though the nombre of the chyldren of Israel be as ꝑ sonde of ꝑ see, yet the remnaūt shall be saued
* Esay.xi. For he fynysheth the worde verely, and maketh it shorte in ryghteweines. For a shorte worde wil God make on erth. And as Esay sayd before: * except ꝑ Lorde of Saboth had
* Esay.i.a. left vs seede, we had bene made as Sodoma, and had bene lykened to Gomorra.

What shall we saye then? We saye, that the
F gentyls which folowed not ryghteweines, haue ouertaken ryghteweines: euen ꝑ ryghteweines which cometh of fayth. Contrary wyse, Israel which folowed ꝑ lawe of rightweines could not attaine to ꝑ lawe of ryghteweines. Wherfore? euē because they sought it not by fayth: but as it were by the workes of the lawe. For they haue stombled at the stōbylynge stone. As it is wrytte: * Behold,
* Esa.xxviii.a 1. Peter.ii.b Acres.iiii.b. I put in Syon a stomblynge stone, & a rocke that mā shalbe offended at. And whosoeuer beleueth on hym, shall not be confounded.

¶ The.x. Chapter.

¶ The vnfaythfulnes of the Jewes. Two maner of ryghteousnes.

B Rethre, my hertes desyre & prayer
A to God for Israel is, ꝑ they myght be saued. For I beare them recorde, that they haue a feruent mynde to God warde, but not according to knowledge. For they beynge ignoraunt of Godes ryghteweines, and goynge about to stablysshe their owne ryghteweines, haue not bene obedient vnto the ryghteweines of God.

For * Christ is the fulfyllyng of ꝑ lawe,
* Matth.v.c to iustyfye all that beleue.

For * Moses wrytteth of the ryghteweines which cometh of the lawe, how ꝑ
* Leui.xviii.c Gala.iii.b. ¶ B man whych doth the thynges of the lawe, shall lyue therby. But the ryghteweines which cometh of fayth, speaketh on thys wyse: Saye not thou in thyne hert, who shall ascende into heauen (that is euen to fetch Chryst downe from aboue.) Other who shall descende into the depe? (that is euen to fetch vp Chryst agayne frō deeth) But what sayth he? * The worde is nye the, euen in thy
* Deu.xxx.c mouth and in thyne herte.

Thys same is the worde of fayth, which we preache:

we preache. For yf thou knowledge with thy mouth that Jesus is the Lorde, & beleue in thyne hert, that God rayled hym vp from deeth, thou shalt be sake. ✠ For to beleue w the hert iustifyeth: and to knowledge with the mouth, maketh a man sake. For the scripture sayth: * whosoeuer beleueth on hym, C shall not be confounded.

There is no difference betwene the Jewe and the Gentill. For one is Lord of all, which is ryche vnto all ỹ call vpõ him. For * whosoeuer doth call on the name of ỹ Lord, shalbe sake. How then shall they call on hym, on whom they haue not beleued? how shall they beleue on hym, of whom they haue not herde? how shall they heare, without a preacher? And how shall they preache except they be sent? As it is written: how beautyfull are the fete of them which bryngе tydynges of peace, and bryngе tydynges of good thyngs. D But they haue not all obeyed to ỹ Gospell. For Esay sayth: * Lorde, who hath beleued oure sayinges? So then fayth cometh by hearynge, and hearynge cometh by the worde of God. But I aske: haue they not herde? No dout, * their sounde went out into all landes: and their wordes into the endes of the worlde. ✠

But I demaũde, whether Jsrael dyd knowe or not? Fyrst Moses sayth: * I will prouoke you to enuy, by them that are no people: by a folysh be nacion I wyll anger you. Esay after that, is bolde and sayeth: * I am founde of thẽ, that sought me not: I am manyfest vnto them, that aske not after me. But agaynst Jsrael he sayth: * all daye lõge haue I stretched forth my hãdes vnto a people ỹ beleueth not, but speaketh agaynst me.

¶ The.xj. Chapter.

¶ All the Jewes are not cast awaye, therfore Paul warneth the Gentyls that be called, not to be hye mynded nor to despyse the Jewes. For the iudgementes of God are depe and secrete.

I Saye then, hath God cast awaye hys people? God forbyd. For euen I also am an Jsraelite, of the seed of Abraham, of the trybe of Beniamin. God hath not cast awaye his people, which he knewe before. Wote ye not, what ỹ scripture sayth of Helias, how he maketh intercession to God agaynst Jsrael, saying: * Lorde, they haue kylled thy Prophetes, and dygged downe thyne alters: and I am lefte alone, and they seke my lyfe. But what sayth the answere of God vnto hym? * I haue reserued vnto my selfe seuen thousande men, which haue not bowed the knee to the ymage of Baal. Euen so also at thys tyme is there a remanaunt lefte accordynge to the electyon of grace. If it be of grace, then is it not now of workes. For then grace is no more grace. But If it be of workes, then is it now no grace. For then were destruynge nomore destruynge. What then? Jsrael hath B not obtayned that which he seketh: but the electyon hath obtayned it. The remnaũt are blynded accordynge as it is written. * God hath geuen them the spryte of vnquyetnes: eyes that they shuld not se, & eares that they shuld not heare, euen vnto this daye. * And Dauid sayth: Let their table be made a snare to take them withall, and an occasyõ to fall, and a reward vnto them. Let theyr eyes be blynded that they se not: and bowe thou downe their backe allwaye.

Jsaye then: haue they therfore stombled, that they shuld vtterly fall awaye together. God forbyd: but thorowe theyr fall is salua-cyon happened vnto the Gentyls, for to prouoke them withall. Wherfore yf the fall of them be the ryches of the worlde, and ỹ mynyshynge of them the ryches of the gentyls: how moch more their perfectnesse? I speake to you gentyls, in as moch as * I am ỹ Apostle of the gentyls, I wyll magnify myne office, yf by any meane I maye prouoke them which are my flesshe, and myght saue some of them. For yf the castynge awaye of thẽ, be the reconcylynge of the worlde: what shall the receauynge of them be, but lyfe agayne from deeth? For yf one pece be holy, ỹ whole heepe is holy. And yf the rote be holy, ỹ braunches shalbe holy also.

Though some of the braunches be brokẽ C of, and thou beynge a wylde olyue tree, wast graft in among them, and made partaker of the rote and fatnes of the * olyue tree, boast not thy selfe agaynst the braunches. For yf thou boast thy selfe, thou bearest not ỹ rote, but the rote the. Thou wilt saye then: ỹ braunches are broken of that I myght be graft in. Thou sayest well: because of vnbeleue they were brokẽ of, and thou stodest stedfast in fayth. Be not hye mynded, but feare: for seynge that God spared not ỹ naturall braũches, take hede, lest it come to passe that he spare not the also.

Beholde therfore the kyndnes and rygorousnes of God: on them which fell, rygorousnes. but towardes the, kyndnes: yf thou continue in hys kyndnes. Or els thou shalt be he wen of, and they agayne * yf they byde not styll in vnbelefe, shalbe grafted agayne. For God is of power to grafte the in agayne. For yf thou wast cut out of a naturall wylde olyue tree, and wast grafted contrary to nature in a true olyue tree: how moch more shall the naturall braunches be grafted in their awne olyue tree agayne.

I wolde not that this secrete shulde be hyd from you my brethren (lest ye shuld be wyse in youre awne conseytes) ỹ partly blyndnes is happened in Jsrael, vntyll the fulnes of the gentyls be come in: and so all Jsrael shalbe saued.

E laued. As it is wrytten. * There shall come out of Syon he that doth delyuer, and shall turne away vngodlynes from Jacob. And this is my couenaunt vnto the, whē I shall take away their synnes. As concernynge ꝑ gospell they are enemies for youre sakes: but as touchyng the election they are loued for the fathers sakes.

* Esay. lix.d. xxvij.xlv.j.d.

For verely, ꝑ gyftes and callynge of God are soch, that it cannot repent hym of them: for loke, as ye in tyme passed haue not beleued God, yet haue now obtained mercy thorow their vnbelefe: euen so now haue they not beleued ꝑ mercy which is happened vnto you: that they also maye obtayne mercy.

☞ For God had wrapped all nacyons in vnbeleue, that he myght haue mercy on all:

O the depnes of the ryches both of ꝑ wysdome and knowledge of God: ☞ how vnsercheable are his iudgementes, & his wayes past fyndynge out: For * who hath knowē the mynde of the Lorde? Or who hath bene hys counseller? other who hath geuen vnto hym fyrst, and he shalbe recompensed agayne? For of hym, and thorow hym, and for hym are all thynges: To hym be glorye for euer. Amen.

* Sapi. ix.d Esay.xl.c. 1.Corin.ij.d.

¶ The. xij. Chapter.

¶ The swete conuersacyon, loue, and workes of soch as beleue in Christ.

I Beseche you therfore brethren, by the mercyfulnes of God, that ye make yō bodies a quycke sacrifice, holy & acceptable vnto God: which is youre resonable seruynge of God & fassyō not youre selues lyke vnto this worlde: but be ye chaunged in youre shape, by the renuyng of your mynde, that ye maye proue what thynge that good, and acceptable, and perfaycte wyll of God is. For I saye (thorowe the grace that vnto me geuē is) to euery man amonge you, that * noman stonde hye in his owne conceate, more then it becōmeth hym to esteme of him selfe: but so iudge of hym selfe, that he be gentle and sober, accordynge, as God hath dealte to euery man the measure of fayth.

* Phylip. iij.c

* Eccle. iij.c. Roma. xij.d.

For as we haue many membres in one body, and all members haue not one office: so we beynge many, are one body in Christ, and euery man among oure selues, one anothers members. ✠ ✠ * Seynge that we haue diuers gyftes accordynge to the grace that is geuen vnto vs: yf eny man haue the gyft of * pphesye, let him haue it that it be agreyng vnto the fayth. * Let hym that hath an office wayte on his office. Let him that teacheth take hede to hys doctryne. Let hym that exhorteth, geue attendaunce to his exhortacyō. If eny man geue, let hym doit with synglenes. Let hym that ruleth, doit wit diligence. If eny man shewe mercy, let hym doit with cherfulnes. Let loue be without dissimulacyō. Hate that which is euyll. & cleaue vnto that which is good. Be kynde one to another with brotherly loue. * In geuynge honoure, go one before another. * Be not slouthfull in the busynes which ye haue in hande. Be feruent in the spirite. ☞ Applye youre selues to the tyme. Reioyce in hope. Be pacient in tribulacion. Continue in prayer. Distribute vnto the necessite of ꝑ sayntes: * be readie to harboure. * Blesse them which persecute you: blesse (I saye) and curse not. Be mery with the that are mery. Wepe also with them that wepe. Be of lyke affectiō one towardes another. Be not hye mynded: but make youre selues equall to them of the lower sorte. ✠

* 1.Cor. xij.b Ephe. iiij.b.

* 1.Cor. xiij.a. * 1.Pet. iiij.d

✠ Be not wyse in youre awne opynyons. Recompence to no man euyll for euyll. Prouyde afore hande thynges honeste (not onely before God, but also) in the syght of all men. If it be possyble, (as moch as is in you) lyue peaceably with all men. Dearly beloued, auēge not youre selues, but rather geue place vnto wrath. For it is wrytten: * vengeaunce is myne, I wyll rewarde, sayth the Lorde.

* Deut. xxxij.d

Therfore, yf thyne enemy hōger, fede him: yf he thyrst, geue hym drynche. For in so doyng ☞ thou shalt heape coles of fyre on hys heade. Be not ouercome of euyll, but ouercome euyll, with goodnes. ✠

¶ The. xiij. Chapter. ✠

¶ The obedyence of men vnto their rulers. Loue fulfylleth the lawe. It is now no tyme to folowe the workes of darkenes.

Let euery soule submyt hym selfe vnto the auctorite of the hyer powers. For * there is no power but of God. The powers that be, are ordeyned of God. Whosoeuer therfore resysteth power, resysteth the ordinaunce of God. But they that resyst, shall receaue to them selfe damnacyon. For rulers are not fearfull to them that do good, but to them that do euyll. Wylt thou be without feare of the power? Do well then: and so shalt thou be praysed of the same. For he is the mynyster of God, for thy welth. But ād yf thou do that which is, euyll, then feare: for he beareth not the sweard for nought: for he is ꝑ mynister of God, to take vengeaūce on hym that doth euyll. Wherfore ye must nedes obeye, not onely for feare of vengeaunce: but also because of conscience. And euen for this cause paye ye tribute. For they are Godds mynysters, seruinge for the same purpose. ✠

* Sapi. vi.a Iohn. iij.d. and. xviij.b.

Geue to euery man therfore hys duetye: * tribute to whom tribute belongeth: custome, to whom custome is due: feare, to whom feare belongeth: honoure, to whom honoure pertayneth. ✠ Owe nothynge to eny man: but thys, that ye loue one another. For he that loueth

* Mat. vij.d and. xxij.b.

that loueth another hath fulfylled the lawe. For these commaundemētes. † Thou shalt not commyt aduoutry: thou shalt not kyll: thou shalt not steale: thou shalt not beare false wytnes: thou shalt not lust, and so forth (yf there be eny other commaundement) it is all comprehended in thys sayinge, Namely: ✠ Loue thyne neyghbour as thy selfe. Loue hurteth not his neyghbour. Therfore is loue the fulfyllinge of the lawe. ✠

✠ This also, we knowe the season howe that it is tyme that we shulde now awake out of slepe. For now is oure saluacyon nearer, then whē we beleued. The nyght is passed, ỹ daye is come nye. Let vs therfore cast awaye the dedes of darcknes, and let vs put on the Armoure of lyght. Let vs walke honestly as it were in ỹ daye lyght: ✱ not in eatynge & dryncknge, nether in chamburyng and wantānes, nether in stryfe & envyinge: but put ye on the Lorde Jesus Christ. ✠ And ☞ make not prouysyō for the flesshe, to fulfyll the lustes of it.

¶ The.xiiij. Chapter.

¶ The weake ought not to be despysed. No man shulde offende anothers conscyence. Agayne, in outwarde thynges shulde no man codēne another.

A Ym that is weake in the fayth, receaue, not in disputynge and troublynge hys conscience. One beleueth that he maye eate all thynge. Another whych is weake, eateth earbes. Let not hym that eateth, despise hym ỹ eateth not. And let not hi whych eateth not, ✱ iudge him ỹ eateth. For God hath receaued him. ✠ What art ỹ ỹ iudgest another mannes seruaūt whether he stā de or fall ỹ pertayneth vnto hys awne master: ye, he shall be holdē vp, that he maye stā de. For God is able to make hym stande.

B This man putteth differēce betwene daye & daye. Another mā coūteth all dayes alyke. ☞ Let euery mās mynde satisfye him selfe. ☞ He that obserueth the daye, doeth it vnto the Lorde. And he that doth not obserue the daye, doeth it for the Lorde also. He that eateth, doth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not, to please the Lorde withall, and geueth God thankes. For none of vs lyueth for hym selfe, and no man dyeth for hym selfe. For yf we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lord. Whether we lyue therfore, or dye, we are the Lordes. For Christ therfore dyed, and rose agayne, and reuyued, that he myght be ✱ Lorde of deed and quycke.

But why doest thou then iudge thy brother? Other, why doest thou despise thy brother? We shalbe all brought before the iudgement seate of Christ. For it is written: as truely as I lyue sayth the Lorde: ✱ all knees shall bowe to me, and all tonges shall geue prayse to God. So shall euery one of vs geue accōptes of hym selfe to God. Let vs not therfore iudge one another eny more.

But iudge thys rather, that no mā put a stomblynge blocke, or an occasyon to fall in hys brothers waye. For ✠ I knowe, and am full certifyed by the Lorde Jesus, that ✱ there is nothynge comen of it selfe: but vnto hym that iudgeth it to be comen: to hym is it comen. If thy brother be greued wyth thy meate, nowe walkest thou not charitablye. Destroye not hym wyth thy meate, for whō Christ dyed. Cause not youre treasure to be euyll spokē of. For the kyngdome of God is not meate and drynke: but ryghtewesnes, ād peace and ioye in the holy ghost. For he that in these thinges serueth Christ, pleaseth God, and is commended of men.

Let vs therfore folowe those thinges which make for peace, and thynges wherwith one maye edifye another. Destroye not the worke of God for a lytell meates sake. ✱ All thinges are pure: but it is euyll for ỹ man, which eateth wyth hurte of conscience. It is good nether to eate flesshe, nether to drinke wyne nether eny thynge, wherby thy brother stōbleth, ether falleth, or is made weake. Hast ỹ fayth? haue it wyth thy selfe before God. Happy is he, that condēneth not hym selfe, in the thynge whych he alloweth. For he that maketh cōscience, is dampned yf he eate: because he eateth not of fayth. For whatsoeuer is not of fayth, that same is synne. ✠

¶ The.xv. Chapter.

¶ The infyrmite and fraylnes of the weake ought to be borne wyth all loue and kyndnesse, after the ensample of Christ.

W E whych are stroge ✱ ought to beare the fraylnes of the, whych are weake, and not to stonde in oure awne conseytes. Let euery man please hys neyghbour vnto hys welth and edifyinge. For Christ pleased not him selfe: but as it is wrytten. ✱ The rebukes of thē which rebuked ỹ, fell on me. ✠ ✱ Whatsoeuer thinges are wrytten afore tyme, they are wrytte for our learnynge, that we thorow pacience and comforte of the scriptures, myght haue hope.

The God of pacyence and consolacyon, graunt you, to be lyke mynded one towardes another, after the ensample of Christ Jesu: ✱ that ye all agreynge together maye wyth one mouth prayse God the father of oure Lorde Jesus Christ. Wherfore, receaue ye one another, as Christ receaued vs, to the prayse of God. And thys I saye, that Jesus Christ was a mynister of the circumcysyon for the trueth of God, to confirme the promyses made vnto ỹ fathers: ✱ that the gētyls myght prayse God for hys mercy, as

It is

it is wrytten. For this cause I will prayse the amonge the gentyls, and synge vnto thy name. And agayne he sayth: * reioyse ye gentyles wyth hys people. And agayne, * prayse the Lorde all ye gentyls, and laude hym all ye nacyons together. And agayne Esay sayth: ther shalbe * the rote of Jesse, and he that shall ryse to raygne ouer the gentyls: in hym shall the gentyls trust. The God of hope fyll you wyth all ioye and peace in beleuyng: that ye maye be ryche in hope, thorow the power of the holy ghost.

I my selfe am full certifyed of you (my brethren) that ye also are full of goodnes, & fylled with all knowledge, willinge to exhorte one another. Neuertheles (brethren) I haue some what more boldly wrytten vnto you, partely to put you in remembraunce, thorow the grace that is geuen me of God, that I shuld be the minister of Jesu Christ amonge the Gētyls, & shuld minyster the Gospell of God, that the offeryng of the gentyls myght be acceptable, & sanctified by the holy ghost. I haue therfore wherof I maye reioyse thorow Christ Jesu, in those thinges which pertayne to God. For I dare not speake of eny of those thynges, wheych Christ hath not wrought by me, to make the Gētyls obedient, with worde and dede, in myghty synges & wonders, by the power of the spirete of God: so that from Jerusalem & the coastes rounde aboute vnto Illyrycū, I haue fylled all coūtres with the Gospell of Christ.

So haue I enforced my selfe to preache the Gospell, not where Christ was named, lest I shulde haue bylt on another mannes foundacyon: but as it is wrytten. * To whom he was not spoken of, they shall se: & they that heard not, shall vnderstande. For this cause I haue bene ofte let (as concerninge you) that I could not come vnto you: but nowe, seynge I haue nomore to do in these countrees, and also haue bene desyrous many yeares to come vnto you, whensoeuer I take my iorney into Spayne, I wyll come to you. For I trust to se you in my iorney, and to be brought on my waye thether warde by you, after that I haue som what enioyed your acquaintaūce.

Now go I vnto Jerusalem, and * minister vnto the saynctes. For it hath pleased them of Macedonia and Achaia to make a certayne distribucyon vpon the pooze saynctes, whych are at Jerusalē. It hath pleased them verely, and their detters are they. For yf the Gentyls be made partetakers of their spirituall thynges, their dutie is to minyster vnto them in bodyly thinges. When I haue perfourmed this, and haue brought them this frute sealed, I wyll come backe agayne by you into Spayne. I am sure that whē I come vnto you I shall come with aboundaūce of the blessynge of the Gospell of Christ.

I beseche you brethren for oure Lord Jesus Christes sake, and for the loue of the spirete, that ye helpe me in my busynes with youre prayers to God for me, that I maye be delyuered from the which beleue not in Jewry: & that this my seruice, which I haue to do at Jerusalem, maye be accepted of the saynctes, that I maye come vnto you with ioye, by the will of God, and maye with you be refreshed. The God * of peace be wyth you all. Amen.

The .xvi. Chapter.

The chapter of salutacyons. He warneth them to beware of mis doctryne, and commendeth vnto them certayne godly men, that were louers and bra thren in the trueth.

I Commende vnto you Phebe, oure syster (which is a minyster of the congregacyō of Cenchrea) that ye receaue her in Christ, as it becommeth saynctes, and that ye assyst her in what soeuer busynes she needeth of youre ayde. For she hath suckered many, and myne awne selfe also. Grete Priscilla and * Aquila my helpers in Christ Jesu, wheych haue for my lyfe layde downe their awne neckes. Vnto whom not I onely geue thankes, but also all the congregacions of the Gentyls. Lyke wyse, grete the congregacyō that is in their house. Salute my welbeloued Ephenetes, which is (the spirete frute of Achaia) in Christ. Grete Mary which bestowed moch labour on vs. Salute. Andronicus and Junia my cosyns, and preisoners with me also: which are well taken amonge the Apostles, & were in Christ before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christ, & Stachys my beloued. Salute Appelles approued in Christ. Salute the, which are of Aristobolus housholde. Salute Herodion my kynsmā. Grete them that be of the housholde of Narcissus, wheych are in the Lorde. Salute Tryphena and Tryphosa, wheych labour in the Lorde. Salute the beloued Persis, which laboured moch in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne. Grete Asyncritus, Phlegon, Herman, Patrobas, Hercurius, and the brethrē which are wyth the. Salute Philologus and Julia, Nereus and his syster, and Olympha, & all the saynctes which are with them. * Salute one another wyth an holy kysse. The congregacyōs of Christ salute you.

I beseche you brethren, marke them which cause diuisyōs & geue occasiōs of euyll, cōtrary to the doctryne, which ye haue learned: & auoyde the. For they that are suche, serue not the Lorde Jesus Christ, * but their awne belyes, & with swete and flatterynge wordes, deceaue the heartes of the innocentes. For your obedience is gone abroade vnto all men. I am glad therfore no dout, of you. But yet I wolde

D I wolde haue you wyse vnto that which is good, & to be innocente as cõcernynge euyll. The God of peace shall treade Satã vnder youre fete shortely. The grace of oure Lorde Jesu Christ be with you.

Tymotheus my worke felowe, & Lucius, and Jason, & Solipater my kynsmen, salute you, I Tertius salute you, which wrote thys epistle in the Lorde. * Gayus myne hoste & the hoste of all the cõgregaciõ, saluteth you. Erastus the treasorer of the cytie, saluteth you. And Quartus a brother saluteth you. The grace of our Lord Jesu Chryst be with you all. Amen. ✠

To him that is of power to stablisshe you, according to my Gospell, & preaching of Jesus Christ in vtterynge of ꝑ mistery whych was kept secret sence ꝑ worlde beganne, but now is opened by ꝑ scriptures of ꝑ prophetes at the cõmaundemẽt of ꝑ euerlastynge God, to stere vp obedience to the fayth, publysshed amonge all nacions: To ꝑ same God, which alone is wyse, be ✠ (honoure and) prayse thorow Jesus Chryst for euer. Amen.

¶ This Epistle was sent to the Romayns from Corynthum by Phebe, she that was the mynyster vnto the congregacyon at Cenchrea.

¶ The fyrst Epistle of

Sayncte Paul the Apostle to the Corynthians.

¶ The fyrst Chapter.

¶ He commendeth the Corynthyans, exhorteth the to be of one mynde, and rebuketh the dyuysion that was amonge them. Worldly wysdome is foolyshnes before God, for there is no wysdõ but in the belyefe of God.

A PAul called an Apostle of Jesus Christ, thorow the will of God, and brother Sosthenes.

Unto the congregacyon of God whych is at Corynthum. To them that are sanctifyed by Christ Jesu, called sayncteȝ, with all that call on the name of oure Lorde Jesus Chryst in euery place, ether of theirs or of oures.

* Grace be vnto you and peace frõ God oure father, & from the Lorde Jesus Christ.

✠ I thanke my God allwayes on youre behalfe, for the grace of God, whych is geuẽ you by Jesus Christ, that in all thynges ye are made ryche by hym, in all vtteraunce & in all knowlegde, by the which thinges the testimony of Jesus Christ was confermed in you, so ꝑ ye are behynde in no gyfte, waytinge for the appearyng of oure Lord Jesus Christ, which shall also strength you vnto the ende, that ye maye be blamelesse in the daye (of the commyng) of oure Lorde Jesus Christ. ✠ * God is faythfull, by whom ye are called vnto the felyshyppe of hys sonne Jesus Christ our Lord. I beseche you brethrẽ by the name of oure Lord Jesus Christ, that ye all speake one thinge, and that there be no dissencion amonge you: but that ye maye be a whole body: of one mynde and of one meanynge. For it is shewed vnto me (my brethren) of you, by them which are of the house of Cloe, that ther is stryfes amonge you. I speake of the same that euery one of you sayeth: I holde of Paul: I holde of * Apollo: I holde of Cephas: I holde of Christ. Is Christ deuyded? Was Paul crucifyed for you? ether were ye baptysed in the name of Paul? I C thanke God, that I baptysed none of you, but Crispus and Gaius: lest eny shuld saye, that I had baptysed in myne awne name. I baptised also the house of Stephana. Furthermore knowe I not, whether I baptised eny man (of you) or no.

For Christ sent me not to baptyse, but to preache ꝑ Gospell, not w̃ wysdome of wordes, lest the crosse of Christ shulde haue bene made of none effecte. For the preaching of ꝑ crosse, is to thẽ that perisshe, foolishnes: but vnto vs which are saued * it is the power of God. For it is wrytte: * I will destroye ꝑ wysdome of the wyse, and wyll cast awaye the vnderstandynge of the prudẽt. Where is the wyse? * where is the scrybe? Where is ꝑ disputer of this worlde? hath not God made the wysdome of this worlde foolishnes?

For after that the worlde thorowe wysdome knewe not God, in ꝑ wysdome of God, it pleased God thorowe foolyshnes of preachynge, to saue them that beleue. For * the Jewes require a sygne, and the Gzekes seke after wysdome. But we preache Christ crucifyed, vnto the Jewes an occasyon of fallynge, and vnto the Gzekes foolyshnes: but vnto them whych are called both of the Jewes & Gzekes, we preache Christ the power of God and the wysdome of God. For the foolishnes of God, is wyser then men: and the weakenes of God is stronger then men. Brethren, ye se your callynge, how that not many wyse men after the flesshe, not many myghty, not many of hye degre, are called: But God hath chosen the folisshe thynges of the worlde, to confounde the wyse. And God hath chosen the weake thynges, of the worlde, to confounde thynges whych are myghtye. And vyle thynges of the worlde, & thinges which are despised, hath God chosen, yee and thinges of no reputacyon, for to bryngе to nought thynges of reputacyon, that no flesshe shulde reioyce in hys presence. And of hym are ye, in Christ Jesu, whych

of God is made vnto vs, wysdome, & righte-
welnes, and sanctifyinge, and redempcyon.
That accordynge as it is wrytten: he which
reioyseth, shulde reioyce in the Lorde.

¶ The.ij. Chapter.

¶ It is not eloquence and glorious paynted wordes of worldly wysdome, that can edyfye, and conuerte soules vnto Christ, but the playne wordes of the Scripture, for they make mencyon of hym and hys crosse.

AND I brethren (when I came to you) came not in gloriousnes of wordes, or of wysdome, shewinge vnto you the testimony of God. Neither shewed I my selfe that I knewe eny thynge amonge you, saue Iesus Christ, euen the same that was crucifyed. And I was among you in weaknes, and in feare, and in moche tremblynge. And my wordes and my preachynge was not w̄ entysynge wordes of mānes wysdome: but in the wynge of the spyrite and of power, that your fayth shuld not stande in the wysdome of men, but in the power of God.

We speake of wysdome amonge the that are perfecte: not the wysdome of this worlde, nether of the rulars of this worlde (whych go to nought) but we speake ꝑ wysdome of God, whych is in secrete & lyeth hyd, which God ordeyned before the worlde, vnto oure glory: which wysdome *none of the rulars of this worlde knewe. For had they had knowlege, they wold not haue crucifyed the Lorde of glory. But as it is wrytten. * The eye hath not sene, and the eare hath not herd, nether haue entred into the hert of man, the thynges which God hath prepared for them that loue hym.

But God hath opened the vnto vs by his spyrite. For *the spyrite searcheth all thinges, ye the botome of Goddes secretes. For what mā knoweth ꝑ thinges of a mā: saue ꝑ spyrite of man which is w̄ in him? Eyē so ꝑ thynges of God knoweth no mā, but ꝑ spyrite of God. And we haue not receaued the spyrite of the worlde: but ꝑ spyrite which cōmeth of God, for to knowe ꝑ thynges ꝑ are geuen to vs of God: which thynges also we speake (not w̄ wordes ꝑ mānes wysdome teacheth, but w̄ wordes wrych ꝑ holy ghost doth teache) ma kyng spirituall cōparisons of spyrituall thinges. ☞ The naturall man perceaueth not ꝑ thinges that belōge to ꝑ spyrite of God. For they are but folysshnes vnto him. Nether can he perceaue the, because they are spyrytually examined. But he ꝑ is spyritual, discusseth all thynges: yet he him selfe is iudged of no mā. * For who hath knowē ꝑ mynde of ꝑ Lord, other who shall informe hym? But we vnderstande the mynde of Christ.

¶ The.iij. Chapter.

¶ Paul reproueth the sectes and authores therof. Christ is the foundacyon of hys church. No man ought to trust in men, but in God.

AND I coulde not speake (vnto you brethre) as vnto spyritual: but as vnto carnall, euen as vnto babes in Christ. * I gaue you mylke to drynke, and not meate. For ye then were not stronge, nether are ye as yet. For ye are yet carnall. As lōge verely as ther is amōge you envyinge, & stryfe & sectes: are ye not carnall, & walke after ꝑ maner of men? For whyle one sayth: I holde of Paul, & another: I am of * Apollo, are ye not carnall? What is Paul? What thynge is Apollo? Onely mynisters are they by whom ye beleued, euen as the Lorde gaue euery mā grace. I haue planted, Apollo watred: but God gaue the encrease. So then, nether is he that planteth eny thyng, nether he that watreth, but God that geueth the encrease. He that planteth and he that watreth, are one. Euery man yet shall receaue hys rewarde, accordynge to his labour. For we are Goddes labourers, ye are Goddes husbandrye, * ye are Goddes buyldyng. Accordynge to the grace of God geue vnto me, as a wyse buylder haue I layde the foundacyon. And another bylt theron. But let euery man take hede, how he bylded vpon. For another foundacyon can no mā laye, then it that is layde, * whych is Jesus Christ. If eny man buylde on this foundacyon, golde, syluer, precyous stones, tymber, haye or stoble: euery mannes worcke shall appeare. For the daye shall declare, whych shalbe shewed in fyre. And the fyre shall trye euery mannes worcke, what it is. If eny mannes worcke that he hath bylt vpon, byde, he shall receaue a rewarde. If eny mannes worcke burne, he shall suffre losse, but he shalbe sake hym selfe: neuertheles, yet as it were thorowe fyre.

✠ * Knowe ye not, that ye are the temple of God, & how that the spyrite of God dwelleth in you? If eny man defyle the temple of God, hym shall God destroye. For the tēple of God, is holy, whych temple ye are. Let no man deceaue him selfe. If eny mā seme wyse to hym selfe amonge you, ☞ let hym become a foole in this worlde, ꝑ he maye be wyse. For ꝑ wysdom of thys worlde is folysshnes with God. For it is wrytten: * he copaseth the wyse in theyr craftynes. And agayne: * God knoweth the thoughtes of the wyse, that they be vayne. Therfore, let no man reioyce in men. For all thynges are youres, whether it be Paul, ether Apollo, ether Cephas: whether it be the worlde, ether lyfe, ether deeth, whether they be present thynges, or thynges to come: all are youres: and ye are Christes, and Christ is Goddes. ✠

¶ The.iiij. Chapter. ✠

¶ The preachers are but mynysters. Iudgyment belongeth only vnto God.

Let

A LEt ✠ a mā this wyse esteme vs, 1.cor.xxij.d.
euen as the mynysters of Chzist, and stewards of the * secretes of God. Furthermoze it is required of the stewardes, that a mā be founde fayth-full. Wyth me is it but a very small thynge, that I should be iudged of you, ether of mans iudgement. No I iudge not myne awne selfe. For I knowe nought by my selfe: yet am I not therby iustifyed. It is the Lozde that iudgeth me. Therfoze iudge nothinge before the tyme vntyll the Lozde come, whych wyll lyghten thinges that are hyd in darknes, and open the counsels of the hertes. And then shall euery man haue prayse of God. ✠

B These thynges (brethre) I haue for an ensample described in myne awne person, & in Apollos, for youre sakes, ỳ ye myght learne by vs, ỳ noman counte of hym selfe beyonde ỳ which is aboue wrytte: that one swell not agaynst another for eny mans cause. For who preferreth the? * What hast thou, that thou hast not receaued? If thou haue receaued it, why reioysest thou, as though ỳ haddest not receaued it? Nowe ye are full: nowe ye are made ryche: ye raygne as kiges without vs: and I wolde to God ye dyd raygne, that we myght raygne with you. *Iam.i.a.

For me thynketh, that God hath set forth vs (which are the last Apostles) * as it were men appoynted to deeth. For we are a gasynge stocke vnto the worlde, and to the Angels, and to men. We are fooles for Chzistes sake, but ye are wyse thorowe Chzyst. We weake, but ye are stronge. Ye are honorable, but we are despysed. Euen vnto this tyme we honger and thyrst, and are naked, & are bofeted with fystes, and haue no certayne dwellynge place, & laboure, * worckynge wyth oure awne handes. We are reuyled, and yet we bleese. We are persecuted, and suffer it. We are euyll spoken of, & we praye. We are made as it were the fylthines of the worlde, the offscowrynge of all thynges, euen vnto thys daye. *pſal.lxxxiij.d Rom.viij.f. C *1.cor.iij. 1.Thes.ij.b 1.Thes.iij.b

D I wryte not these thynges, to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousande instructours in Chzyst: yet haue ye not many fathers. In Chzyst Jesu I haue begotten you thorow ỳ Gospell. Wherfoze, I desyre you to folowe me. (as I folowe Chzyst) For thys cause haue I sent vnto you Tymotheus, which is my deare sonne, and faythfull in the Lozde, whych shall put you in remembraunce of my wayes, that I haue in Chzyst, euen as I teach euery where in all congregacions. Some swell, as though I wold come nomoze at you. But I wyll come to you shortely * yf God wyll: & will know, not ỳ wozdes of the which swell but the power: for the kyngdome of God is not in wozdes, but in power. What wyll ye? *1.cor.xvi.c. Act.xviij.a.

Shall I come vnto you with a rodde, oz els in loue and in the spyrete of softnesse?

The. v. Chapter.

The After what maner Paul curseth the man, that had committed fornicacyon wyth hys mother in lawe.

IT is here goeth a commen sayinge that ther is fornicacion amonge you, and soch fornicacyon, as is not named amonge the gentyls: * ỳ one shuld haue hys fathers wyfe. And ye swell, and haue not rather sorowed, that he which hath done thys dede, myght be put from amonge you. For I verely as absent in body, but present in spyrete, haue determined allready (as though I were present) concernynge hym that hath done this dede, in ỳ name of oure Lozd Jesu Chzist, when ye are gathered together, and my spyrete wt you, with the power of the Lozde Jesus Chzyst * to delyuer hym vnto Satan, for the destruccyō of the flesshe, that the spyrete maye be saued in the daye of the Lozde Jesus. A *Leu.xviij.a *Mat.xviij.f 1.Tim.i.b

Youre reioysynge is not good: knowe ye not, that a lytle leuen sowreth ỳ whole lōpe of dowe? ✠ Pourge therfoze the olde leuen (ỳ ye maye be newe dowe, as ye are swete breed. For Chzist our passeouer is offered vp for vs. Therfoze, let vs kepe holy daye, not with olde leuen, nether with the leuen of malicyousnes & wickednes: but with the swete breed of purenes and trueth. ✠ B

I wrote vnto you in a pistle, that ye shuld not cōpany wyth fornicatours. And I mēt not at all of the fornicatours of this worlde, ether of the couetrous, oz extorcyoners, ether the ydolaters: for then must ye nedes haue gone out of ỳ worlde. But now I dyd write vnto you, * that ye company not together, yf eny that is called a brother, be a fornicator, oz couetrous, oz a worshypper of ymages, ether a raylar, ether a dronckard, oz an extorcionar: wyth hym that is soche, se that ye eate not. For what haue I to do, to iudge thē which are without. Do ye not iudge thē that are within? Them ỳ are without, God iudgeth. * Put awaye the euell from amōge you. *1.Cor.v.d *Deu.xvij.b

The. vj. Chapter.

The Wherwith they are to goynge to lawe together before the Heathē. and reproueth them vnclennesse.

DArre one of you haupnge busynes wyth another, go to lawe vnder the wycked, & not rather vnder ỳ sayntes? * Do ye not knowe, that the sayntes shall iudge ỳ worlde? If the worlde shalbe iudged by you: are ye not good inough to iudge small trifles? knowe ye not, howe that we shall iudge the angels? howe moche moze, maye we iudge thinges that pertayne A *Mat.xix.d. and xx.a.

to the lyfe? If ye haue iudgemētes of worldely matters, take then whych are despysed in the congregacyō, and make them iudges:
B This I saye to youre shame. Is ther vtterly no wyse man amonge you? What not one at all, that can iudge betwene brother and brother, but one brother goeth to lawe w̄ another: and that vnder the vnbeleuers?

Nowe therfore, there is vtterly a faute amōge you, because ye go to lawe one wyth another. Why rather suffer ye not wronge? why rather suffre ye not your selues to haue harme? naye, ye youre selues do wrōge, and robbe: & that the brethrē. Do ye not knowe, how ✠ Gala.v.b. Ephe.v.a. the vnrighteous shall not inheret the kyngdome of God? Be not deceaued. For ✠ neither fornicatours, neither worshyppers of ymages, neither aduoulterers, nether weaklynges, nether abusers of thē selues wyth mānynde, nether theues, nether couetouse, nether dronkardes, nether cursed speakers, nether pyllers, C shall inheret the kyngdome of God. And soch were some of you, but ye are washed: but ye are sanctifyed: but ye are iustifyed by the name of the Lorde Iesus, & by the spirete of oure God.

Bell. errbūd i. Cor. x.c. I maye do all thynges, but ✠ all thynges are not profytable. I maye do all thynges: but I will be brought vnder no mās power. Meates are ordeyned for the belly, & the belly for meates: but God shall destroye both it and thē. Let not the body be applyed vnto fornicacyon, but vnto the Lorde, and the Lorde vnto the body. God hath raysed vp the D Lorde, and shall rayse vs vp by hys power.

✠ i. Cor. vi.c. ✠ Ether knowe ye not, that youre bodyes are the mēbres of Christ? shall I nowe take the members of Christ, and make them the mēbers of an harlot? God forbyd. Do ye not knowe, that he whych coupleth hym selfe w an harlot, is become one body. ✠ For two (sayth he) shalbe one flesshe. But he that is ✠ Gen. ii.d Mat. xix.a. Mar. x.a. Ephe. v.g. ioyned vnto the Lorde is one spirete.

Flie fornicacion. Euery synne that a mā doth, is without the body. But he that is a fornicator, synneth against his awne body. Ether knowe ye not, how that youre bodyes are the temple of the holy ghost, which dwelleth in you, whom ye haue of God, and how that ye are not youre awne? For ye are dearly bought. Therfore glorifye God in youre bodyes, and in youre spirites, which are Goddes.

¶ The. vij. Chapter.

¶ Of mariage, virginyte and widowed heade.

A SO concernynge the thynges wherof ye wrote vnto me: it is good for a man, not to touche a womā. Neuertheles, to auoyde whordome let euery mā haue hys wyfe: and let euery womā haue her husbande. Let the husbande geue vnto the wyfe due beneuolēce. Lykewyse also the wyfe vnto the husbande. The wyfe hath not power of her awne body: but the husbande. And lykewyse the husbāde hath not power of his awne body: but the wyfe. ✠ Withdrawe not youre ✠ Tob. iii.a and. viii.a. Ioel. ii.b. selues one frō another, except it be with consent for a tyme, for to geue youre selues to fastynge and prayer. And after warde come together agayne, lest Satan tempte you for youre incontinencie.

This I saye of fauoure, and not of commaundement. For I wolde that all men were B as I my selfe am: but euery mā hath his proper gyfte of God, one after this māner, another after that. I saye vnto them that be vnmaryed and widdowes: it is good for thē, yf they abyde euē as I do. But and ✠ yf they ✠ i. Tim. v. cannot abstayne, let thē mary. For it is better to mary, then to burne.

Vnto the maryed cōmaunde, not I, but the Lorde: ✠ Let not the wyfe be separated from ✠ Mat. v. & and. xix. a the husband. If she separate her selfe, let her remayne vnmaryed, or be reconciled vnto her husbande agayne. And let not the husbande put awaye his wyfe from him.

To the remnaunt speake I, not the Lorde. If eny brother haue a wyfe that beleueth not, yf she be content to dwell with him, let hym not put her awaye. And the woman whych hath to her husbande an infidell, & consent to dwell wyth her, let her not put hym awaye. For the vnbeleuynge husbāde is sanctified by the wyfe, & the vnbeleuinge wyfe is sanctifyed by the husbande. Or els were your chyldren vncleane: but now are they holye. But C & yf the vnbeleuynge departe, let him departe. A brother or a syster is not in subiecyon to soche. But God hath called vs in peace. For how knowest thou (o womā) whether thou shalt saue thy husbande or no? Other howe knowest thou (o man) whether thou shalt saue thy wyfe or no? but euen as God hath distributed to euery man.

D ✠ As the Lorde hath called euery man, so ✠ Ephe. iiii. let hym walke: and so ordeyne I in all cōgregacyons. If eny man be called beynge circumcised, let him not adde vncircumcisyon. If eny be called vncircumcised, let hym not be circumcised. Circumcisyon is not hynge, and vncircumcisyon is nothinge: but the keppynge of the commaundementes of God.

✠ Let euery man abyde in the same callinge, wherin he was called. ✠ Art thou called a ✠ i. Tim. vi.a seruaūt? care not for it. Neuertheles & yf thou mayst be free, vse it rather. For he that is called in the Lorde, beynge a seruaunt, is the Lordes freman. Lykewyse he that is called beynge free, is Christes seruaunt. Ye E are dearly bought, & be not ye the seruaūtes of men. Brethren, let euery man wherin he is called, therin abyde wyth God.

As cōcernynge virgins, I haue no cōmaun-

dement

dement of the Lorde: yet geue I counsell, as one that hath obtayned mercye of ꝓ Lord, to be faythfull. I suppose therfore ꝓ it is good for the ꝓsent necessite. For it is good for a man so to be. Art thou bounde vnto a wyfe? seke not to be losed. Art thou loosed from a wyfe? seke not a wyfe. But ād yf ꝓ marye a wyfe, thou hast not synned. Lykewyse, yf a virgyn marye, she hath not synned. Neuerthelesse suche shall haue trouble in their flesshe: but I fauoure you.

This saye I brethrē, * the tyme is shorte. It remayneth, ꝓ they whych haue wyues, be as though they had none: ād they ꝓ wepe, be as though they wept not: and they that reioyce, be as though they reioyced not: & they that bye, be as though they possessed not: ād they that vse this worlde, be as though they vsed it not. For * the fassyon of thys worlde goeth awaye. * I wolde haue you without care. He ꝓ is vnmaryed, careth for the thynges ꝓ belong to ꝓ Lord, howe he maye please ꝓ Lord. But he ꝓ hath maryed a wyfe careth for ꝓ thinges ꝓ are of ꝓ worlde, howe he maye please his wyfe. There is differēce betwene a virgin & a wife. The syngle womā careth for ꝓ thinges ꝓ are of ꝓ Lorde, ꝓ she maye be holy both in bodye & also in spirite. Agayne: she ꝓ is maryed, careth for ꝓ thinges ꝓ pertayne to ꝓ worlde, how she maye please her husbande. ☞ This speake I for youre profet, not to tāgle you in a snare: but ꝓ ye maye folowe it which is honest & comly, & ꝓ ye maye cleaue vnto the Lorde without separation.

If eny man thynke that it is vncomly for his virgin, yf she passe the tyme of maryage, and yf so nede require, let him do what he lysteth, he synneth not: let them be coupled in mariage. Neuertheles, he that purposeth surely in his herte, hauynge no nede: but hath power ouer his awne will: & hath so decreed in his hert, that he will kepe his virgin, doth well. So then, he ꝓ ioyneth his virgin in mariage doth well. But he that ioyneth not his virgin in mariage, doth better. * The wyfe is bounde to ꝓ mariage, as lōge as her husbād lyueth. If her husbād dye, she is at libertie to marye with whom she will, onely in ꝓ Lorde. But she is happier, yf she so abyde, after my iudgement. And I thinke verely, that I haue the spirite of God.

¶ The. viij. Chapter.

¶ He reburyeth them that vse lybertye to the slaūder of other, and sheweth howe men ought to be haue them towarde suche as be weake.

AS touchyng thinges * offred vnto ymages, we are sure ꝓ we all haue knowledge. Knowledge maketh a mā swell: but loue edifyeth. If eny man thynke that he knoweth eny thing, he knoweth nothyng yet as he ought to knowe. But yf eny mā loue God, the same is knowen of him.

As cōcernyng ꝓ eatyng of those thynges ꝓ are offred vnto ydols, we are sure, ꝓ ☞ * ꝓ ymage is nothing in the worlde ād ꝓ ther is none other God, but one. And though ther be that are called Goddes, whether in heauē other in erth (as ther be Goddes many, and Lordes many) yet vnto vs is there but one God, which is the father, of whō are all thinges & we for him. & one Lord Jesus Christ, by whō are all thinges, and we by him. But euery mā hath not knowledge. * Some hauing cōsciēce because of ꝓ ymage, vntill thys houre, eate as a thige offred vnto ymages: & so their conscience beinge weake is defyled. But meate maketh vs not acceptable to God. Neither yf we eate, are we the better. Neither yf we eate not, are we the worse.

But take hede, lest by any meanes this libertie of yours be an occasiō of falling to thē ꝓ are weake. For yf some mā se ꝓ which hath knowledge, syt & eate of meate offred vnto ymages, shall not ꝓ cōsciēce of him which is weake, be boldened to eate those thynges, which are offered to ymages. And so thorow thy knowledge shall ꝓ weake brother perysshe, for whom Christ dyed. Whē ye synne so agaynst ꝓ brethrē, & woūde their weake consience, ye synne agaynst Christ. Wherfore * yf meate hurt my brother, I will neuer eate flesshe lest I shulde offende my brother.

¶ The. ix. Chapter.

¶ Loue forbeareth the thinge that she maye do by the lawe. He exhorteth them to runne on forth in the course that they haue begonne.

AM I not an Apostle? am I not free? * haue I not sene Jesus Christ oure Lorde? Are ye not my worke in ꝓ Lorde? If I be not an Apostle vnto other, yet am I vnto you. For the seale of myne Apostleshyppe are ye in the Lord. Myne answer to them that aske me, is this. Haue we not power to eate and to drynke? haue we not power to leade about a woman a syster, as well as other Apostles, and as the brethren of the Lorde, ād Cephas? Ether onely I and Barnabas haue not power thys to do? Who goeth a warfare eny tyme at hys awne cost? who plāteth a vineyarde, and eateth not of the frute therof? Or who fedeth a flocke and eateth not of the mylcke of the flocke?

Saye I these thynges after the maner of mē? Sayth not ꝓ lawe ꝓ same also? For it is wrytten in ꝓ lawe of Moses. * Thou shalt not mosell the mouth of ꝓ ox that treadeth oute the corne. Doth God take thought for oxen? Sayth he it not altogether for oure sakes? For oure sakes no doute this is written: that he whych eareth shulde eare in hope & that he whych threshyth in hope, shulde be partaker of hys hope. * If we sowe vnto you spirituall thynges, is it a great thynge yf we reape youre bodely thynges? If

other be partakers of thys power ouer you, wherfore are not we rather?

* Actes.xx.g. Neuertheles * we haue not vsed this power: but suffre all thinges, lest we shulde hinder ꝑ Gospell of Christ. Do ye not knowe, howe ꝑ they which minister aboute holy thinges lyue of ꝑ sacrifyce? They which wayte of the tẽple, are partakers of ꝑ tẽple. Euen so also ordeyned ꝑ Lord ordayne: * that they whych preach the Gospell, shulde lyue of ꝑ Gospell.

C

* Mat.x.d. ‡ Act.xx.g. ‖ Thes.ii. ¶ Thes.iii.b. * But I haue vsed none of these thinges.

Neuertheles I wrote not these thinges, ꝑ it shuld be so done vnto me. For it were better for me to dye, then ꝑ eny man shuld take this reioyfinge from me. For yf I preach the Gospell, I haue nothynge to reioyce of. For necessyte is put vnto me. But wo is it vnto me, yf I preach not the Gospell. If I do it wt a good will, I haue a reward. But yf I do it against my will, an office is committed vnto me. What is my reward then? Verely ꝑ when I preach the Gospell, I make the Gospell of Christ fre, that I misuse not myne auctorite in the Gospell.

For though I be fre frõ all men, yet haue I made my selfe seruaũt vnto all men, that I myght wynne the moo. * Unto the Iewes, I became as a Iewe, to wynne ꝑ Iewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, (wt whan I was not vnder the lawe) to wynne thẽ that were vnder the lawe. To thẽ that were wythout lawe, became I as though I had bene wythout lawe (wht I was not without lawe as pertayning to God, but vnder ꝑ lawe of Christ) to wynne them that were wythout lawe. To the weake became I as weake, to wynne ꝑ weake. In all thinges * I fassyoned my selfe to all mẽ, to saue at ꝑ least waye some. And this I do for ꝑ gospels sake, that I myght haue my parte therof.

* Act.xvi.a. Gala.ii.a.

D

* i.Cor.ix.g.

✠ Perceaue ye not, howe that they which runne in a course, rune all, but one receaueth ꝑ rewarde? So rune, that ye maye obtayne. Euery mã ꝑ proueth masteries, abstayneth frõ all thynges. And they do it to obtayne a crowne ꝑ shall perysshe: but we to obtayne an * euerlasting crowne. I therfore so rune, not as at an vncertayne thyng. So fyght I, not as one that beateth the ayer: but I tame my body, & bringe it vnto subiectyon, lest by anye meanes it come to passe, that whan I haue preached to other, I my selfe shulde be a cast awaye. ✠

* ii.Tim.ii.b. i.Pet.v.d.

¶ The.x. Chapter.

¶ The fourth chapter with the ensamples of the olde Testament, and exhorteth them to a godly conuersacyon.

I Brethren, I wolde not that ye shulde be ignorannt, howe that our fathers were all vnder the cloude, and all passed thorowe the see, and were all baptysed vnder Moses * in the cloude and * in the see: and * dyd all eate of one spirituall meate and * dyd all drynche of one maner of spirituall drynche. And they drancke of that spirituall roche that folowed them, * whych roche was Christ. ✠ But in many of them had God no delyte: For * they were ouerthrowen in the wyldernes.

* Exo.xvi. ‡ Exo.xvii. Num.xx. * Mat.xxvi. ‡ Num.xxv.

These weare ensamples to vs ✠ that we shuld not lust after euyll thynges, as they lusted. And ꝑ ye shuld not be worshyppers of ymages, as were some of thẽ, accordynge as it is wrytte: * The people sate downe to eate & drincke, & rose vp to playe. Neither let vs be defyled wt fornicatyõ, as some of thẽ were defyled wyth fornicacyon, & fell in one daye * xxiij. thousand. Neither let vs tẽpte Christ, as some of thẽ tepted, & were destroyed of * serpẽtes. Neither murmure ye, as some of thẽ murmured, & were destroyed of ꝑ destroyer.

B

* Exo.xxxii. Num.xxv.b. * Num.xxi. and.xxv.b. * Num.xvi.

All these thynges happened vnto them for ensamples, but are wrytte to put vs i remẽbraunce, whõ ꝑ endes of ꝑ worlde are come vpon. Wherfore, let him ꝑ thynketh he stondeth, take hede, lest he fall. Ther hath none other tẽptacyon taken you, but soche as foloweth ꝑ nature of man. But * God is faythfull * whych shall not suffer you to be tẽpted aboue youre strength: but shall in ꝑ myddes of the tẽptacyon make a waye, ꝑ ye maye be able to beare it. ✠ Wherfore my deare beloued, fly from worshyppynge of ymages.

* Hu.xvii.f. i.Cor.i.b. i.Thes.b.b ‖ ii.Pet.ii.b

I speake as vnto them whych haue discrecyõ, iudge ye what I saye. Is not (ꝓ ꝑ cupp of blessynge which we blesse, partakynge of ꝑ bloude of Christ? is not ꝑ breed whych we breake, partetakynge of ꝑ body of Christ? because ꝑ we (though we be many) yet are one breed & one bodye, las moche as we all are partakers of one breed. (and of one cupp) Behold Israel after ꝑ flesh. Are not they which eate of the sacrifyce, partakers of the tẽple?

D

E

What saye I then? * that the ymage is eny thynge? or that it whych is offered to ymages, is eny thynge? Nay, but thys I saye: ꝑ the thynges whych the gentyls offer, they offer to deuyls, and not to God.

* i.Cor.viii.

✠ I wolde not that ye shulde haue fellowshyppe wyth ꝑ deuyls. Ye can not drynche of the cup of ꝑ Lorde, and of the cup of deuyls. Ye cannot be the partakers of the Lordes table, and of the table of deuelles. Ether do we prouoke the Lord? Are we stronger then he? I maye do all thynges, but * all thynges are not expedient. I maye do all thynges, but all thynges edify ye not. * Let no mã seke that whych is hys awne: but let euery man seke that whych belongeth to another:

F

* xxiii.xxviii. ‡ i.Cor.xiii.

Whatsoeuer is solde in the fleshe market, that eate, and aske no questyon for conscyence sake. For * the erth is the Lordes, and all that therin is. If eny of them whych beleue not, byd you to a feast, and ye be disposed

* Psal.xxiiii.

ye be disposed to go, whatsoeuer is sett before you, eate, askynge no questyon for conscience sake. But and yf eny man saye vnto you: thys is offred vnto ymages, eate not of it for hys sake that shewed it, and for conscience sake. The erth is the Lordes and all that therin is. Conscience I saye, not thyne, 10.Cor.viii.b * but of the other. For why is my liberte, iudged of another mannes conscience? For 1.Tim.iiii.a * yf I take my parte with thankes, why am I euyll spoken of, for that thynge wherfore I geue thankes?

4.Colo.iii.c * Whether therfore ye eate or drynche, or whatsoeuer ye do, do all to the prayse of God. ✠ Se that ye geue none occasyon of euyll, nether to the Iewes, nor yet to ỹ gentyls, nether to the congregacyon of God: euē 31.Cor.x.d as * I please all men in all thynges, not seakynge myne awne profet, but the profet of many, that they myght be saued.

¶ The.xj. Chapter.

¶ He rebuketh them for the abuse and vnsondre dout they had about the Sacramente of the body and blood of Christ, and bringeth them agayne to the fyrst institucyon.

A BE ye the folowers of me, as I am the folower of Christ. I commende you brethren, that ye remember me in all thynges, and kepe the ordinaunces, euen as I delyuered them to you. But I wolde haue you to knowe, that Christ is the heed of euery man. And the man is the * womans heed. And God is Christes 1.Cor.xi.b heed. Euery man prayinge or prophesynge hauing eny thynge on his heed, shameth his heed. Euery woman that prayeth or prophesyeth bare headed, dishonesteth hyr head. For that is euen all one, as yf she were shauen. If the woman be not couered, let her also be shoren. * If it be shame for a woman to be shorne or shauen, let her couer her heed. 1.Deu.xxii.a

A man ought not to couer his heed, for as moch as he is the ymage and glory of God. But the woman is the glory of the mā. For 1.Gene.i.d * the man is not of the woman: but the woman of the man. Nether was the man created for the womans sake: but the woman for the mannes sake. For this cause ought the woman ✠ to haue power on her heed, for the angels sakes: Neuertheles, nether is ỹ man with out the woman, nether the womā without the man in the Lorde. For as the woman is of the man, euen so is the man: by the woman: but all of God.

Iudge in youre selues, whether it be comly that a woman praye vnto God bare heeded. Doth not nature it selfe teach you, that it is a shame for a mā, yf he haue longe heere: and a prayse to a woman: yf she haue longe heer. For hyr heer is geuen her to couer her withall. If any man luste to stryue, we haue no soch custome, nether the congregacyons of God.

This I warne you of, and commende not, that ye come not together after a better maner, but after a worse. For fyrst of all when ye come together in the congregacion, D I heare that there is dyssencyon amōge you: and I partely beleue it. For * ther must be *Mat.xviii.a sectes amonge you, that they which are perfect amonge you, myght be knowen. ✠ Whē ye come to gether therfore into one place, the Lordes supper can not be eaten. For euery man begynneth afore to eate his awne supper. And one is hongry, and another is dronkē. Haue ye not houses to eate and to drincke in? Despyse ye the congregacion of God, and shame thē that haue not? What shall I saye vnto you? shal I prayse you? In this prayse I you not. ✠

✠ That which I delyuered vnto you, I E receaued of the Lorde. For the Lorde Iesus the same nyght, in which he was betrayed, toke breed: and whan he had geuen thankes, he brake it and sayde: * Take ye, and eate: *Mat.xxvi.c Mar.xiiii.b this is my body, which is broken for you. Luke.xxi.b This do ye in the remembraunce of me. After the same maner also he toke the cup, whē supper was done, sayinge: This cuppe is the new testament in my bloude. Thys do as oft as ye drynche it, in remembraunce of me. For as often as ye shall eate this breed, and F drincke this cup: * ye shall shewe the Lordes 1.Cor.ii.b, deeth + tyll he come. Wherfore, whosoeuer, Acteo.i.b shall eate of this bread, or drynche of the cup of the Lorde vnworthely, shalbe gylty of the body and bloud of the Lorde. * But let a 11.Cor.xiii.b man examen him selfe, and so let him eate of Eccle.xxxvii.c the breed, and drincke of the cup. For he that eateth or drynketh vnworthely, eateth and drynketh his awne damnacyon, because he maketh no difference of ỹ Lordes body. For this cause many are weake and sycke amōge you, and many slepe. For If we had iudged G oure selues, we shuld not haue bene iudged. But when we are iudged of the Lorde, we are chastened, that we shulde not be damned with the * worlde. Wherfore my brethren *1.John.ii.c when ye come together to eate, tary one for another. If any man honger, let him eate at home, that ye come not together vnto condemnacyon. ✠ Other thynges will I set in order, when I come.

¶ The.xij. Chapter.

¶ The diuersite of the gyftes of the holy goost, geuen to the cōfort and edifyinge of one another, as the members of a mans body serue one another.

GOncerny nge spirituall thinges A (brethren) I wolde not haue you ignorant. ✠ Ye knowe ỹ ye were gentyls, & went youre wayes vnto domme ymages,

If ỹ euen

euen as ye were led. Wherfore I declare vnto you, that * no man speakyng by the spyrite of God, defyeth Jesus. Also no man can saye that Jesus is the Lorde, but by the holy ghost. * Ther are diuersities of gyftes, yet but one spyrite. And ther are differences of administracyons, and yet but one Lorde. And ther are dyuers maners of operacyons, and yet but one God ☞ whych worcheth all in all. * The gyfte of the spyrite is geuen to euery man, to edifye withall. For to one is geuen thorow the spyrite the vttrance of wisdome. To another is geuen the vttraunce of knowledge by the same spyrite. To another is geuen fayth, by the same spyrite. To another the gyftes of healinge by the same spyrite. To another power to do miracles. To another prophelyye. To another * iudgement to discerne spyrites. To another diuers tonges. To another the interpretacyon of tonges: But these all worcheth euen the selfe same spyrite, diuidynge to euery man a seuerall gyfte, euen as he wyll.

* For as the body is one, and hath many membres, and all the membres of one body though they be many, yet are but one bodye, euen so is Christ. For by one spyrite are we all baptysed to make one body, whether we be Jewes or Gentyls, whether we be bonde or fre, and haue * all dronche of one spyrite. For the body is not one member, but many. If the fote saye: I am not the hande, I am not of the body: is he therfore not of the body? And yf the eare saye, I am not the eye, I am not of the body: is he therfore not of the body? If all the body were an eye, where were then the eare? If all were hearynge: where were the smellynge? But nowe hath God set the membres euery one seuerally in the body as it hath pleased him. If they were all one mẽber: where were ỹ bodye? Nowe are there many mẽbres, yet but one body. And the eye can not saye vnto the hãde: I haue no nede of the. Agayne, the heed can not saye to the fete: I haue no nede of you. Yee rather agree at deale thole membres of the body which seme to be more feble, are necessary. And vpon thole membres of the body which we thinke leest honest, put we more honestye on. And oure vngoodlye partes haue more beautye on. For oure honest membres nede it not: But God hath so disposed the body, ỹ hath geuen the more honoure to that parte whych lacked, lest there shulde be eny stryfe in the body: but that the membres shuld indifferently care one for another. And yf one member suffer, all suffer with him. yf one member be had in honour, all membres be glad also.

Ye are the body of Christ, and membres one of another. And God hath also ordeyned in the congregacyon, fyrst * Apostles, secondarely prophetes, thyrdly teachers, then them that do myracles: after that, the gyftes of healyng, helpers, gouernors, diuersitye of tonges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? Haue all ỹ gyftes of healinge? Do all speake with tonges? Do all interprete? Couet after the best gyftes. And yet shewe I vnto you a more excellent waye.

¶ The .xiij. Chapter.

¶ The natures and condicions of loue.

Though I spake with the tonges of men and of angels, and haue no loue, I am euen as sounding brasse, or as a tynklinge cymball. And * though I coulde prophesy, and vnderstode all secretes, and all knowledge: yee ☞ yf I haue all fayth, * so that I can moue mountayns oute of their places, and yet haue no loue, I am nothynge. And though I bestowe all my goodes to fede the poore, and though I geue my body euen that I burned, and yet haue no loue, it profyteth me nothynge.

Loue suffreth longe, and is curteous. Loue enuyeth not. Loue doth not frowardly, swelleth not, dealeth not dishonestly * seketh not her awne, is not prouoked to anger, thynketh no euyll, reioyseth not in iniquyte: but reioyseth in the trueth, suffreth all thynges, beleueth all thynges, hopeth all thynges, endureth all thynges. Though that prophesyinges fayle, other tonges cease, or knowledge vanysshe awaye, yet loue falleth neuer awaye.

For oure knowledge is vnperfect, and oure prophesyinge is vnperfect. But when ỹ whych is perfect, is come, then that whych is vnperfect, shall be done awaye. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, I ymagined as a chylde. But assone as I was a man, I put awaye chyldeshnes. Nowe we se in a glasse, enl in a darcke speakyng: but then shall we se face to face. Nowe I knowe vnperfectly: but then shall I knowe euen as I am knowē. Nowe abydeth fayth, hope, and loue, enl these thre: but the ☞ chefe of these is loue.

¶ The .xiiij. Chapter.

¶ That ther is more in the gyfte of prophesye, interpretyng or preachynge, excellith the gyfte of tonges and that they tonges ought to be vsed.

Labour for loue, and couet spretuall gyftes: but most chefly that ye maye prophesye. For he that ☞ speaketh with the tonge, speaketh not vnto men, but vnto God. For no man heareth hym: howbeit in the spyrite he speaketh mysteries. But he that prophesieth, speaketh vnto men for their edifyinge, for their exhortacion and for their comforte. He that speaketh with the tonge,

tonge, profiteth him selfe: * he that prophesieth, edifyeth ỹ cõgregacion. ǂ I wolde that ye all spake with tonges: but rather that ye prophesied. For greater is he ỹ prophesyeth, then he that speaketh with tonges, except he expounde it: that the congregacion maye haue edifying. Now brethren, yf I come vnto you speakynge with tonges: what shall I profet you, excepte I speake to you, other by reuelacyon or by knowledge, or by prophesynge, or by doctryne?

B

Moreouer, when thinges without lyfe geue sounde (whether it be a ppe or an harpe) except they make a dyfferẽcyon in ỹ soundes, how shall it be knowen what is pped or harped? For yf the trompe geue an vncertayne voyce, who shall prepare him selfe to the warre? Euen so lyke wyse wha ye speake with tonges, excepte ye speke wordes that haue significacyon, howe shall it be vnderstãde what is spoke? For ye shall but speake in the ayer.

C

Many kyndes of voyces are in the world, and none of them are without significacion. If I knowe not what the voyce meaneth, I shalbe vnto him that speaketh, an alient: and he that speaketh, shalbe an alient vnto me. Euẽ so ye (for as moche as ye couet spyretuall gyftes) seke, that ye maye excell, vnto the edifynge of the congregacyon.

Wherfore, let him ỹ speaketh with tonge, praye, that he maye interpret also. For If I praye with tõge, my spyrete prayeth, but my ☞ vnderstonding doth no good. What is it then? I will praye with the spyrete, and will praye with the vnderstonding. I will synge with the spyrete, and will synge ☞ with the vnderstonding. For ellis, when thou blessest with the spyrete, how shall he that occupieth the rowme of the vnlearned, saye Amen, at thy geuynge of thankes, seynge he vnderstãdeth not what thou sayest? Thou verely geuest thãkes well, but the other is not edified. I thanke my God ỹ I speake with tonges more then ye all. Yet had I leuer in the cõgregacion, to speake fyue wordes with my vnderstonding to ỹ informacion of other rather then ten thousand wordes with the tonge.

D

Brethren, be not ye chyldren in wytte. Howbeit, as concernyng malicyousnes, be children: but in witte be perfect. In the lawe it is wrytten * with londryge tõges, and with londryge lyppes will I speake vnto this people, and yet for all that, will they not heare me, sayth the Lorde. Wherfore ☞ tonges are for a synge, not to them that beleue: but to them ỹ beleue not. Contrary wyse, prophesynge serueth not for them that beleue not: but for them which beleue.

If therfore, when all the cõgregacyon is come together, and all speake with tonges, ther come in they that are vnlearned, or they which beleue not: will they not saye, that ye are out of youre wittes? But and yf all prophesye, and ther come in one ỹ beleueth not, or one vnlearned, he is rebuked of all men, ǂ E is iudged of euery man, ǂ so are the secretes of his hert opened, and so falleth he downe on his face, and worshyppeth God, ǂ sayth, that God is in you of a trueth.

How is it then brethren? As oft as ye come together, euery one of you hath a songe, hath a doctrine, hath a tonge, hath a reuelacyon, hath an interpretacyõ. Let all thinges be done vnto edifynge: If eny man speake with tonge, let it be by two or at the most by thre, and that by course, and let another interprete it. But yf ther be no interpreter, let F him kepe sylence in the cõgregacyon, and let him speake to him selfe and to God.

Let the prophetes speake two, or thre, ǂ * let the other iudge. If eny reuelacyon be made to another that sytteth by, let the fyrst holde his peace. For ☞ ye maye al prophesy one by one, that all maye learne, and that all maye haue comforte. And the spyretes of the prophetes are in the power of the prophetes. For God is not causer of stryfe: * but of peace, as (I teach) in all cõgregacions of the sayncte.

* Let youre wemen kepe sylence in the cõgregacions. For it is not permitted vnto them to speake: but to be vnder obedience, as sayth the lawe. If they wyll learne eny thynge, let them aske their husbandes at home. For it is a shame for wemen, to speake in the congregacion. Spronge the worde of God frõ you? Ether came it vnto you onely? If eny man thynke him selfe to be a prophet, ether spirituall: let him knowe, what thynges I wryte vnto you. For they are the commaundementes of the Lorde. But and yf eny man be ignorãt, let him be ignorãt. Wherfore brethren, couet to prophesye, and forbyd not to speake with tonges. let all thynges be done honestly and in order (among you).

¶ The .xv. Chapter.

¶ The resurrecyon of the dead.

BRethren, as pertaynynge to the A gospell whych I preached vnto you, whych ye haue also accepted, and in the whych ye contynue, by the which also ye are saued: I do you to wit, after what maner I preached vnto you, yf ye kepe it, except ye haue beleued in vayne.

For fyrst of all I delyuered vnto you, ỹ which I receaued: how that * Christ dyed for our synnes, agreynge to the scriptures: * And that he was buried, and that he arose agayne ỹ thirde daye accordyng to the scriptures: ǂ that he was sene * of Cephas, then of the twelue. After that was he sene of moo then fyue hundred brethren at ones: of whych many

many remayne vnto this daye, & many are fallen a slepe. After that appeared he to Iames, then to all the Apostles.

And last of all he was sene of me, as of one that was borne oute of due tyme. For I am
B the least of the apostles, which am not worthy to be called an Apostle, because * I persecuted the congregacyon of God. But by
* Actes.viii.a ix.a.xxii.a and xxvi.b Gala.i.c
ꝑ grace of God, I am ꝑ I am. And his grace which is in me, was not in vayne: ✠ But I labored moare aboundauntly then they all, yet not I, but the grace of God which is with me therfore whether it were I or they, so we preach, & so haue ye beleued.

✠ If Christ be preached how that he rose from the deed: how saye some amonge you, that ther is no resurrecyon of the deed: If there be no rysynge agayne of the deed then
C is Christ not rysen agayne. If Christ be not rysen agayne, thē is oure preachig in vayne, and your fayth is also in vayne. Ye and we are founde false wytnelles of God. For we haue testifyed of God, how that he rayled vp Christ: whom he rayled not vp, yf it be so that the deed rise not agayne. For yf the deed rise not agayne, then is Christ not rysen agayne. If it be so that Christ rose not agayne, then is youre fayth in vayne, and ye are yet i youre synnes. Therfore they whych are fallē a slepe in Christ, are perysshed. If in this lyfe onely we beleue on Christ, then are we of all men most miserable.

But now is Christ rysen from the deed, &
* Colos.i.c become * the fyrst frutes of them that slept. For by a man came deeth, and by a man came the resurrecyon of the deed. For as by Adam all dye: euen so by Christ, shall all be made alyue, but euery man in his awne order. ✠ The fyrst is Christ, then they that are Christes at his commynge. Then commeth the ende, ☞ when he hath delyuered
☞ D vp the kyngdome to God the father, when he hath put downe all rule and all auctorite & power. For he must raygne * tyll he haue
* Psal.cx.a 1.Cor.xv.b Ephes.i.d Hebrew.ii.b put all his enemyes vnder his fete. The last enemye that shalbe destroyed, is deeth ꝑ For he hath put all thynges vnder his fete. But whē he sayth all thynges are put vnder him, it is manifest that he is excepted, which dyd put all thynges vnder him. Whē all thynges are subdued vnto him, then shall ꝑ sonne also him selfe be subiect vnto him, ꝑ put all thynges vnder him, that God maye be all in all.
☞ Els what do they, whych are ☞ baptised ouer the deed yf the deed rise not at all? Why are they then baptised ouer them? Yet and why stode we all waye then in ieoperdy? By oure reioysinge which I haue in Christ Iesu oure Lorde, I dye dayly. That I haue foughte with beastes at Ephesus after the maner
E of men, what auaunteth it me, yf the deed
* Mat.xxvii.b Marcion.ii.b rise not agayne: * Let vs eate and drynche, for to morowe we shall dye. Be not ye deceaued: euell wordes corrupte good maners. Awake truely out of slepe, and synne not. For some haue not ꝑ knowledge of God: I speake this to youre shame.

But some man will saye: howe aryse the deed: & what bodye shall they come? Thou foole, * ꝑ which thou sowest, is not quichened, except it dye. And what sowest thou? Thou sowest not that body that shalbe: but bare corne as of wheet, or of some other) but God geueth it a body at his pleasure, to euery seed his awne body. * John.xii.b

✠ All flesshe is not one maner of flesshe: but ther is one maner of flesshe of men, another maner of flesshe of beastes, another of fyshes, & another of byrdes. Ther are also
F celestiall bodyes, & ther are bodyes terrestriall. But the glory of the celestiall is one, & ꝑ glory of the terrestriall is another. Ther is one maner glory of the sonne, and another glory of the moone, & another glory of ꝑ sterres. For one starre differeth from another in glory So is the resurrecyon of the deed. It is sowen in corrupcion, it ryseth agayne in incorrupcyon. It is sowen in dishonour, it ryseth agayne in honoure. It is sowen in weaknes, it ryseth agayne in power. It is sowen a naturall body, it ryseth agayne a spretuall body. Ther is a naturall bodye, & ther is a spretuall body: as it is also written: the fyrste mā † Adam was made a lyuinge soule, and the last Adā was made a quyckening spyrete. Howbeit, ꝑ is not fyrst which is spirituall: but that which is naturall, and then ꝑ which is spretuall ✠ The fyrst man is of the erth, erthy: the seconde man is the Lorde frō heauen * (heauenly) As is the erthy, soche are
* A they that are erthye. And as is the heuenly,
G soche are they that are heuenly. And as we haue borne ꝑ ymage of the erthy, so shall we beare the ymage of the heauenly. † Gene.ii.b

This saye I brethren ☞ ꝑ flesshe & bloud
☞ H cannot inheret the kyngdom of God. Nether doth corrupcyon inheret vncorrupcyon. Beholde, I shewe you a mistery. * We shall not all slepe: but * we shall all be chaunged, and that in a moment, in the twynchlynge of an eye by the last trompe. For the trompe shall blowe, and the deed shall ryse incorruptible, & we shalbe chaunged. For this corruptible must put on incorrupcyon: and this mortall must put on immortalite. * 1.Thes.iiii.b * Philip.iii.b

When this corruptible hath put on incorruptiō, and this mortall hath put on immortalite: then shalbe brought to passe the sayig that is written: * Deeth is swalowed vp in victory: * Deeth where is thy stynge? Hell where is thy victory? The stynge of deeth is synne: and the strength of synne is the lawe. But thankes be vnto God which hath geuen vs * victory, thorowe oure Lord Iesus * 1.John.v.d * Esay.xxv.b * Ose.xiii.c * 1.Cor.xv.b * Rom.vi.b

Christ

Chryst. Therfore my deare brethren, be ye stedfast and vnmouable, alwayes ryche in the worke of the Lorde, for as moch as ye knowe, how þ youre labour is not in vayne in the Lorde.

¶ The.xvj. Chapter.

¶ He putteth them in remembraunce of the gatherynge for the poore Christen at Ierusalem, & concludeth hys Epistle with the salutacyons of certayne louynge brethren.

A

*Actes.xx.d Rom.xv.f 1.Cor.viij.a and.xi.a

Oncernyng the * gatherynge for the saynctes, as I haue ordeyned in the congregacyons of Galacia, euen so do ye. ¶ Upon some Saboth daye let euery one of you put a syde at home, and laye vp whatsoeuer is mete, that there be no gatherynges when I come. When I am come, whomsoeuer ye shall alowe by youre letters, them wyll I sende, to brynge youre liberalyte vnto Ierusalem. And yf it be mete that I go also, they shall go wt me.

*Actes.xix.d. 2.Cor.i.c

I wyll come vnto you whan I go ouer to Macedonia. For I wyll go thorowe out * Macedonia. With you parauenture I wyll abyde a whyle: or els tary all wynter, that ye maye brynge me on my waye, whyther soeuer I go.

B

I wyll not se you now in my passage: but I trust to abyde a whyle with you, yf God shall suffre me. I wyll tary at Ephesus, vntyll the fyftyeth daye. For a greate doze and a frutefull is opened vnto me * and ther are many aduersaryes. If * Timotheus come, se that he be with out feare with you. For he worketh the worcke of the Lorde, as I do: let no man therfore despyse him. but conuaye hym forth in peace, that he maye come vnto me. For I loke for him with the brethren.

1.Cor.xvi.c Galath.iiij.b

C

To speake of brother * Apollo (I exhorte you, that) I greatly desyred him, to come vnto you with the brethren, but his mynde was not at all to come at this tyme. Howbeit, he wyll come, when he shall haue conuenient tyme. Watche ye, stonde fast in the fayth, quyte you lyke men, be stronge. Let all youre busynes be done with loue.

*Act.xviij.c 1.Cor.i.b iij.b.iij.a

Brethren, ye knowe the house of * Stephana (& of Fortunatus & Achaicus) how that they are the fyrst frutes of Achaia, and that they haue apoynted them selues to minister vnto the saynctes: I beseche you that ye be obedient vnto soche, and to all that helpe and laboure. I am glad of the commynge of Stephana & Fortunatus and Achaicus: for that whych was lackinge vnto me on youre parte they haue supplied. For they haue comforted my spryte & youres. Loke therfore þ ye knowe them that are soche.

D

The congregacyons of Asia salute you. Aquila and Priscilla salute you moch in the Lorde, and so doeth the congregacyon that is in their house (with whom also I am lodged.) All

*Rom.xvj.c

the brethren grete you * Gyue ye one another with an holy kysse. The salutacyon of me Paul with myne awne hãde. If eny man loue not the Lord Jesus Christ, the same be

Anathema maranatha. The grace of þ Lord Jesus Christ be with you: & þ loue be with you all in Christ Jesu. Amen.

¶ The fyrst epistle to the Corinthyans, was sent from Philippos, by Stephana and Fortunatus, and Achaicus, and Timotheus.

¶ The seconde epistle of Saynct Paul the Apostle to the Corinthyans.

¶ The fyrste Chapter.

¶ The consolacyon of God in trouble. The loue of Paul towarde the Corinthyans, & hys excuse that he came not vnto them.

Paul an apostle of Jesu christ by the wyll of God, and bro ther Timotheus.

Unto the congregacyon of God, which is at Corinthum, with all the saynctes whych are in all Achaia * Grace be wyth you & peace from God oure father, and from the Lorde Jesus Christ.

*Rom.i.a 1.Cor.i.a Gala.i.a Ephe.i.a 1.Pet.i.a 2.Pet.i.a

* Blessed be God (the father of oure Lorde Jesus Christ) which is the father of mercy, & the God of all comforte, whych comforteth vs in all oure tribulacyon, in so moche that we are hable to cõforte them whych are in any maner of trouble, with the same comforte, wherwith we oure selues are comforted of God. For as the * afflictyõs of Christ are plenteous in vs, euen so is oure consolacyon plenteous by Christ.

*Colloss.i.c

B

Whether we be troubled for youre consolacyon and health, (Or whether we be comforted, it is for youre comforte & saluacyõ) which saluacyon sheweth her power in that ye suffre the same afflictyons, which we also suffre: or whether we be comforted for youre consolacyon and saluacyon: our hope also is stedfast for you: in as moche as we know, how that as ye are partetakers of the afflictyons, so shall ye be partakers also of the consolacyon.

Brethren, I wolde not haue you ignoraunt of oure trouble, which happened vnto vs in * Asia. For we were greued out of measure passing strength, so greatly that we despayred euen of lyfe. Also we receaued an answer of deeth in oure selues, that we shuld not put oure trust in our selues: * but in God, which rayseth the deed to lyfe, and which delyuered vs from so great a deeth: and doth

*Act.xix.d

*1.Reg.xi.b Deu.viij.b

delyuer

delyuer. On whom we trust, that yet hereafter he wyll delyuer, by the helpe of youre prayer for vs, that by the meanes of many persones, thankes maye be geuen of many
*2.Cor.xi.c *on oure behalfe, for ỹ gyfte geuē vnto vs.

C For oure reioysinge is this, euen the testimony of oure conscience, that in synglenes
ꝑb (of hert) and godly purenes, ỹ not in fleshly wysdom, but by the grace of God, we haue had oure cōuersacyon in the worlde, and moste of all to you wardes. We wryte none other thynges vnto you, then that ye reade ỹ also knowe. Yee, and I trust ye shall fynde vs vnto the ende, euen as ye haue foūde vs partly:
*2.Cor.i.c for we are youre reioysinge, euen *as ye are oures in the daye of the Lord Iesus.

*1.Cor.xvi.a *And in this confidence was I mynded fyrst to haue come vnto you, that I myght haue had one pleasure more with you, and to passe by you into Macedonia, ỹ to haue come agayne out of Macedonia vnto you, and to be led forth of you towarde Iewrye. Whan
D I thus wyse was mynded: dyd I vse lyghtnes? Or thynke I carnally those thynges
*Mat.v.f Iames.v.b which I thinke, that with me shuld be *yee, yee, and naye naye. God is faythfull: For oure preachyng to you, was not yee ỹ naye. For Goddes sonne Iesus Christ which was preached amonge you by vs (euen by me and Siluanus and Timotheus) was not yee ỹ naye: but by hym it was yee: For all the promises of God, by him are yee: and are in him Amen, vnto the lawde of God thorow vs.
E For it is God, which stablysheth vs with you in Christ and stondeth by vs, and hath annoynted vs, whych hath also sealed vs,
*Rom.viii.a Ephe.i.c and *hath geuen the ernest of the spyrite in oure hertes.

✠ I call God for a recorde vnto my soule that for to fauer you with all I came not eny more vnto Corynthum. *Not that we be
*1 Pet.v.a Lordes ouer youre fayth: but are helpers of youre ioye. For by fayth ye stande.

C The.ij. Chapter.

C Declareth the cause of hys absence & exhorteth them to forgeue the man that was fallen, & to receaue hym agayne with loue.

A But I determined this in my selfe, that I wold not come agayne to you in heuynes. For yf I make you sorye, who is it ỹ shuld make me glad, but the same which is made sorye by me? And I wrote thys same vnto you, lest yf I came vnto you, I shuld take heuynes
ꝑb (vpon heuynes) of them, of whom I ought to reioyce. Thys confidence haue I towarde you all, that my ioye is the ioye of you all. For out of great affliccyon and anguysshe of hert I wrote vnto you with many teares: not that ye shuld be made sorye, but that ye myght perceaue the loue, whych I haue, most specially vnto you.

If eny man hath caused sorow, the same B
hath not made me sorye, but partely: lest I *1.Cor.v.d
shulde greue you all. *It is sufficient vnto the same man, that he was rebuked of many. So that now contrary wyse, ye ought rather to forgeue him, and comforte him: lest that same persone shuld be swalowed vp with ouer moch heuynes. Wherfore, I exhorte you, that loue maye haue strength ouer him. For this cause verely dyd I wryte, that I myght knowe the proufe of you, whether ye shulde be obedient in all thynges. To whom ye forgeue eny thynge, I forgeue also. For yf I forgaue eny thynge, to whom I forgaue it, for youre sakes forgaue I it, in the syght of Christ, lest Satan shuld preuent
C vs. For his thoughtes are not vnknowen vnto vs. ✠

✠ When I was come to Troada for Christes Gospelles sake (and a dore was opened vnto me of the Lord) I had no rest in my spyrite, because I founde not Titus my brother: but toke my leaue of them, and went awaye into Macedonia. Thankes be vnto God, which alwayes geueth vs the victorye in Christ, and openeth the sauer of his knowledge by vs in euery place. For we are vnto God the swete sauoure of Christ, amonge them that are saued, and amōge them which
D perysshe. *To the one parte are we the sa- *Luke.ii.c
nour of deeth vnto deeth. And vnto ỹ other part are we ỹ sauour of lyfe vnto lyfe. And who is mete vnto these thinges? For we are not as the most part are, which choppe and chaunge with the worde of God: but euē out of purenes, and by the power of God, in the syght of God, so speake we in Christ. ✠

C The.iij. Chapter.

C Declareth the preachynge of the Gospell to goue the preachynge of the lawe.

W E begyn to praise oure selues agayne, Nede we as some other, of Epistles of recommendacyon vnto you A
or letters of recommendacion from you? Ye are oure epistle wrytten in oure hertes, which is vnderstāde and red of all men, for asmoch as ye declare that ye are the epistle of Christ, mynistred by vs and wrytten, not with ynke: but with the spyrite of the lyuynge God * not in tables of stone, but in
*Ex.xxxiii.d ‡Deut.ix.b Jere.xxxi.f *‡fleshly tables of the hert.

✠ Suche trust haue we thorow Christ to God ward, not that we are sufficient of B
oure selues to thynke eny thyng, as of our selues: but yf we be able vnto any thinge *ỹ *Philip.iii.b
same commeth of God, which hath made vs able to *mynister the newe testament, not *1.Cor.iii.a
of the letter, but of the spyrite. For ỹ D
letter kylleth, but the spyrite geueth lyfe.

If the

If the minystracyon of deeth thorow the letters fygured in stones, was glorious, so þ the chyldre of Israel coulde not beholde the face of Moses, for the glory of his countenaunce (whych glory is done awaye) why shall not the ministracyon of the spyrete be moch more glorypous? For yf the ministringe of condemnacyon be glorious: moch more doth the ministracyon of ryghteweanes exceade in glory. ✠ For no dout that whych was there glorifyed, is not once glorifyed in respecte of this exceadynge glory. For yf that which is destroyed was glorious, moch more that which remayneth, is glorious.

C

Seyng then that we haue soch truste, we vse great boldnes, & do not as Moses, which * put a vayle ouer his face, that the chyldren of Israel shuld not se for what purpose that serued which is put awaye. * But their myndes were blinded. For vntyll this daye remayneth the same coueringe vntaken awaye in the lecture of the olde testament, whych vayle shalbe put awaye in Christ. But euen vnto this daye when Moses is redde * the vayle hangeth before their hertes. Neuertheles * when they tourne to the Lord, the vayle shalbe taken awaye. * The Lorde no dout is a spyrete. And where þ spyrete of the Lord is, there is libertie. But we all beholde in a myrroure the glorye of þ Lorde with his face open, and are chaūged vnto þ same similitude, from glory to glory, euen as of the spyrete of the Lorde.

* Ex.xxxiiij.d

* Mat.xxij.d
Mar.xiij.d
Luke.xxiij.d
Acte.xxviij.f.
Rom.xj.f
2.Cor.iij.d

* Ex.xxxiiij.d

D

Rom.xi.d
* John. iiij.c

¶ The.iiij.Chapter.

¶ A true preacher is myldest, he corrupteth not the worde of God, but seketh the honoure of Christ, yet though it be wyth the parell of hys lyfe.

A

Therfore, seyng that we haue soch an office, euen as God hath had mercy on vs, we go not out of kynde: but haue cast from vs the cloke of vnhonestye, and walke not in craftynes, nether handle we the worde of God deceatfully, but open the trueth, & reporte oure selues to euery mannes conscience in þ syght of God ✠ If oure Gospell be yet hyd, it is hyd amonge them that are lost, in whom * the God of this worlde * hath blynded the myndes of the which belene not, lest the lyght of the gospell of the glory of Christ whych is þ ymage of God) shulde shyne vnto them.

* John.xij.c
2.Cor.iij.c
Mat.xiij.b
Mar.iiij.b
Luke.viij.b
John.xij.f
Acte.xxviij.f

B

✠ For we preache not our selues, but Christ Jesus to be the Lorde, and oure selues youre seruauntes, for Jesus sake. For it is God, that * commaunded the lyght to shyne out of darckenes, which hath * shyned in oure hertes, for to geue the lyght of the knowledge of the glory of God, in the face of Jesus Christ.

* Gen.i.a
2.Pet.i.b

But we haue this treasure in * erthen vessels, that the excellency of þ power myght be Gods, and not oures. We are troubled on

2.Cor.iv.a

euery syde, yet are we not without shyft. We are in ponertie: but not vtterly without somwhat. We suffre persecucion: but are not forsaken therin. We are cast downe: neuertheles we perysshe not. We all wayes * beare aboute in the bodye, the dyinge of the Lorde Jesus, that the lyfe of Jesu myght also appeare in oure bodye. ✠

C

* Gala.vi.b

* For we which lyue, are alwayes delyuered vnto deeth for Jesus sake, that the lyfe also of Jesu myght appere in oure mortall flesshe. So then, deeth worketh in vs, but lyfe in you. ✠ ✠ But seynge that we haue the same spyrete of fayth) accordynge as it is wrytten: * I beleued, and therfore haue I spoken.) We also beleue, and therfore speake For we knowe, that he which raysed vp the Lorde Jesus, shall rayse vp vs also by the meanes of Jesus, & shall sett vs with you. For all thynges do I for youre sakes * that the plenteous grace by thankes geuen of many, maye redounde to the prayse of God.

* Rom. viij.c

* 1.Cor.j.a

D

Wherfore, we are not wery, But though oure vtwarde mā perysshe, yet the inwarde man is renewed daye by daye. * For oure tribulacyon which is momētany and lyght, prepareth an excedinge & an eternall wayght of glorye vnto vs, while we loke not on the thynges which are sene, but on the thynges whych are not sene. For the thynges whych are sene, are tempozall: but thynges whych are not sene, are eternall. ✠

* Psal.xxxix.b
Rom. viij.d

¶ The. v. Chapter.

¶ Therewarde for sufferynge trouble.

A

For we knowe that yf oure * erthy mācion of this dwellyng were destroyed, we haue a byldinge of God, an habitacyon not made with hādes, but eternall in heauen.

* ij. cor. iiij.b.

For * therfore syghe we, desyring to be clothed with oure mācion which is from heauen: so yet, yf that we be founde clothed, & not naked. For we that are in this * tabernacle, syghe & are greued because we wold not be vnclothed, but wolde be * clothed vpon, that moztalite myght be swalowed vp of lyfe. He þ hath ordeyned vs for this thynge, is God: * which verysame hath geuen vnto vs the erneste of the spyrete.

* Rom.viij.c

* Apo.iij.d

* Rom.viij.c
ij.Cor.v.d.

Therfore, we are alwaye of good cheare, and knowe, that as longe as we are at home in the body, we are absent frō God. For we walke in fayth, not after outward appearance. Neuertheles, we are of good comforte, and had leuer to be absent from the body, and to be present with God. Wherfore, whether we be at home or from home, we endeuoure oure selues, to please him. * For we must all appeare before the iudgement seate of Christ, that euery man maye receaue the workes of hys body accordynge to that he hath

B

* Mat.xxv.c
Rom.xiij.c

hath done, whether it be good or bad.

✠ Seynge then that we knowe, how ꝑ Lorde is to be feared, we fare sayre wyth men. For we are knowen well ynough vnto God. I trust also ꝑ we are knowen in youre consciences.

For we prayse not oure selues agayne vn to you, but geue you an occasyon to reioyce of vs, that ye maye haue some what against them, whych reioyce in the face, and not in
C the herte. For ꝑ we be to feruent, to God are we to feruent. Or If we kepe measure, for youre cause kepe we measure. For the loue of Christ constrayneth vs, because we thus iudge, that ꝑ one dyed for all, then were all
*1.Thess.v.c deed, and * he dyed for all: that they whych lyue, should not hence forth lyue vnto them selues, but vnto him whych dyed for them, & rose agayne. ✠

Wherfore, hence forth knowe we no man
D after the flesshe. In so moch though we haue knowen Christ after the flesshe, now yet hēce forth knowe we hī so no more. Therfore ꝑ eny man be in Christ, he is a newe creature
*Esa.xliii.c Olde thynges are passed awaye, beholde, all
Apoc.xxi.a thinges are become * new. Neuertheles, all
†Rom.v.b.d thynges are of God, whych hath † reconcyled
Colloss.i.c vs vnto him selfe by Jesus Christ, and hath geuen to vs the office to preache the attonement.
*Colloss.i.c For * God was in Christ, and made agrement betwene the worlde and him selfe, & imputed not their synnes vnto them, and hath committed to vs the preachynge of the attonement. Now then are we messengers in the rowme of Christ euen as though God dyd beseche you thorow vs. So praye we you in Christes stede, that ye be reconcyled
*Esa.liii.b. vnto God: for * he made him to be synne
Rom.viii.a for vs, which knewe no synne, that we by his meanes shulde be ꝑ rygh teweines, which before God is alowed.

C The. vj. Chapter. ✠

C An exhortacyon to receaue the worde of God with thanckefulnesse and amendement of lyfe. The diligence of Paul in the Gospell, & how he warneth yͤt to eschue the cōpany of the Heathē.

A WE also as helpers exhorte you ꝑ ye receaue not the grace of God in vayne. For he sayth: * I haue
*Esa.xlix.c heard the in a tyme accepted: and in the daye of saluacyon, haue I succored the. Beholde, now is that accepted tyme: beholde, now is that daye of saluacyō. Lett vs geue no occasyon of euyll, that in
*1.Cor.viii.a oure office be founde no faute: but in all thynges let vs behaue oure selues * as the mynysters of God.

B In moch pacience, in afflictcyons, in necessitees in anguyshes, in strypes, in presonmentes: in stryfes: in labours, in watchynges, in fastynges, in pureues, in knowledge, in longe suffrynge, in kyndenes, in the holy ghost, in loue vnfayned, in the worde of truth, in the power of God, by the armoure of rygh teweines of the rygh t hande & on ꝑ lyfte
* be honoure and dishonoure: be euyll reported & good reporte: as deceauers, and yet true, as vnknowen, and yet knowen: as dyinge, and beholde, we lyue: as chastened, and not kylled: as sorowing, & yet alwaye merye: as poore, and yet make many ryche: as hauinge nothyng, & yet possessyng all thynges. ✠

Oye Corynthyans, oure mouth is open C
vnto you. Oure hert is made large: ye are in no straȳte in vs, but are in a straȳte in youre awne bowelles: I promyse vnto you lyke reward, as vnto chyldren. Set your selues at large, and ✠ * beare not ye the yoke wᵗ *Deut.vii
ꝑ vnbeleuers. For what felyshyp hath rygh teweines with vnrygh teweines? Or what company hath lyght wᵗ darknes? * Or what *Gene.xiii
concorde hath Christ with Belial? Ether what parte hath he that beleueth, with an infidell? Or how agreeth the temple of God with Images for * ye are the temple of the *1.Cor.iii
lyuinge God, as sayde God: † I wyll dwell end.vi.b
amonge them, & walcke amonge them, and † Gen.xvii
wylbe their God: & they shalbe my people. Leui.xxvi
Wherfore * come out from amonge them, Exo.xxix
and separate youre selues from them (sayth *Esa.lii.
ꝑ Lorde) and touche none vncleane thynge: so wyll I receaue you, and wylbe a father vnto you, and ye shalbe my sonnes & daughters, sayth the Lorde almyghty.

C The. vij. Chapter.

C He exhorteth them to receaue the promyses of God thankefully. The Corinthyans are commended for their obedyence & loue towarde Paul.

SEynge that we haue soche promyses (dearely beloued) A
lett vs clense oure selues frō all filthynes of ꝑ flesshe and spyrte, and growe vp to full holynes wyth the feare of God. Understād vs we haue hurte no man: we haue corrupte no man: we haue defrauded no mā. I speake not this to condemne you: for I haue shewed you before, that ye are in oure hertes to dye & lyue with you: I am very bolde ouer you, I reioyce greatly in you. I am fylled with comforte, and am exceadynge ioyouse in all oure tribulacyon. For when we were come into
Macedonia * oure flesshe had no rest, but we *Actes.xx
were troubled on euery syde. Outwarde was fyghtyng, inward was feare. Neuertheles * God that comforteth the abiecte, *2.Cor.vii
comforted vs by the commynge of Titus.

And not by his commynge onely: but also by the consolacyon which we receaued of you: when he tolde vs youre desyre, youre feruent mynde for me: so that I reioyced the more. For though I made you sorry with a letter, I repent not: though I dyd repent. For I perceaue, that the same epistle made B

you

you sorye, though it were but for a season. But I nowe reioyce, not that ye were sory, but that ye so sorowed that ye repented. For ye sorowed godly: so y in nothynge ye were hurte by vs. For godly sorowe causeth repentaunce vnto saluacyon, not to be repented of, ℮ contrary wyse, * worldely sorowe causeth deeth. * 2. Cor. vii. c

℄ For beholde, what diligẽce this godly sorowe that ye toke, hath wrought in you: yee it caused you to cleare your selues. It caused indignacyon, it caused feare, it caused desire. it caused punishment. For in all thynges ye haue shewed your selues, that ye were cleare in that matter. Wherfore, though I wrote vnto you, I dyd it not for his cause that had done the hurt, nether for his cause that was hurte: but ꝑ your good mynde for vs might appeare amonge you in the syght of God.

Therfore, we are comforted, because ye are cõforted: yee, and exceadingly the more ioyed we, for the ioye that Tit⁹ had: because hys spirite was refreshed of you all. I am therfore not nowe ashamed, though I boasted my selfe to hym of you. For as all thynges which we spake vnto you are true, euen so, oure boastynge that I made vnto Titus is founde true. And his inwarde affection is founde aboundant towarde you, whã he remembreth the obedience of you all, howe wt feare & tremblinge ye receaued hym. I reioyce ꝑ I maye be bolde ouer you in all thinges. D

℄ The. viij. Chapter.

℄ He putteth them in remembraunce to helpe the poore sayncters at Ierusalem, accordynge as the Macedonians dyd.

A I Certifye you brethren, of the grace of God which was geuen in ꝑ congregacyons of Macedonia, howe that the aboundaunce of their reioysynge is, that they are tryed with moche tribulacyon. And though they were exceadynge poore, yet haue they geuen exceading richely, and that in singlenesse. For to their powers, I beare them recorde, yee, & beyõde their power, they were wyllynge of their awne accorde, and prayed vs with great instaunce, ꝑ we wolde receaue their benefyte, and suffre thẽ to be partetakers with other * in mynystrynge to the sayncters. And thys they dyd, not as we loked for: but gaue their awne selues fyrst to the Lord, and after vnto vs by the wyll of God: so that we coulde not but desyre Titus, to accomplysshe the same benivolence amonge you also, euen as he had begonne. * Actes. vi. d. xi. xvi. da. xix. xx. a. xxiiii. xxvi. f

B Nowe therfore, as ye are riche in all parties, in fayth, in worde, in knowledge, in all feruẽtnes, and in loue, which ye haue to vs: euen so, se that ye be plentyous in thys benivolence also. This saye I, not commaundynge: but because of feruentnes. I do alowe the vnfaynednesse of youre loue towarde other men. For ye knowe the liberalytie of oure Lord Iesus Christ, that though he was * ryche, yet for youre sakes he became poore that ye, thorowe hys powerte, myght be made ryche. * Roma. v. a.

And I geue councell herein. For thys is expedient for you, which beganne, not to do onely, but also to wyll a yeare ago. Nowe therfore, performe the thynge which ye beganne to do: that as there was in you a redynes to will, euen so, ye maye performe the C dede ‡ of that which ye haue. For * yf there be fyrst a wyllynge mynde, it is accepted accordynge to that a man hath, and not accordynge to that he hath not. ‡ 1. Pet. iiii. c. Prouer. iii. b. * Mar. xii. d. Luke. xxi. a

It is not my mynde that other be sett at ease, and ye brought into combraunce: but that ther be egalnes nowe at this tyme: and that your aboundance maye sucker their lacke: and that their aboundance maye supply youre lacke: that there maye be equalyte, agreynge to that which is wrytten: * he that had moche, had not the more aboundance: & he that had a litle, had neuer the lesse. Thankes be vnto God, which put the same good mynde for you in the herte of Titus, which accepted the requeste: yee, rather he was so well wyllinge, that of his awne accorde, he came vnto you. * Exo. xvi. d

We haue sente with hym the brother, C whose laude is in the gospell thorowout all the congregacyons: and not that onelye, but is also chosen of the congregacions to be a felowe with vs in oure iorney, concernyng this benivolence that is mynistred by vs vnto the prayse of the same Lorde, and to stere vp youre prompte mynde.

For thys we exchewe, that eny mã should rebuke vs in this plentyous distrybucyon, * that is mynistred by vs (to ꝑ glory of the Lorde) and make prouisyon for honest thinges: not onely in the syght of ꝑ Lorde: but also in the syght of men. * Rom. xii. e

We haue sent wt them a brother of ours, whom we haue ofte tymes proued dilygent in many thynges: but nowe moch more diligent. The greate confidence which I haue in you, hath caused me thys to do: partely for Titus sake which is my felowe and helper as concernyng you: partely because of other which are our brethren, and the messengers of the congregacyons, & the glory of Christ. Wherfore, shewe ye vnto them the proffe of youre loue, and of oure * boastynge of you in the syght of the congregacyons. * 1. Thes. i. d.

℄ The. ix. Chapter.

℄ In thys chapter doth he the same that he dyd in the chapter goynge before, that is, he moueth them to helpe the poore brethren at Ierusalem.

A * Actes.xi.d. i.Cor.xvi.a ii.Cor.viii.a. Roma.xv.f.

IF the ministrynge to ꝑ sayntes, it is but superfluous for me to wryte vnto you: for I knowe the redynes of your mynde, wherof I boast my selfe vnto them of Macedonia, that Achaia was prepared a yeare ago: and your ensample hath prouoked many. Neuertheless, yet haue I sent these brethren, lest our boastyng which I make of you shulde be in vayne, in this behalfe, that ye (as I haue sayde) maye prepare your selues: lest parquenture yͤ they of Macedonia come with me, and finde you vnprepared, we (I wyll not saye ye) shulde be ashamed in this matter of boastynge.

B Wherfore, I thought it necessarye to exhorte the brethren, to come before hande vnto you, and to prepare youre good blessynge promysed afore, that it mygte be ready, so ꝑ it be a blessynge, and not a defraudynge.

✠ This yet I saye: he which soweth lytell, * Prou.xi.b. Gala.vi.b shal reape lytell: & * he ꝑ soweth (in geuyng) largelye and freelye, shall reape plenteouslye: And let euery man do, accordinge as he hath purposed in his herte, not grudgyngly, or of necessyte. * For God loueth a cheartfull * Ecclus.xxxv.a and.xxxv.a Eccle.xxxv.a geuer.

C God is able to make you riche in all grace that ye in all thynges hauynge sufficyent vnto the vtmost, maye be riche vnto all maner of good workes, as it is wrytten: * he * Psal.cxii.b hath sparsed abroade, and hath geuen to the poore, his ryghtewesnesse remayneth for euer. He that mynistreth seed vnto ꝑ sower, mynistre bread also for fode: and multyplye youre seede, and increase the frutes of youre ryghtewesnesse, ✠ that on all partes, ye ☞ maye be made ryche ☞ into all synglenes, D which causeth thorowe vs, that thankes are geuen vnto God.

For the office of this mynystracion, not onely supplyeth the nede of the sayntes: but also is aboundaunt herin, that for this laudable mynystringe, thankes might be geuen to God of many, which prayse God for the obedience of youre consentynge to the Gospell of Christ, and for youre synglenesse in distributynge to them, and to all men, and in their prayers for you, which loge after you, for the aboundaunt grace of God in you. Thankes be vnto God, for his vnspeakeable gyfte.

¶ The.x. Chapter.

¶ He toucheth the false Apostles, and defendeth his auctorite and callynge.

A I Paul my selfe beseche you by ꝑ meknesse & softenesse of Christ, which whā I am present amoge you, am of no reputacyon: but am bolde towarde you beynge absent. I beseche you, ꝑ I nede not to be bolde whan I am present, with that same boldnesse, wherewith I am supposed to haue bene bolde, agaynst some, which repute vs as though we walked carnally. For though we walke in ꝑ flesshe, yet B we do not warre fleshly. * For ꝑ weapens * Ephe.vi. of oure warrefare are not carnall thynges, but thynges mygthy in God, to cast downe stronge holdes, where with we ouerthrowe councels and euery hye thynge that exalteth it selfe agaynst the knowledge of God, and bringe into captiuyte all ymaginacio to the obedience of Christ, & are ready to take vengeaunce on all disobedience, when your obedience is fulfylled. Loke ye on thinges after the vtter appearaunce!

If any man trust in hym selfe, that he is C Christes, lett hym consyder this agayne of him selfe, that as he is Christes, euen so, are we Christes. For though I boaste my selfe somwhat more of oure auctorite (which the Lorde hath geuen vs * to edifye, and not to * ii.Cor.x. destroye you) it shall not be to my shame: lest I shulde seme as though I wente about to make you afrayede with letters. For ꝑ epistles (sayth he) are sore, and stronge: but his bodelye presence is weake, and his speache rude. Lett hym that is soche thynke on this wyse: that as we are in wordes by letters, when we are absent, soche are we in dedes, when we are present.

For we cānot fynde in our hertes to make oure selues of the nomber of them, or to cōpare oure selues to them, which prayse thē D selues. Neuertheless, whyle they measure them selues wt them selues, and compare thē selues with them selues, they vnderstande nought. But we will not reioyce aboue measure: but accordynge to the measure of the rule, which God hath distributed vnto vs, a measure to reache euen vnto you. For we stretch not out our selues beyonde measure, as though we reached nott vnto you. For euen to you also haue we come wt the gospell of Christ, and we boast not our selues out of measure of other mennes labours: Yee, and we hope it wyll come to passe, ꝑ when your faith is increased amōge you, we shalbe magnifyed accordynge to oure measure, more largely, and that I shall preache the Gospell in those regions which are beyōde you: & not to boast of those thynges, which by another mans measure are prepared allready. But let him that reioyseth, reioyse in the Lorde. For he ꝑ prayseth hym selfe, is not alowed but he whom the Lorde prayseth.

¶ The.xi. Chapter.

¶ Paul (vnder sufferaunce) cōmendeth him selfe, and defendeth his auctorite agaynst the false prophetes.

WOld to God, ye could haue suffred A me a lytell in my folysshnes: yee, ye do also forbeare me. For I am gelous ouer you wt godly gelousye: For I haue coupled you to one man, that ye shulde make youre selues a chaste virgin vnto Christ,

to Christ. But I feare lest it come to passe þ. as the serpent * begyled Eue thorowe hys subtelte, euen so your wittes shulde be corrupte frō the syngleues that ye had toward Christ. For yf he þ cōmeth preache another Jesus then hym whō we preached: or yf ye rece aue another spyete then þ which ye haue receaued, ether another Gospell then that ye haue receaued, ye might right well haue bene content. For I suppose that I was not behynde the chefe Apostles. But though I be rude in speakinge, yet I am not so in knowledge. Howbeit amonge you, we haue bene well knowē to þ vtmost what we are in all thinges. Dyd I therin synne, because I submytted my selfe, that ye might be exalted: & because I preached to you þ Gospell of God free? I robbed other cōgregacyōs & toke wages of them, to do you seruyce. And when I was present wt you, & had nede * I was chargeable to no man: for þ which was lackynge vnto me, the brethre which came frō Macedonia, supplied, and in all thinges I kept my selfe so that I shuld not be chargeable to any man, and so wyll I kepe my selfe.

If the trueth of Christ be in me, thys reioysynge shall not be taken from me in the regions of Achaia. Wherfore? Because I loue you not? God knoweth. Neuertheles, what I do, that wyll I do, to cut awaye occasyon from thē which desyre occasion: þ they might be founde lyke vnto vs, in that wherin they reioyce. For soch false apostles are disceatfull workers, and fassyon them selues lyke vnto the apostles of Christ. And no maruayle: for Satan him selfe is chaunged into the fassyō of an angell of light. Therfore it is no great thynge though hys mynisters fassyon them selues, as though they were the ministers of ryghte wesnes: whose ende shalbe accordyng to theyr dedes.

I saye agayne, lest eny man thynke that I am folyshe: or els euē nowe take ye me as a foole, that I also maye boast my selfe a lytell. That I speake, I speake not after the Lorde, but as it were folyshly, in thys matter of boastinge. Seynge that many reioyce after the flesshe, I wyll reioyce also. ✠ For ye suffre foles gladly, seynge ye youre selues are wyse. For ye suffre yf a mā bryng you in to bondage, yf a man deuoure, yf a mā take yf a mā exalte him selfe, yf a man smyte you on the face. I speake as cōcerning rebuke, as though we had bene weake, (in thys behalfe.)

Howbeit, wherinsoeuer eny man dare be bolde (I speake folyshly) I dare be bolde also. * They are Ebrues, euen so am I. They are Israelites, euē so am I. They are þ seede of Abraham, euen so am I. They are þ mynisters of Christ (I speake as a foole) I am more. In labours more aboundāte: In strypes aboue measure: In prison more plētyou-

slye: In deeth ofte. * Of the Jewes fyue tymes receaued I euery tyme. xl. strypes saue one. * Thryse was I beaten wt roddes, * I was once stoned, ‡ I suffered thryse shypwracke, Nyght and daye haue I bene in the deepe see. In iorneying often: in perels of waters: in perels of robbers: in ieopardyes of myne awne nacyon: in ieopardyes among þ hethen: * in perels in þ citie: in perels in wildernes: in perels in the see: in perels amonge false brethren: in laboure & trauayle: in watchinges often: in hōger and thyrst: in fastynges often: in colde and nakednes: beside the thinges which outwardly happen vnto me. I am combred dayly, and do care for all cōgregacyons. * Who is weake, and I am not weake? who is offended, & I burne not? If I must nedes boast, I wyll boaste of the thynges that concerne myne infirmyties.

* Deu.xxv.a
‡ Actes.xvi.c
* Act.xiiij.c
‡ Act.xxvij.g
* Actes.x.b
f.Cor.ix.b

The.xij.Chapter.

Paul is taken vp into the thyrde heauen, and heareth wordes not to be spoken.

The God & father of oure Lorde Jesus Christ, which is blessed for euermore knoweth that I lye not.

✠ In the cytie of Damascon, the gouerner of þ people vnder king Aretas, layde watch in the cytie of the Damascens, and wold haue caught me: and * at a windowe was I let downe in a basket thorowe the wall, and so scaped I his handes. Doutles, it is not expedient for me to boast, I wyll come to visyōs and reuelacions of the Lord, I knowe a mā in Christ aboue fourtene yeares ago (whyther he were in the body, I cannot tell, or whyther he were out of the body, I cannot tell, God knoweth) howe that he was takē vp into the thyrde heauen. And I knowe the same man (whither in the body or out of the body, I cannot tell, God knoweth) howe þ he was taken vp into Paradyse, and heard secret wordes, which no man can vtter. Of thys man wyll I boast, but of my selfe wyll I not boast, except it be of myne infirmityes. For though I wolde boast, I shall not be a foole: for I wolde saye the trueth. Neuertheles, I spare you: lest any man shulde thinke of me, aboue that which he seeth me to be, or that he heareth of me.

* Actes.xx.b

And * lest I shulde be exalted out of measure thorowe þ excellēcye of the reuelacions: there was gyuen vnto me vnquyetnes thorowe the flesshe, euen the messenger of Satā to buffet me, because I shulde not be exalted out of measure. For this thynge besought I the Lorde thryse, that it might departe from me. And he sayde vnto me: my grace is sufficient for the. For my strength is made parfect thorow weaknes. Very gladly therfore wyll I reioyce of my weaknes, þ þ strength of Christ maye dwell in me. ✠ Therfore, haue I delectacō in infirmitres, in rebukes,

* Iob.6.b

in necessities, in persecucyons, in anguyshes for Chrystes sake. For when I am weake, then am I stronge.

I am become a foole in boasting my selfe. Ye haue compelled me: for I ought to haue bene commended of you. * For in nothynge was I lesse vnto ꝑ chefe apostles, though I be nothing, yet ꝑ tokēs of an apostle were wrought amonge you with all paciēce, and signes and wōders, and myghty dedes. For what is it, wherin ye were inferiors vnto other congregations, except it be herin, that I was not chargeable vnto you. Forgeue me thys wronge. Beholde, nowe the thyrde tyme I am ready to come vnto you: and yet wyll I not be chargeable vnto you. For * I seke not yours, but you. For the chyldren ought not to laye vp for the fathers and mothers, but the fathers and mothers for the chyldren.

I wyll very gladly bestowe, and wylbe bestowed for youre soules, though the more I loue you, the lesse I am loued agayn. But be it, that I was not chargeable vnto you: neuertheles, when I was crafty, I toke you with gyle. Dyd I pyll you by any of them, whom I sent vnto you? I desyred Titus, & with hym I sent a brother. Dyd Titus defraude you of any thyng? walked we not in one spyrite? Walked we not in lyke steppes? Agayne, thynke you ꝑ we excuse our selues vnto you? we speake in Christ in the syght of of God: but we do all thinges (dearly beloued) for youre edifyinge. For I feare, lest it come to passe, ꝑ ꝑ I come, I shall not fynde you soch as I wolde: & ꝑ I shalbe foūde vnto you soch as ye wolde not. I feare, lest ther be amōge you * debates, enuyinges, wrath, stryfes, bakbytynges, whysperinges, swellynges, & sedicyons: and that when I come agayne, God brynge me lowe among you, & I be constrayned to bewayle many of them which haue synned allready, & haue not repented of the * vnclennes and fornicaciō and wantannes which they haue commytted.

The.xiij. Chapter.

She prompteth to come vnto them and exhorteth them so to ordre them selues that he maye fynde them parfecte, and of one mynde.

I Owe come I the thyrde tyme vnto you: * in the mouth of two or thre witnesses shal euery worde be stablyshed. I tolde you before, & tell you before: and as I sayd when I was present with you the seconde tyme, so wryte I nowe beynge absent, to the which in tyme past haue synned, & to all other: that ꝑ I come agayne, I wyll not spare, seynge that ye seke experiēce of Christ * which speaketh in me, which among you is not weake but is myghtye in you. For though he was crucifyed in weakines, yet liueth he thorowe the power of God. And we (no doute) are weake in hym: but we shall lyue with hym: by the myght of God amonge you.

* Examen youre selues, whether ye are in the fayth or not. Proue youre awne selues, knowe ye not youre awne selues, howe that Jesus Christ is in you, excepte ye be castawayes, I trust ye shall knowe that we are not castawayes. I desyre before God that ye do none euyll, not that we shulde seme cōmendable: but that ye shuld do that which is honeste: & let vs be counted as castawayes. We can do nothinge agaynst the trueth: but for ꝑ trueth. We are glad whē we ar weake, and ye stronge. This also we wyllhe for, euē youre perfectnesse. Therfore wryte I these thinges beynge absent, lest whan I am present, I shulde vse sharpenesse, accordynge to the power * which the Lorde hath geuen me to edifye, and not to destrope. Finally ye brethren, fare ye well, be parfect, be of good confort, be of one mynde, lyue in peace, and the God of loue and peace shalbe with you. * Gyue one another in an holy kysse. All the sayntes salute you. The grace of oure Lord Jesus Christ, and the loue of God, and the felyshyppe of the holy ghost be with you all. Amen.

The ende of the seconde epistle to the Corinthyans.

Sent from Philippos a cytie in Macedonia, by Titus and Lucas.

The epistle of
sayncte Paul the Apostle to the Galathians.

The fyrst Chapter.

Paul reiudeth them, because they were fallen awaye from the Gospell, shewyth hys awne conuersyon, magnifyeth hys office and apostlehyp, and declareth hym selfe to be equall with the hye Apostles.

PAul an apostle, not of men, nether by man: but by Jesus Christ, and by God the father, which rayled him vp from deeth: and all the brethren which are with me.

Vnto the congregacions of Galacia. * Grace be with you, and peace from God the father, & frō oure Lorde Jesus Christ, which gaue hym selfe for our synnes to delyuer vs from thys present euyll worlde, accordynge to the wyll of God oure father, to whom be prayse for euer and euer. Amen.

I maruayle, that ye are so soone turned (from Christ which called you by grace) vnto another

to another Gospell which is nothinge elles,
but that there be some which trouble you, &
* Acter.xv.a * intende to peruerte the Gospell of Christ.
Neuertheselle, though we oure selues, or an
angell from heauen, preache any other Gos-
pell vnto you, then ỹ which we haue pre-
B ached vnto you, let him be accursed. As we said
before, so saye I nowe agayne, yf eny man
preache eny other Gospell vnto you, then ỹ
ye haue receaued, lett hym be accursed. Do I
now perswade men, or God? Other do I se-
* Iob.xiii.b. ke to please men? * For yf I had hytherto
studyed to please mē, I were not the seruaūt
of Christ.

✠ I certifye you brethren, that the Gos-
pell which was preached of me, was not af-
C ter the maner of men. For I nether receaued
it, ner learned it of man, but by the reuela-
cyon of Jesus Christ. For ye haue heard of
* Act.viii.a. ii.a.xvii.a and.xxvi.b. i.Cor.xv.b my conuersacyon in tyme past, in the Jewes
waye, howe that beyonde measure, * I per-
secuted the congregacyon of God, and spoy-
led it, and preuayled in the Jewes waye a-
boue many of my cōpanions in myne awne
‡ Phil.iii.a. nacyon ‡ beynge a very feruent mayntener
of the tradicyons of the elders.

But when it pleased God, which sepera-
* Acter.xv.c. ted me from my mothers wombe, and * cal-
led me hereunto by hys grace, for to declare
hys sonne by me, that I shulde preache hym
amonge the Heathen: immediatly I cōme-
* Mat.xvi.c ned not of the matter with * flesh & blonde,
nether returned to Jerusalem, to thē which
were apostles before me: but went my way-
D es into Arabia, and came agayne vnto Da-
masco. Then after thre yeare, I returned to
Jerusalem to se Peter, and abode with hym
fyftene dayes. Other of the apostles sawe I
none, saue James the Lordes brother. The
thinges therfore which I wryte vnto you:
be holde, before God I lye not.

* Act.xviii.b * After that I came into ỹ coastes of Sy-
ria and Cilicia, and was vnknowen as to-
chinge my person vnto the congregacions of
Jewry, which were i Christ. But thys they
heard onely, that he which persecuted vs in
tyme past, nowe preacheth the fayth, which
before he destroyed. And they glorified God
in me. ✠

¶ The.ij. Chapter.

¶ He withstondeth Peter in the face. and pro-
ueth that the lawe and circumcisyon are not
necessarye to saluacyon.

A Then fouretene yeares thercafter,
* Acter.xv.a I went vp agayne to Jerusalem
* with Barnabas, and toke Ti-
tus with me. I wēt vp also by re-
uelacyon, and commened with them of the
Gospell which I preache amonge the Gen-
tyls (but specially) with them which were
counted chyefe, leest I shulde runne or had
runne in vayne. Also Titus which was w̄
me, though he were a greke, yet was not cō-
pelled to be circumcised: and that because of
incommers beynge false brethren, which ca-
me in prευely to spye out oure libertye which
we haue in Christ Jesu, ỹ they myght bringe
vs in to bōdage. To whō we gaue no row-
me, no not for the tyme (by waye of subiec-
cyon) because that the trueth of the Gospell
myght contynue with you.

Of them which semed to be somwhat, B
what they were in tyme passed it maketh
no matter to me. * God loketh on the out- * ii.par.xix.c
warde appearaunce of no man. Neuertheles Roma.ii.d.
they which semed greate, added nothynge Acter.x.c
to me. But contrary wyse, when they sawe Ephe.bi.b
ỹ the gospell ouer ỹ vncircūcisiō was cōmit- Collo.iii.b
ted vnto me, as ỹ gospell ouer ỹ circumcisyō Eccle.xxxb.b
was committed vnto Peter. For he that
was myghty in Peter in the Apostleshyppe
ouer the circūcisyon, the same was myghty
in me amonge the Gentyls. When they per-
ceaued the grace that was geuen vnto me,
then James, Cephas ād John, which semed
to be pyllers, gaue to me and Barnabas the
ryght handes of that felowshyppe, that we
shulde be Apostles among the heythen, and
they in the circumcisyon: onely that we shuld
remember the poore. * Wherin also I was * Acter. xi.b
diligent to do the same. v.Cor.xi.a

But when Peter was come to Antioche C
I withstode him openly, because he was wor-
thy to be blamed. For per that certayne cam
from James, he dyd eate with the Gentyls.
But whē they were come, he withdrue and
separated hym selfe from them, fearynge thē
which were of the circūcisyon. And the other
Jewes dissembled as well as he: in somoche
that Barnabas also was browght into their
symulaciō. But when I sawe that they wēt
not the right waye after the trueth of ỹ Gos-
pell, I sayde vnto Peter before them all: yf
thou beynge a Jewe, lyuest after the maner
of the Gentyls, and not as do ỹ Jewes: why
causest thou the Gentyls to lyue as do the
Jewes? For we which are * Jewes by na- * Phili.iii.a
ture, and not synners of the Gētyls, knowe
that a man ‡ is not iustifyed by the dedes of ‡ Roma.iii.c
the lawe, but by the fayth of Jesus Christ:
And we haue beleued on Jesus Chryst, that
we might be iustifyed by the faith of Christ,
and not by the dedes of the lawe: because by
the dedes of the lawe no flesche shalbe iu-
stifyed.

If whyle we seke to be made ryghte wes D
by Christ, we our selues are founde synners,
is then Christ ỹ mynyster of synne? God for-
byd. For yf I buylde agayne the thynges
which I destroyed, then make I my selfe a
trespasser. For I (thorowe ỹ lawe) haue
bene dead to the lawe, ỹ I myght lyue vnto
Christ. I am crucified w̄ Christ. Neuertheles

I lyue: yet nowe not I, but Christ lyueth in me. The lyfe which I nowe lyue in ꝑ flesshe, I lyue by ꝑ fayth of ꝑ sonne of God * which loued me, and gaue hym selfe for me. I despyse not the grace of God. For * yf rygh-tewesnes come of the lawe, then Christ is deed in vayne.

* Ephe.v.a
* Rom.viii.c

¶ The.iij. Chapter.

¶ She rebuketh the vnstablenesse of the Galathyans shewynge the vnperfectnesse of the lawe, and declareth wherefore that it was not geuen for naught.

A

O ye folysshe Galathyans: who hath bewitched you, that ye shulde not beleue the trueth? To whom Jesus Christ was described before ꝑ eyes and amonge you crucifyed. This only wold I learne of you whether ye receaued the spirite by ꝑ dedes of the lawe or by ꝑ preaching of the fayth? Are ye soche fooles, that after ye haue begonne in the spyrete, ye nowe ende in the flesshe? So many thynges ye haue suffred in vayne, yf it be also in vayne. Moreouer, he that mynystreth to you the spyrete, and worketh myracles amonge you, doeth he it thorowe the dedes of the lawe, or by preachyng of the fayth? * Euen as Abraha̅ beleued God, & it was ascribed to hym for rygh-tewesnesse. Ye knowe therfore, ꝑ they which are of fayth, ꝑ same are ꝑ chyldre of Abraha̅.

* Gene.xv.b Roma.iiii.a Jacob.ii.d

B

For the scripture seinge afore hande, that God wold iustifye ꝑ hethen thorowe fayth, shewed before hande glad tydynges vnto Abraham sayinge: * In the shall all nacyõs be blessed. So then, they which be of fayth, are blessed with faythfull Abraham. For as many as are of the dedes of the lawe, are subiecte to the curse. For it is writte̅: * cursed be euery one that contynueth not in all thinges which are writte̅ in the boke of the lawe to fulfyll them. That no man is iustifyed by the lawe in the syght of God, it is eu̅ydent. * For the iuste shall lyue by fayth. The lawe is not of fayth: but the man that fulfylleth the thinges (contayned in the lawe) shal lyue in them. Christ hath deliuered vs from the curse of the lawe, in as moche as he was made accursed for vs: For it is writte̅: * cursed is euery one, that hangeth on tree, that the blessynge of Abraham myght come on the Gentyls thorowe Jesus Christ, that we myght receaue the promes of the spyrete thorowe fayth.

* Gene.xii.a and.xxii.b
* Deu.xxvii.d
* Abac.ii.a Roma.i.c Hebr.x.a 1 Pe.i.viii.a Gal.iii.b Roma.v.a
* Deut.xxi.b

C

Brethren, I speake after ꝑ maner of me̅. Though it be but a mans testame̅t. Yet yf it be alowed, no mā despyseth it: or addeth eny thynge thereto. ✠ To Abraham and hys seede were the promyses made. He sayth not in the seedes, as many: but in thy seede, as of one, which is Christ. Thys I saye, that the lawe which beganne afterwarde, beyonge * foure hundred and thyrtye yeares, doeth not disanull the testame̅t, that was confyrmed afore of God vnto Christ ward, to make the promes of none effecte. † For yf the inheritaunce come of the lawe, it commeth not nowe of promelse. But God gaue it vnto Abraham by promes.

* Gene.xii.b Exo.xx.f Judith.b.b Actes.vij.a
* Rom.iiij.c
† Collos.

Wherfore then serueth the lawe? * It was added because of transgression (tyll the seed came, to whom the promes was made) and it was ordeyned * by angels in the hand of a mediator. A mediator is not a mediator of one, but God is one. * Is the lawe then agaynst the promes of God? God forbyd. For yf there had bene a lawe geuen which coulde haue geuen lyfe: then no doute rygh-tewesnes shulde come by the lawe. But the scripture concluded all thinges vnder synne, that the promes by ꝑ fayth of Jesus Christ shulde be geuen vnto them that beleue. ✠ D But before that fayth came, we were kepte vnder the lawe, and were shut vp vnto the fayth which shulde afterwarde be declared.

* Roma.v.c and.viii.b
*Actes.viij.g
* Rom.viii.c 1.Timo.i.b.

Wherfore, the lawe was oure scolemaster vnto Christ, that we shulde be iustifyed by fayth. But after that fayth is come, we are no lenger vnder the scolemaster. For ye are all chyldren of God, because ye beleue in Christ Jesu. For * all ye that are baptised haue put on Christ. There is no Jewe, neither Gentyll: there is nether bonde, ner fre: there is nether man, ner woman. For ye are all * one in Christ Jesu. If ye be Christes, then are ye Abrahams seede, and heyres accordynge to the promes.

*Roma.vi.a
* Job.xvi.c

¶ The.iiij. Chapter. ✠

¶ Paul sheweth that thorowe Christ we be deliuered from the lawe, and rebuketh the vnthankfulnesse of the Galathians.

A

And I saye, that ꝑ heyre (as longe as he is a chylde) differeth not from a seruaunt, though he be Lord of all, but is vnder tuters and gouerners, vntyll the tyme that the father hath appoynted. Euen so we also, when we were chyldren, were in bondage vnder the ordynaunces of the worlde. But when the tyme was full come, God * sent hys sonne, made of a wom̄, and made bonde vnto the lawe, to redeme them which were bonde vnto the lawe: that we (thorowe election) might receaue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes, * God hathe sent the spyrete of hys sonne into oure hertes, cryinge: Abba father. Wherfore nowe, thou art not a seruaunt: but a sonne. If thou be a sonne, thou arte also an heyre of God, thorowe Christ. ✠

* Luke.ii.b Joha.iii.b. Roma. viii.a
* Rom.viii.c

Notwithstandynge, when ye knewe not God, ye dyd seruice vnto them * which by nature

* 1.Cor.viii.a

nature are no Goddes. But nowe after that ye haue knowen God (yee rather are knowē of God) how is it that ye tourne agayn vnto the weake and *beggarly ordinaunces, wherunto agayne ye desyre ꝑ fleshe to be in bondage? Ye obserue dayes, and monethes, and tymes, and yeares. I am in feare of you, lest I haue bestowed on you labour in vayne. *Colos.ii.d

Brethrē, I beseech you, be ye as I am: for I am as ye are. Ye haue not hurt me at all. Ye knowe how thorowe infirmitie of ꝑ fleshe, I preached ꝑ Gospell vnto you at the fyrst. And my tẽptacyō which was in ꝑ fleshe, ye despysed not, nether abhorred: but receaued me as an angell of God: euē as Christ Iesꝰ. What is then youre felicyte? for I beare you record, ꝑ yf it had bene possible ye wolde haue plucked out your awne eyes, and haue geuē thē to me. Am I therfore become your enemye, because I tell you the trueth?

C They are gelous ouer you amysse. Yee, they intende to exclude you, that ye shuld be feruent to them ward. It is good all wayes to be feruent in a good thinge, and not onely whan I am present with you.

My lytell chyldren, of whom I trauayle in byrth agayne, vntill Christ be fashyoned in you, I wolde I ware with you now, and coulde chaunge my voyce: for I stande in a doubte of you. Tell me: ye that desyre to be vnder the lawe, do ye not heare of the lawe?

✠ For it is wrytten, that Abrahā had two sonnes *the one by a bonde mayde, *ꝑ other by a fre womā. Yee, and he which was borne of the bonde woman, was borne after the fleshe: but he which was of the fre mā, was borne by promesse. Which thynges are spoken by an allegorye. For these are two testamentes the one from the mounte Syna, which gendreth vnto bondage, which is Agar. For mounte Syna is Agar in Arabia, and bordereth vpon the cytie, which is nowe called Jerusalez, and is in bondage with her chyldren. *Gene.xvi.a *Gene.xxi.a Deut.xi.a

D But *Jerusalem, which is aboue, is fre: which is the mother of vsal. For it is written. *Reioyce thou baren, that beareste no chyldren: breake forth and crye, thou ꝑ trauaylest not. For the desolat hath many moo chyldren, then the which hathe an husbande. Brethren, we are after Isaac, the chyldren of promes. But as then he that was borne after the fleshe, persecuted hym that was borne after the spryte, euen so is it nowe. Neuertheles, what sayth the scripture: *put awaye the bonde womā and her sonne. For the sonne of the bonde woman shall not be heyre with the sonne of the fre woman. So then brethren, we are not chyldren of the bonde woman: but of the fre. ✠ *Apoc.xvi.a *Esa.liiii.a *Gene.xxi.b

¶ The.v. Chapter.

¶ He laboureth to drawe them alwaye frō circumcisyon, shewyng them the battayll betwixte the spryte and the fleshe, and the frutes of them both.

STande fast therfore in the liberty wherwith Christ hath made vs fre, and wrappe not youre selues agayne in *the yoke of bondage. A *Esa.ix.a

Beholde, I Paul saye vnto you, that *yf ye be circumcised, Christ shall profyte you nothynge at all. Ye testyfye agayne to euery man which is circumcised, that he is bonde to kepe the whole lawe. Christ is become but in vayne vnto you. As many of you as are iustifyed by the lawe are fallen frō grace. We loke for, and hope in the spryte to be iustifyed thorowe fayth. *For in Jesu Christ, nether is circumcisyon any thynge worth, nether yet vncircumcysion but faith *which worketh by loue. Ye dyd rūne well: who was a let vnto you, that ye shulde not beleue the trueth? (consent vnto no man.) Euen the counsell which came not of hym that calleth you. *A lytell leuen doth leuē ꝑ whole lompe of dowe. *Act.xvi.a *Gala.vi.a *i.Cor.xiii.a *i.Cor.v.a.

✠ I haue trust towarde you in ꝑ Lorde, that ye shalbe none other wyse minded. But he that troubleth you, shall beare his iudgement whatsoeuer he be. Brethren, yf I yet preach circumcisyon, why do I then yet suffre persecucyon? Then is the slaunder of the crosse ceased. I wolde to God, they were separated from you, which trouble you: Brethren, ye were called into libertye: only *let not youre libertye be an occasion vnto the fleshe: but by loue (of the spryte) serue one an other. For all the lawe is fulfylled in one worde, which is this: *thou shalt loue thyne neyghboure as thy selfe. If ye byte and deuoure one another: take hede, lest ye be lykewyse consumed one of another. ✠ B *Rom.xiii.a *i.Cor.viii.a *Gala.v.b

✠ I saye, walke in the spryte, and fulfyll not the lust of the fleshe. For the fleshe lusteth contrary to the spryte, and *the spryte contrary to the fleshe. These are contrarye one to the other, so that ye cannot do whatsoeuer ye wolde. But and yf ye be led of the spryte, then are ye not vnder the lawe. The dedes of the fleshe are manyfeste, which are these: aduoutery, fornicacyō, vnclennes, wātānes, worshypping of ymages, witchcraft, hatred, variaunce, zele, wrathe, stryfe, sedicyons, sectes, enuyinge, murther, dronkennes, glottonye, and soche lyke: of the which I tell you before as I haue told you in tyme past, that *they which commyt soch thinges shall not be inheritours of the kyngdome of God. Contrarely, the frute of the spryte is, loue, ioye, peace, longe sufferinge, gētylnes, goodnes, faythfulnes, mekenes, temperaūce. *Agaynst suche there is no lawe. They truelye that are Christes, haue crucifyed the fleshe with the affections and lustes. C *Mat.xvi.b *Gala.v.b D *i.Cor.vi.b *Ephe.v.a. *i.Timo.i.b

✠ If we lyue in the spryte, let vs walke

in the spyete. Let vs not be desirous of vayne glozye, prouokinge one another, enuying one another.

¶ The. vj. Chapter.

¶ He exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcision.

A

BRethren, if a man also be taken in eny faute, ye which are spirituall, helpe to amende hym in the spyete of meaknes: cõsyderinge thy selfe, lest thou also be tempted. * Beare ye one an others burthen, and so fulfyll the lawe of Christ. For yf any mã seme to him selfe that he is somwhat, when in dede he is nothinge, the same deceaueth his awne mynd. Let euery mã proue his awne worke, and then shall he haue reioysinge onelye in hys awne selfe, & not in another. For * euery man shall beare his awne burthen.

* Gala. vi. b.

* Rom. xv. a

* Iac. iviii. c

‡ Roma. xv. f
i. Cor. xi. b

* Let hym that is taught in the worde, ministre vnto him that teacheth him in all good thinges. Be not deceaued, God is not mocked. For * whatsoeuer a man soweth, that shall he also reape. For he that soweth in his flesshe, shall of the flesshe reape corrupcyon. But he that soweth in the spyete, shall of the spyete reape lyfe euerlastynge. * Let vs not be wery of well doinge. For when the tyme is come, we shall reape without weryne sse. Whyle we haue therfore tyme, lett vs do good vnto all men, and specially vnto them which are of the houshold of fayth.

* Iob. iiij. b.

* ii. Thes. iii. b

¶

Ye se howe large a letter I haue wrytten vnto you with myne awne hande. As many as desire with vtwarde apperaunce to please carnally, the same constrayne you to be circumcised, onely lest they shulde suffre persecutyon for the crosse of Christ. For they them selues which are circũcysed, kepe not ỹ lawe, but desyre to haue you circumcysed, ỹ they myght reioyce in youre flesshe.

D

God forbyd that I shulde reioyce, but in the crosse of oure Lorde Iesu Christ, wherby the worlde is crucifyed vnto me, & I vnto ỹ worlde. For * in Christ Iesu nether circũcysion auayleth eny thynge at all: nor vncircũcision: but a newe creature. And as many as walke accordynge to thys rule, peace be on thẽ and mercy, & vpon Israell, that pertayneth to God. From hence forth, let no mã put me to busynes. * For I beare in my body the markes of the Lorde Iesu. Brethren, the grace of oure Lorde Iesu Christ be with youre spyete: Amen.

* Gala. vi. a

‡ i. Cor. iiii. c

¶ The epistle vnto the Galathyans was sent from Rome.

¶ The epistle of

sayncte Paul the Apostle to the Ephesyans.

¶ The fyrst Chapter.

¶ The ryche fastynge ordinaunce and electyon of God in sayngе all men thorowe Christ Iesus hys sonne, we are ordeyned vnto good workes, the dominyon of Christ.

PAul an Apostle of Iesus Christ, by the wyll of God. A To the sayncte which are at Ephesus, and to them which beleue on Iesv Christ * Grace be with you, & peace from God our father, and from the Lorde Iesus Christ. * Blessed be God the father of oure Lorde Iesus Christ, which hath blessed vs with all maner of spirituall blessyng in heuenly thinges by Christ accordinge as he had chosen vs in hym, before the foudacions of the worlde were layde, that we shulde be holy, and without blame before hym, thorowe loue. Which ordeyned vs before thorowe Iesus Christ to be heyres vnto hym selfe, accordinge to the good pleasure of hys wyll, to the prayse of the glozy of hys grace, wherwith he hath made vs accepted thorowe the beloued.

* Roma. i. a. ii. Cor. i. a. i. Cor. i. a. i. Pet. i. a. Gala. i. a. ‡ i. Pet. i. a

B

* By whome we haue redempcyon thorowe his bloude, euen the forgeuenes of synnes, accordinge to the ryches of grace: wherof he hath mynystred vnto vs aboundantlye in all wisdeme and prudence. And hath opened vnto vs the mystery of hys wyll, accordynge to hys good pleasure, which he had purposed in hym selfe, to haue it declared * whã the tyme was full come, that he myght set vp all thynges perfectly by Christ (both the thynges which are in heuẽ, and the thynges which are in earth) euen by hym by whõ we are made heyres, and were therto predestinate accordynge to the purpose of hym by whose power all thynges are wrought accordinge to the purpose of hys awne wyll: ỹ we (which before beleued in Christ) shuld be vnto the prayse of hys glozy.

* Colo. i. b

* Gala. iii. a

C

In whom also we beleue, for asmoche as we haue hearde the worde of trueth, euen the Gospell of youre saluacyon: wherin, whan ye had beleued * ye were sealed with the holy spyete of promes which is ỹ erneste of oure inheritaunce, for the recouerynge of the purchased possessyon, vnto the prayse of hys glozy.

* Rom. viii. c. ii. Cor. i. b and. v. a.

Wherfore I also, after that I hearde of ỹ fayth, which ỹ haue in ỹ Lorde Iesu, & loue vnto

D

vnto all ꝑ sayntes) * cease not to geue thā-
kes for you, makynge mencyon of you in my
prayers: that the God of oure Lorde Jesus
Chryst, the father of glory, maye geue vnto
you the spyrete of wysdome and reuelacyō, by
the knowledge of him selfe, and lyghten the
eyes of youre myndes, that ye maye knowe
what the * hope is, where vnto he hath cal-
led you, and howe riche the glorye is of his in
heritaunce vpon the sayntes, and what is ꝑ
excedinge greatnes of his power to vs war-
de, which beleue accordynge to the workyn-
ge of ꝑ his mighty power, which he wrought
in Chryst, when he rayse him from the deed,
* and set him on his ryght hande in heauēly
thinges, aboue * all rule, & power, & myght
and dominion, and aboue euery name that is
named, not in this worlde onely, but also in
the worlde to come: and * hath put all thyn-
ges vnder his fete, and hath made him aboue
all thinges * the heed of the congregacyon,
which is his body and the fulnes of him, that
fylleth all in all.

* Roma.i.b. Philip.i.b. Colo.i.a. 2.Thess.i.a
* Roma.xv.c
* Psal.cx.a.
* Dani.vii.d
* Psal.viii.b Hebr.ii.d. 1.Cor.xv.b 1.Ephe.b.c. Colo.i.c.

¶ The.ij. Chapter.

¶ Paul sheweth them what maner of people they were before their conuersyon, and what they are nowe in Chryst.

ANd you hath he quickened where as ye were deed in treaspasses and synnes, in the which * in tyme passed ye walked, accordyng to the course of this worlde, cue after the gouernour that ruleth in the ayer, the spyrete that nowe worketh in the chyldren of vnbelefe * amonge whom we all had oure conuersacyon also in tyme past, in the lustes of oure flesshe, and fulfylled the wyll of the flesshe and of the mynde: and ☞ were by nature the chyldren of wrath, euen as well as other.

* Rom.b.a. Colo.i.c.
* Colo.iii.a.
☞

But God which is riche in mercy (for his greate loue wher with he loued vs, euen whē we were deed by synnes) quyckened vs to-
* Eph.ii.b. gether in Christ (* by grace are ye saued) and
☞ rayse vs vp together with hym and made vs sytte together with him amonge them of heauen in Christ Jesu. That in tymes to come, he myght shewe the exceadynge, ryches of hys grace, in kyndnes to vs warde thorowe Christ Jesu. For by grace are ye made safe thorow fayth, and that not of youre selues. It is the gyfte of God, and cōmeth not of workes, lest eny mā shulde boast him selfe
* Titus.i.b. For we are his worcemanshyppe, created in Christ Jesu vnto * good workes, whiche God ordeyned, that we shulde walke in thē.

Wherfore, remember that ye beynge in tyme passed gentyls in the flesshe, were called vncircumcysyon from that whych is called
* Philip.iij.a. Colo.ii.b. * circumcisyon in the flesshe, which circumcision is made by handes: remember (I saye) that at that tyme ye were without Christ, beynge aliauntes from the comen welth of Israel, and straungers from the testamentes of the promes hauynge no hope, and beynge with out God in this worlde. But nowe by ꝑ meanes of Christ Jesu, ye which somtyme were farre of, are made nye by the bloude of Chryst.

For he is oure peace, which hath made of both one, and hath broken downe the wall that was a stoppe betwene vs, and hath also put awaye thorowe his flesshe, ☞ the cause of hatred, euen the lawe of commaundemēts contayned in the lawe wrytten, for to make of twayne one newe man in hym selfe, so makynge peace, and to reconcyle both vnto God in one body thorowe the crosse, & slewe hatred therby: and came, and preached peace to you which were a farre of, and to the that were nye. For thorowe hym we both haue
☞ an intraunce, in one spyrete vnto the father.

✠ Now therfore, ye are not straungers, and forayners: but citesyns with the sayntes & of the housholde of God: and are buylt vpō the * foundacyon of the Apostles and Prophetes, * Jesus Chryst him selfe beynge the heed corner stone, in whom what buyldynge soeuer is coupled together, it groweth vnto an holy temple in the Lorde, in whom ye also are buylt together, to be an habitacyō of God thorowe the (holy) ghost. ✠

* 1.Cor.iii.b. * Esa.xxviii.b Actes.iiii.b Roma.ix.f. Psal.cxviij.c Matth.xxi.b. Actes.iiii.c. 1.Pet.ii.b.

¶ The.iij. Chapter.

¶ She weth the cause of hys presonment, desyreth them not to faynte because of hys trouble, and prayeth God to make them stedfast in hys spyrete.

FOr this cause, I Paul am a prysoner of Jesus Christ for you
A hethē: If ye haue hearde of the mynistracyō of the grace of God * which is geuē me to you war-
* Act. xiii.a. de. For * by reuelacion she wed he the mistery
* Gala.i.b. vnto me, as I wrote afore in feawe wordes wher by when ye reade, ye maye vnderstand my knowledge in ꝑ mistery of Christ, which mistery in tymes passed was not opened vnto the sonnes of men, as it is nowe declared vnto hys holy Apostles and Prophetes by the spyrete: that the Gentyls shulde be inheritours also, and of the same body, and partetakers of hys promes in Christ, by the meanes of the Gospell, wherof I am made a mynyster, accordinge to the gyfte of the grace of God which is geuen vnto me after the worckynge of hys power.

Vnto me the * least of all sayntes is this
☞ grace geuen, that I shulde preache amonge
* 1.Cor.xv.a. the Gentyls ꝑ vnsearcheable riches of Christ and to make all men se, what the felyshyppe of the mystery is, * which from the begynnynge of the worlde hath bene hyd in God which made all thinges thorow Jesus Christ: to the intent, that nowe vnto the rulers and powers in heauēly thinges, myght be knowē

by the cõgregaciõ, the manyfolde wysdome of God, accordynge to the eternall purpose, which he wrought in Christ Jesu oure Lord, by whom we haue boldnesse and entraunce with the confidence which is by the fayth of hym. ✠ Wherfore I desyre, ꝑ ye faynt not * Colo.i.d. because of my tribulaciõs * that I suffre for youre sakes: which is youre prayse.

C For this cause I bowe my knees vnto ꝑ father of oure Lorde Jesus Christ, which is father ouer all that is called father in heauen and in erth, that he wolde graunt you accordynge to the ryches of hys glorye, that ye maye be strengthed with might by his spyrite in the inner man, that Christ maye dwell in youre hertes by fayth, that ye beynge roted and grounded in loue, myght be able to comprehende with all sayntes, what is ꝑ brede and length, deepth and heygth: & to knowe the excellent loue of the knowledge of Christ that ye myght be fulfylled with all fulnes, which commeth of God.

Unto hym that is able to do exceadynge aboundantly aboue all that we aske or thynke accordynge to the power that worketh in vs, be prayse in the congregacyõ by Christ Jesus, thorowe out all ages worlde without ende. Amen. ✠

C The.iiii. Chapter. ✠

C He exhorteth them vnto meknes, to laye aside the olde conuersacyon of gredy lustes, and to walke in a newe lyfe.

A Therfore (which am a presoner of the Lordes) exhorte you, * that ye walke worthy of the * i.Cor.vij.d. vocacyon wherwith ye are called, with all lowlynes and mekenesse, with humblenes of mynde, forbearynge one another thorowe loue, and be diligent to kepe the vnitie of the spyrite thorowe the bonde of peace, beynge one body, and one spyrite, euē as ye are called in one hope of your callinge. One Lorde, one fayth, one baptyme one God and father of all, which is aboue all and thorowe all, and in you all. ✠

25 * Rom.xii.b. i.Cor.iii.d. ✠ * Unto euery one of vs is geuen grace, accordynge to the measure of the gyfte of Christ. Wherfore he sayth: * whan he went vp an hye, he ledde captiuitye captyue, and gaue gyftes vnto men. That he ascended: what meaneth it? but that he also descended fyrst into the lowest partes of the erth: * he * Iohn. iii.b that descended, is euen the same also that ascended vp, aboue all heauens, to fulfyll all thynges.

C And the very same made * some Apostles, some Prophetes, some Euangelistes, * i.Cor.xii.b. some Shepherdes and Teachers: to the edifyenge of the sayntes, to the worke and mynistracyon, euen to the edifyinge of the body of Christ, tyll we all come to the vnitye of fayth, and knowledge of the sonne of God, vnto a perfecte man, vnto the measure of the full perfecte age of Christ. ✠ That we hence forth shulde be nomore chyldre, * wauerynge & carped aboute with euery wynde of doctrine, by the wylynes of men, thorowe craftynes, wherby they laye a wayte for vs to beceane vs. But let vs folowe the trueth in loue, and in all thynges growe in hym, * which is the heed, euen Christ, in whom ꝑ all the body be coupled and knet together thorow out euery ioynt wherwith * one ministreth to another (accordynge to the operacyon as euery parte hath hys measure) he increaseth the body, vnto the edifyinge of it selfe thorowe loue. * Colo.ii.d. D * Ephe.i.b. and.b.c. Colo.d.c. ‡ Roma.xij.b. i.Cor.iii.d.

✠ This I saye therfore, and testifye thorowe the Lorde, that ye hence forth walke not, * as other Gentyls walke, in vanite of * Roma.i.b. i.Petr.iii.c. their minde, whyle they are blinded in their vnderstandynge, beynge farre from a godly lyfe, by the meanes of the ignorancy that is in them, and because of the blyndnes of their hertes: which beynge past repentaunce, haue geuen them selues ouer vnto wantannes, to worke all manner of vnclennes, euē with C gredines. But ye haue not so learned Christ. If so be that ye haue hearde of him, and haue bene taught in him, as the trueth is in Jesu: (as concernynge the conuersacyon in tyme past) to laye from you that olde man, which is corrupte, accordynge to the deceauable lustes. ✠ ✠ To be renued also in the spyrite of youre mynde, and * to put on that newe * Rom.vi.d. man, which after God is shapē in ryghtewelnes and true holynes. Colo.iii.a.

Wherfore, * put awaye lyinge, & speake * Leui.xix.c. euery mā truth vnto his neyghboure, for as moche as we are members one of another.

☞ * Be angrye, and synne not: let not the ☜ sunne go doune vpon youre wrath, nether * Psal.iiij.a geue place vnto the backbyter. * Let hym * Leui.xix.c. ‡ stole, steale nomore: but let him rather ‡ ii.Thes.iii.b labour with his handes ꝑ thynge which is good, that he maye geue vnto him that nedeth. ✠

Let no fylthy communicacion procede out of youre mouth: but ꝑ which is good to edifye withall, as oft as nede is: ꝑ it maye minister grace vnto the hearers. And greue not ye the holy spyrite of God * by whom ye are sealed * Rom.viij.c. ii.Cor.i.c. vnto the daye of redēpcyon. Let all bitternes & fearines & wrath & rorynge & cursyd speakynge, be put awaye fro you, with all malicyousnes. Be ye courteouse one to another, mercyfull, forgeuynge one another, euen as God for Christes sake hath forgeuen you.

C The.v. Chapter. ✠

C He exhorteth them vnto loue, warneth them to beware of all vnclennes. He teacheth howe wemen shulde obeye their husbandes, and howe louyngly men ought to intreate their wyues.

BE ye * therfore followers of God as A deare chyldre, and walke ye in loue * i.Pett.ii.d. euen as * Christ loued vs, and gaue him selfe for vs an offrynge and ‡ Gala.ii.b. sacrifice

a facrifyce of a swete sauer to God * As for fornicacyon and all vnclennes, or couetousnes let it not be once named amonge you, as it be commeth sayntes: or fylthines or folysshe talkynge, or iestinge, which are not cōly: but rather geuynge of thankes. For thys ye knowe that * no whormōger, ether vncleane person, or couetous person, (which is a worshypper of ymages) hath eny inheritaūce in the kyngdome of Chryst and of God.

* Let no man deceaue you with vayne wordes. For because of soche thynges cometh the wrath of God, vpon the chyldren of disobedience. Be not ye therfore companyons of them. Ye were somtyme darckenes, but nowe are ye lyght in the Lorde.

* Walke as childre of lyght (For ꝑ frute of the spirite consysteth in all goodnes, and ryghteweines and trueth.) † Searchynge what is acceptable vnto the Lorde. And haue no felysshyppe with the vnfrutefull workes of darckenes: but rather rebuke them. For it is shame euē to name those thynges which are done of them in secrete: but all thynges, when they are brought forthe by the lyght, are manifeste. For whatsoeuer is manifeste, that same is lyght. Wherfore he sayth: awake thou that slepest, and stonde vp frō deeth, and Chryst shall geue the lyght.

† Take hede therfore howe ye walke circumspectly: not as vnwyse, but as wyse mē: wynnynge occasyon, because the dayes are euyll. Wherfore, be ye not vnwyse, but vnderstande what the wyll of the Lorde is, and be not droncke with wyne wherin is excesse: but be fylled with the spirite, speakynge vnto youre selues * in psalmes and hymnes, and spirituall songes, syngynge and makyng melodie to the Lorde in youre hertes, gyuynge thankes allwayes for all thynges, vnto God the father in the name of oure Lorde Jesus Chryst, submittynge youre selues one to another in the feare of God. †

Ye wemē, submit youre selues vnto youre awne husbandes, as vnto the Lorde. For * the husbande is the wyues heed, euen as Chryst is † the heed of the congregacyon, and the same is he that ministreth saluacion vnto the body. Therfore, as the congregacyō is in subiectyon to Chryst, lyke wyse let the wyues also be in subiectyon to theyr husbandes in all thinges. Ye husbandes, loue youre wyues, euen as Chryst also loued the congregacyon, and gaue hym selfe for it, to sanctifye it, and clensed it in the fountayne of water thorow the worde, to make it vnto him selfe a glorious congregacyon, without spot or wrynckle, or eny soche thynge: but ꝑ it shulde be holy, and without blame. So ought men to loue theyr wyues, as their awne bodyes. He that loueth hys wyfe, loueth hym selfe. For no man euer yet hated hys awne flesshe: but norysheth and cherisheth it, euen as the Lorde doth the congregacyon. For we are members of his body, of his flesshe, and of hys bones. ‡ For thys cause shall a man leaue father and mother, ꝫ shall be ioyned vnto his wyfe, and of two shalbe made one flesshe. Thys is a greate secrete, but I speake of Chryst and of the congregacyon. Neuertheles, do ye so, that euery one loue hys wyfe euen as hym selfe, and let the wyfe reuerence her husbande.

The.vi. Chapter.

Howe chyldren shulde be haue them selues towarde their parētes. Seruauntes towarde their masters, An exhortacyō to the spirituall battayll.

* Hyldren, obey youre fathers and mothers in the Lorde: for that is ryght † honoure thy father and mother, (the same is the fyrst commaundemēt in the promes) that thou mayst prosper, and lyue longe on the erth. Ye fathers moue not youre chyldren to wrath: but * bringe them vp thorowe the doctryne and informacyon of the Lorde. Ye seruauntes, obeye them that are youre bodely masters, with feare ꝫ tremblynge, euen with the synglenes of youre herte, as vnto Chryst: not doynge seruice vnto the eye, as they ꝑ go about to please men: but as the seruauntes of Chryst, doynge the wyll of God from the herte with good wyll, seruynge the Lorde, and not men. Knowynge thys, that whatsoeuer good thynge eny man doeth, the same shall he receaue agayne of God, whether he be bonde or free. And ye masters, do euen the same thynges vnto them, puttinge awaye threatenynges: knowynge, that youre master also is in heauen, * nether is ther eny respecte of person with hym.

† Finally my brethren, be stronge thorowe the Lorde and thorowe the power of his myght. Put on all the armoure of God, that ye maye stande agaynst the assautes of ꝑ deuyll. For we wrestle not agaynst blonde and flesshe: but agaynst rule, agaynst power, agaynst worldy rulers, eue gouerners of the darckenes of thys worlde, agaynst spirituall craftynes in heauenly thynges.

Wherfore take vnto you ꝑ whole armoure of God, that ye maye be able to resyste in the euyll daye, and stande perfecte in all thinges.

Stande therfore, * and youre loynes gyrd with the trueth, hauynge on the brest plate of ryghteweines, ꝫ hauynge shoes on youre fete, that ye maye be prepared for the Gospell of peace. Aboue all, take to you the shylde of fayth, wherwith ye maye quenche all ꝑ fyrye dartes of the wycked. And take the helmet of saluacyon, and the swearde of the spirite, which is the worde of God. † * And praye all wayes with all maner of prayer and supplicacyon

‡ Gene.ii.d. Matth.xix.a. Marke.x.a. i.Cozin.vi.b. Ephe.v.g.

* Colo.iii.b. ‡ Exod.xx.b.

* Deu.vi.b.

* ii.Par.xix.c Actes.x.e Roma.ii.b. Eccle.xxxv.b. Colo.iii.c.

* Luke.xii.e. i.Petr.i.c.

* Ephe.vi.a. i.Thes.v.b.

plicacyon in the spyrete: and watch ther vnto with all instance and supplycacyon for all
† Colo.iiii.a. saynctes and for me, † that vtteraunce maye be geuen vnto me ꝑ I maye open my mouth frely, to vtter ꝑ secretes of my Gospell (wher of I am messenger in bondes) that therin I maye speake frely, as I ought to speake.

D But that ye maye also knowe what condicyon I am in, and what I do, Tichicus the deare brother and faythfull mynyster in the Lorde, shall shewe you of all thynges, whom I haue sent vnto you for ꝑ same purpose, that ye myght knowe what case we stande in, and that he myght comforte youre hertes. Peace be vnto the brethre and loue with fayth, from God the father and from the Lorde Jesus Chryst. Grace be with all them which loue oure Lorde Jesus Chryst syncerely. Amen.

¶ Sent from Rome vnto the Ephesyans by Tichicus.

¶ The epistle of saynt Paul the Apostle vnto the Philippyans.

¶ The fyrst Chapter.

¶ He exhorteth them to increase in loue, in knowledge, and experience of Godly thynges.

A PAul and Tymothe the seruaũtes of Jesu Chryst. To all the saynctes in Chryst Jesu, which are at Philippos with the Bishops and Deacons.

Grace be vnto you and peace from God oure father, and from the Lorde Jesus Chryst.

✠ I thanke my God with all remem-
* Roma.i.b. Colo.i.a. braunce of you * all wayes in all my prayers for you, and praye with gladnes: because ye are come into ꝑ felowshyppe of the Gospell from the fyrst daye vnto nowe ✠ and am surely certyfyed of thys, that he which hath begonne a good worke in you, shall perfourme it vntyll the daye of Jesus Chryst, as it becommeth me, so iudge I of you all, because I haue you in my herte: for as moche as ye all are companyons of grace with me, euen in my bondes, and in the defendynge and stablisshynge of the Gospell.

B For God is my recorde, howe greatly I
* Ephe.i.d. longe after you all, from the very herte rote in Jesus Chryst. * And thys I praye, that youre loue maye increase yet more and more in knowledge, and in all vnderstandynge, that ye maye accepte the thynges that are most excellent, that ye maye be pure, and so-
che, as offende no mã vntyll ꝑ daye of Chryst: beynge fylled with the frute of ryghtewesnes, which cometh by Jesus Chryst vnto the glory and prayse of God. ✠

I wolde ye shulde vnderstonde (brethre) that the thynges which happened vnto me, chaũced vnto the greate furtheraunce of the Gospell: So that my bandes in Chryst, are manifeste thorowe out all the iudgemẽt hall and in all other places: In so moche that many of the brethren in the Lorde beynge encoraged thorowe my bandes, dare more boldly speake the worde without feare. Some preache Chryst of enuie and stryfe, and some of good wyll. The one parte preache Chryst of stryfe and not syncerely, supposynge to adde more aduersytie to my bandes. Agayne the other parte preache of loue, because they knowe, that I am set to defende the Gospell.

What then? So that Chryst be preached anye maner of waye, whether it be by occasyon, or of true meaninge, I am glad therof, ye and wyll be glad. ✠ For I knowe, that this C
shall chaunce to my saluacyon, * thorowe * ii. Cor.i.b.
youre prayer and ministrynge of the spyrete of Jesu Chryst accordinge to my expectaciõ, and hope, that in nothinge I shalbe ashamed: but that wyth all boldnesse, (as all wayes euen so nowe also) Chryst shall be magnifyed in my body, whether it be thorowe lyfe, or thorowe deeth. For Chryst is to me lyfe, and deeth is to me auauntage.

If it chaunce me to lyue in the flesshe, that thinge is to me frutefull for the worcke, and what I shall chose I wote not. For I am cõ
strayned of these two thinges. * I desyre to be * Ephe.iii.a
loosed, & to be wt Chryst which is moche & far better. Neuertheles, to abyde in ꝑ flesshe is more nedfull for you, And thys am I sure of, that I shall abyde, and cõtinue with you all, for youre furtheraunce and ioye of youre fayth, that youre reioysinge maye be ꝑ more aboundant thorowe Jesus Chryst in me, by my commynge to you agayne.

Onely let youre conuersacyon be, * as it D
be commeth the Gospell of Chryst: that whether I come & se you, or els be absent, I maye yet heare of youre condicyon, that ye contynue in one spyrete, and in one soule, labourynge as we do, to mayntayne the fayth of the Gospell, and in nothinge fearynge youre aduersaryes, which is to them a cause of perdicyon, but to you of saluacyon, & that of God: for vnto you it is geuen for Chryst, that not onely ye shulde beleue on hym: but also that ye shulde suffre for hys sake, hauynge euen soche a fyght, as ye sawe in me, and nowe heare of me.

¶ The.ii. Chapter.

¶ He exhorteth them to vnyte and brotherly loue, and to beware of stryfe and vayne glory. And for a sure ensample, he layeth Chryst before them.

Ither

A IF ther be therfore eny consolacyon in Christ, yf ther be eny cõforte of loue, yf ther by eny fellishyppe of the spyrete, yf ther be eny compassion and mercy: fulfyll ye my ioye, that ye be lyke mynded, hauinge one loue, beynge of one accorde, and of one mynde, that nothinge be done thorowe stryfe or of vayne glory, but in mekenes of mynde, let euery man esteme another better
1.Corin. 7.f. and.viii.b. then hym selfe. * Loke not ye euery man on hys awne thinges, but euery mã on the thinges that are other mens. ✠ Let the same mynde be in you, that was also in Christ Iesu: which whan he was in the shape of God, thought it no robbery to be equall with God
Hebr. 2.a. Neuertheles he made hym selfe of no reputacion, takynge on hym the shape of a seruaunte, and * became lyke vnto men, and was founde in his apparell as a man. He hũbled him selfe, and became obedient vnto the
B deeth, euen the deeth of the crosse. Wherfore, God also hath exalted him on hye, and geuen him a name which is aboue all names: that
Col.2.b. in * the name of Iesus ‡ euery knee shulde
‡ Esay.xlv.c. ‡ Rom.xiiii.c bowe, both of thinges in heauen and thynges in erth and thynges vnder the erth, and that all tonges shulde confesse, that Iesus
* Acter.2.f. Roma.xiiii.b Christ is the * Lorde, vnto ỹ prayse of God the father. ✠

Wherfore (my dearly beloued) as ye haue alwayes obeyed, not when I was present onely, but nowe moche more in myne absence, euen so worcke out youre awne saluacion
2.Corinth. ii.d. with feare and tremblyng. * For it is God, which worketh in you, both the wyll and also the dede, euen of good wyll.

1.Pe.iiii.b. * Do all thynge with out murmuringe, ‡ dysputynge, that * ye maye be fochea no
1.Pet.ii.b man came complayne on: and vnfayned sonnes of God without rebuke, in the myddes of a croked and peruerse nacyon: amonge whõ se that ye shyne as lyghtes in the worlde, hol
C dynge faste the worde of lyfe, that I maye
* ii. Cor. i.c. 1.Thessa.ii.c. * reioyce in the daye of Christ, howe that I haue not runne in vayne, nether haue labourred in vayne.

Yee and though I be offered vp vpon the offeringe ‡ sacrifyce of youre fayth: I reioyce and reioyce with you all. For the same cause also do ye reioyce, and reioyce with me.

Acter.xvi.a 1.Ther.iii.b I trust in the Lorde Iesus, for to * sende Timotheus shortly vnto you, ‡ that I also maye be of good comforte, when I knowe what case ye stande in. For I haue no man that is so lyke mynded to me, which with so pure affeccyon wyll care for youre matters. For all other seke theyr awne, and not the thynges which are Iesus Christes. ye knowe the proffe of hym, howe that as a sonne with the father, so hath he with me bestowed hys seruice in the Gospell. hym therfore I hope to sende, assone as I knowe howe it wyll go with me. I trust in the Lord, that I also my selfe shall come shortly.

But I supposed it necessary to sende bro- D
ther Epaphroditus vnto you, my companiõ in labour and felowe souldier, youre Apostell, which also ministreth vnto me at nede. For he longed after you all, and was full of heuynes, because that ye had hearde saye, that he had bene sycke. And no doute he was sicke, in somoch that he was nye vnto deeth. But God had mercy on him: and not on him onely, but on me also, lest I shulde haue sorowe vpon sorowe. I sent hym therfore the more diligẽtly: that when ye se hym, ye maye reioyce agayne, and that I maye be the lesse sorowfull. Receaue him therfore in the Lorde with all gladnes, and * make moche of * Rom.xvi.d. i.Thessa.v.c. soche: because that for the worke of Christ he wẽt so farre, that he was nye vnto deeth, and regarded not hys lyfe: to fullfyll that, which was lackynge on youre parte towarde me.

¶ The iij. Chapter.

¶ He warneth them to beware of false teachers, whom he calleth dogges and enemyes of Christ, and reproueth mannes awne ryghteousnes.

MOreouer, (brethren) reioyce ye in I
the Lorde. It greeueth me not to wryte one thynge often to you. For to you it is a sure thynge. Be ware of dogges, beware of euyll workers. Beware of dissensyon. * For we are circum- *Roma.ii.d. Ephe.ii.c.
cisyon, which serue God ‡ in the spyrete, and ‡ 1 Joh. iiii.c. reioyce in Christ Iesu, and haue no confy- Roma.i.a.
dence in the fleshe: though I myght also reioyce in the fleshe. If eny other mã thynketh that he hath wherof he might trust in the flesshe: I haue more: beynge circumcysed the eyght daye, of the kynred of Israel, of the trybe of Beniamin * an Ebrue borne of the * 2.Cor.xi.c. Ebrues ‡ as concernynge the lawe, a Pha- ‡ Act. xxiii.b. and.xxvi.b.
risaye: as concernynge feruentnes, I persecuted the congregacyon, as touchynge the ryghteweines which is in the lawe, I was vnrebukable.

* But the thynges that were vauntage * 3.Cor.viii.f
vnto me, those I counted losse for Christes B
sake. ye I thynke all thynges but losse for the excellencye of the knowledge of Christ Iesu my Lorde. For whom I haue counted all thynge losse, and do iudge thẽ but vyle, that I maye wynne Christ, and be founde in him not hauynge myne awne ryghteweines of the lawe: but that which is thorow the fayth of Christ: euen the ryghteweines which cõmeth of God thorowe fayth: that I maye knowe hym and the vertue of hys resurrecyon, and the felowshyppe of hys passyons, whyle I am conformable vnto hys (deeth) yf by eny meanes I myght attayne vnto the resurrecyon of the deed.

Not that

C Not that I haue attayned vnto it all ready, or that I am all ready perfecte: but I folowe, yf that I maye cõprehende that, wherin I am comprehẽded of Chryst Jesu. Brethren, I counte not my selfe that I haue gotten it as yet, but this one thynge I saye: I forget those thinges which are behynde, & endenoure my selfe vnto those thinges which are before, and (accordinge to the marke apoynted) I preache to the rewarde of the hye callynge of God thorowe Chryst Jesu. Let vs therfore as many as be perfect, be thus wyse mynded, and yf ye be other wyse mynded, God shall open the same also vnto you. Nenertheiesse vnto that which we haue attayned vnto, lett vs proceade by one rule, that we maye be of one accorde.

D * 1. Cor. 11. c and. 5. d. ✠ * Brethren, be folowers together of me, and loke on them which walke euen so, as ye haue vs for an ensample. For many walke (of whom I haue tolde you often and nowe tell you wepynge) that they are ẏ enemies of ẏ crosse of Chryst, * whose ende is dãnation, whose God is theyr belly and glory to theyr shame, which are worldely mynded. But oure conuersacyon is in heauen, frõ whence we loke for the sauioure, euen ẏ Lorde Jesus Chryst, which shall * chaunge oure vyle bodie, that he maye make it lyke vnto hys glorious body, accordynge to the workynge, wherby he is able also to subdue all thynges vnto him selfe. ✠

* Rom. 8. b. * 1. Cor. 15. g.

C The. iiii. Chapter.

C He saluteth certayne of them, exhorteth them to be of honeste conuersacyon, and thanketh them because of the prouision that they made for him beyng in prison.

A Therfore my brethrẽ (dearly beloued and longed for) my ioye and crowne, so continue in the Lorde ye beloued. I praye Euodias, and beseche Sintiches, ẏ they be of one accorde in the Lord. Yee and I beseche the faythfull pocketfelowe, helpe ẏ wemen which laboured with me in the Gospell, and with Clement also, and with other my labourers whose names are in ẏ boke of lyfe. ✠ * Reioyce in ẏ Lord alwaye and agayne I saye reioyce. Let youre softenes be knowen vnto all men: The Lorde is euen at hande. Be carefull for nothynge: but in all prayer and supplicacyon let youre peticyons be manifeste vnto God with geuynge of thãkes. And the peace of God (which passeth all vnderstandynge) kepe youre hertes and myndes thorowe Chryst Jesu. ✠

* Luke. 10. c. Actes. 18. b. 1. Thes. 2. b.

B Furthermore, brethren, whatsoeuer thinges are true, whatsoeuer thynges are honeste, whatsoeuer thinges are iuste, whatsoeuer thynges are pure, whatsoeuer thynges are cõuenient, whatsoeuer thinges are of honeste reporte: yf ther be eny vertue, yf ther be eny prayse, thynke (of necessynge) those same haue ye in youre mynde, which ye haue bothe learned & receaued, hearde also and sene in me those thinges do, and the God of peace shalbe with you. I reioyce in the Lord greatly, ẏ nowe at C the last youre care is renyued agayne for me, in that wherin ye were also carefull, but ye lacked opportunite. I speake not because of necessite. For I haue learned in whatsoeuer estate I am, * therwith to be content. I know howe to be lowe and I knowe howe to excede. Euery where and in all thinges I am instructed, both to be full and to be hongrye, both to haue plenty and to suffre nede. I can do all thinges thorowe Chryst which strengtheneth me. Not withstãdynge ye haue well done, ẏ ye bare parte wt me in my tribulaciõ.

* 1. Tim. 6. b.

Ye of Philippos knowe also that in the begynnynge of the Gospell, when I departed from Macedonia, no congregacyon bare parte with me, as concernynge geuynge & receaninge, but ye onely. For when I was in Thessalonica, ye sent once and afterward agayne vnto my necessite: not ẏ I desire gyftes: but I desyre aboundant frute on youre parte. Neuertheles I receaued all, and haue plentie. I was euen fylled after that I receaued of Epaphroditus ẏ thinges, which were sent from you, an odoure of a swete smell a * sacrifyce accepted and pleasaunt to God. My God shall supplye all youre nede thorow his glorious riches by Jesu Chryst. Vnto God & oure father be prayse for euermore. Amen. Salute all the sayntes in Chryst Jesu. The brethren which are with me, greate you. All the sayntes salute you, most of all they which are of the emperours housholde. The grace of oure Lord Jesu Chryst be with you all. Amen.

D

* Rom. 15. d. Hebr. 13. d.

C Thys Epistle was wrytten from Rome by Epaphroditus.

C The epistle of saynt Paul the Apostle to the Collossyans.

C The fyrst Chapter.

C He geueth thankes vnto God for theyr fayth, loue and hope: prayeth for theyr increase, and sheweth howe we are the kyngdome of God, ordayned by Chryst, which is the hed of the congregacyon.

Paul an Apostle of Jesu Chryst A by the wyll of God, and brother Timotheus.

To the sayntes which are at Colossa, and brethren that beleue in Chryst. * Grace be vnto

* Gala. 1. a. Ephe. 1. a.

you

you and peace from God oure father, & from the Lorde Jesu Christ.

* We geue thankes to God the father of oure Lorde Jesus Christ * alwayes for you in oure prayers. For we haue hearde of youre fayth in Christ Jesu, and of the loue which ye beare to all sayntes, for ỹ hopes sake which is layd vp in store for you in heauẽ, of which hope, ye herde before by the true worde of the Gospell, which is come vnto you: euen as it, is frutefull (and groweth) as it is also amõge you, from the daye in the which ye hearde of it, and had experiẽce in the grace of God thorowe the trueth, as ye learned of * Epaphra oure deare felowe seruaunt, which is for you a faythfull minister of Chryst, which also declared vnto vs youre loue which ye haue in the spyrete.

For this cause we also, sence ỹ daye we herde of it, haue not ceased to praye for you, and to desyre, that ye myght be fulfylled with the knowledge of hys wyll, in all wysdome and spyrituall vnderstandynge, ỹ ye myght walke worthy of the Lorde that in all thinges ye maye please * beynge frutefull in all good workes, and encreasynge in the knowledge of God, strengthed with all myght, thorowe hys glorious power, vnto all pacience and longe sufferynge with ioyfulnes + geuynge thankes vnto the father, which hath made vs mete to be partakers of the inheritaunce of sayntes in lyght,

Which hath delyuered vs from the power of derknes, and hath translated vs into the kyngdome of hys dere sone * by whom we haue redemption thorowe his bloude euen ỹ forgeuenes of sinnes * which is ỹ ymage of ỹ inuisyble God, fyrst begotten of all creatures. * For by him were all thynges created, that are in heuen, and that are in erth: visyble and inuisyble, whether they be maieste or lorde shyppe, ether rule or power. All thynges were creatyd by hym and for hym, & he is before all thynges, and by him all thynges haue their beynge.

And * he is the heed of the body, euen of the congregacyon: he is the begynnynge and * fyrst begotten of the deed, that in all thynges he myght haue the preeminence. For it pleased the father, that in him shulde all fulnes dwell, and by him to * reconcyle all thinge vnto him selfe, and to set at peace by hym thorowe ỹ bloude of hys crosse, both thynges in heauen and thinges in erth.

And you * which were somtyme farre of and enemyes, because youre myndes were set in euyll workes hath he nowe yet reconcyled in ỹ body of hys flesshe thorowe deeth, to make you holy, and vnblameable, & with out faut in hys awne syght, yf ye contynue grounded and stablysshed in the fayth, and be not moued awaye from the hope of the Gospell, wherof ye haue herde, howe that it is preached amõge all creatures which are vnder heauen, wherof I Paul am made a mynyster.

Nowe ioye I * in my sufferinges + for you and fulfyll that which is behynde of the passyons of Christ in my flesshe, for hys bodies sake, which is the congregacyon: wherof I am made a mynister, accordynge to the ordinaunce of God, which ordinaunce was geuen me vnto you warde to fulfyll the worde of God, that * mistery which hath bene hyd sence the worlde beganne, and sence the begynnynge of generacyons: ‡ but nowe is opened to his sayntes, to whom God wolde make knowen what the gloryous ryches of thys mystery is amonge the Gentyls, which ryches is Chryst in you, the hope of glory, whom we preache, warnynge all men, and teachynge all men in all wysdome, to make all men parfecte in Christ Jesu. Wherin I also laboure and stryue, euen as farforth as his strength worketh in me myghtely.

The.ii. Chapter.

What greate care Paul toke for all congregacyons. He exhorteth them to be stedfast in Christ, to beware of false teachers and worldly wisdome, and describeth the false prophetes.

For I wolde that ye knewe howe greate care that I haue for you and for them that are at Laodicia, and for as many as haue not sene my parson in the flesshe, that their hertes myght be comforted whan they are knet together in loue, and in all ryches of full vnderstandynge, for to knowe the mistery of God the father, and of Chryst, in whom are hyd all the treasures of wysdome and knowledge. * Thys I saye, lest eny man shulde begyle you wt entysynge wordes. For though I be absent in the flesshe, yet am I with you in the spyrete, ioynge and beholdynge youre order, and youre stedfast fayth in Chryst. As ye haue therfore receaued Christ Jesu ỹ Lorde euen so walke ye in hym, so that ye be rotyd and buylte in hym, and stablysshed thorow fayth, as ye haue learned: and therin be plenteous with geuynge thankes.

* Beware, lest eny man spoyle you thorowe philosophy and discreatfull vanitie, after the tradicyon of men, and after the ordinaunces of the worlde, & not after Christ. For in hym dwelleth all ỹ fulnes of the God heed bodely, and ye are cõplete in him: which is the heed of all rule and power, by whom also ye are * circumcised with circumcisyon which is done with out handes, for asmoche as ye haue put of the synfull body of ỹ flesshe thorowe the circumcisyon that is in Christ, in that * ye are buried with hym thorowe baptisme, in whom ye are also risen agayne thorowe fayth, that is wrought by the operacyon of God which raysed him from deeth.

* And ye

* Roma.b.a. Ephe.ii.d Colo.i.c. * And ye whā ye weare deed thorowe synne and thorowe the vncircumcisyō of youre flesshe, hath he quyckned with him, and hath forgeuen vs all oure trespaces ✠ and hath put out ꝑ hāde wryptynge that was agaynst vs, contayned in the lawe written: and that hath he taken out of the waye, and hath fastened it to hys crosse, and hath * spoyled rule and power, and hath made a shewe of them openly, and hath triumphed ouer them in his awne person.

* Gene.iij.c. Luke.xi.c. Iohn.xij.c.

Let no man therfore trouble youre conscience aboute meate and drynche or for a pece of an holy daye, or of the newe mone, or of * Sabboth dayes, * which are shaddowes of thinges to come: but the body is in Chryst.

* Deut.viii.a and.x.a.

D Let no man make you shote at a wrōge marke, by the humblenes and holynes of angels, in the thynges which he neuer sawe, beynge causelesse puft vp with his fleshly mynde, & holdeth not the heed, wherof all the body by ioyntes and couples receaueth nouryshment & is knet together, and encreaseth with the increasynge that commeth of God.

Wherfore, yf ye be deed with Chryst from ꝑ * ordinaūces of ꝑ worlde, why as though ye yet lyued in the worlde, are ye led with tradicions? Touch not, tast not, handell not: which all perisshe thorowe ꝑ very abuse: after the commaundmentes and doctrynes of men: which thynges out wardly haue the similitude of wysdome by superstition and hūblenes of mynde, and by hurtynge of the body, and in ꝑ they do the flesshe no worshyppe vnto the nede therof.

* Mat.

¶ The.iii. Chapter. ✠

¶ He putteth them in remembraunce of the spirituall resurrecyon, to laye aside all maner of corrupte lyuynge, to be frutefull in all godlynelle & vertue, & sheweth all degrees theyr dutye.

A IF ye be then rysen agayne with Chryst, seke those thynges which are aboue, where Chryst sytteth * on the ryght hande of God. Set youre affeccyon on heauenly thynges, and not on erthye thynges. For ye are deed, and youre lyfe is hyd with Chryst in God. When soeuer Chryst (which is oure lyfe) shall shewe hym selfe, then shall ye also appeare with hym in glory. ✠

* Ephe.i.d. Hebr.i.a. x.c.xii.a.

☞ Mortifye therfore youre erthy membres: fornicacyon, vnclennes, vnnaturall lust, euyll concupiscence, and couetousnes, which is worshyppynge of ydoles: for which thynges sake the wrath of God vseth to come on the disobedyent chyldren * amonge whom ye walked sometyme, when ye lyued in them.

☞ * Ephes.v.a.

B But nowe put ye also awaye frō you all soch thinges: wrath, frarines, maliciousnes, cursed speakynge, fylthy communicacyō out of your mouth. Lye not one to another, seyng that ye haue put of the olde man with hys workes, and haue * put on the newe man which is renued into the knowledge & ymage of him that made hym, * where is nether Gentyle nor Iewe, circumcisyon nor vncircumcisyon, Barbarous or Scythian, bonde or fre: but Chryst is all in all thinges.

* Rom.b. Ephe.iiij. * Gala.iij.

✠ Therfore as electe of God, holy & beloued, put on tender mercye, kyndnes, humblenes of mynde, meknes, longe sufferynge, forbearynge one another, & forgeuynge one another, yf any man haue a quarell agaynst another: as Christ forgaue you, euē so do ye. Aboue all these thinges put on * loue which is the bonde of perfectnes. And the peace of God rule in youre hertes: to the which peace ye are called in one body. And se that ye be thankfull. Let the worde of Chryst dwell in you plenteously with all wysdome. Teache and exhorte youre awne selues, * in Psalmes, and hymnes, and spirituall songes syngynge with grace in youre hertes to ꝑ Lorde And ‡ whatsoeuer ye do (in worde or dede) do all in the name of the Lord Iesu, geuynge thankes to God the father by hym. ✠

* Galathy. ffff.d. * pſa.xxxv. Ephe.v.a. ‡ i.Corin.x.

* Ye wyues, submyt youre selues vnto youre awne husbandes, as it is comly in the Lorde: Ye husbandes, loue youre wyues and be not bytter vnto them. * Ye chyldre, obey youre fathers and mothers in all thinges, for that is well pleasynge vnto the Lorde. Ye fathers, prouoke not youre chyldren, or (to anger) lest they be of a desperate mynde. * Ye seruauntes be obedient vnto them that are youre bodyly masters in all thinges: not with eye seruice as men pleasers, but in synglenes of herte, fearynge God. And whatsoeuer ye do, do it hertely, as though ye dyd it to the Lord, and not vnto men: knowynge, ꝑ of the Lord ye shall receaue the rewarde of inheritaunce, for ye serue the Lorde Christ. But he ꝑ doth synne, shall receaue for hys synne. * Nether is ther any respect of persones or (with God.)

* Ephe.v. I.Pet.iii.a. D * Ephe.vi. * Ephes. Titus.ii. i.Pe.ii.b. * ii.Par. Actes.x.a. Eccle.xxxv. Roma.ii.b. Colo.iij.c.

¶ The. iiii. Chapter.

¶ He exhorteth them to be frequent in prayer, to walke wysely vnto them that are not yet come to the true knowledge of chryst, and saluteth them.

* Masters, do vnto youre seruauntes that which is iust and equall knowynge, that ye also haue a master in heauen.

A ‡ Ephes.vi.

* Cōtinue in prayer, & watch in the same with thankes geuynge, prayēge also for vs * that God maye open vnto vs the doore of vtteraunce, that we maye speake the mystery of Christ (wherfore I am also in bondes) that I maye vtter it, as it becommeth me to speake. * Walke wysely towarde them that are without, and lose no opportunite. Let youre speache be alwayes well sauored & powdred with * salt, that ye maye knowe, howe ye ought to answer euery mā.

* Ephe.vi. * Ephe.v. * Mat.v.b. Marc.ix.b. Luke.xiv.a. Galath. Ephes. Coloss.

Of all my

Of all my busynes shal ye be certified by Tichicus, the beloued brother and faythful mynyster and felowe seruaunt in the Lord, whō I haue sent vnto you for the same purpose, that he myght knowe whath ye do, & that he myght comfort youre hertes, wyth one Onesymus a faythfull and beloued brother, which is one of you. They shall shewe you of all thynges, which area doinge here.

*Act.xxvii.a

*Aristarchus my prelon felowe saluteth you, and ‡Marcus Barnabas systers sone: touchynge whom, ye receaued commaūdementes. If he come vnto you, receaue hym: and Jesus which is called Just⁹, whych are of the circumcisyō. These only are my worke felowes vnto ꝑ kyngdome of God, which haue bene vnto my consolacyō. *Epaphras the seruaūt of Chryst, (which is one of you) saluteth you, and all wayes laboureth feruently for you in prayers, that ye maye stāde perfect and full, in all ꝑ wyll of God. For I beare hym recorde, that he hath a feruent mynde for you and them that are of Laodicia and them that are of Hierapolis. Deare Lucas the Physycion greteth you, and *Demas. Salute the brethren whych are of Laodicia, and salute Nymphas, and the cōgregacyon, whych is in hys house, And whē the Epystle is reed of you, make that it be reed also in the congregacyon of the Laodicians: and that ye lyke wyse reade the Epistle of Laodicia. And saye to Archyppus: take hede to the office that thou hast receaued in the Lord, that thou fulfill it. The salutacion by the hande of me Paul Remēber my bōdes, the grace (of oure Lorde Jesu Chryst) be wyth you. Amen.

*Colloss.iii.a

‡ii.tim.iiii.b

*ii.tim.iiii.c

C Sent from Rome by Tychicus: and Onesymus.

C The fyrst Epistle of Sayncte Paul the Apostle to the Thessalonyans.

C The fyrst Chapter.

C He thanketh God for them, that they are so stedfast in fayth and good workes, and receaue the Gospell wyth soch earnestnes.

A PAul and Sylvan⁹ & Timothe. Unto the congregacyon of ꝑ Thessalonyans, in God the father, and in the Lorde Jesus Chryst.

*Grace be vnto you, and peace from God our father, and from the Lorde Jesus Chryst.

* Roma.i.a. i.Corint.i.a. ii.Corint.i.a Galat.i.a. Ephes.i.a. 1Thessa.i.b Philip.i.a. Ephes.i.b Colloss.i.a

We geue god thankes ‡ alwaye for you all: makynge mencyō of you in our prayers without ceasynge, & call you to remēbrance becawse of the worke of your fayth, and labour in *loue, and becawse ye haue contynued ī ꝑ hope ‡ of oure Lorde Jesus Chryst, in ꝑ syght of God our father. ✠ We knowe brethren (beloued of God) how that ye are electe. For oure Gospel came not vnto you by *worde onely, but also by power, and by the holy goost, and by moch certaynty, as *ye knowe, after what maner we be haued oure selues amonge you, for your sake. And ye became folowers of vs and of the Lorde, receaynge the worde with moch affliccyō, with ioye of the holy goost: so that ye were an ensample to all that beleue in Macedonia and Achaia. For from you sounded out the worde of the Lorde, not in Macedonia and in Achaia onely: but youre fayth also which ye haue vnto God, spred her selfe abroade in all quartars, so that it nedeth not vs to speake eny thynge at al. For they thē selues shewe of you, what maner of entring in we had vnto you and how ye tourned to God from ymages, for to serue the liuynge and true God, and for to loke for hys sonne *from heauen, whom he rayled from deeth: ✠ euen Jesus, which delyuereth vs from ‡ the wrath to come.

*i.Thes.iiii.b ‡i.Timo.i.a B

*i.Corin.ii.a

*i.Thes.ii.a C

D

*Actes.i.b. ‡John.iii.b.

C The.ii.Chapter.

C He putteth them in mynde of the godly conuersacyon that he led amōge them (when he preached the Gospell vnto them) thanketh God that they receaue hys worde so trutefully, and exciteth hys absence.

A FOr ye youre selues (* brethrē) knowe of oure entraūce in vnto you, how that it was not in vayne: but euen after that we had suffred before, and were * shamfully entreated at Philippos (as ye knowe) then were we bolde in oure God, to speake vnto you the Gospell of God, in *moch stryuynge. For oure exhortacyon was not to bringe you to erroure, nor yet to vnclennes, nether was it wyth gyle: but as we were alowed of God, that the Gospell sholde be committed vnto vs: euen so we speake, not as they that * please mē, but God, whych tryeth oure hertes.

A *i. Thes.i.b.

*Actes.xvi.c

*Actes.xvi.b

*Galat.i.b.

Nether led we oure cōuersacyon at eny tyme with flatterynge wordes, as ye knowe: nether by occasyon of couetеousnes. * God is recorde: nether sought we prayse of men nether of you, nor yet of eny other, when we myght haue bene ī auctorite, as ꝑ Apostles of Chryst, but we were tender amonge you, euen as a norse cherysheth her children, so were we affectyoned towarde you: our good wyll was to haue dealte vnto you, not the Gospell of God onely: but also oure awne soules, becawse ye were deare vnto vs.

B

*Philip.i.a.

C

✠Ye remember brethren oure labour, and trauayle.* For we laboured daye & nyght
*Actes.xx.g. xi.Thess.iii.b i.Corint.ix.c
because we wolde not be chargeable vnto eny of you, and preached vnto you the Gospell of God. Ye are witnesses, and so is God how holyly & iustly & vnblameably we behaued oure selues amõge you that beleued, as ye knowe, how that we bare soch affeccyon vnto euery one of you, as a father doth vnto chyldren, exhortynge, confortyng, and besechyng you, that ye wolde walke worthy of God, whych hath called you vnto his kyngdome and glorye.

For this cause thãke we God also without ceassyng, because ỳ when ye receaued of vs ỳ worde (wherwith ye learned to know God) ye receaued it not as the worde of man: but euen as it was in dede, the worde of God, whych worketh also in you that beleue. ✠
D For ye brethren became followers of the cõgregacyons of God whych in Jewry are in Christ Jesu: for ye haue suffred lyke thynges of youre kynsmen, as we oure selues haue suffered of ỳ Jewes. Whych as they killed the Lorde Jesus, and their awne Prophetes, euen so haue they persecuted vs: and God they please not, and are contrary to al men, & hynder vs, that we shuld not speake vnto the Gentyls, that they myght be saued, to fulfyll their synnes alwaye. For * ỳ
*Luke.xxi.f.
wrath of God is come on them, euen to the vtmost.

For as moch brethren as we are kept frõ you for a season, as concernynge the bodyly presence (but not in the herte) we endeuored ỳ more to se you personally with great desyre. And therfore we wold haue come vnto
‡ Daniel.x.c.
you, I Paul once and agayne: ‡ but Satan withstode vs: for what is oure hope or ioye or crowne of reioysing? * are not ye it in the
*ii.Corin.i.c and.viii.b
presence of our Lord Jesus Christ at his cõmynge? yes, ye are oure glorye and ioye.

The.iii.Chapter.

The sheweth how greatly he was reioysed, whē Timothe tolde him of their fayth & loue.

Wherfore, sence we coulde no lẽger forbeare, we thought it good to remayne at * Athens alone, and sent Timothe oure brother & mynyster of God, and the helper forth of oure labour in the Gospell of Christ, to stablisshe you: and to confort you concernyng our fayth * that no man shulde be moued i these afflictyons. For ‡ ye your selues knowe,
*Ephes.iii.c ‡ John.xv.c. Actes.xiiii.d. psal.xxxiiii.b prouer.xviii b. ii.Timo.iii.c
that we are euen apoynted there vnto.

For when we were wyth you, we tolde you before, that we shude suffre tribulacyon, euen as it came to passe, and as ye knowe. For this cause when I coulde no lenger forbeare, I sent that I myght haue knowledge of your fayth, lest by some meanes ỳ tempter had tempted you, and lest oure labour had bene bestowed in vayne. 25

But now lately, when Timothe came frõ you vnto vs, & declared to vs your faith & your loue, & how ỳ ye haue good remẽbraunce of vs alwayes, desyrynge to se vs as we also desyre to se you. Therfore brethren we receaued cõsolacyõ by you, in all our aduersite & necessite, through your fayth. For now are we alyue, yf ye stãde stedfast in the Lorde. For what thãkes can we recõpence to God agayne for you, ouer al ỳ ioye, ỳ we ioye for your sakes before our God: prayig nyght and daye exceadyngly, ỳ we might se you presently, and myght fulfyll the thynges which are lackynge vnto youre fayth.

God him selfe oure father, and oure Lorde C
Jesus Christ shall gyde oure iorney vnto you: the Lord also shall increace you & make you flowe ouer in loue one toward another, and towarde all men, euen as we do toward you, that he maye make youre hertes stable & vnblameable, in holynes before God oure father, at the commynge of oure Lorde Jesus Christ with all saynctes.

The.iiii.Chapter. ✠

The exhorteth them to stedfastnesse, to kepe them selues from synne & honestly conuersacyon to loue one another: reproueth idelnesse, & speaketh of the resurrecyon.

Furthermore, we beseche you (bre- A
thren) and exhorte you by ỳ Lord Jesus, ỳ ye increace more & more euẽ as ye haue receaued of vs, how ye ought to walcke and to please God. For ye knowe, what cõmaundementes we gaue you by oure Lorde Jesu Christ. For this is the wyll of God * euen youre holynes, ỳ ye
*Rom.vi.a. Ephes.v.a
shuld abstayne from fornicacyõ, & that euery one of you shuld knowe ‡ how to kepe his vessell in holynes and honoure, and not in
‡i.Cor.vii.a
the lust of concupiscence * as do the hethen
*Roma.i.c.
which know not God, ỳ noma oppresse and defraude his brother in bargaynyng: becau- 25
se ỳ the Lord is the auenger of all soch thinges, as we tolde you before, and testifyed. For God hath not called vs vnto vnclenes but vnto holynes. ✠ * He therfore ỳ despy-
*Luke.x.c.
seth, despyseth not man, but God, whych hath sent ‡ his holy spirite amonge you. ✠
‡i.Cor.iii.b and.vi.b. *i.Thess.ii
✠But as touchynge brotherly * loue, ye C
nede not, ỳ I wryte vnto you. ‡ For ye are
‡ John.xiii.b and.xv.b i.John.iiii.b
taught of God, to loue one another. Yea and that thynge verely ye do vnto all ỳ brethrẽ which are i all Macedonia. We beseche you brethren, that ye encreace more & more, and that ye studye to be quyet, & to medle with youre awne busynes, and * to worke wyth
*Actes.xx.f i.Corin.iv.c ii.Thess.iii.b
youre awne handes, as we cõmaunded you: that ye maye behaue youre selues honestly towarde them that are wythout, and that nothynge be lackynge vnto you. ✠

✠I wolde

D ✠I wolde not brethren that ye shulde be ignorannt cõcernynge them whych are fallen aslepe, that ye sorowe not as other do, whych haue * no hope. For yf we beleue, þ Jesus dyed, & rose agayne: euen so them also which slepe by Jesu, wyll God bryngе agayne vp̃ hym. For thys saye we vnto you in þ worde of the Lorde, that we whych shall * lyue, & shall remayne in the cõmynge of the Lorde, shall not come yer they whych slepe. For the Lorde hym selfe shall descende from heauẽ with a showte & the voyce of the * Archangell and trõpe of God. And the dede in Christ shall aryse fyrst: then we which shall lyue (euen we which shall remayne) shall be caught vp with them also in the cloudes, to mete the Lorde in the ayer. And so shall we euer be with the Lorde. Wherfore, comforte your selues one another w̃ these wordes. ✠

Hap.ii.a.b.

1.Cor.xv.g.

mat.xxiiij.c
Danie.vii.a.

¶ The.v. Chapter.

¶ He enkourmeth them of the daye of dome, and commynge of the Lorde, exhorteth thẽ to watch, and to regarde soche as preach Gods worde amonge them.

A FInally of the tymes & seasons (brethren) it is no nede that I wryte vnto you: for ye your selues know perfectly, þ * the daye of the Lord shall come, euen as a theefe in the nyght. For whẽ they shall saye, peace and all thynges are safe, then shall * soden destruccyon come vpõ them (as sorowe commeth vpon a woman trauaylynge with chylde) & they shall not scape. But * ye brethren are not in darcknes, þ that daye shulde come on you as a theefe.

mat.xxiiij.b
1. Pet.iij.c
Apoc.iii.a.
and.xv.c.
* *Jere.xv.b.*

* *Iohn.xii.c*
Ephe.v.c.

✠ Ye are all the chyldren of lyght, and the chyldren of the daye. We are not of the nyght nether of darknes.

B * Therfore let vs not slepe as do other: but let vs watch, & be sober. For they that slepe, slepe in þ nyght: & they that be dronken, are dronken in the nyght. But let vs whych are of the daye, be sober * armed wyth the brest plate of fayth and loue, and with hope of saluacyon for an helmet. For God hath not appoynted vs to prouoke wrath vnto oure selues, but to obtayne saluacyon by the meanes of oure Lorde Jesu Christ * which dyed for vs: that whether we wake or slepe, we shulde lyue together wyth him.

Rom.viii.b

Ephes.vi.b

xii.Cor.v.c.

Wherfore, comforte your selues together, & edifye euery one another, euẽ as ye do. ✠

C We beseche you brethren, that ye knowe them * which laboure amonge you, and haue the ouersyght of you in the Lorde, & geue you exhortacyon, that ye haue them in hye reputacyon thorowe loue, for theyr workes sake, and be at peace with them.

Gala.vi.b.
i.Tim.v.c.
Phil.ij.d.

✠ We desyre you (brethrẽ) warne them þ are vnruly, comforte the feble mynded, lyft vp the weake, be pacient towarde all men.

* See that none recompence euyll for euyll vnto eny man: but euer folowe that whych is good, both amonge your selues, and to all men. * Reioyce euer ✠ * Praye contynually. In all thynges geue thanke: for this is the wyll of God thorowe Christ Jesu towarde you.

mat.v.g.

D
1 Phil.iij.a.
✠
* *Lu.xviii.a.*

Quẽche not the spyrite. * Despyse not prophesynges. Examen all thynges, kepe that which is good. Abstayne from all euell appearaunce. The very God of peace sanctifye you thorowe out. And I praye God þ youre whole spyrite, and soule and body, maye be preserued: so that in nothyng ye maye be blamed in the commynge of oure Lorde Jesus Christ.

1.Cor.xiiij.g.

* Faythfull is he which calleth you, which wyll also do it. Brethrẽ, praye for vs. * Salute all the brethrẽ wyth an holy kysse. I charge you in the Lorde, that this Epistle be red vnto all the holy brethren. * The grace of the Lorde Jesus Christ be wyth you. Amen.

1.Cor.i.b.
and.x.c.
1 Rom.xvi.c.
1.Cor.xvi.b
ii. Cor.xiii.c.
ii. Tes.iii.b

¶ The fyrst Epistle vnto the Thessalonians was wrytten from Athens.

¶ The seconde Epistle of Sayncte Paul the Apostle to the Thessalonyans.

¶ The fyrste Chapter.

¶ He thanketh God for their faythe and loue, and prayeth for the encrease of the same.

PAul and Syluanus and Timotheus. A

Vnto the congregacyon of the Thessalonyãs in God oure father, and in the Lord Jesus Christ.

* Grace be vnto you and peace from God oure father, and from the Lorde Jesus Christ.

Rom.i.a.
i.Cor.i.a.
Ephe.i.a.

We are bounde to * thanke God all wayes for you brethren (as it is mete) because that youre faythe groweth exceedyngly, and euery one of you swymmeth in loue towarde another betwene youre selues, so that we oure selues boast of you in the congregacyons of God, ouer your pacyence & faythe in all your persecucyons & tribulacyõs, that ye suffre, which is a token of the ryghtewes iudgement of God, that ye are counted worthy of the kyngdome of God, for which ye also suffre. It is verely a ryghtewes thyng with God that he recompence tribulacyon to thẽ that trouble you: and to you which are troubled, rest wyth vs, when the Lorde Jesus

Rome.i.b.
Philip.i.b
Colos.i.a.
Ephe.i.b.

B

C

shall shewe hym selfe from heauen with the Angels of hys power, with flamynge fyre, which shall rendre vengeaunce vnto them y knowe not God, * and that obeye not the Gospell of oure Lorde Jesus Christ * which shalbe punyshed with euerlastynge damnacyon, from the presence of the Lorde, and from the glory of his power, * whē he shall come to be glorifyed in his sayntes, and to be come marueylous in all them that beleue: because oure testimonie that we had to you, was beleued euen the same daye. * Wherfore, also we praye allwayes for you, that our God will make you worthy of this calling, & fulfyll all delectacyō of goodnes & the worcke of fayth, wt power: that the name of oure Lorde Jesus Chryst maye be glorifyed by you, and ye by hym, accordynge to the grace of oure God, and of the Lorde Jesus Christ.

* Mose. ii. b.
* Esay. b. c.
* mat. xvi. c.
* Colo. f. a. Philip. i. b.

¶ The ij. Chapter.

¶ He sheweth them, y the daye of the Lorde shall not come, tyll the departynge from the fayth come fyrst: and therfore he exhorteth them not to be diseased, but to stande stedfast in the thynges that he hath taught them.

A

WE beseche you (brethren) by the cōmynge of oure Lorde Jesu Christ, and in that we shall assemble vnto hym, y ye be not sodenly moued frō youre mynde, ner be troubled, nether by spyrite, nether by wordes, nor yet by letter whych shulde seme to come from vs, as though the daye of Christ were at hande. Let no man deceaue you by eny meanes, for the Lorde shall not come excepte ther come * a departynge fyrst, and that that synfull man be opened, the sonne of perdicyon, whych is an aduersarye: and is exalted aboue all that is called God, or that is worshypped: so that he doth syt * in the tēple of God, boastynge him selfe to be God.

* Dani. xi. g. i. Timo. iiii. a
* i. Cor. iii. b and. vi. b.

B

Remember ye not, that when I was yet wyth you, I tolde you these thynges? And now ye know what wythholdeth: euē that he myght be vttered at hys tyme. * For the mistery of y iniquitie doeth all readye worcke: tyll he which now letteth, be takē out of the waye. And then shall that wycked be vttered, * whom the Lorde shall consume with the spyrite of his mouth, and shall destroye wyth the appearaunce of hys commynge. Euen hym whose commynge is after the worckynge of Satan, with all lyinge power * sygnes and wonders, and with all deceauablenes of vnrygh teousnes, amonge them that perysshe: because they receaued not the loue of y trueth, that they myght be saued. * And therfore, God shall sende them stronge delusyon, that they shulde beleue lyes: that all they myght be dāned, whych beleued not the trueth: but had pleasure in vnrygh teousnes.

* i. Iohn. ii. c
* Esa. xi. a.
* mat. xxiiii. c
C
* Roma. i. b.

But we are bolde to geue thākes alwey to God for you (brethē beloued of y Lorde) for because that God hath from the begynnynge chosen you to saluacyō, thorowe sanctifyinge of the spyrite, and thorow beleuing of y trueth, wher vnto he called you by oure Gospell, to obtayne the glorye of oure Lord Jesu Christ.

✠ Therfore brethren stande fast, & kepe the ordinaūces which ye haue learned: whether it were by oure preachinge, or by Epistle. Oure Lorde Jesu Christ hym selfe, and God and oure father (which hath loued vs, and hath geuen vs euerlastynge consolacyō, and good hope thorowe grace) cōforte youre hertes and stablysshe you in all good sayēge and doynge.

D

¶ The iij. Chapter.

¶ He desyreth them to praye for him, that y Gospell may prospere, and geueth them warnynge to eschewe the vnthryfty: and yf they will not labour with their handes, that they shall not eate.

FUrthermore brethē praye ye for vs, * that the worde of God maye haue passage, and be glorifyed, as it is also with you: and that we maye be delyuered from vnreasonable and frowarde men. For all mē haue not fayth: but the Lord is faythfull, whych shall stablysshe you, and preserue you from euyll. We haue confydence thorowe the Lord to you warde, y ye both do, & wyll do the thynges which we commaunde you. And the Lord gyde youre hertes to the loue of God and to the pacyente waytynge for Chryst. ✠

A

* Ephe. vi. c. Colos. iiii. a.

✠ We require you brethren by y name of oure Lorde Jesu Christ * y ye withdrawe youre selues from euery brother, y behaueth him selfe inordinatly, & not after y institucion which he receaued of vs. For ye your selues know, howe ye ought to folowe vs. For we behaued not oure selues inordinatly amōge you. Nether toke we breed of eny man for naught: but * wrought wt laboure & sweate nyght & daye, because we wolde not be chargeable to eny of you: not but that we had an ensample: but to make oure selues an ensample vnto you to folowe vs. For when we were wyth you, this we warned you of, y yf eny wolde not worcke, the same shulde not eate.

B

* i. Cor. b. b

* Actu. xx. d. i. Cor. iv. i. Thes. ii. d. and. iiii. f.

C

For we haue heard saye that ther are some whych walke amonge you inordinatly, worckynge not at all, but beynge busybodyes. Them that are soch, we commaunde and exhorte, by oure Lorde Jesu Christ, that they worcke with quietnes, and eate their awne breed: * Brethren be not ye weery in well doynge. ✠ If eny man obey not oure sayinge, sende vs worde of him by a letter: and * haue no companye with him, that he maye be ashamed. And count him not as an enemy: but warne him as a brother.

* Gala. vi. d.

D

i. Thes. iii. b.

The very

The very Lorde of peace geue you peace allwayes, by all meanes. The Lord be with you all. The salutacyō of me Paul, with myne awne hande. This is the token in all Epistles. So I wryte. *
The grace of oure Lorde Jesus Christ be wyth you all. Amen.

*i.Tes.v.d Philip.iiii.b

¶Sent from Athens.

¶ The Epistle of Sayncte Paul vnto Timothe.

¶The fyrste Chapter.

¶He exhorteth Timothe to wayte vpon hys office: namely, to se that nothynge be taught but Gods worde. He sheweth also wherfore ꝑ lawe is good, and telleth that Christ Jesus came into ꝑ worlde, to saue synners.

A * Actes.xx.c.

PAul an Apostle of Jesus Christ, * by the commyssyō of God our sauyour, ‡ Lord Jesus Christ, which is * our hope.

*i.Thes.i.a

‡ Act.xvi.a.

Unto * Timothe hys naturall sonne in the fayth.

*i.Cor.i.a. Gala.i.a.

* Grace mercy and peace from God oure father, ‡ frō ꝑ Lord Jesus Christ our Lorde.

*Actes.xix. and.xx.

As I besought the to abyde styll at Ephesus (whē I departed into * Macedonia) euē so do, that ꝑ cōmaunde some, that they folowe no straunge doctrine, nether geue hede * to fables ‡ endles genealogyes whych brede doubtes more then Godlye edifynge, which is by fayth. for the ende of the commaundement is, * loue out of a ‡ pure herte, and of a good conscience, and of fayth vnfayned: frō the whych thynges, because some haue erred, they are turned vnto vayne iāgelynge, because they wolde be doctours of the lawe, and yet vnderstande not what they speake, nether wherof they affyrme.

*ii. Tim.ii.c Titus.iii.c. i.Timo.iiii.a

B * Rom.viii.c ‡ Act.xv.b.

* Rom.bii.b Gala.iii.c. ‖Gala.v.b.

We knowe, that * the lawe is good, yf a man vse it lawfully: knowynge thys, * howe that the lawe is not geuē vnto a rygh teous man, but vnto the vnryghteous and disobedyent, to the vngodly and to synners, to vnholy and vncleane: to murtherers of fathers and murtherers of mothers, to manslears, to * whoremongers: to them that defyle them selues whyth mankynde: to mānstealers: to lyars, to periured, and yf ther be eny other thynge that is cōtrary to the hollsome doctryne, accordynge to the Gospell of the glory of the blessed God, whych Gospell is committed vnto me.

* Leui.xx.b. Roma.i.b.

C * Actes.ix.a. and.xvii.a. i.Cor.xv.b. Gala.i.c.

And I thanke Christ Jesus oure Lorde, whych hath made me stroge: for he counted me true, and put me in office where as before I was a blasphemer, * and a persecuter, ‡ a Tyraunt. But yet I obtayned mercy, because I dyd it ignorauntly thorowe vnbelefe. Neuertheles, ꝑ grace of oure Lorde was exceadynge aboundaunt with fayth and loue, whych is by Christ Jesu.

This is a true sayinge (and by all meanes worthy to be receaued of vs) ꝑ * Christ Jesus came into ꝑ worlde, to saue synners, of whom I am chefe. Not withstandynge for this cause optayned I mercy, that Jesus Christ shulde kyst shewe on me all longe pacīēce, to declare an ensample vnto thē which shulde beleue on him vnto eternall lyfe. So then vnto God, kynge euerlastynge, immortall * inuisyble, wyse onely, be honoure and prayse for euer and euer. Amen.

* Mat.ix.b Mar.ii.c. Luke.xix.a John.iii.c.

D Colos.i.c.

Thys commaundement commyt I vnto the sonne Timotheus ☞ accordynge to the prophesyes, whych ī tyme past were prophesyed of the, that thou in them shuldest fyght a good fyght, hauynge fayth and good conscyence: whych some haue put awaye from them, and as concernynge fayth haue made shypwracke. Of whose nombre is * Hymeneus and * Alexander whom * I haue delyuered vnto Satā, that they maye lerne not to blaspheme.

* 1.Tim.ii.c 2.tim.iiii.c. * mat.xviii.a i.Cor.v.a

¶The.ij.Chapter.

¶He exhorteth to prayer for all men. He wyll not haue wemen to be euer costly apparelled, nor to teach in the congregacyon, but to be in sylence, ꝑ to obeye their husbandes.

A EXhorte therfore, that aboue all thynges, prayers, supplicacyons, intercessions, and geuynge of thākes be had for all men: * for kynges, and for all that are in auctorite, that we maye lyue a quyet and a peaceable lyfe, wyth all Godlynes and honestye. For that is good and accepted in ꝑ syght of God oure sauyour, which ☞ wyll haue all mē to be saued, and to come vnto the knowledge of ꝑ trueth. For ther is * one God, and one * mediator betwene God and man, euen the man Christ Jesus, which gaue him selfe a raunsome for all men, that it shulde be testifyed at hys tyme, * where vnto I am ordayned a preacher and an Apostle. I tell the truethin Christ and lye not: beynge the teacher of the gentyls wyth fayth and veritye.

* Jere.xxix.c Baruch.i.c.

☞

* Jeh.xvii.a * Heb.ix.b. Gala.iii.c.

* Roma.i.a. act.ix.c 1.Tim.i.c.

B I wyll therfore that the men * praye euery where, lyftynge vp pure handes without wrath, or doubtinge. Lykewise also the wemen, that they araye them selues in comlye apparell wyth shamfastnes and discrete behaueour, not wt broyded heare, ether golde or pearles, or costly araye: but as becometh wemen, that profesle godlynesse thorowe good workes. * Let the woman learne in sylence wyth all subiectcyon. But I suffre not a woman to teach, nether to vsurpe auctorite ouer the man: but to be in sylence. For

* John.viii.c

* i.Cor.xiiii.g

Adam was fyrst fourmed, & then Eue. Adã also was not deceaued, but the womã was deceaued, and was subdued to the transgressyon. Notwythstãdynge thorowe bearynge of chyldren she shalbe saued, yf they contynue in fayth and loue, and holynes, wyth discretyon.

¶ The.iij. Chapter.

¶ What maner of mã a bysshoppe or prestes ought to be. The propertyes alle requyred in a deacõ or mynyster.

A THis is a true sayinge: If a mã desyre the office of a Bysshoppe, he desyreth an honest worke. A Bysshoppe therfore must be blameles, ✠ husbande of one wyfe, dilygent, sober, discrete, a keper of hospitalite: apte to teach: not geuẽ to ouer moch wyne, no fyghter, not gredy of fylthye lucre. but gẽtle, abhorrynge fyghtynge, abhorrynge couetousnes, one ✠ ruleth well his awne house, one ✠ hath chyldren in subiectyon with all reuerence. For yf a man cãnot rule his awne house, howe shall he care for the congregacyon of God? he maye not be a ponge scoler, lest he swell and fall into the iudgement of the cuyll speaker. He must also haue a good reporte of them wbych are without, lest he fall into rebuke, and snare of the cuyll speaker.

B Lyke wyse must the mynysters be * honest, not double tonged, not geuẽ vnto moch wyne, nether gredy of fylthy lucre: but holdynge the mysterye of the fayth with a pure conscience. And let them fyrst be proued, and then let thẽ mynister so, that no man be able to reproue them.

*Actes.vi.a.

Euen so must theyr wyues be honest, not cuyll speakers: but sober and faythfull in all thynges. Let the Deacons be the husbandes of one wyfe, and such as rule theyr chyldren well, and their awne housholdes. For * they that mynister well, get them selues a good degree and greate lybertye in ✠ fayth, wbych is in Christ Iesu.

*mat.xxv.b

These thynges write I vnto the trustinge to come shortely vnto the: but and yf I tarie longe, that then thou mayst yet haue knowledge, howe thou ought est to behaue thy selfe in the house of God, wbych is the congregacyon of the lyuynge God, the pyllar & grounde of trueth. And without doute great is that mystery of godlynes: * God was shewed in the flesshe, was ☞ iustifyed in the spyrete, was sene amonge the Angels, was preached vnto the gentyls, was beleued on in the worlde, and receaued vp in glory.

*Iohn.i.b

☞

¶ The.iiij. Chapter.

¶ The prophecyed of the latter dayes, and exhorteth Timothe to be diligent in readynge of the holy scripture.

A THe spyrete speaketh euydently, that * in the latter tymes some shall ✠ departe from the fayth, and shall geue hede vnto spyrets of errour, and deuelysshe doctrines of them which speake false thorowe ypocrysye, & haue their cõsciẽces marked wt an hote yrõ, forbyddynge to mary, & cõmaũdynge to abstayne frõ meates * which God hath created to be receaued ✠ with geuynge thãckes, of them wbych beleue, & knowe the trueth. For * all the creatures of God are good, & nothynge to be refused, yf it be receaued with thãkesgeuynge. For it is sanctified by the worde of God & prayer. If thou put ✠ brethrẽ in remẽbrãce of these thynges thou shalt be a good mynyster of Iesu Christ * wbych hast bene norysshed vp in ✠ wordes of ✠ fayth & of good doctrine, wbych thou hast cõtinually followed. But * cast awaye vngostly and olde wyues fables.

A *Gene.i.b. ✠ 1.Tim.iii.d Actes.xvbii. *Gene.i.b. Eccli. xxxix.c Mar.vi.b. Roma.viii.c Titus.i.b * ii.tim.iii.b *i.Tim.i.d. ii. Tim.ii.c. Titus.iii.c.

Exercyse thy selfe rather vnto godlynes. For * bodely exercyse profyteth lytell: but godlynes is profytable vnto all thynges, as a thinge which hath promyses of ✠ lyfe that is nowe, & of the lyfe to come. This is a sure sayinge, & by all meanes worthy to be alowed. For therfore we bothe laboure & suffre rebuke, because we haue a stedfast hope in the lyuynge God, which is the sauioure of all men, specially of those that beleue. Soch thynges commaunde & teache. * Let no man despyse thy youth ✠ but be vnto thẽ that beleue, an ensample, in worde, in conuersacyõ, in loue, in spyrete, in fayth, in purenes.

B ✠ Colos.iii.b. *Titus.ii.c. ✠ Titus.ii.b i.Pet.b.a. ii. Timo.i.c.

Tyll I come, geue attendaũce to readynge, to exhortacyon, to doctrine. Despyse not the gyfte that is in the, wbych was geuen ✠ thorowe prophesye, with ✠ * layinge on of handes by ✠ auctorite of presthode. These thynges exercyse, and geue thy selfe vnto them, that it maye be sene, howe thou profytest in all thynges. Take hede vnto thy selfe, and vnto learnynge, and continue therin. For yf thou shalt so do, thou shalt saue thy selfe, & them that heare the.

C *Actes.vi.b. viii.c.viii.a. and.xix.a. ii.tim.i.b. ii. Timo.i.b.

¶ The.v. Chapter.

¶ She teacheth hym howe he shall behaue hym selfe in rebukinge of all degrees. An order concernynge wyddowes.

A REbuke not an elder, rygorously * but exhorte him as a father: the yõgermen, as brethren: the elder wemen, as mothers: the yonger as systers, wt all purenes. Honoure wyddowes, which are true wyddowes. If eny wyddow haue chyldren or nevews, let thẽ learne fyrst to rule their awne houses godly * & to recompense their elders. For ✠ is good & acceptable before God. She ✠ is a true * wyddowe & frõdelesse, putteth her trust in God, & cõtynueth in supplicacyons and prayers nyght & daye. But she ✠ lyueth in pleasure, is deed, euen yet alyue. And these thynges cõmaũde that they maye be without rebuke. But yf eny prouide not for her awne (& specially for them of her housholde) the same hath denyed the fayth, and is worse then an infydell.

*Leui.xix.a. Eccli. iii.b.c. *Luke.ii.f.

Let no

Let no wyddowe be chosen vnder threscore
yere olde, & soch a one as was ỹ wyfe of one
man, and well reported of men in good wor-
kes: yf she haue brought vp chyldrē, * yf she
haue lodged strangers, yf she haue washed
the saynctes fete, yf she haue ministred vn-
to them whych were in aduersytie, yf she ha
ne bene contynually geuē vnto all maner of
good worckes. The yonger wyddowes re-
fuse. For whē they haue begōne to were wā
tō agaynst Christ, they will mary, haupnge
damnacyon, because they haue cast a waye
their fyrst fayth. And also they learne to goo
from house to house ydle: yee not ydle onely,
but also tatlers and busybodyes, speakynge
thynges which are not comly.

I will therfore that the yonger wemen
* mary, to beare chyldrē, to guyde the hou-
se, and geue none occasyon to the aduersary
to speake euyll. For many of them are all
ready turned backe, and are gone after Sa-
tan. And yf eny man or woman that be-
leueth haue wyddowes, let thē mynyster vn-
to them, & let not the congregacyon be char-
ged: that there maye be sufficyent for them
that are wyddowes in dede.

The elders that rule well, are worthy of
double honoure, most specially they whych
laboure in the worde & teachynge. For the
scripture sayth: * thou shalt not mosel the
mouth of ỹ ore that treadeth out the corne.
And * the labourer is worthy of his reward.
Agaynst an elder, receaue none accusacyon:
but * vnder two or three witnesses. ☞ Thē
that synne, rebuke openly, that other also
maye feare.

I testifye before God and the Lord Jesus
Christ & the electe angels, that thou obserue
these thynges without hastynesse of iudge-
ment, & do nothige parcially. * Laye hādes
sodēly on no mā, nether be partaker of other
mēs synnes: kepe thy selfe pure. Drynke no
lenger water, but * vse a lytell wyne for thy
stōmakes sake and thyne often dyseases.

Some mennes synnes are open before hā-
de, and go before vnto iudgemēt: & some mē-
nes synnes folowe after. Lykewyse also
good worckes are manifest before hāde, and
they that are other wyse, cannot be hyd.

¶ The. vi. Chapter.

¶ The dutye of seruauntes towarde their ma-
sters. Agaynst soch as are not satisfied with the
worde of God. Agaynst couetousnes. A good les-
son for ryche men.

Let as many * seruaūtes as are vn-
der the yoke, counte their masters
worthy of all honour, that ỹ name
of God & hys doctryne be not euyll
spoken of. & they whych haue bele-
uynge masters, despyse thē not because they
are brethren: but rather do seruye, for as
moch as they are beleuynge and beloued, &
partakers of the benefyte.

These thynges teach & exhorte. * If eny
man folowe other doctrine, and enclyne not
vnto the wholsome wordes of oure Lorde
Jesu Christ, and to the doctrine which is ac-
cordynge to Godlynes, he is pufte vp, and
knoweth nothynge: but wasteth hys brayn-
nes about questiōs and * stryfe, of wordes,
wherof sprynge enuye, stryfe, raylynges, e-
uyll surmisynges, vayne disputacyon of mē
that haue corrupte myndes, & that are * rob-
bed of the trueth: which thynke, that lucre is
godlynes. From them that are soch separate
thy selfe. Godlynes is greate ryches * If a
man be content with that he hath. * For we
brought nothynge into the worlde, nether
maye we cary any thynge out.

But when we haue fode and rayment we
must ther with be content. They that wylbe
ryche, fall into temptacyon and snares, & (of
the deuyll) & into many folysshe & noysome lu-
stes, which drounе men into perdicyon & de-
structcyon. For couetousnes of money is the
rote of all euyll: whych whyll some lusted af-
ter, they erred from the fayth, & tanglyd thē
selues with many sorowes. But thou man
of God, flye soch thynges. Folowe ryghte-
wesnes, godlynes, fayth, loue, pacīēce, mea-
knes. Fyght the good fyght of fayth. Laye
hande on eternall lyfe, wher vnto thou art
also called, and hast professed a good profes-
syon before many witnesses.

I geue ỹ charge in ỹ syght of God, * which
quickneth all thynges, & before Jesu Christ
(which vnder Poncius Pylate wytnessed a
good witnessyng) ỹ thou kepe ỹ cōmaundē-
mēt, & be without spotte and vnrebukeable,
vntyll the appearynge of oure Lorde Jesus
Christ, * which appearyng (in hys tyme) he
shall shewe, that is blessed & myghty onely,
kynge of kynges, & Lorde of Lordes, whych
onely hath immortalite, and dwelleth in the
lyght that no man can attayne, * whom no
man hath sene, nether can se, vnto whom be
honoure and rule euerlastynge. Amen.

Charge thē which are ryche in this world,
that they be not hye mynded, ner * trust in
vncertayne ryches, but in the lyuinge God
(which geueth vs aboundantly all thynges
to enioye thē) that they do good: that they be
riche in good worckes: that they be redy toge
ne & gladly to distribute, * layng vp in store
for thē selues a good fundaciō against ỹ tyme
to come, ỹ they maye obtayne eternall lyfe.

O Timothe, saue that which ys geuen the
to kepe, and avoyde vngostly vanyties of
voyces and oppositycons of science falsly so
called: whych science whyle some professed,
they erred as concernynge the fayth. Grace
be with the. Amen.

¶ Sent from Laodicea, which is
the cheffest cytie of Phrigia.

Pacatiana.

¶ The secõde Epistle of Maynet Paul the Apostle vnto Timothe.

¶ The fyrste Chapter.

¶ Paul exhorteth Timothe to stedfastnesse and pacyence in persecucyon, and to contynue in the doctryne that he had taught hym. & commendacyon of Onesyphorus.

PAul an Apostle of Jesus Christ, by the wyll of God, accordynge to the promes of lyfe which is in Christ Jesu.

To Timothe hys beloued sonne.

Grace mercy and peace from God the father, & from Jesu Christ our Lorde.

*Act.xvii.a. Roma.i.a. Philip. iii.a. I thanke God, *whom I serue from myne elders with pure conscience, that without ceasynge I make mencyon of the in my prayers nyght and daye, desyringe to se the, myndefull of thy teares: so that I am fylled with ioye, when I call to remembraunce the vnfayned fayth that is in the, which dwelt fyrst in thy graundmother Lois, and in thy mother Eunica: & I am assured that it dwelleth in the also.

*1.Tim.iii. & Rom.viii.c Wherfore I warne the that thou stere vp the gyfte of God which is in ꝑ * by the puttynge on of my handes. * For God hath not geue to vs the spryte of feare: but of power, * Roma.i.b. and of loue, and of sobrenes. * Be not thou therfore ashamed of the testimony of oure Lorde, nether be ashamed of me * whych am his presoner: but suffre thou aduersytie with the Gospell, accordynge to ꝑ power of God, *Titus.iii.b Ephes.i.a. which *saued vs, and called vs with an holy callynge, not accordynge to oure dedes, but accordynge to his awne purpose & grace, whych was geuen vs thorowe Christ Jesu (before the worlde beganne) but is nowe ¶ declared openly by ꝑ appearynge of oure sauyour Jesu Christ * whych hath put awaye *1.Cor.xv.a Heb.ii.a. deeth, and hath brought lyfe and immortalite vnto lyghte thorowe the Gospell, * where- 2 Roma.i.a. and.vi.c. vnto I am apoynted, a preacher & Apostle, 1. Timo.ii.b. and a teacher of the Gentyls: for the whych cause I also suffre these thynges. Neuertheles, I am not ashamed. For I knowe, and am sure, that he (in whom I haue put my trust) is able to kepe that whych I haue cõmitted to hys keppynge, agaynst that daye.

1.Timo.iiii.b Titus.ii.b 1.Pet.v.a. * Se that thou haue the ensample of the holsome wordes, whych thou hast heard of me with fayth and loue that is in Christ Jesu. That good thynge, whych was committed to thy keppynge, holde fast thorowe ꝑ holy goost, which dwelleth in vs. This ꝑ knowest, howe that all they which are in Asia, be turned from me: of whych sorte are Phigelus and Hermogenes. The Lorde geue mercye vnto the housholde of Onesyphorus for he ofte refreshed me, * and was not ashamed of my chayne: but when he was at Rome, he sought me out very diligently, & fonde me. The Lorde graunt vnto hym that he maye fynde mercye with the Lorde at that daye. And in howe many thynges he ministred vnto me at Ephesus, thou knowest very well. * Act.xix.c Roma.i.c.

¶ The.ij. Chapter.

¶ Lyke as in the fyrst Chapter, so here he exhorteth him to be constant in trouble, to suffre manfully, and to abyde fast in the wholsome doctryne of oure Lorde Jesus Christ.

THou therfore my sonne, be stronge in the grace (that is thorowe Christ Jesu) and in the thynges that thou hast heard of me by many wytnesses. The same commytte thou * to faythfull men, which shalbe apte to teach other also. Thou therfore suffre afflyccyons as a good soudier of Jesu Christ. No man that warreth, entagleth hym selfe wyth worldly busynes, and that because he maye please hym, whych hath chosen hym to be a soudier. And though a man stryue for a mastery, yet is he not crowned, except he stryue lawfully * The husbandman that laboureth, must fyrst receaue of the frutes. Consyder what I saye. The Lorde geue the vnderstandynge in all thynges. A *Titus.i.b. *1.cor.ix.c.

Remember that Jesus Christ * of the sede of Dauid, rose agayne from deeth accordyng to my Gospell, wherin I suffre trouble as an euyll doar, euen vnto bondes. But ꝑ worde of God was not bounde. Therfore * I suffre all thynges, for the electes sakes, that they myght also obtayne ꝑ saluacion, which is in Christ Jesu, with eternall glory. B *Mat.i.a. Roma.i.a. * Acte.ix.i.

It is a true sayinge * for yf we be dede wt hym, we shall also lyue wyth hym. & If we be pacient, we shall also raygne wyth hym. * If we denye hym, he also shall denye vs. If we beleue not, yet abydeth he faythfull. he cannot denye hym selfe. Of these thynges ¶ put them in remembraunce, and testifye before the Lorde, that they folowe no contencyous wordes: which are to no profet, but to the peruertynge of the hearers. *Roma.vi.b 2 Tim.ii.c *Luke.xii.b 2 Roma.iii.a Heb.xviii.c.

Study to shewe thy selfe laudable vnto God, a workman ꝑ needeth not to be a shamed distributynge the worde of trueth iustly. * As for vngodlye vanyties of voyces, passe thou ouer them. For they will encrease vnto greater vngodlynes, & their wordes shall fret euen as doeth the disease of a cancre: of whose nombre is. * Hymeneus and Philetus, whych (as concernynge the trueth) haue erred, sayinge, that the resurrecyon is past all redy, and do destroye the fayth of some. *1.Tim.i.b. *1.Tim.i.b. and.vi.b.

But ꝑ sure grounde of God standeth still, and hath this seale: * ꝑ Lorde knoweth them that are *Iohn.x.i

D that are hys. And let euery man that calleth on the name of Chryst, departe from iniquite. Notwythstandynge * in a greate house are not onely vesseles of golde and of syluer: but also of wood and of erthe: some for honoure, and some vnto dyshonoure. Yf a man therfore pourge him selfe from suchmen, he shalbe a vessell sanctifyed vnto honoure, mete for the vses of the Lorde, and prepared vnto all good workes. *Rom.ix.b.

Lustes of youth auoyde, but folowe ryghtwesnes, fayth, loue and peace, with the that call on the Lorde with a pure herte. * Folysshe and vnlearned questiõs put from the, knowinge, þ they do but gendre stryfe. The seruaunt of the Lorde must not stryue: but be gentle vnto all men * apte to teach, and one that can suffre the euyll with meaknes, and can * informe them that resyst (the trueth) yf that God at eny tyme wyll geue them repentaunce, for to knowe þ trueth: and that they maye come to them selues agayne out of the snare of the deuyll, which are holden captiue of hym at hys wyll. 2.Tim.i.a. and.ii.b. 2.Tim.iij.a Gala.vi.a.

C The.iij.Chapter.

C She prophecyeth of the parleous tymes, setteth oute hypocrytes. Persecucyon for the Gospell.

A Thys knowe, that * in the last dayes shall come parelous tymes. For men shalbe louers of their awne selues, coueteous, boasters, proude, cursed speakers, dysobedient to fathers and mothers, vnthankfull, vngodly, vnkynde, trucebreakers, falsecaccusers, riatours, fearce, despisers of them which are good, traytours, heady, hye mynded, gredy vpon volupteousnes more then the louers of God, hauynge a symilitude of godlynesse, but haue denyed the power therof: and fle from such abhorre. For of thys sorte are they, * which entre into houses, and bringe into bondage wemen laden wt synne, which wemen are led with diuers lustes, euer learnynge, and neuer able to come vnto the knowledge of the trueth. A Rom.xv.f. i.Tim.iiii.a. i.Pet.ii.a. Iude.i.c. B Titus.i.c. C Exo.vii.b.

* As Iannes & Iambres withstode Moses, euē so do these also resyst the trueth: men they are of corrupt myndes, and lewde as cõcernynge the fayth: but they shall preuayle no lenger. For their madnes shalbe vttered vnto all men euen as theirs was. But thou hast sene the experiẽce of my doctryne, fastyõ of lyuynge, purpose, fayth, longe sufferynge, loue, pacience, persecucyons, and afflictyons whych happened vnto me at Antioche, at Iconium, and at Lystra: which persecutiõs I suffered pacyently. And from them all, the Lorde delyuered me. Yee, and * all they that wyll lyue godly in Chryst Jesu shall suffre persecutyon. But the euyll men & deceauers shall wexe worse and worse, whill they deceaue and are deceaued them selues. * Act.xiiii.d. Pla.xxxiiii.b Prou.xxiiij.b Eccle.ii.a.

But contynue thou in the thynges which thou hast learned, which also were committed vnto the, knowinge of whom thou hast learned them, and for as moch also as * of a chylde thou hast knowen the holy scriptures which are able to make the learned vnto salnacyon thorow the fayth which is in Chryst Jesu. * All scripture geuen by inspiracyon of God, is profitable to teache, to improue, to amende and to instruct in ryghteousnes, that þ man of God maye be perfecte & prepared vnto all good workes. D *i. Tim.iii.a. *ii.Pet.i.b.

C The.iiij.Chapter.

C She exhorteth Timothe to be feruent in þ worde & to suffre aduersite, maketh mencion of his awne death, & byddeth Timothe come vnto hym.

I Testifye therfore before God, & before þ Lord Jesu Chryst, which shall iudge the quicke and dead at hys apearinge in hys kyngdom, preache thou þ worde, be feruẽt, in season & oute of season. Improue, rebuke, exhorte wt all longe sufferynge and doctryne. For þ tyme will come, whẽ they shall not suffer wholsome doctryne: but after their awne lustes shall they (whose eares ytche) gett them an heepe of teachers, and shall withdraw their eares from the trueth, and shalbe turned vnto fables. But watche thou in all thynges, suffre afflictyons, do the worke thorow lyke an Euangelist, fulfyll thyne office vnto the vtmost. (Be sober) A

For I am now ready to be offered, and the tyme of my departynge, is at hande. I haue foughte a good fyght, I haue fulfylled my course, I haue kept the fayth. From hẽce forth ther is layde vp for me * a crowne of ryghteousnes, which the Lorde (that is a ryghteous iudge) shall geue me at that daye: not to me onely, but vnto all them also that loue his cõminge. Do thy dylygẽce that thou mayest come shortly vnto me. B *i. Cor.ix.b. i.Pet.v.b.

For Demas hath forsaken me, and loueth thys present worlde, and is departed vnto Thessalonica. Cresces is gone to Galacia, Tytus vnto Dalmacia. Onely Lucas is with me. Take * Marke, and bringe him with the, for he is profitable vnto me for the mynystracyon. And Tychycus haue I sent to Ephesus. The cloke that I lefte at Troada with Carpus, (when thou cõmest) bringe with the, and the bokes, but specially the partchement. Alexander the coppersmyth dyd me moch euyll: the Lorde reward hym accordynge to hys dedes, of whom be thou ware also. For he hath greatly wythstande oure wordes. C *Colo.iiij.a

At my fyrst answerynge, no man assisted me, but all forsoke me. I praye God, that it maye not be layde to their charges: ✠ Notwythstandynge the Lorde assysted me, and strengthed me, that by me the preachynge shulde be fulfylled to the vtmost, and that all ꝑ Gentyls shulde heare. And I was delyuered out of the mouth of the lyon. And the Lorde shall delyuer me from all euyll doynge, and shall kepe me vnto hys heuenly kyngdom. To whom be prayse for euer and euer. Amen. ℣

D

*2. Tim.iv.a. Rom.xvi.a. 2. Tim.i.d. 2 Acts.xx.b. and.xxi.f.

Salute Prisca and * Aquila ꝙ the housholde of * Onesiphorus, Erastus abode at Corinthum. * Trophimus haue I lefte at Myletum sycke. Do thy diligẽce, that thou mayest come before winter. Eubolus gretith the, and so doth Pudens, and Linus, Claudia, and all the brethre. The Lorde Jesus Christ be with thy spirite. Grace be with you. Amen.

¶ The seconde Epistle vnto Tymothe, was wryten from Rome, when Paul was presented the seconde tyme vnto the Emperoure Nero.

¶ The Epistle of Saynct Paul vnto Tytus.

¶ The fyrst Chapter.

¶ Paul exhorteth Titus to ordeyne prestes or bysshoppes in euery cyte. ꝙ declareth what maner of men they ought to be ꝑ are chosen to that office. ꝙ chargeth Titus to rebuke soch as withstande the Gospell.

A

PAul the seruaũt of God, and apostle of Jesu Christ accordinge to the fayth of goddes electe, and accordynge to the knowledge of the trueth, which is after godlynes in ꝑ hope of eternall lyfe, which

*Rom.xvi.a. God * (that cannot lye) promysed before the worlde beganne: but hath opened his worde at the tyme appoynted thorowe preachinge, which is commytted vnto me, accordynge to the commaundement of God oure saue-

*1. cor.xvi.c. oure. To * Titus hys naturall sonne after the commen fayth.

1. Tim.i.a. 2. Tim.i.a. ✠ Grace mercy ꝙ peace from God ꝑ father ꝙ from the Lorde Jesu Christ oure sauioure.

B

For this cause left I the in Creta, ꝑ thou shuldest refourme the thynges that are vnperfect, ꝙ shuldest * ordeyne elders in euery

*1. Tim.iii.a. cyte, as I had appoynted the. If eny be blamelesse, the husband of one wyfe, hauynge faythfull childre, which are not slaundred of

*1. Tim.iii.a ryote, neither are disobedient. * For a bysshope must be blamelesse, as ꝑ stewarde of God:

*1. Tim.i.b. Ephe.v.b. not stubborne, not angrye * not geuen to moch wyne, no fyghter, not geuen to fylthy lucre: but a herer of hospitalite, one that loueth goodnes ✠ (prudent) sobre, ryghteous, C godly, temperat, and such as cleueth vnto ꝑ true worde of doctryne, that he maye be able also to exhorte by wholsome learnynge, ꝙ to improue them that saye agaynst it.

For ther are many vnruely and talkers C of vanite, and disceauers of myndes, specially they that are of the circumcision, whose

*2. Tim.iii.b. mouthes must be stopped * which peruert whole houses, teachinge thinges which they ought not, because of fylthy lucre. One of the selues (euen a prophete of their awne) sayde: The Cretyãs are all wayes lyars, euyll beastes, slowe belyes. Thys wytnes is true: wherfore rebuke thou thẽ sharply, that they maye be sounde in ꝑ fayth, not takynge hede to Jewes fables and commaundementes of D men that turne awaye the trueth. * Vnto ꝑ

*Rom.xiiii.a. pure, are all thynges pure: but vnto thẽ that are defyled and vnbeleuynge, is nothynge pure: but euen the mynde and conscience of them is defyled. They confesse ꝑ they knowe God: but with the dedes they denye hym seinge they are abhominable and disobedient, ꝙ vnapte vnto euery good worcke.

¶ The .ii. Chapter.

¶ He telleth hym howe he shall teache all degrees to behaue them selues.

BUt speake thou the thinges which A become wholsome learning. That the elder men be sober sage, discrete, sounde in the fayth, in loue, in

*1. Tim.iii. patyence: the elder * wemen lykewyse, that they be in soche rayment as becommeth holynes, not beynge false accusars, not geuen to moch wyne, but that they teache honest thynges, to make the younge wemen sobre mynded, to loue their husbandes, to loue their chyldren, to be discrete, chast, huswyfly good, obedient vnto their husbandes, that the worde of God be not euyll spoken of. Yonge men lykewyse exhorte, that they be sobre mynded.

*In all thinges shewe thy selfe an ensam- B *1. Pet.iii.b. ple of good worckes in ꝑ doctryne, with hone- 1. Pet.b.a. stie, grauytie, ꝙ with the wholsome worde which cãnot be rebuked: that he which with standeth, maye be ashamed, hauinge no euell thynge to saye of you. * Exhort seruauntes, *Ephe.vi.a. 1. Pet.ii.d. to be obedient vnto their awne maisters, ꝙ to Colo.iii.b. please thẽ in all thiges, not answering agayn- 1. Tim.vi.a. ne, nether to be pickers, but ꝑ they shewe all good faythfulnes, ꝑ they maye do worshippe to the doctrine of God oure sauioure in all thynges. ✠ For the grace of God, ꝑ bryngeth saluacyon vnto all men, hath appeared and teacheth vs ꝑ we shulde denye vngodlynes and * worldy lustes, ꝙ that we shulde *1. Johan.ii. lyue soberly, and ryghteously, and godly in thys

thys presēt worlde, lokynge for ỹ blessed hope & appearinge of the glory of the greate God, & of oure sauioure Jesu Christ, whych *gaue him selfe for vs, to redeme vs from all vnrygh tewesnes, and *to pourge vs a peculiar people vnto hym selfe * feruently geuen vnto good workes. These thynges speake, and exhorte, ¶ and rebuke, with all feruentnes of commaundynge. * Se that no man despyse the.

*Rom.viij.a Gala.i.a. 2 Cor.v.b.c. *Ephe.v.b.

*1.Tim.iij.b.

¶ The iij. Chapter.

¶ Of obedience to such as be in auctorite. He warneth Titus to beware of foolishe and vnprofitable questyons.

Warne them * that they submytte them selues to rule & power: that they obey the officers: that they be ready vnto euery good worke: ỹ they speake euyll of no mā: that they be no fyghters, but gentle, shewynge all mekenes vnto all men. For we oure selues also were somtyme foolyshe dysobedient, deceaued, seruynge diuerse lustes and voluptuousnes, lyuynge in malicyousnes and enuye, full of hate, hatynge one another.

*Rom.xiij.a 1.Pet.ij.c.

A

B

¶ But after that the kyndnes and loue of oure sauioure God to man warde appeared, * not by ỹ dedes of righteousnes which we wrought, but accordynge to hys mercye he saued vs * by the fountayne of the newe byrth, and renuynge of the holy goost, which he shedd on vs abountdātly, thorowe Jesus Christ oure sauioure, that we iustifyed * by hys grace, shulde be made heyres accordinge to ỹ hope of eternall lyfe, ¶ Thys is a true sayinge.

*1.Tim.i.b. *Iohn.iij.a. *Peter.i.b. *Ephe.ij.b.

C

Of these thynges I wyll that thou certifye, that they which beleue in God, myght be diligent to go forwarde in good workes. For these thynges are good and profitable vnto men, * Folyshe questyons, and genealogies, and braulynge, thorowe stryuinges aboute ỹ lawe, auoyde: for they are vnprofytable and superfluous. A man that is an auctor of sectes, * after the fyrst & the seconde admonycion auoyde: knowynge, that he (that is soche) is peruerted & synneth euen damned by hym selfe.

1.Tim.i.a 2.Tim.ij.c. *Rom.xvij.c

D

When I shall sende Artemas vnto ỹ, or Tychicus, be diligent, to come to me vnto Nichopolis: For I haue determined there to winter, Bringe zenas the lawear & Apollos on their iorney diligently, that nothynge be lackynge vnto the. And let oures also learne to excell in good workes, as farforth as nede requyreth, that they be not vnfrutefull. All ỹ are with me, salute the. Greete the ỹ loue vs in the fayth. Grace be with you all. Amen.

¶ Wrytten from Nychopolis a cytie of Macedonia.

¶ The Epistle of Paul vnto Philemon.

¶ She exhorteth to beare of the fayth and loue of Philemon, whom he desyreth to forgeue hys seruaunt Onesimus, and louyngly to receaue hym agayne.

PAul ỹ prisoner of Jesu christ and brother Timothe.

A

Unto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe souldier and to the congregacyon that is of thy house.

*Grace be vnto you and peace, from God oure father, & from the Lorde Jesus Christ.

*1.Cor.i.a. 2.Cor.i.a. Gala.i.a.

I thanke my God, makynge mencyon allwayes of the in my prayers, whē I heare of thy loue & fayth, which thou hast towarde the Lorde Jesu, and towarde all sayncte, so that the felushyppe of thy fayth is frutefull in ỹ knowledge of euery good *(worke) which is in you towarde Jesus Christ. For we haue great ioye and consolacyon in thy loue: because that by the (brother) ỹ sayntes herte are comforted.

B

*is

Wherfore, though I myght be bold in Christ to commaunde the, that which was thy dewtye to do: yet for loues sake I rather beseche the, though I be as I am, euen olde Paul, & nowe a prisoner of Jesu Christ. I beseche the for my sonne * Onesimus whom I haue begotten in my bōdes, (which in tyme passed was to ỹ vnprofitable but nowe profitable both to the & to me) whō I haue sent home agayne. Thou therfore receyue hym, that is to saye myne awne bowels, whom I wolde fayne haue retayned with me, ỹ in thy steade he myght haue mynystred vnto me in the bōdes of the Gospell. Neuertheles, without thy mynde wolde I do nothinge, that the good whych thou doest, shulde not be as it were of necessite, but wyllyngly.

*Colos.iij.b

C

For happly he therfore departed for a season, that thou shuldest receaue hym for euer, not nowe as a seruaūt: but aboue a seruaūt, euen a brother beloued, specially to me: but howe moche more vnto the, both in ỹ flesshe, and also in the Lorde? If thou coūt me therfore a felowe, receaue him as my selfe. If he haue done the anye hurt, or oweth ỹ ought, that laye to my charge. (I Paul haue writtē it with myne awne hande) I wyll recōpence it. So that I do not saye to the, howe that thou owest vnto me euen thyne awne selfe also. Euē so brother, let me enioye the in the Lorde: Comforte my bowels in the Lorde. Trustynge in thyne obediēce, I wrote vnto the, knowynge, that thou wylt also do more

D

then

then I saye. Moreouer, prepare me lodginge for I trust that thorowe the helpe of youre prayers, I shalbe geuen vnto you. Ther salute the, Epaphras my felowe preloner in Christ Jesu, Marcus, Aristarcus, Demas, Lucas, my helpers. The grace of oure Lorde Jesu Christ be with your spirite: Amen.

¶ Sent from Rome by Onesimus a seruaunt.

¶ The Epistle of Saynct Paul the Apostle vnto the Hebrues.

¶ The fyrst Chapter. ✠

¶ Howe God dealt louyngly wyth them of ỹ olde tyme in sendynge them hys Prophetes, but moch more merely hath he shewed hy in ỹ he sent hy hys awne sonne. Of the moost excellent glory of Jesus Christ, which in all thynges is lyke to his father.

1 GOd in time past diuersly and many wayes, spake vnto the fathers by Prophetes: but in these last dayes he hath spoken vnto vs by his awne sõne, whõ he hath made heyre of all thynges * by whõ also he made the worlde. * Which (sonne) beinge ỹ bryghtnes of his glory, and ỹ very ymage of his substance rulynge all thynges with ỹ worde of hys power, hath by hys awne person pourged oure synnes, and sytteth on the ryght hande of the maiestye on hye: beynge so moch more excellent then the angels, as he hath by inherytaunce obteyned a more excellent name then they.

* Colo.i.c. Hebrue.i.a.

5 For vnto which of the angels sayde he at eny tyme: * Thou art my sonne, thys daye haue I begotten the? And agayne * I wyll be hys father, and he shalbe my sonne. And agayne, when he bringeth in the fyrst begotten sonne into the worlde, he sayth. And * let all the angels of God worshippe hym. And vnto the angels he sayth. † he maketh hys angels spirites, and hys ministres a flamme of fyre. But vnto the sonne he sayth: * Thy seate (O God) shalbe for euer and euer The scepter of thy kyngdome is a ryght scepter. Thou hast loued ryghteousnes, and hated iniquyte. Wherfore, God, euē thy God hath anoynted the with ỹ oyle of gladnes aboue thy felowes.

* Actor.xiii.c. Hebr.v.a. Hebr.vii.b.

* Psa.xcvi.a

‡ Psal.ciiii.a

* Psal.xlv.b.

* And thou Lorde in ỹ begynnynge hast layde the foũdacyon of the erth. And the heauens are the worckes of thy handes. They shall perysshe, but thou endurest. But they all shall weare olde also as doth a garment: & as a vesture shalt thou chaunge them, & they shalbe chaunged. But thou art euen the same and thy yeres shall not fayle. ¶ Vnto whych of the angels sayde he at eny tyme: * Syt on my ryght hande, tyll I make thyne enemyes thy foote stole? Are they not all mynystrynge spirites, that are sent to mynyster, for theyr sakes whych shalbe heyres of saluacyon?

* Psal.cx.a. Mat.xxii.b. 1.Cor.xv.b.

¶ The .ii. Chapter.

¶ He exhorteth vs to be obedyent vnto the newe lawe which Christ hath geuen vs and not to be offended at the infirmyte and lowe degree of Christ, because it was necessary ỹ for oure sakes he shulde take soch an humble state vpõ hym, that he myght be lyke vnto hys brethren.

THerfore, we ought to geue the more ernest hede to the thynges that are spoken vnto vs, lest at any tyme we perysshe. For yf ỹ worde whych was spokē by angells was stedfast: And euery transgression and disobedience receaued a iust recompence of rewarde, howe shall we escape, yf we despyse so great saluacyõ, which at the fyrst began to be preached of the Lorde hym selfe, and was cõfirmed vnto vs warde, by them ỹ hearde it: * God bearynge wytnes therto, both with synges & wonders also & with diuers myracles, & gyftes of the holy goost, accordynge to hys awne wyll. A

* Mar.xvi.

For vnto the angels hath he not subdued the worlde to come, wherof we speake, but one in a certayne place wytnessed, sayinge, * What is man, that thou art myndfull of hym. Or the sonne of man, that thou visitest hym? Thou madest hym a lytle lower then the angels: thou hast crowned hym with honour & glory, and * hast set hym aboue the workes of thy handes. Thou hast put all thynges in subiectyõ vnder hys fete. In ỹ he put all thynges vnder him, he left nothynge that is not put vnder him. Neuertheles, we se not yet all thynges subdued vnto him: but him that was made lesse then the angels, we se that it was Jesus, which is crowned with glory and honour for ỹ sofferynge of death: that he by the grace of God, shulde tast of deeth for all men. B

* Psal.viii.a. and. cxliii.c

* Psal.viii. 1.Cor.xv.b.

For it became him, for whom are all thinges and by whom are all thynges (after that he had brought many sonnes vnto glory) that he shulde make the Lorde of their saluacyon perfecte thorowe afflictyons. For both he that sanctifyeth and they which are sanctifyed, are all of one. For whych cause sake he is not ashamed to call them brethren, sayinge: I wyll declare thy name vnto my * brethren, in the myddes of the congregacyon wyll I prayse the. And agayne: I wyll put my trust in hym. And agayne: beholde, here am I and the chyldren whom God hath geuen me. C

* Psal.xxii. Johan.xx.b.

For as moch then as the chyldren are partetakers of flesshe and blond, he also him selfe lyke-

De lyke wyse toke parte with them that (thorowe deeth) he myght expell hym that had lordshyppe ouer deeth, that is to saye the deuyll, and that he myght delyuer them, which thorowe feare of deeth were all there lyfe tyme subdued vnto bondage. For he in no place taketh on hym the angels: but the seed of Abraham taketh he on hym. Wherfore, in all thynges it became hym to be made lyke vnto his brethren, that he myght be mercyfull, and a faythfull hye Preste in thynges concernynge God, for to pourge the peoples synnes. For in that it fortuned hym selfe to be tempted, he is able to succour the also that are tempted.

¶ The.iij. Chapter.

¶ He requyreth vs to be obedyent vnto the worde of Christ, which is more worth then ye ceremoniall lawe of Moses. The punyshement of such as will neder harden their hartes.

Therfore holy brethren, partakers of the celestiall callynge cõsyder the ambassadour and hye preste of oure profession Christ Jesus, howe that he is faythfull vnto hym that put hym in the office, euẽ as was Moses in all his house. For loke howe moche honoure he (that hath buylded a house) hath more then the house it selfe, so moch honour is he counted worthy of more then Moses. For euery house is buylded of some mã. But he that ordeyned all thynges, is God. And Moses verely was faythfull in all hys house, as a mynyster, to beare witnes of those thynges which were to be spoken afterwarde. But Christ as a sonne, hath rule ouer the house, whose house are we, yf we holde fast the cõfydence and * the reioysynge of that hope, vnto the ende. *Rom.v.a.

Wherfore (as the holy goost sayth:) to daye yf ye wyll heare hys voyce, harden not poure hertes, as in the prouokynge, in the daye of temptacyon in the wyldernes, where poure fathers tempted me, proued me, and sawe my workes.xl.yeare. Wherfore I was greued with ye generacyon, and sayde: They do all waye erre in their hertes: they verely haue not knowen my wayes, so yt I sware in my wrath: they shall not enter into my rest. Take hede brethrẽ, lest at anye tyme ther be in anye of you a frowarde herte subiect vnto vnbeleue, that he shulde departe frõ the lyuynge God: but exhorte ye one another dayly, while it is called to daye: lest eny of you were harde harted thorowe the deceytfulnesse of synne.

We are made partetakers of Christ, yf we kepe sure (vnto the ende) the begynnynge of the substãce, so longe as it is sayde: to daye yf ye wyll heare hys voyce, harden not youre hertes, as in the prouokynge, for some when they hearde dyd prouoke: howe be it not all ye came out of Egypt by Moses: But with whom was he displeased.xl.yeares? Was he not displeased with them that had synned, whose carkases were ouerthrowen in the desert? To whom sware he that they shulde not enter into his rest, but vnto them that were not obedient? And we se, that they coulde not enter in, because of vnbeleue:

¶ The.iiij. Chapter.

¶ The Sabboth or rest of the Christen: punyshemẽt of vnbeleuers: the nature of ye worde of God.

Let vs feare therfore, lest eny of you (forsakynge ye promes of entringe into hys rest) shulde seme at anye tyme to haue bene disapoynted. For vnto vs is it declared, as well as vnto them. But it profyted not thẽ, that they hearde the worde: because they whych hearde it, coupled it not with fayth. For we which haue beleued, do enter into his rest, as he sayde. Euẽ as I haue swornе in my wrath: they shall not enter into my rest. And that spake he verely longe after that the workes were made, and the foundacyon of the worlde layde. For he spake in a certayne place of the seuenth daye, on thys wyse. * And God dyd rest the seuenth daye from all hys workes. And in thys place agayne: They shall not enter into my rest. *Gen.ij.a.

Seynge therfore it foloweth, that some must enter therinto, and they (to whom it was fyrst preached) entred not therin for vnbeleues sake, he apoynteth a certayne daye after so longe a tyme sayinge in Dauid (as it is rehearsed) this daye yf ye wyll heare hys voyce, harden not youre hertes. For yf Josue had geuẽ them rest, then wolde he not afterwarde haue spoken of another daye. There remayneth therfore yet a rest to the people of God. For he that is entred into hys rest hath ceased also from his awne workes, as God dyd from his.

Let vs study therfore to entre into that rest, lest eny man fall after the same ensample of vnbeleue. For the worde of God is quycke, and myghty in operacion, and sharper then eny two edged swearde: & entreth through, euen vnto the diuidynge a sonder of the soule and the spyrete, and of the ioyntes and the marye: and is a discerner of ye thoughtes and of the intentes of the herte: nether is ther eny creature that is not manifest in the syght of him: But all thinges are naked and open vnto the eyes of him, of whom we speake.

Seynge then, that we haue a great hye preste which is entred into heauen (euen Jesus the sonne of God) let vs holde the profession. (of oure hope) For we haue not an hye preste, which cannot haue cõpassyon on oure infirmities: but * was in all poyntes tempted, lyke as we are: but yet with out synne. *Phil.ij.a.

Let vs therfore go boldely vnto the * seate of grace, *Ebr.xij.b.

of grace, that we maye obtayne mercy, and fynde grace to helpe in tyme of nede.

¶ The. v. Chapter.

¶ Christ is ours hye preste, and stode of grace, and more excellent then ꝑ hye prestes of the olde lawe.

A FOr euery hye preste that is taken from amonge men, is ordeyned for men, in thynges pertaynynge to God * to offer gyftes and sacrifyces for synne, which
* Leui.ix.b. can haue compassion on the ignorannt, and on thē that erre out of the waye, for as moch as he him selfe also is compassed with infirmitie. And for the same infirmities sake he is bounde to offer for synnes, as well for him selfe, as for the people. And no man taketh honour vnto him selfe, but he that is called of God, as was Aaron.

B Euē so Christ also glorified not him selfe, to be made the hye preste: but he that sayde vnto him, * thou art my sonne, this daye
* Psal.ij.b. Actu.xiij.c. Hebr.i.b. haue I begoten the, glorifyed him. As he
* Psal.cx.b. sayeth also in another place: * thou art a Preste for euer after the order of Melchisedech ¶ which in ꝑ dayes of his flesshe, whan he had offered vp prayers and supplicacions, with stronge crienge and teares (vnto him that was able to saue him from deeth) and was hearde because of hys reuerence, though
28 he were ꝑ sonne (of God) yet learned he obedience, by those thynges which he suffered: & he beynge perfecte, was the cause of eternall saluacion vnto all thē that obeyed him: and is called of God an hye Preest, after the order of Melchisedech.

C Wherof we wolde speake many thinges but they are harde to be vttered: seynge ye are dull of hearinge. For whē as cōcernynge the tyme, ye ought to be teachers, yet haue ye nede agayne, that we teache you the fyrst principles of the worde of God: and are become ſ such as ſ haue nede of * mylke: and
* 1. Cor.iij.a. not of stronge meate: for euery man that is fed with mylke, is inexperte in the worde of ryghteousnes. For he is but a babe. But stronge meate belongeth to them that are perfecte euen those, which (by reason of vse) haue their wittes exercised to discerne both good and euyll.

¶ The. vj. Chapter.

¶ He goeth forth with the thynge that he began in the latter ende of ꝑ fyfte chapter, and exhorteth them not to fayne, but to be stedfast & pacyent: for so moch as God is sure in hys promyse.

A Wherfore leauynge ꝑ doctryne that pertaynyth to the begynnynge of Christen men, let vs go forth vnto perfection, not layenge agayne the foundacyon of repentaunce frō deed workes and of fayth towarde God, of baptysynges, of doctryne, and of layinge on of handes, and of resurrecyon from deeth, and of eternall iudgement. And so wyll we do * If God permytte. ☞ For it can not be ☜ that they which were once lyghted, and haue * Act.xiij.b. and.xvij.c. tasted of the heauenly gyfte, & were become partakers of the holy goost, and haue tasted of the good worde of God, and of the power of the worlde to come: * yf they fall awaye * Mat.xij.b. 6. Pet.ij.b. Hebr.x.b. (and as cōcernynge them selues crucifye the sonne of God a fresshe, and make a mocke of him) that they shulde be renued agayne by repentaunce.

For the erth which dryncketh in ꝑ rayne B that cōmeth oft vpon it, and bringeth forth herbes mete for them that dresse it, receaueth blessinge of God. But that grounde which beareth thornes and bryars, is reproued, and is nye vnto cursynge: whose ende is to be burned. Neuertheles (deare frendes) we trust to se better of you, and thynges which accōpany saluacion, though we thus speake. C For God is not vnrygh teous * ꝑ he shulde * Mat.xv.c. forget youre worke and labour that proceedeth of loue, which loue ye shewe in his name, which haue ministred vnto the sayntes, and yet minister. Yee, and we desyre, ꝑ euery one of you shewe the same diligence, to the full stablisshinge of hope, euen vnto ꝑ ende, that ye fayne not, but be folowers of them, which thorowe fayth and pacience receaue the enheritaunce of the promyse.

For when God made promes to Abrahā Gen.xxij.c. because he had none greater to sweare by * he sware by him selfe, sayinge: Surely I will blesse the, and multiplie the in dede. And so after that he had taried pacyently, he enioyed the promes. For men verely sweare by hym D that is greater then them selues, and * an * Exo.xxij.c. othe to confyrme the thynge, is to them an ende of all stryfe. So God wyllinge very aboundantly to shewe vnto the heyres of promes, the stablenes of his counsayl, added an oth: that by two immutable thynges (in whych it was vnpossible that God shulde lye) we myghe haue a stronge consolacyon, which hitherto haue fled, for to holde fast the hope that is set before vs, whych hope we holde as an ancre of the soule both sure and stedfast, whych hope also entreth in, into those thynges which are with in the vayle, where the fore runner is for vs entred, euen Iesus, that is made an * hye preste for euer, * Hebr.vij.a after the order of Melchisedech.

¶ The. vij. Chapter.

¶ He cōpareth the prestehode of Christ vnto Melchisedech, but to be farre more excellent.

A This Melchisedech kynge of * Sa- A lem (which beinge preste of ꝑ most * Gen.xiiij.b hye God, met Abraham, as he returned agayne from the slaughter of the kynges and blessed him: to whom also Abraham gaue tythes of all thynges) fyrst is called by interpretacion kynge of ryghteousnes: after that, kynge of Salem (that is to saye,

to saye, kynge of peace) wythout father
wythout mother, wythout kynne, & hath nei-
ther begynnynge of dayes, nether yet ende
of lyfe: but is lykened vnto the sonne of God
and contynueth a preste for euer. Consyder
what a man this was, vnto whom also the
patriarke Abrahā gaue tythes of the spoy-
*Gen.xxviij.b les. And verely * those chyldren of Leuy,
i.Mat.xxiij.b which receaue the office of the prestes, haue
a commaundement to take (accordinge to ꝑ
lawe) tythes of the people, that is to saye, of
their brethren, yee thongh they spronge out
of the loynes of Abraham. But he whose
kynred is not counted amonge them, receaued tythes of Abraham, ād blessed him that
had the promises. And no man denyeth, but
that he which is lesse, receaueth blessynge of
him which is greater. And here mē that dye,
receaue tythes. But there he receaueth ty-
thes, of whō it is wytnessed, that he lyueth.
And to saye the trueth, Leuy hym selfe also
which vseth to receaue tythes payed tythes
in Abraham. For he was yet in the loy-
nes of hys father whan Melchisedech met
Abraham.

*Roma.vi.c. * If now therfore perfeccion came by the
Galat.iii.c. preshod of ꝑ Leuytes (for vnder that preshod the people receaued the lawe) what ne-
ded it furthermore, that another preste shuld
ryse to be called after the order of Melchise-
dech, and not after the order of Aaron? For
yf the preshod be translated, then of necessi-
tie must the lawe be translated also.

For he of whom these thynges are spokē
pertayne vnto another trybe, of whom ne-
*Matth.i.a. uer man serued at the aultare. For it is evi-
dent that oure Lorde spronge * of the trybe
C of Juda, of whych trybe spake Moses no-
thinge concerninge preshod. And it is yet a
more euident thynge, yf after the similitude
of Melchisedech there aryse another preste,
wbych is not made after the lawe of ꝑ car-
nall commaundement: but after ꝑ power of
ꝑ endlesse lyfe. (For after thys maner doth
*Psal.cx.b he testifie * thou art a preste for euer, after the
Hebr.viii.c. order of Melchisedech) ☞ Then ꝑ cōmaun-
demēt that went afore, is disanulled, becau-
se of weaknes and vnprofytablenes. For
*Rom.viii.a. * the lawe brought not thynge to perfeccion:
Galat.iii.c. but was an introduccyō to a better hope, by
ꝑ whych we drawe nye vnto God. And ther-
fore is it a better hope, because ꝑ thing was
not done without an othe. For those prestes
were made without an othe, but thys preste
*Psal.cx.a. with an othe, by hym that sayde vnto hym.
* The Lorde sware, and wyll not repent:
Thou art a preste for euer after the order of
Melchisedech. And for that cause was Jesꝰ
a stablysher of a better testament.

And amonge them many were made pre-
stes, because they were not suffred to endure
by the reason of deeth. But this man (becau-
se he edureth euer (hath an euerlastēg presth-
hode) Wherfore, he is able also euer to saue
them to the vttemost, that come vnto God
by him, seynge he euer lyueth * to make in- *1.Tim.ii.a.
tercession for vs. 1.Joha.ii.a.

For soch an hye Preste it became vs to haue,
which is holy, harmlesse, vndefiled, separate
frō synners, made hyer then heauen. Which
nedeth not dayly (as yōder hye prestes) * to *Leuit.ix.b.
offer vp sacrifice. First for his awne synnes
and then for ꝑ peoples synnes. For that dyd
he once, when he offered vp hym selfe. * For ꝑ *Hebr.v.a.
lawe maketh men prestes, which haue infir-
mitie: but the worde of ꝑ oth that came sen-
ce the lawe, maketh ꝑ sonne preste, whych is
perfecte for euermore.

C The.viii. Chapter.

C The office of Christ is more worthy then the prestes office of the olde lawe, whyche was vnperfecte, and therfore abrogate.

Of the thynges which we haue spo- A
ken, thys is the pyth: that * we ha- *Hebr.vi.b
ue soch an hye preste as sytteth on and.x.c.
the ryght hande of the seate of ma-
iestye in heauen, and is a mynyster of holy
thynges, and of the true tabernacle, whych
God pyght, and not man. For euery hye
preste is ordeyned to offer gyftes and sacrifi-
ces: wherfore it is of necessite, that this man
haue some what also to offer. For he were
not a preste, yf he were on the erth where are
prestes, that accordynge to the lawe offer
gyftes whych serue vnto the ensample, and
*shadowe of heauenly thynges: euen as the ‡Collo.ii.c.
answere of God was geuen vnto Moses, Hebr.x.a.
when he was about to fynysh the taberna-
cle. ‡ Take hede (sayde he) that thou make *Exo.xxv.b.
all thinges accordinge to the patrone which Actes.vii.c.
is shewed to the in the mount.

But now hath he obtayned a preshode B
so moch the more excellent, as he is the me-
diator of a better testament, which was cō-
firmed in better promyses. For yf that fyrst
testamēt had bene soch, ꝑ no faute coulde ha-
ue bene founde in it, then shulde no place ha-
ue bene sought for the seconde. For in rebu-
kynge them, he sayth vnto them. * Beholde *Jere.xxxi.c
the dayes come (sayth the Lord) and I wyll
fynysh vpon the house of Israel, and vpon
the house of Juda, a new testament: not like
ꝑ testamēt that I made with theyr fathers
in ꝑ daye, when I toke them by the handes,
to leade thē out of the land of Egypte. For
they contynued not in my testament, and I
regarded them not sayth the Lord.

For this is the testamēt, that I wyll ma- C
ke wꝺ the house of Israel: After those dayes
(sayth ꝑ Lord) I wyll put my lawes in their
myndes, ād in their hertes I will write thē,
and I wylbe their God, and they shalbe my
people. And they shall not teache euery man
his

hys neyghboure, and euery mā hys brother, saying: knowe the Lord: for they shall knowe me, from the least to the moste of them: For I wilbe mercyfull ouer their vnrighteousnes, and their synnes & their iniquities will I thinke vpō nomore. In that he sayth a new testamēt, he hath worne out the olde, For that which is worne out & waxed olde, is redy to vanyshe awaye.

¶ The .ix. Chapter.

¶ The prayse & worthynesse of the olde testament and how farre the new exceadeth it.

A The olde testament then had verely ordynaunces, and seruinges of God, and worldly holynes. ✠ For * there was a fore tabernacle made, wherin was the lyght, and the table, and the shewe breed, whych hys called holy. But within the seconde vayle was there a tabernacle, whych is called holyest of all, whych had the golde senser, and the arcke of the testament ouerlayde round about with golde, B wherin was the golden pot with * Manna, and * Aarons rodde, that spronge and * the tables of the testamēt. Ouer the arcke were the Cherubins of glory, shadowyng ỳ seate of grace. Of which thynges we cannot now speake particularly.

When these thinges were thus ordeyned, the prestes went allwayes into the fyrst tabernacle, whych executed ỳ seruice of ỳ holy thinges. But into the seconde went the hye prest alone * once euery yeare: not wyth out bloud * which he offered for him selfe, and for the ignorauances of the people. Wherwith ỳ holy goost thys signifyed, that the waye of holy thynges was not yet opened, whyll as yet ỳ fyrst tabernacle was stādyng. Which was a symilitude for the tyme then present, in which were offered gyftes and sacrifices, that coulde not make the minister parfecte, as pertayning to the cōscyence, wyth onely meates & drinckes, & diuers washinges and iustifyinges of the flesshe, whych were ordeyned vntyll the tyme of reformacyon.

✠ But * Christ beynge and hye prest of good thynges to come, came by a greater & more perfecte tabernacle, not made wyth hādes: that is to saye, not of thys buylding, D nether by the bloude of goates & calues: but * by hys awne bloude he entred in once into the holy place, and founde eternall redempcyon. ✠

For yf the * bloud of oxen and of gotes & ỳ ashes of a yong kow, whē it was sprinckled, purifieth the vnclene, as touchyng the purifyinge of the flesshe: how moch more shall the bloud of Christ (which thorow the eternall spyrete, offered him selfe without spot to God) pourge youre conscience from deed workes, for to serue the lyuinge God?

And for this cause is he the * mediator of the new testamēt, that thorow deeth which chaunsed, for the redempcion of thole transgressiōs that were vnder the fyrst testamēt they whych are called, myght receaue ỳ promes of eternall inheritaunce. E ✠ For where as is a testament, ther must also (of necessite) be ỳ deeth of hym that maketh the testament. For the testament taketh auctorite whē mē are deed: for it is yet of no value, as lōge as he ỳ maketh ỳ testamēt is alyue, for which cause also nether ỳ first testamēt was ordeyned without bloude. For whē Moses had declared all the commaundement to all the people accordyng to the lawe, he toke the bloud of calues and of goates, with water & purple wolle, and yssope, and sprickled both the boke, & all the people, saying: * this is ỳ bloud of the testamēt, whych God hath appoynted vnto you. Moreouer, he sprinckled the tabernacle wyth bloud also, and all the ministringe vessels. And almost all thinges are by the lawe purged with bloud, & without sheadinge of bloud is no remissyon.

It is nede thē, that the similitudes of heauenly thynges be purifyed wyth soch thynges: but that the heauenly thynges them selues be purifyed w better sacrifyces then are those. * For Christ is not entred into ỳ holy places that are made wyth handes (whych are symilitudes of true thynges) but is entred into very heauen, for * to appeare now in the syght of God for vs: not to offer hym selfe ofte * as the hye prest entreth into ỳ holy place euery yeare with straūge bloud, for thē must he haue often offered sence ỳ worlde began. But now in the ende of the worlde, hath he appeared once, to put sinne to flight by the offerynge vp of him selfe. And as it is apoynted vnto all men that they shall once dye, and then cōmeth the iudgemēt * euen so Christ was once offered, to take awaye ỳ sinnes of many, & vnto them that loke for hym shall he appeare agayne without synne vnto saluacyon.

¶ The .x. Chapter.

¶ The olde lawe had no power to clense awaye synne, but Christe dyd it with offeryng of his body once for all. An exhortacio to receaue this goodnesse of God thanckfully with patience and stedfastnes sayth.

For the lawe (hauynge the * shadowe of good thynges to come, and not ỳ very fashion of ỳ thynges them selues) can neuer with those sacrifices which they offer, yeare by yeare continually make the cōmers therunto parfayt. For wold not then those sacrifices haue ceased to haue bene offred, because that the offerers once purged shuld haue had no more cōscience of synnes? Neuertheles, in those sacrifyces, is there mencyon made of synnes euery yeare. * For the bloude of oxen and of goates can not take awaye synnes.

Wherfore

W Wherfore, when he cōmeth into ꝓ worlde he sayth: * Sacrifyce and offerynge ꝓ wold est not haue: but a body hast ꝓ ordeyned me: Burnt offerynges also for synne hast ꝓ not alowed. Then sayd I: lo, I am here. In the begynnyng of the booke it is writtē of me, ꝓ I shuld do thy will, o God. Aboue, whē he sayeth: sacrifice & offeryng, & burnt sacrifyces and synne offerynges ꝓ woldest not haue, nether hast ꝓ alowed thē (whiche yet are offered by ꝓ lawe) then sayd he: Lo, I am here, to do thy will, o God: he taketh awaye the fyrst to stablisshe the latter, by wych will we are made holy, euyn by ꝓ offe ryng of ꝓ body of Iesu Christe once for all.

C And euery preest is ready dayly ministrig and offryng ofte tymes one maner of oblacion, which can neuer take awaye synnes. But thys man after he hath offered one sa crifice for synnes, is set downe for euer * on the ryght hād of God, & from hēce forth ta ryeth tyll his foes be made his fote stole. For wt one offerige hath he made parfecte for euer, them ꝓ are sanctyfyed. The holy goost him self also beareth vs recorde, euen whē he tolde before: This is ꝓ testamēt ꝓ I will make vnto them: after those dayes (sayth ꝓ lorde) I will put my lawes i their hertes, & in their myndes will I write thē, & their synnes & iniquities will I remēber nomore. And where remission of these thyn gers is, ther is nomore offeryng for synne.

D Seyng therfore brethren, ꝓ by ꝓ meanes of ꝓ bloud of Iesu * we haue libertye to en ter into ꝓ holy place, by ꝓ new & lyuig waye wych he hath prepared for vs, through ꝓ vayle (that is to saye, by his flesshe.) And seing also ꝓ we haue an hye preest wych is ruler ouer ꝓ house of God, let vs draw nye wt a true herte in a sure fayth, sprynckeled in our hertes & ꝓ euyll conscīēce put awaye & washed in our bodyes wt pure water: let vs kepe ꝓ profession of our hope, wout wauering (for he is faithfull ꝓ promysed) & let vs cōsider one another, to ꝓuōke ꝓ we maye pronoke vnto loue, & to good workes, not forsakynge ꝓ felishyppe ꝓ we haue among our selues, as the maner of some is: but let vs exhorte one another, & so moch the mo re, because ye se that the daye draweth nye.

E * For yf we synne wylfully after ꝓ we haue receaued ꝓ knowledge of the trueth, ther remayneth nomore sacrifyce for syn nes, but a fearfull lokyng for iudgement, & violēt fyre, wych shall deuoure ꝓ aduersa ries. He ꝓ despiseth Moses lawe, dyeth wy thout mercy * vnder two or thre witnesses: how moch worse (suppose ye) shall he be pu nished which treadeth vnder fote ꝓ sonne of God: & counteth the bloude of ꝓ testamēt, wherwith he was sanctyfyed, as an vnholy F thyng, & doth dispyte to ꝓ spyrite of gra te. For we knowe hym ꝓ hath sayd: * It be longeth vnto me to take vēgeaunce. I wyll recōpēce sayth ꝓ Lorde. And agayne: ꝓ Lord shal iudge his people. It is a fearfull thyn ge to fall into ꝓ hādes of the lyuyng God.

Call to remēbraunce the dayes that are passed, in the wych after ye had receaued lyght, ye endured a greate fyght of aduersi ties, partly wyle all men wondred & gased at you for the shame and tribulacyon ꝓ was done vnto you: partly, whyle ye became cōpanyōs of them which so passed their tyme. For ye became partakers also of ꝓ afflyccyōs wych happened thorow my hō des, & toke in worth the spoylyng of your goodes, & that wyth gladnes: knowynge in your selues, how that ye haue in heauen a better & an enduring substaūce. Cast not awaye therfore your cōfydēce, wych hath a great recōpence of reward. For ye haue nede of pacyēce, that after ye haue done the wyll of God, ye myght receaue ꝓ promes. For yet a very lytell whyle, & he ꝓ shall co me wyll come, & wyll not tary. But * the iust shall lyue by faith. And yf he withdra we him selfe, my soule shall haue no pleasu re in him. It is not we ꝓ withdrawe our sel ues vnto dāpnacion, but we partayne vn to fayth, to the wynnynge of the soule.

* Heb.xi.a. Roma.i.c. Gala.iii.b.

¶ What fayth is, and a cōmendacyon of the same. The stedfast beleue of the fathers in olde tyme.

¶ The.xi. Chapter.

FAyth is a sure confydēce of thynges, wych are hoped for, & a certaynte of thynges wych are not sene. For by it the elders obtayned a good report. Thorowe fayth we vnderstande, that * the worlde was ordeyned by ꝓ worde of God, and that thinges wych are sene, were ma de of thynges * wych were not sene. ‡ By fayth Abel offered vnto God a more plen teous sacrifyce then Cayn: by wych he obteyned witnes ꝓ he was ryghteous, God testifyinge of his gyftes: by wych also he beyng deed, yet speaketh.

A

* Gene.i.b.

* Iohn.viii.c. Roma.i.c. ‡ Gene.iiii.a.

By fayth was * Enoch translated, ꝓ he shulde not se death: nether was he foūde: for god had take hi awaye. For a fore he was take awaye, he obteyned a good report, ꝓ he pleased God: but without fayth it can not be ꝓ anye man shuld please hi. For he ꝓ cōmeth to God, must beleue that God is, & that he is a rewarder of thē that seke hym.

* Gene.v.d. Sap.iiii b. Eccl.xliiii.b. and.xlix.c.

B

By fayth ‡ Noe beyng warned of God, eschued the thynges which were as yet not sene, and prepared the arke to the sauynge of hys houshold, thorow the wych arke, he * condempned the worlde, and became heyre of the ryghtewesnes which is accor dyng to fayth.

‡ Gene.vi.b. Eccle.xliiii.b

* Matt.xii.d.

By fayth ‡ Abraha, when he was called

* Gene.xi.d. Actes.vii.a.

Hym obeyed

obeyed, to go out into a place, which he shuld afterwarde receaue to inheritaūce: & he wēt out, not knowing whether he shuld go.

By fayth he remoued into ꝑ lāde of ꝓmes, as into a straūge countre, whā he had dwelt in tabernacles: & so dyd Isaac & Jacob heyres wᵗ hym of the same ꝓmes. For he loked for a cytie hauyng a foundacyon, whose buylder and maker is God.

b Gene.xxi.a * Thorow fayth Sara also receaued strength to cōceaue and be with chylde, and was delyuered of a childe whē she was past age, because she iudged him faythful which had ꝓmysed.

*Gene.xv.a. And therfore spraūge ther of one (euē of one whych was as good as deed) * so many in multitude as are ꝑ starres of ꝑ skye, & as ꝑ sond, ꝑ which is by ꝑ see shore innumerable.

☞ These all dyed accordige to fayth, ☞ whā they had not receaued the ꝓmises: but

a Job.viii.g 1 Gen.xxiii.b 1. Par. xxix.d Psal. xxxix.c * sawe them a farre of, and beleued them, & saluted them, and cōfessed, * that they were straungers and pilgrems on the erthe. For they that saye soch thynges, declare, ꝑ they seke a coūtre. Also yf they had bene myndfull of ꝑ countre, frō whence they came out, they had leasure to haue returned agayne: but now they desyre a better (ꝑ is to saye) a heauenly. Wherfore God himselfe is not ashamed * to be called theyr God for he hath ꝓpared for them a citye.

* Exod. iii.f. 1 Gene.xii.a. Gene. xxii.c By fayth Abraham offered vp Isaac, when he was ꝓued, and he offered him beyng his only begotten sonne, in whō he had receaued the ꝓmyses. And to hym it was sayde, in Isaac shal thy seed be called: for he consydered, that God was able to rayse vp agayne frō deeth. Therfore, receaued he hi also for an ensāple of the resurrectiō. * By

* Ge. xxbii.d fayth did Isaac bielle Jacob and Esau, concernyng thynges to come.

*Gen.xlix.a By fayth Jacob when he was a dying, bielled both the sonnes of Joseph, & bowed him selfe towarde the toppe of hys scepter.

*Gene.l.b. By fayth Joseph when he dyed, remembred the departig of the childrē of Israel, & gaue commaundement of hys bones. *By

*Exod.ii.a. Actes.vii.a fayth Moses when he was borne was hyd thre monethes of his father & mother because they sawe he was a ꝓper childe, nether feared they the kynges commaundement.

*Exod.ii.b. By fayth Moses when he was great, refused to be called the sonne of Pharaos daughter, & chose rather to suffre aduersitie wyth the people of God, then to enioye the pleasures of synne for a season, and estemed the rebuke of Christ greater riches then the treasures of Egypt. For he had respect vnto the rewarde.

*Exod.xii.c. By fayth he forsoke Egypt & feared not the fearcenes of ꝑ king. For he endured, euē as though he had sene hi which is inuisible.

* Thorow fayth he ordeyned ꝑ passeouer and ꝑ effusyon of bloud, lest he ꝑ destroyed the fyrst borne, shulde touch them. K

*Exo.xiii. * By fayth they passed thorow ꝑ reed see as by drye lande: which when the Egyppeans had assayed to do, they were drowned.

*Josu.vi. * By fayth ꝑ walles of Jericho fell downe after they were cōpassed about seuē dayes.

*Josu.ii. 6.vi.d * By fayth ꝑ harlot Raab perished not wᵗ the that were disobedient, when she had receaued the spyes to lodgyng peaseably.

And what shall I more saye: for ꝑ tyme wyll be to short for me to tell of Gedon, of ‡Barach, & of *Sāpsō, & of ‡Jephthae, * of Dauid also ‡ & Samuel, & of ꝑ ꝓphetes:

‡Jud.vi. *Jud.xiii. ‡Jud.xiii. *Jud.ii.a. ‡1.reg.xvii. ✝ Which thorow fayth subdued kyngdomes wrought righteousnes: ☞ obteyned ꝑ ꝓmyses: * stopped ꝑ mouthes of lyōs: ‡ quenched ꝑ violēce of fyre: * escaped ꝑ edge of ꝑ swearde: ‡ out of weaknesse, were made strōge: waxed valient in fyght: turned to flight the armyes of the alientes * the wemen receaued theyr deed rayled to lyfe agayne. ☞

* i.reg.xi ‡1.reg.xvii Dan.vi.f *Dan.iii.c ‡Dan.vi.c *iii.reg.x Other were racked, & wolde not be delyuered, ꝑ they myght inherete ✝ a better resurrectiō. Agayne, other were tried wᵗ mockynges & scourgiges, moreouer, wᵗ bōdes & prysonmēt: * were stoned, were hewē asunder, were tempted, were slayne wᵗ swearde, walked vp & downe in shepe skynnes, and goates skynnes, being destitute, troubled & vexed: which mē ꝑ world was not worthy of: they wādred in wildernesses: & in mountaynes, and in dennes, and caues of erth. G

* iii.Reg. xvi.b Of.xvii.d. iii.Reg.xv c. iii.reg.xii

And these all thorow fayth obtained good reporte, ✝ & receaued not ꝑ ꝓmes, because God had ꝓuided a better thing for vs, ꝑ they wᵗ out vs shuld not be made parfecte.

¶ An exhortacyon to be pacient & stedfast in trouble and aduersitie, vpon hope of euerlastynge rewarde. A commendacyon of the new Testament a boue the olde.

¶ The.xii. Chapter.

Wherfore, let vs also (seyng ꝑ we are compassed with so great a multitude of witnesses) * laye awaye all that presseth doune, and the synne ꝑ hangeth so fast on, let vs runne with pacīce vnto the battayle ꝑ is set before vs, lookyng vnto Jesus ꝑ captayne & finisher of our fayth, which (for the ioye ꝑ was set before him) abode the crosse, & despised the shame, & is set downe * on the ryghte hande of the throne of God. Consyder therfore, how ꝑ he endured such speakige agaynst hym of synners lest ye shuld be wery and faynte in your mindes. For ye haue not yet resysted vnto bloud, strouynge agaynst synne. And haue forgotten the exhortacion, which speaketh vnto you as vnto childrē? my sonne, despyse not thou ꝑ chastenyng of the Lord, nether faynt, when ꝑ art rebuked of hym: for whom ꝑ Lord loueth, hym he chastneth:

*Ephe.iii. Colos.iii.a i.Pet.iii.d *Ephes.i.a Col.iii.a Heb.i.a.

yee

per, he scourgeth euery sone þ he receaueth.

If ye endure chastening, God offereth him selfe vnto you as vnto sonnes. What sone is he whom the father chasteneth not? If ye be not vnder correccion (where of all are part takers) then are ye bastardes, and not sones. Therfore seyng we haue had fathers of our flesshe which corrected vs, & we gaue them reuerence: shall we not much rather be in subiection vnto the father of spirites, & lyue? And they verely for a feaw dayes, nurtred vs after theyr awne pleasure: but he nurteth vs for our profit, to the intent that he maye mynister of his holynes vnto vs. No maner chastisyng for the present tyme semeth to be ioyous, but greueous: neuertheles afterwarde, it bringeth þ quyet frute of ryghteweines, vnto thē which are exercysed therby.

*Stretch forth therfore þ handes which were let downe, and the weake knees: and se that ye haue strayght steppes vnto youre fete, lest eny halting turne you out of the waye: yee let it rather be healed. Folow peace with all men and holynes: with out the which no man shall se þ Lorde. And lokе, þ no mā be destitute of the grace of god, lest anye roote of bytternes springyng vp and trouble, & therby many be defyled: þ ther be no fornicator, or vncleane person, as Esau * whych for one meale of meate solde his birthryght. For ye knowe how that afterwarde when he wolde by inheretaunce haue optayned blessyng, he was put by, For he founde no place of repentaunce, though *he sought it with teares.

For ye are not come vnto the *mounte þ is touched, & vnto burnyng fyre, nor vnto stormе, & darckнes, and tempestes of wedder, and sounde of a trōpe, and the voyce of wordes: which *voyce, they (that hearde it) wyshed awaye, that the cōmunicacyon shuld not be spoken to thē, For they coulde not abyde that which was commaunded. *If a beast touche the mountayne, it shall be stoned, or thrust thorow with a darte: so terrible was þ syght which appeared. Moses sayde: I feare and quake. But ye are come vnto the mount Syon, and to the citye of the lyuynge God, the celestiall Ierusalē: and to an innumerable syght of angels, and vnto the cōgregaciō of the fyrst borne sonnes; whych are wrytten in heauen, and to God, the iudge of all, & to the spirites of iust and parfecte men, and to Iesus the mediator of the new testament, & to the *sprynckлynge of bloud that speaketh better then the *bloud of Abel.

Se that ye despyse not hym, þ speaketh. For yf they escaped not, whych refused him that spake on erth: moch more shall we not escape, yf we turne awaye from hym, that speaketh from heauen: whose voyce then shoke the erth, and now hath declared sayinge: yet once more will I shake, not þ erth onely, but also heauen. Where as he sayth: yet once more, it signifyeth the remouyng awaye of those thynges which are shaken as of thinges which haue ended their course: that the thynges which are not shaken, maye remayne. Wherfore, yf we receaue the kyngdome which can not be moued, we haue grace, wherby we maye so serue God, and that we maye please hym with reuerence ‡ and godly feare. For our God is a consumyng fyre. ‡Deut.iiii.b

¶ He exhorteth vs vnto loue, to hospitalyte, to thynke vpon soch as be in aduersite, to mayntayne wedlocke, to auoyde couetousnesse, to make moch of them that preach Gods worde, to beware of straung learnyng: to be content to suffre rebuke with Christ, to be thankfull vnto God, and obedient vnto soch as be in auctorite.

¶ The.xiii. Chapter.

Let brotherly loue continue * We not forgetfull to lodge straungers, For therby haue dyuers mē ‡ lodged angels vnwares. Remember them that are i bondes, euen as though ye were bounde wt thē your selues. Be myndfull of thē which are in aduersyte, as ye which are yet in the bodye. Wedlocke is to be had in honoure among all men, and the bed vndefyled. As for whore kepers & aduoutrers God shall iudge them. Let your cōuersacyon be without couetousnes and *be cōtent with soch thynges as ye haue all ready. For he hath sayd: ‡ I will not fayle the, nether forsake the: so that we maye boldly saye: the Lorde is my helper, and I will not feare what mā maye do vnto me. Remember them whych haue the ouersyght of you, whych haue spoken vnto you the worde of God. Whose fayth se that ye folowe, and consider the ende of theyr conuersacyon.

Iesus Christ yesterdaye and to daye, and the same continueth for euer. ✠ We not carved aboute with diuers and straunge learnyng. For it is a good thynge that þ herte be stablysshed with grace, & not wt meates, which haue not profited them that haue had theyr passyme in them. We haue an aulter, wherof they maye not eate, which serue in the tabernacle. *For the bodyes of those beastes whose bloud is brought into the holy place by þ hye preest to purge synne, are burnt with out the tentes. Therfore Iesus also to sanctifye the people with hys awne bloud, suffered * without the gate. Let vs goo forth therfore vnto hym, out of the tentes, and suffer rebuke with hym. For here haue we no cōtinuynge cytie: but we seke one to come.

By hi therfore do we offer sacrifyce of laude alwayes to God: þ is to saye, the frute of those lippes, which cōfesse his name. To do

* Eccl.xvij.b Actes.x.d. Roma.xij.a 1 Pet.iiij.b.

good ¶ to distribute, forget not, for * vñ such sacrifyces God is pleased. ✠ Obeye the that haue the ouer syght of you, ¶ submyt your selues vnto them, for they watch for your soules, euen as they that must geue a compte: that they maye do it with ioye, ¶ not with greefe. For that is an vnprofitable thyng for you. Praye for vs. For we trust we haue a good conscience among all men, and desyre to lyue honestly. But I desyre you ¶ more, that ye so do, that I maye be restored to you the sooner.

D

* Ex.xxviij.b Iosu.i.a 1 Petri.v.d.

The God of peace that brought agayne from deeth our Lorde Jesu * the great shepperde of the shepe, thorow the bloud of the euerlastyng testament, make you parfect i all good workes, to do hys wyll, and bryng to passe, that the thyng which pe do, maye be pleasaunt in his syght thorowe Jesus Christ. To whom be prayse for euer whyle the world endureth. Amen. ✠

I beseche you brethren, suffre the worde of exhortacio: for we haue wrytte vnto you i feawe wordes. Ye knowe our brother Timothe, that he is at libertye: with whō (yf he come shortly) I wyll se you. Salute the that haue the ouersyght of you, and all the sayntes. They of Italy salute you. Grace be with you all. Amen.

¶ Sent from Italy by Timotheus.

¶ The Epistle of Mayster James.

¶ He exhorteth to reioyce in trouble, and thankfully to receaue the worde of God, trewe relygyon ys beuocpon what it is.

The fyrst Chapter.

JAmes the seruaunt of God ¶ of the Lorde Jesu Christ, sendeth greetyng to the twelue trybes which are scattered abroade. ✠ My brethren, count it for an exceedyng ioye, when ye fall into diuers temptacyons: knowyng this, that * the tryyng of your fayth gendreth pacience: and let pacience haue her parfect worke, that ye maye be parfecte and sounde, lackyng nothyng.

* Job.xiij.a Sapien.iij.a Roma.v.c.

* Job.xxviij.c Eccle.vij.c Matth.vij.a. Luke.xj.b

If eny of you lacke wysdome, * let hym aske of him that geueth it: euē God, which geueth to all men indifferētlye, and casteth no man in the teeth: and it shalbe geuen hi. But let him aske in fayth, and waner not. For he that douteth, is lyke a wane of the see, which is tost of the wyndes and caryed with violēce. Nether let that man thinke, that he shall receaue eny thig of the Lorde.

A wauerynge mynded man, is vnstable in all his wayes. Let the brother which is of lowe degre reioyce whan he is exalted. Agayne: let hym that is riche, reioyce whan he is made lowe. * For euen as the flower of the grasse, shall he passe awaye. For as ¶ sonne ryseth with heat, ¶ the grasse wydereth, ¶ hys flower falleth awaye, and the beautie of the fashyon of it perisheth: euen so shall the rich man perishe in his wayes.

* Esa.xl.b Eccle.viiij.b, 1.Pet.i.b

Happy is the man that endureth temptacyon: for when he is tryed, he shall receaue the crowne of lyfe, which the Lorde hath promysed to them that loue hym. ✠

Let no man saye when he is tempted, that he is tēpted of God, for as God can not be tempted with euill, so nether he hymselfe tempt eny man. But euery man is tēpted, whan he is drawne awaye, ¶ entysed of hys awne concupiscence. Then, when lust hath conceaued, she bryngeth forth synne: ¶ synne when it is finished, bryngeth forth deeth. Do not erre my deare brethren, * ✠ Euery good gyfte, and euery parfayt gyft, is from aboue, and commeth downe frō the father of lyghtes w̄ whome is no variablenes, nether is he chaunged vnto darcknes. * Of hys awne wyll begat he vs with the worde of trueth, that we shulde be the fyrst frutes of hys creatures.

* Iam.i.a

Wherfore (deare brethren) * let euery mā be swyfte to heare, slowe to speake, slowe to wrath. For the wrath of man worketh not that which is rygh teous before God.

* Ephe.iiij.b Colo.iij.a

* Wherfore laye a parte all fylthynes ¶ superfluyte of malicyousnes, and receaue w̄ meknes, the worde that is graffed in you, which is able to saue your soules. ✠

D

* And * se that ye be doars of the worde ¶ not hearers onely, deceauing your awne selues. For * yf eny man heare the worde and declareth not the same by his workes, he is lyke vnto a man beholding his bodely face in a glasse. For assone as he hath loked on hym selfe, he goeth his waye, ¶ forgetteth immediatly what hys fashyon was. * But who so loketh in the parfayt lawe of libertye, and contynueth therin (yf he be not a forget full hearer, but a doar of the worke) the same shalbe happye in his dede.

Roma.ij.b * Matth.v.b. Luke.vj.g

* Matt.vij.b

If eny man among you seme to be deuoute ¶, refrayneth not hys tōg, but deceaueth hys awne hert, thys manes deuocpō is in vayne. Pure deuocpon and vndefyled before God the father, is this: to vysyt the fatherlesse ¶ widdowes in theyr aduersyte, ¶ to kepe hi selfe vnspotted of the worlde. ✠

¶ He forbydeth to haue eny respect of persones, and not to bost of fayth where no deades are.

¶ The seconde Chapter.

A My brethren,esteme not the fayth of our Lorde Jesus Christ ꝑ Lorde of glory* wt respecte of persõs
*Leuit.xix.c For if ther come into youre company a man wearyng a golde ryng,clothed in goodly aparell, and ther come in also a poore mã in vyle raymẽt,& ye haue a respecte to him that weareth the gaye clothing, and say vnto him: Syt thou here in a good place:and saye vnto the poore: stande thou there,or syt here vnder my fote stole:are ye not partiall in youre selues, and haue iudged after cupyll thoughtes?

Harken my deare beloued brethrẽ. hath not God chosen the poore of thys worlde, soch as are ryche in fayth, & heyres of the kyngdome,whych he promysed to thẽ that
B loue hym? But ye haue despysed the poore. Do not ryche mẽ execute tyrannye vpõ you, and draw you before the iudgement seates. Do not they speake cupyll of that good name which is called vpon ouer you?

Yf ye fulfyll the royall lawe,accordynge
‡Leuit.xix.d Math.xxii.d. Marc.xii.c. Roma.xiii.c. Galat.v.b to the scripture.‡(Thou shalte loue thyne neghboure as thy selfe) ye do well. But yf ye regarde one person more then another, ye commyt synne,& are rebuked of ꝑ lawe, as transgressours. Wholsoeuer shall kepe ꝑ whole lawe,& * yet fayle in one poynt, he
*Iacob.v.cf C is gyltie of all. For he ꝑ sayd: Thou shalt not commyt adulterye,sayde also: ꝑ shalt not kyll. Though thou do none adulterye, yet yf thou kyll, thou art become a transgressor of ꝑ lawe. So speake ye,and so do, as they that shalbe iudged by the lawe of li
*mat.v.b.viii.b bertye. For he shal haue iudgemẽt without mercy * that sheweth no mercy: and mercy reioyseth agaynst iudgement. ✠

What auayleth it my brethren,though a mã saye he hath fayth,yf he haue no dedes? Cã fayth saue him If a brother or a syster be naked & destitute of dayly fode, & one of you saye vnto them: departe in peace,God sẽd you warmnes & fode, notwtstãdyng ye geue thẽ not those thinges which are nedful to the body,what shal it helpe? Euen so fayth,yf it haue no dedes: is deed in it selfe:

But some mã wyll saye: ꝑ hast fayth, & I haue dedes: shewe me thy fayth by thy de-
D des:& I will shewe the my fayth by my dedes. Beleuest ꝑ that ther is one god? Thou doest well. The deuyls also beleue,& trẽble.

But wilt ꝑ vnderstande. (O thou vayne man) ꝑ fayth without dedes is deed? Was
Gene.xxii.b not Abrahã oure father iustifyed thorow workes,whẽ he had offered Isaac his sõne vpõ the aulter? Thou seest,how that fayth
*Gene.xv.b. Roma.iiii.a. Galath.iii.a wrought wt his dedes,& through the dedes was the fayth made parfecte:& ꝑ scripture was fulfylled,which sayth: * Abrahã beleued God, and it was reputed vnto hym for ryghteweines: & he was called ꝑ frende of God. ✠ Ye se then how that of dedes a mã is iustifyed, and not of fayth onely. Lykewyse also, was not Raab the harlot iustifyed thorow workes,* when she had receaued the messengers, and had sent thẽ out another waye? For as the body, wythout the spyrete is deed, euen so fayth wythout workes is deed also. ✠ *Iosu.ii.a

¶ What good and euell commeth thorow the tonge. The duetie of soch as be lerned The difference betwirte the wysdome of the Gospell, & the wysdome of the worlde.

¶ The.iii.Chapter.

My brethren,* be not euery mã a mayster,knowinge how ꝑ we shal receaue ꝑ greater damnaciõ: for in many
*Mat.xviii.f thinges we synne all. ‡ If a man synne not in worde, ꝑ same is a perfecte mã,& able also to tame all ꝑ body. Beholde. we put bittes in to ꝑ horses mouthes, ꝑ they maye obeye vs, & we turne aboute all the body of thẽ. Beholde also ꝑ shyppes, whych though they be so great,& are dryuẽ of fearce wyndes,yet are they turned about wyth a very small helme whyther soeuer ꝑ violence of ꝑ gouerner will. Euen so the tonge is a lytel member also,and boasteth great thynges.
‡Iaco.viii.a.

Beholde,how gret a thynge a lytell fyre kyndleth,and the tonge is fyre,euẽ a world of wyckednes. So is the tonge set amonge oure membres, that it defyleth the whole body,and setteth a fyre all that we haue of nature,and is it selfe set a fyre euen of hell.
25
All the natures of beastes, and of byrdes, and of serpentes, & thinges of ꝑ see are meked and tamed of the nature of man. But ꝑ tonge can no man tame. It is an vnruely cupyll,full of deedly poyson. Ther wt blesse we God the father,and therwith curse we men,* which are made after the (ymage and) symilitude of God. Out of one mouth
C *Genes.i.d proceadeth blessing and cursyng. My brethrẽ,these thiges ought not so to be. Doth a fountayne send forth at one place swete water and bytter also? Can the fygge tree (my brethren) beare olyue beries: ether a a vyne beare fygges? So can no fountayne geue bothe salt water & fresshe also. Yf eny mã be wyse & endued wt knowledge amõge you, let hym shewe his workes out of good conuersacion with meknes of wysdome.

But yf ye haue bytter enuyeng & stryfe in your herte,reioyce not: nether be lyars agaynst the trueth: For soch wysdome descendeth not frõ aboue: but is erthy,naturall,&
D diuelisshe. For wher enuyẽg & strife is, there is vnstablenes, & all mãer of cupyll workes. But ꝑ wysdome ꝑ is frõ aboue, is first pure, thẽ peasable, gẽtle,& easy to be entreated,full of mercy and good frutes, without iudging,without simulacion: yee, & ꝑ frute

of ryghte weselues is sowen in peace, of them that mayntene peace.

¶ Warre and fightyng commeth of couetousnesse. The frendshippe of the worlde is enmytie before God. An exhortacyon to flye couetousnesse and the enmytie of this lyfe.

¶ The. iiii. Chapter.

FRom whence cōmeth warre, and fyghtyng amōge you? come they not here hence? euen of youre lustes, that fight in your membres? Ye lust, and haue not. Ye enuye & haue indignacyon, & can not obtayne. Ye fight & warre. Ye haue not because ye aske not. Ye aske and receaue not, because ye aske amysse: euen to consume it vpon youre lustes. Ye aduouterars, and wemen of briche matrimonye: knowe ye not how that * the frendshipp of the worlde is enmytie vñ God? Whosoeuer therfore wilbe a frende of ye worlde, is made ye enemye of God. Ether do ye thynke ye the scripture sayth in vayne. The spirite ye dwelleth in vs, lusteth euen cōtrary to enuy: but geueth more grace (wherfore he sayeth: God resisteth the proude, but geueth grace vnto the lowly.)

Submit your selues therfore to God: but * resyst ye deuyll, and he will flye from you. Drawe nye to God, and he will drawe nye to you. Clense your hādes ye sinners, & pourge your hertes ye wauerynge mynded. Suffre afflictions & mourne, & wepe. Let your laughter be turned to mournyng, & youre ioye to heuynes. * Humble youre selues i ye sight of ye lorde, & he shal lyft you vp. Backbyte not one another, brethren. He ye backbyteth his brother, & he ye iudgeth hys brother, backbyteth the lawe, and iudgeth the lawe. But & yf ye iudge ye lawe, ye art not an obseruer of ye lawe: but a iudge. Ther is one lawe geuer (and iudge) which is able to saue and to destroye. * What art thou ye iudgest another? ¶ Go to now ye that saye: † to daye and to morow let vs go into soch a cite, and continue there a yeare, and bye and sell, and wynne: & yet can not ye tell, what shall happen on ye morow. For what thing is your lyfe? It is euen a vapour, that appereth for a lytell time, and then vanisheth awaye: For that ye ought to saye: * yf the Lord will, and yf we lyue, let vs do this or that. But now ye reioyce in your boastynges. All soch reioysynge is euyll. Therfore † to hym that knoweth how to do good, and doth it not, to hym it is synne.

¶ He threatneth the wycked ryche men, exhorteth vnto pacience, to beware of swearing. One to knowledge his fautes to another, one to praye for another, and one to labour to bring another to the trueth.

¶ The. v. Chapter.

GO to now ye ryche men. Wepe, and howle on your wretchednes ye shal come vpō you. Your riches is corrupte, your garmentes are motheaten. Your golde & syluer is canckred, and the rust of the shalbe a wytnes vnto you, & shall eate youre flesshe as it were fyre.

Ye haue heaped treasure together (cum watch to your crimes) in your last dayes. Beholde * ye hyre of labourers which haue reaped downe youre feldes (which hyre is of you kept backe by fraude) crieth: & the cryes of the which haue reaped, are entred in to ye eares of ye Lord Sabaoth. Ye haue lyued in pleasure on the erthe, & bene wantō. Ye haue norysshed youre hertes, as in a daye of slaughter. Ye haue condempned and kylled the iust, and he hath not resisted you.

Be paciēt therfore brethren, vnto ye cōmynge of ye Lord. Beholde, ye husbāde man wayteth for ye precyous frute of the earth, & hath lōge pacience thervpō, vntyll he receaue ye early & the latter rayne. Be ye also pacient therfore, and settle youre hertes, for the commynge of ye Lorde draweth nye. Iudge not one agaynst another brethren lest ye be damned. Beholde, ye iudge stādeth before the doore. Take (my brethren) ye Prophetes for an ensample of sufferige aduersytie, and of pacience, which spake in ye name of the Lorde. Beholde, * we counte the happy which endure. Ye haue heard of the pacience of Job, and haue knowē what ende the Lorde made. For the Lord is very pitiefull and mercyfull.

¶ But aboue all thynges my brethren * sweare not, nether by heuē, nether by earth, nether eny other othe. Let your yee be yee, ād your naye naye: lest ye fall into ypocrisy. If any of you be vexed, let hi praye. If eny of you be mery, let him synge Psalmes. If eny be diseased amonge you, let hym call for the elders of the congregacyon, and let thē praye ouer him, & * anoynte him with oyle in the name of the Lorde, and the prayer of fayth shall saue the sycke, and the Lord shal rayse him vp: and yf he haue committed synnes, they shalbe forgeuen hym.

Knowledge youre fautes one to another: and praye one for another, ye ye maye be healed. For the feruēt prayer of a ryghteous man auayleth moch. Helyas was a man vnder infirmitees euen as we are, and he prayed in his prayer that it myght not rayne: * and it rayned not on the earthe by ye space of thre yeares & syxe mōethes. And he prayed agayne, and the heauē gaue rayne, and the earth brought forth her frute.

Brethren, yf eny of you do erre from the trueth and another conuert hym, let the same knowe that he which conuerteth the synner from goyng a strape out of hys waye, shall saue a soule from deeth, and shal hyde the multitude of synnes.

¶ The ende of the epistle of Saynt James.

¶ The

¶ The fyrst Epistle of sayncte Peter the Apostle.

¶ The fyrst Chapter.

¶ He teacheth that thonely the aboundant mercy of God we are begotten ageyne to a lyuely hope: how fayth must be tryed: how the saluacyon in Christ is no fayned, but a thinge prophecyed of olde. Exhorteth them to a godly conuersacyon, for so much as they are now borne anewe by the worde of God.

A

PEter an Apostle of Jesu Chryst, to them that dwell * here and there as straūngers thorowout Pontus, Galacia, Capadocya: Asia, and Bethynia, electe accordyng to ꝑ forknowledge of God ꝑ fayre thorow the sanctifynge of the spirite vnto obedience & * sprynckelyng of the bloude of Jesus Chryst.

* Grace be wyth you and peace be multiplyed. * Blessed be God the father of oure Lord Jesus Chryst, whych accordyng to his aboundant mercye begat vs agayne vnto a * lyuely hope (by that that Jesus Chryst rose agayne from deeth) to an inheritaūce immortall and vndefyled, and that perisheth not, reserued in heauen for you, whych are kept by the power of God thorow fayth, vnto saluacion, whych is prepared alreadye to be shewed in the last tyme, in the whych ye reioyce, though now for a season (yf nede require) ye are in heuynes, thorowe manifolde temptacyons, that the triall of youre fayth beyng moche more precious then golde that perysheth (though it be * tryed with fyre) myght be founde vnto laude, glory and honoure, at the apperynge of Jesus Chryst, whō ye haue not sene, & yet loue hym, in whome euen now, ‡ though ye se hym not, yet do you beleue, and reioyce with ioye vnspeakable and glorious receauynge the ende of your fayth, euen the saluacyon of youre soules.

Of whych saluacyon haue * the Prophetes enquyred and searched, whych prophesyed of the grace that shuld come vnto you, searchyng when or at what tyme the spirite of Christ (whych was in them) shuld sygnifye, whych spirite testifyed before, ꝑ passiōs that shuld happen vnto Christ, & the glory that shulde folowe after, vnto whych Prophetes it was also declared, ꝑ not vnto them selues, but vnto vs, they shulde mynyster the thynges whych are now shewed vnto you of the, whych (by the holy goost * sent downe frō heauen) haue in the Gospell preached vnto you the thynges, whych the angels desyre to beholde.

Wherfore * gyrde vp the loynes of youre mynde, be sober, & trust perfectly on ꝑ grace that is brought vnto you (by ꝑ declaryng of Jesus Chryst) as obedient chyldren, ꝑ ye gene not youre selues ouer vnto youre olde lustes, by whych ye were led, whan as yet ye were ignorāt of Christ: but as he which called you, is holy, euen so be ye holy also in all maner of conuersacyon, because it is wrytte: * Be holy, for I am holy.

And yf so be that ye call on ꝑ father, which wythout respect of person iudgeth * accordig to euery mannes worke, se that ye passe the tyme of youre pilgremage in feare. ✠ For as moch as ye knowe, how that ye were not redemed wyth corruptible thynges (as syluer & golde) from youre vayne conuersacō, whych ye receaued by the tradicion of the fathers: but * wt ꝑ precious bloude of Christ, as of a lambe vndefyled, and wythout spot, whych was ordeyned before hande, euen before ꝑ worlde was made: but was declared in the last tymes * for your sakes, whych by his meanes do beleue on God, ꝑ raysed hym vp frō deeth, & * glorifyed hym, ꝑ ye might haue fayth and hope toward God: euen ye whych haue purifyed youre soules thorow the spirite, in obeynge the trueth wyth brotherly loue vnfayned, se that ye loue one another wyth a pure hert feruētly: for ye are borne a newe, not of mortall seed, but of immortall, by the worde of God, which lyueth and lasteth for euer.

* For all flesshe is grasse, and all the glory of mā is as the floure of grasse. The grasse wydereth, and the flouze falleth awaye, but the worde of the Lord endureth euer ✠ And thys is the worde, whych by the Gospell was preached vnto you.

¶ The .ij. Chapter. ✠

¶ He exhorteth men to laye aside all vice, to abstayne from fleshly lustes, and to obeye worldly rulers. How seruaūtes shulde behaue them selues toward their masters. He exhorteth to suffre after the ensample of Christ.

WHerfore laye aside all malicyousnes & al gyle, & fayndenesse & enuy and all backbytinge: & * as new borne babes, desyre ye ꝑ mylke (not of the body but of the soule) which is wt out discreate: ꝑ ye maye growe ther by (vnto saluacyon) If so be ꝑ ye haue tasted, how gracious the Lorde is, to whō ye come, as vnto a lyuinge stone, disalowed of me, but chosē of God & precious: & ye as lyuinge stones, are made a spirituall house an holy preesthode, for to offer vp spirituall sacrifyces, acceptable to God by Jesus Chryst. Wherfore it is cōtayned also in ꝑ scripture: ‡ beholde I put in Sion a stone to be layed in ꝑ chefe corner, electe & precious. & he ꝑ beleueth on him shall not be cōfounded. Unto you therfore whych beleue he is precious: but vnto them which beleue not * ꝑ stone which ꝑ buylders refused, the same is begonne to be ꝑ heed of the

cozner, and a stone that men stomble at, and a rocke wherat they be offended whych stöble at the wozde, and beleue not that, wher on they were set. But ye are a chosen generacion, a royall * preſthod, ‡ an holy nacyon, a people whych are wonne: that ye should shewe the vertues of hym, that called you out of darcknes into hys meruelous lyght, * whych in tyme past were not a people, but are now the people of God: which some time had not optayned mercye, but now haue optayned mercye. ✠

* Ex.xix.c. ‡ Deut.vii.a.

* Ose.ii.d Rom.ix.c.

C ✠ * Dearly beloued, I beseche you as straungers and pylgrems, abstayne * from fleshly lustes, which fyght against the soule, & se that ye haue honest conuersacion amöge the Gentyles, that where as they backbyte you as euyll doars * they maye se your good workes, and prayse God in the daye of vysytacion.

‡ Gala.v.c. * Rom.vii.d

* Mat.v.d.

‡ Rom.xiii.a. Tit.iii.a. * Submyt youre selues therfore vnto all maner ordinaūce of man for the lordes sake, whether it be vnto the kynge, as vnto the chefe herd: other vnto rulars, as vnto them that are sent of hym, for the punyshemēt of euyll doars, but for the laude of them, that do well. For so is ꝑ wyll of God, that wyth well doyng ye maye stoppe the mouthes of foolysh & ignorant men: as fre, & not as hauinge the lybertie for a cloacke of maliciousnes, but euen as the seruauntes of God * honoure all men. Loue brotherly felesshyppe. Feare God, honoure the kynge.

* Mom.xiii.c.

‡ Ephe.vi.a. Colo.i.d. 1. Tim.vi.a. Tit.ii.b. * Mat.v.a. * Seruauntes, obey your masters wt feare not onely yf they be good & courteo: but also though they be froward * For it is thāke worthye ✠ yf a mā for cōsciēce towarde God endure grefe, and suffer wrong vndeserued. For what prayse is it, yf when ye be buffeted for your faultes, ye take it paciētly? But & yf when ye do well, ye suffer wröge & take it paciently, then is ther thāke wt God.

For here vnto verely were ye called: for

D ✠ Christ also suffered for vs * leauynge vs an ensample, that ye shulde folowe his steppes, whych dyd no synne, nether was there gyle fou̇nd in hys mouth: whych whē he was reuyled, reuyled not agayne: when he suffered, he threatened not, but cōmitted the vengeaunce to hym that iudgeth ryghteously * whych hys awne selfe bare our synnes in his body on the tree, that we beyng deliuered from synne, shuld lyue vnto ryghteousnes. By whose strypes ye were healed. For ye were as shepe goyng astraye: but are now turned vnto the shepeherd and bysshope of youre soules. ✠

* 1. Pet.ii.d John.viii.d. Ephe.v.d. * Phat.viii.c. Esa.liii.b.

¶ The.iij. Chapter.

¶ Wyues ought to obeye their husbandes, & in their apparell, & behauyr of men folowe their wyues. For ornamentes all men to vnite and loue, and patiently to suffre trouble. Of baptyme.

LIkewyse * ye wyues be in subiectyon to youre husbandes, that euen they whych obeye not the wozde, maye without the wozde be wöne by the conuersacyon of the wyues, whyll they beholde youre chast conuersacyon coupled wyth feare. Whose apparell shall not be outward wt bzoyded heare, & hangyng on of golde, ether in puttynge on of gozgyous apparell: but let the hyd mā which is in the herte, be without all cozruptyon, so that the spzete be at rest and quyete: whych spzete is before God a thynge moch set by. For after this maner in the olde tyme dyd the holy wemen which trusted in God, tyer them selues, and were obedient to their husbandes, euē as Sara obeyed Abzaham, and called hym Lozde: whose daughters ye are, as longe as ye do well, & are not afrayde for anye terrour.

A * Ephe.v.c. Colo.iii.c.

B

Lykewyse, ye mē, dwell with them accozdynge to knowledge: geuyng honoure vnto the wife, as vnto ꝑ weaker vessell & as vnto them ꝑ are heyzes also of the grace of lyfe that youre prayers be not hyndzed. ✠ In cōclusyon, be ye all of one mynde, of one hart & loue as bzethren, be pitifull, be courteous (mete) not rēdzynge euyll for euyll, or rebuke for rebuke: but cōtrary wise, bleſſe: knowinge that ye are ther vnto called, euē that ye shulde be heyzes of the blessynge. * For he that doth longe after lyfe, and loueth to se good dayes, let hym refrayne his töge from euyll, & his lippes ꝑ they speake not gyle. Let hi eschue euyll, & do good: let him seke peace, and ensue it. For the eyes of ꝑ Lozd are ouer the ryghteous, and hys eares are open vnto their prayers. Agayne the face of the Lozde is ouer them that do euyll.

C * psal.xxxiiii.c.

Moreouer, who is it that wyll harme you, yf ye folowe ꝑ whych is good? Yee, * happy are ye, yf anye trouble happen vnto you for righteweisnes sake. * Be not ye afrayed for anye terroure of them, nether be ye troubled but sanctifye the Lozde God in youre hertes ✠ Be ready allwayes to geue an answere to euery mā that asheth you a reason of ꝑ hope that is in you, and that with meakenes and feare: hauynge a good conscience * that where as they backbyte you as euyll doars, they maye be ashamed, ꝑ falsely accuse youre good conuersacion in Chryst.

* Mat.v.d. ‡ Ela.viii.c. Matth.x.d. ‡ 1. Pet.iii.d. Tit.ii.a.

‡ For it is better (yf the wyll of God be so) that ye suffre for well doynge, then for euyll doinge.

‡ 1. Pet.ii.d. Matth.v.a.

D * For as moch as Christ hath once suffered for synnes, ꝑ iust for the vniust, to bzig vs to God, and was kylled, as pertayninge to the flesshe: but was quyckened in the spzete.

* Roma.b.d.

In wyych spzete he also went & preached vnto the spzetes that were in prison, which some

some tyme had bene disobedyent, when the
* Gene.vj.a. longe sufferynge of God was once loked for
in the dayes of Noe * whyll the arcke was
‡ Gene.vij.c a prepayrynge: ‡ wherin fewe, that is to saye
viij. soules, were saued by the water, like as
✠ ✠ * baptyme also now saueth vs, not the
* Roma.vj.a puttynge awaye of the fylth of the flesshe,
but in that a good conscyence consenteth to
God, by the resurrecyon of Jesus Christ,
whych is on the ryghte hāde of God: ✠ and
* Hebr.i.b. is gone into heauen, * angels, powers, and
xpo.xj.b.c. myght subdued vnto hym.

¶ The.iiij Chapter.

¶ He exhorteth men to cease from synne: and no man to suffre as an euell doer, but as a Christen man.

FOr as moch then as Christ hath
suffred for vs in the flesshe, arme
ye youre selues lykewyse with the
same mynde: for he whych suffe-
reth in the flesshe, ceaseth from synne that he
hence forwarde shulde lyue (as moch tyme
as remayneth in the flesshe) not after the lu-
stes of men, but after the wyll of God. For
it is sufficyent for vs, that we haue spent the
tyme that is past of the lyfe, after the wyll
* Roma.i.d of the * Gentyls, walkynge in wantonnes,
Ephe.iiij.d lustes, in excesse of wynes, in excesse of ea-
tynge, in excesse of drynkynge ❧ (in vyanenesse)
and in abompnable ydolatrie.

And it semeth to the an inconuenyēt thyn-
ge, that ye runne not also with them vnto ỹ
same excesse of ryote, & therfore speake they
euyll of you, whych shall gene acomptes to
him, that is ready to iudge quicke and deed.
For vnto thys purpose verely was ỹ Gos-
pell preached also vnto the deed, that they
shuld be iudged lyke other men in the flesshe,
but shuld lyue before God in the spyrete. The
ende of al thinges is at hande.

✠ Be ye therfore sober, and watch vnto
prayer. But aboue all thynges haue feruēt
‡ Gene.xix.a loue among your selues. For loue shall couer
Actes.x.f. the multitude of synnes. * Be ye herberous
‡ Philip.ij.b one to another, ‡ wythout grudgynge. As
euery man hath receaued the gyfte, euen so
mynister the same one to another, as good
mynisters of the manyfolde grace of God.

¶ If eny man speake, let him talke as the wor-
* Rom.xij.b. des of God. * If eny man mynister, let him
xij.Col.viij.f. doit as ‡ of the ablyte, whych God mynis-
treth vnto hym. That God in all thynges
maye be glorifyed thorow Jesus Christ, ✠
to whom be prayse and dominion for euer
and euer. Amen.

Dearly beloued, maruayll not that ye are
proued by fyre (whych thyng is to trye you)
as though some straūge thing happened vn-
to you: but reioyce, in as moch as ye are par-
takers of Christes passyons: that when hys
glory appeareth, ye maye be mery and glad.
* Mat.v.b. * If ye be rayled vpon for ỹ name of Christ,
i.Pet.iiij. happie are ye. For the glory and the spyrete
end.iiij.c. of God resteth vpon you. On their parte he
is euyll spoken of: but on youre parte he is
glorifyed.

Se ỹ none of you be punyshed as a mur- D
therer, or as a theefe, or an euyll doar, or as a
busybody in other mens matters. If eny mā
suffre as a Christen mā, let him not be asha-
med: but let hi glorifye God on this behalfe.
For the tyme is come, that iudgement must
begynne at the house of God. If it fyrst be-
gynne at vs, what shall the ende be of them,
whych beleue not the Gospell of God? And
* yf the ryghteous scarcely be saued: where * Pro.xi.b
shall ỹ vngodly ād ỹ synner appeare? Wher-
fore, let thē ỹ are troubled accordyng to the
wyll of God, cōmyt their soules to him with
well doynge, as vnto a faythfull creator.

¶ The.v.Chapter.

¶ A special exhortacyon for all bysshopes and preestes. He exhorteth yonge persones to sub-
myt them selues to the elder, and euery one to loue another.

THe elders which are amonge you, A
I exhorte, which am also an elder,
and a wytnes of the afflyccyons of
Christ, and also a partaker of the
glory that shalbe opened: * I exhorte ye Christes * Actes.xx.f.
flocke, asmoch as lyeth in you, takynge the
ouersyght of them, not as compelled therto,
but wyllyngly: ❧ (after a godly sorte) not for the 40
desyre of fylthy lucre: but of a good mynde,
* not as though ye were lordes ouer the pa- * 1.Col.ij.c
rysshes: but ‡ that ye be an ensample to the ‡ 1.Tim.iiij.b
flocke * (and that with good wyll) And when the Tit.ij.b
chefe shepherd shall appeare, ye shal receaue, B 1.Pet.v.b
* an incorruptibile crowne of glorie. Lyke- ij.Tim.iij.b
wyse ye yonger, submyt your selues vnto
the elder: Submit youre selues euery man,
one to another, knyt youre selues together
in lowlynes of mynde. For God resysteth
the proude, and geueth grace to the humble
✠ Submyt youre selues therfore vnder the
myghty hande of God, that he maye exalte
you, when the tyme is come. * Cast all your * Mat.vj.d.
care vpon him: for he careth for you. Luke.xij.c

Be sober and watch, for youre aduersary C
ỹ deuyll as a roaring lyon * walketh about, * Job.i.b.
seking whom he maye deuoure: ‡ whom re- ‡ Jacobi.iiij.a
syst stedfast in the fayth, knowing, ỹ the sa-
me afflyccyons are apoynted vnto your bre-
thren, that are in the worlde. But the God
of all grace whych hath called vs vnto hys
eternall glory by Christ Jesus, shall hys
awne selfe (after that ye haue suffred a lytell
afflyccyon) make you perfect: settle, strength
and stablysshe you. To him be glory and do-
minyon for euer, and euer. Amen. ✠

By Syluanus a faythfull brother vnto D
you (as I suppose) haue I wryttē brefly,
exhortynge and testifyynge, how that thys
is the true grace of God, wherin ye stande.
The cōgregacyon of them whych at Baby-
lon are companyons of youre electyon, salu-

teth you, and so doth Marcus my sonne.
*Rom.xvi.c. *1.Cor.xvi.b. Gyue ye one another wyth the kysse of loue. Peace be w̄ you all, which are in Christ Jesu. Amen.

¶ The secōde Epistle of Sayncte Peter.

¶ The fyrste Chapter.

¶ For so moch as the power of God hath geuen vs all thynges pertaynynge vnto lyfe, he exhorteth vs to make oure callynge knowne by good workes, and fruites of faith. He maketh mencyon of hys awne deeth.

A SImon Peter a seruaūt, and an Apostle of Jesus Christ, to them whych haue obtayned lyke precyous fayth w̄ vs thorow ꝓ rygh̄teweines of oure God ād sauioure Jesus Christ.

*1.Pet.i.a. *Grace be vnto you, and peace be multiplyed thorow the knowledge of God and of Jesus oure Lorde. Accordynge as his godly power hath geuen vnto vs all thinges that pertayne vnto lyfe and godlynes, thorow the knowledge of him that hath called vs by glory, and vertue, by the whych are geuen vnto vs excellent and moste greate promyses, that by the meanes therof ye myght be *partakers of the godly nature, yf ye flye ꝓ corrupcyon of worldly lust. *John.i.c Coloss.ii.c.

B And herunto geue all diligence: in youre fayth mynyster vertue: & vertue knowledge: *1.Cor.viii.a *in knowledge temperaunce, in temperaunce pacience: in pacience godlynes, in godlynes brotherly kyndnes, in brotherly kyndnes loue. For yf these thynges be amonge you, and be plenteous, they wyll make you that ye nether shalbe ydle nor vnfrutefull in the knowledge of oure Lorde Jesus Christ. But he that lacketh these thynges, is blynde and gropeth for the waye wyth his hāde, and hath forgotten, that he was pourged from hys olde synnes.

C Wherfore brethren, geue the more diligence for to make youre callynge & electiō sure (& by good workes) For yf ye do soch thynges, ye shall neuer fall. Yee and by this meanes an entrynge in shal be mynistred vnto you aboundantly into the euerlastyng kyngdome of oure Lorde and sauioure Jesus Christ.

Wherfore, I wyll not be negligēt to put you all wayes in remēbraunce of soch thynges though ye knowe them youre selues, and be stablished in the present trueth. Notwythstandynge I thynke it mete (as longe as I am in *thys tabernacle) to stere you vp by puttyng you in remembraunce, for as moch, as I am sure, that shortly I must put of thys my tabernacle, *euen as oure Lorde Jesus Christ shewed me. I wyll euer also *II.Cor.v.a ꝓ John.xxi.d

geue my diligence, that ye maye haue wherwyth to stere vp the remembraunce of these thinges after my departyng. For we haue not folowed deceatfull fables, when we opened vnto you the power and commynge of oure Lorde Jesus Christ, but *wyth our eyes we sawe his maiestie: euen then verely when he receaued of God the father honoure and glory, and when there came soch a voyce to hym from the excellent glorye. *Thys is my dere beloued sonne, in whom I haue delyte. This voyce we hearde come from heauen, whan we were wyth hym, in the holy mounte. *1.John.i.a D *Mat.xvii.b. and.iii.b. Marke.i.b. Luke.iii.b

We haue also a ryght sure worde of prophecye, wher vnto yf ye take hede, as vnto a *lyght that shyneth in a darcke place, ye do well, vntyll the daye dawne, ād the daye starre aryse in youre hertes. For so that ye fyrst know thys: that no prophecye in the scripture hath eny pryuate interpretacyon: For the scripture came neuer by the wyll of man: but holy men of God spake, as they were moued by the holy goost. *II. Pet.i.iii.b

¶ The.ij. Chapter.

¶ The prophecyeth of false teachers, and sheweth their punysshement.

THer were false prophetes also amōge the people, euen as *ther shalbe false teachers amonge you: whych prevely shall bryng in damnable sectes (euen denyenge the Lorde that hath bought them and bryng vpon them selues swyft damnacyon, and many shall folowe their damnable wayes, by whom the waye of trueth shal be euyll spoken of, and thorow couetеousnes shall they wyth fayned wordes make marchandyse of you, whose iudgement is now not farre of, and their damnacyon slepeth not. A *Actes.xx.f i.Tim.iiii.a. ii. Tim.iii.a. ii.Pet.iii.d. Jude.i.e.

B For yf God spared not the angels ꝓ synned, but cast them downe into hell, ād delyuered them into chaynes of derknes (to be punyshed) to be kept vnto iudgemēt: nether spared ꝓ olde worlde, but saued *Noe ꝓ rygh̄te preacher of rygh̄teweines, and brought in ꝓ floud vpon the worlde of the vngodly, and turned the cyties of Sodom and Gomor into asshes: ouerthrewe them, damned them, and made on them an enlample vnto those that after shulde lyue vngodly. And iust *Lot vexed wyth the vncleanly conuersacyon of ꝓ wycked, delyuered he. For he beynge rygh̄teous, and dwellynge among them in seynge and hearyng, vexed his rygh̄teous soule from daye to daye wyth their vnlawfull dedes. *The Lorde knoweth how to delyuer the godly out of temptacyon, and to reserue the vniuste vnto the daye of iudgement for to be punyshed: but chefely thē that walcke after the flesshe in the lust of vncleanes, and despyse auctorite. Presumpteous are they, and stubborne, B *Gene.vii.a C *Gene.xiii.f *Job.xxi.b i.Cor.x.c.

and stubborne, whych feare not to speake
C evyll of thē that excell in worshippe. When
ꝑ angels which are greater both i power ꝛ
might, receaue not of ꝑ Lord rayling iudg-
mēt agaynst thē selues. But these as bru-
te beastes, naturally brought forth to be ta-
ken and destroyed, speake evyll of the thin-
ges ꝑ they vnderstande not, ꝛ shall perisshe
in their awne destruccion, ꝛ receaue the re-
warde of vnryghtwesnes.

They coūt it pleasure to lyue deliciously
for a season. Spottes they are ꝛ fylthynes:
which lyue at pleasure i their owne disceа-
uable wayes, fearfulle ꝛ scornige you: hauig
eyes full of aduoutrie, and ꝑ cānot cease
from synne: begyling vnstable soules. Her-
tes they haue exercysed with robrie. They
are cursed chyldren which haue forsake the
ryght waye, and are gone astraye folowyn-
ge the * waye of Balaam the sonne of Bo-
D sor, which loued the rewarde of vnryghte-
wesnes: but was rebuked of hys iniquitie.
The tame and dōme beast, speakynge with
mannes voyce, forbade the madnesse of the
Prophete.

* These are welles without water: cloudes
* Iud. i.b that are, caried with a tēpest, to whom the
myst of darckines is reserued for euer. For
when they haue spoken the greate swelling
wordes of vanytie, they entyse thorow lu-
stes in the volupteousnes of the flesh, them
that were cleane escaped: euen them ꝑ now
lyue in errour: while they promes them li-
bertie, where as they thē selues are ꝑ bonde
* Iob. viii.b seruaūtes of corruption. * For of whom a
Roma. vi.c. mā is ouer come, vnto ꝑ same is he brought
ꝛ Hebr. ii.a. in bondage. ꝛ For ꝑ they (after they haue
and. v.c. escaped from the fylthynes of the worlde
thorow the knowledge of the Lord and the
saiyour Iesu Christ) are yet tāgled agame
* Mat. xii.b. therin, and ouercome * then is the latter en-
de worse wyth them then the begynninge.
For it had bene better for thē, not to haue
knowne ꝑ waye of ryghteousnes, thē after
they haue knowen it, to turne frō the holy
commaundement ꝑ was geuen vnto them:
* Prou. xxi. But the same is happened vnto thē that is
vsed to be spokē by ꝑ true prouerbe. * The
dogge is turned to his awne vomet agayne
and the sow ꝑ was washed is turned agayn-
ne to her walowynge in the myer.

C Of ꝑ daye of ꝑ Lord, whose longe tarynge is saluacion.

C The. iii. Chapter.

THis is the seconde epistle that I now
write vnto you dearly beloued, wher
with I stere vp your syncere mynde,
by putting you in remembraunce, that ye
maye be myndefull of the wordes (whych
were tolde before of the holy Prophetes)
and also the commaundement of vs whych
be Apostles of the Lorde and saiyour

* This fyrst vnderstande, that ther shall * 2 Tim. iii.c.
come in the last dayes, mockers ⁊ (in disceat- iii. Pet. ii.a
fulnesse) whych wyll walke after their awne & iii.
lustes, ⁊ saye: Where is the promes of hys Iud. i.a.
commyng? For sence the fathers dyed, all i. Tim. iiii. ⁊
thynges continue in the same estate wherin ii. Timot. ii.
they were at the beginninge. For this they
knowe not (and that wylfully) how that ꝑ B
heauens a great whyle ago were, ⁊ the erth
out of the water appeared vp thorow the
water, by the word of God: by the whych
thynges the worlde that then was, perysshed
beynge ouerrunne wyth water. * But the * Iob. xviii.b
heaues and erth whych are now, be kept by Esa. ii.b.
hys worde in store, and reserued vnto fyre,
agaynst the daye of iudgement ⁊ perdicion
of vngodly men.

Dearly beloued, be not ignorant of this
one thige, howe that * one daye is with the * Psalm. xc.a
Lorde as a thousande yeare, ⁊ a thousande i. Corin. xii.b
yeare as one daye. The Lord that hath pro
mised, is not slacke, as some mē count slack
nes: but is pacyent to vs warde: for almoch
as he wolde haue no man lost, but wyll re-
ceaue all men to repentaunce.

Neuertheles * the daye of the Lord wyll C
come as a theke in the nyght, in the which * ma. xxiiii.b
daye, the heauens shall passe awaye in ma- i. Thessa. v.a ⁊
ner of a tempest, and the elemētes shal melt Apo. iii.a
with heat: the erth also ⁊ the workes that and. xvi.b
are therin, shall burne. Seyng thē that all
these thinges shal perisshe, what maner per-
sons ought ye to be in holy conuersacyon,
and godlynes: lokyng for, and hastinge vn-
to the commynge of the daye of God, by
whō the heauens shall perisshe with fyre, ⁊
the elementes shall melt with heate? * Ne- * Apo. xxi.a.
uertheles, we (accordig to his promes) lo-
ke for a new heauē and a new earth, wherin
dwelleth ryghteousnes.

Wherfore dearly beloued, seynge that ye
loke for such thinges, be diligent ꝑ ye maye D
be founde of hym in peace, wythout spotte
and vndefyled. And suppose that the longe
sufferinge of the Lord is saluacyon, euen as
oure derely beloued brother Paule also (ac-
cordinge to the wysdome geuen vnto him)
hath wrytten vnto you, ye, almost i euery
epistle, speakynge of such thinges: amonge
which are many thinges harde to be vnder-
stāde, which they that are vnlearned ⁊ vn-
stable, peruert, as they do also ꝑ other scri-
ptures vnto their awne destruccio. Ye ther
fore beloued, (seynge ye be warned afore
hād) beware, lest ye, wyth other men be al-
so plucked awaye thorow the errour of the
wycked, and fall from your awne stedfast-
nes: but growe in grace, ⁊ in the knowledge
of oure Lorde and saiyoure Iesus Christ.
To whom be glory both now and for euer.
Amen.

The

¶ The fyrst Epistle of Mayster John the Apostle.

¶ The fyrst Chapter.

¶ Christ wryteth of the euerlastynge worde of God. The bloude of Christe is the purgacyon from synne. No man is wythout synne.

THat which was from the begynnynge, whyche we haue hearde, whyche we haue sene wyth oure eyes, whych we haue loked vpon, and our hãdes haue handled, of ẏ word of ẏ lyfe. And the lyfe appeared, & we haue sene and beare wytnes, & shewe vnto you * that eternall lyfe, whyche was wyth the father, & appeared vnto vs. That which we haue sene & herde, declare we vnto you, ẏ ye also maye haue fellowshyppe with vs, and that oure fellowshyppe maye be wyth the father and his sonne Jesus Christ. And thys wryte we vnto you, ẏ (ye maye reioyce, and that) youre ioye maye be full.

* 1ohã. yviii.a

And this is the tydynges whych we haue hearde of hym & declare vnto you, ẏ God is lyght, & in him is no derknes at all. If we saye, ẏ we haue feloushippe with hym, and walcke i derknes, we lye, & do not ẏ truth. ☞ But & yf we walke in lyght euen as he is in lyght, then haue we felloshippe wt̃ him, and * the bloude of Jesus Christ his sonne clenseth vs from all synne.

* Hebr. ix.d. Apoca. i.b.

* If we saye that we haue no synne, we deceaue oure selues, and the trueth is not in vs: * If we knowledge oure synnes, he is * iii. Reg. viii. c. ii. Para. vi. g. * Iob. viii. c. Psal. xxxii. b and. xxxiv. c. Luke. xv. d.

faythfull & iust, to forgeue vs oure synnes, and to clense vs from all vnrighteousnes. If we saye we haue not synned, we make hym a lyar, and hys worde is not in vs.

¶ Christ is oure aduocate. Of true loue, & how it is tryed.

¶ The.ii. Chapter.

MY lytell chyldren, these thinges write I vnto you, that ye synne not. And yf eny man synne, we haue an aduocate wyth the father, Jesus christ, the ryghteous: & he it is ẏ obtayneth grace for oure synnes, not for oure synnes onely: but also for ẏ synnes of all the worlde. ✠ And herby we are sure ẏ we knowe hym, yf we kepe hys commaundementes. * Iob. viii.d. * He that sayth I knowe hym, and kepeth not hys commaundementes is a lyar, and the veritye is not in hym. But whoso keepeth hys worde, in hym is the loue of God parfect i dede: herby knowe we that we are in him. He ẏ sayth he bydeth in hym, ought to walke euen as he walked. ✠

BRethren, I wryte no newe cõmaundement vnto you: but that olde commaundemẽt, which ye haue had frõ the begynnynge. The olde commaundement is the worde, which ye haue hearde from the beginninge. Agayne, a newe commaundement I wryte vnto you, that is true in him, and the same is true also in you: for the derknes is past, and the true lyght now shyneth. ✠ He that sayth how that he is in the lyght, & yet hateth his brother, is in derknes euen vntyll thys tyme. He that loueth his brother, abyde th in the lyght, and ther is none occasion of euyll in hym. He that * hateth his brother, is in derknes, & walketh in derknes: and can not tell whyther he goeth, because that derknes hath blynded hys eyes. * Leui. xix.d

Babes I wryte vnto you, how ẏ youre synnes are forgeuẽ you for his names sake. I wryte vnto you fathers, how that ye haue knowne him that is from the beginnynge. I wryte vnto you ponge men, how ẏ ye haue ouercome ẏ wicked: I write vnto you lytell chyldren, how ẏ ye haue knowen ẏ father. I haue wryten vnto you fathers, how that ye haue knowne hym that is from the beginnynge. I haue wrytẽ vnto you ponge men, how that ye are stroge, and the worde of God abydeth in you, and ye haue ouercome that wycked.

Se that ye loue not * the worlde, nether the thynges that are in the worlde. If eny mã loue the worlde, the loue of the father is not in hym. For all that is in the worlde (as the lust of the flesshe, and the lust of the eyes, & the pryde of life) is not of the father, but of the worlde. And the worlde passeth a waye and the lust therof: but he that fulfylleth the will of God, abydeth for euer. * Iob. xvii.b

D

Lytell chyldren, it is the last tyme, and as ye haue herde how that Antichrist shall come, euen now are there many begonne to be Antichristes allredy, wherby we knowe, ẏ it is the last tyme. * They went out frõ vs, but they were not of vs. For yf they had bene of vs, they wolde no dout haue cõtinued with vs. But that it myght appeare, that they were not of vs. * Actuũ. xx.f

Neuertheles, ye haue an oyntmẽt of him ẏ is holy, and ye knowe all thinges. ✠ I haue not wrytẽ vnto you, as though ye knewe not ẏ trueth: but as though ye knewe it (& knowe also) ẏ no lye cõmeth of trueth. Who is a lyar, but he that denyeth that Jesus is Christ? the same is Antichrist, that denieth the father & the sonne. Whosoeuer denyeth the sonne, the same hath not the father. (¶ he that knowlegeth the sonne, hath the father also) Let therfore abyde in you that same which ye hearde from the beginninge. If that which ye hearde from the beginnynge shal remayne in you, ye also shall contynew in the sonne, and in the father. And thys is the promes that he hath promysed vs, euen eternall lyfe.

These

These thinges haue I writen vnto you, concernynge tyē that disceaue you. And the anoyntinge which ye haue receaued of him dwelleth in you. And ye nede not, that eny man teach you: but * as ỹ anoyntinge teacheth you of all thinges, and is true, and no lye, and as it hath taught you, euen so byde therin. And now babes abyde in hym: that when he shall appeare, we maye be bolde, & not be made ashamed of hym at hys commynge. If ye knowe that he his righteous, knowe also ỹ euery one which doth righteousnes, is borne of hym.

*1 Ioh. iiii. d. Ioh. b. c.

¶ The synguler loue of God toward vs: and how we agayne ought to loue one a nother.

¶ The. iii. Chapter.

BEholde, what loue the father hath shewed on vs, that we shuld be called* (& be in dede) ỹ * sonnes of God. For this cause ỹ worlde knoweth you not, because it knoweth not hym. Derarely beloued, now are we ỹ sonnes of God & yet it doth not appeare, what we shalbe. But we knowe, that when it shall appeare, we shalbe lyke him. For we shall se hym as he is. And euery mā that hath this hope in him, pourgeth him selfe, euē as he also is pure. Whosoeuer commytteth synne, committeth vnrighteousnes also, and synne is vnrighteousnes. And ye knowe, that he appeared, to take awaye oure synnes, and in him is no synne. As many as byde in hym, synne not: whosoeuer synneth, hath not sene hym, nether knowne hym.

A

*Luke. xv. f. Ioh. i. b.

Babes, let no man deceaue you. He that doeth ryghteousnes, is ryghteous, euen as he is ryghteous. He that cōmitteth synne, is of the deuyll: * for the deuyll synneth sence the beginnynge. For this purpose appeared the sonne of God, to lowse the workes of ỹ deuyl. Whosoeuer is borne of God, synneth not: for his seed remayneth in him, and he cānot synne, because he is borne of God. In thys are the chyldren of God knowen, and the chyldren of the deuyll. Whosoeuer doeth not ryghteousnes, is not of God, nether he that loueth not hys brother.

B

*Gene. iii. a. Ioh. viii. f.

¶ For this is the tidinges, that ye hearde from the beginninge, that ye shuld loue one another, not as * Cayn which was of that wicked, and slewe his brother. And wherfore slewe he hym? Because his awne workes were cuyll, and hys brothers good. ✠ Marueyle not my brethrē though ỹ world hate you. We knowe, that we are trāslated from deeth vnto lyfe, because we loue the brethren. * He that loueth not hys brother, abydeth in deeth. Whosoeuer hateth his brother, is a mā slear. And ye knowe, ỹ no man slear, hath eternall lyfe abydynge in hym.

*Gene. iiii. b

*1 Ioh. iii. d

Herby perceaue we loue: because he gaue his lyfe for vs: & we ought to geue oure lyues for the brethren. But whoso hath thys worldes good and * seyth hys brother haue neade: and shutteth vp his cōpassion from him: how dwelleth the loue of God in hym? My babes, let vs not loue in worde nether in tonge: but in dede & in veritie. ✠ Herby we knowe, that we are of the veritie & can quyet oure hertes before hym. For yf oure herte condēpne vs, God is gretter thē oure herte, and knoweth all thinges. Dearly beloued, yf oure herte condempne vs not, then haue we truste to God warde: & * what soeuer we aske we receaue of hym, because we kepe his cōmaundementes, & do those thinges which are pleasinge in his syght.

*Deute. vi. b

C

*1 Ioh. iii. d. and. iv. c Ioh. vi. b. and. xvi. f. Iaco. i. a. ✠ Ioh. b. f. † Ioh. viii. b.

And † this is hys cōmaundement, ỹ we beleue on the name of his sonne Jesus Christ, and loue one another, as he gaue cōmaundement. And he that kepeth hys commaundementes, dwelleth in him, & he in him, and herby we knowe that he abydeth in vs, euē by the spyrete which he hath geuen vs.

¶ Differences of spyretes, & how the spyrete of God maye be knowne from the spyrete of errroure. Of the loue of God and of oure neyghboures.

¶ The. iiii. Chapter.

DEarly beloued * beleue not euery spyrete: but proue ỹ spyretes, whether they are of god or not, for † many false prophetes are gone out into the worlde. Herby shall ye knowe ỹ spyrete of God. Euery spyrete that confesseth that Jesu Christ is come in the flesshe is of God. And euery spyrete which confesseth not that Jesus Christ is come in the flesshe, is not of God. And this is that spyrete of Antichrist, of whom ye haue hearde, howe ỹ he shulde come: and euē now alredy is he in the worlde.

A

*1 Ioh. iii. d. Deute. xiii. a. † 2 Pa. xviii. a Mark. xiii. a. Luke. xxi. b.

Lyttell chyldren, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde. They are of the worlde, therfore speake they of the worlde, and the worlde heareth them. We are of God. He that knoweth God, heareth vs: he ỹ is not of God, heareth vs not. Herby knowe we the spyrete of veritie, and the spyrete of errroure.

B

Dearly beloued * let vs loue one another: for loue cōmeth of God. And euery one that loueth, is borne of God, and knoweth God. He that loueth not, knoweth not God: for ✠ God is loue. In this appeared ỹ loue of God to vs ward, because ỹ * God sent hys onely begotten sonne into the worlde, ỹ we might liue thorow him. Herein is loue, not ỹ we loued God, but ỹ he loued vs, & sent hys sonne to be the agrement for oure synnes.

*1 Ioh. viii. b. and. xv. b. 1. Tessalo. i. b

*1 Ioh. iv. c. Roma. v. d.

Dearly beloued, yf God so loued vs, we ought also to loue one another. * No man hath sene God at eny tyme. If we loue one another, God dwelleth in vs, & hys loue is parfect in vs. Herby knowe we ỹ we dwell

C

*Ex. xxxiii. d Iudic. b. c. Deuter. iiii. b Io. i. c. 9. d. i

in hym,

in hym. And he in vs: because he hath geuen vs of hys spiete. And we haue sene, & do testifye, that the father sent ꝑ sonne to be the sauyour of the worlde. Whosoeuer confesseth, ꝑ Jesus is the sonne God, in him dwelleth God, & he in God. And we haue knowē and beleued the loue ꝑ God hath to vs.

D God is loue, & he that dwelleth in loue, dwelleth in God, and God in him. Here I is the loue perfect in vs, ꝑ we shuld haue trust in the daye of iudgement: For as he is, euē so are we i this worlde. Ther is no feare in loue, but parfect loue casteth out feare, for feare hath paynfulnes. he ꝑ feareth, is not parfect in lone.

We loue him, for he loued vs fyrst. If a man say, I loue God, and yet hate his brother, he is a liar. For how cā he ꝑ loued not hys brother whom he hath sene, loue God whom he hath not sene? And this cōmaundement haue we of hym: ꝑ he which loueth God, shuld loue his brother also. ✠

¶ To loue God, is to kepe his commaundementes. Faych ouercōmeth the worlde. Euerlastynge lyfe is in the sonne of God. Of the synne vnto death.

¶ The.v. Chapter.

A Whosoeuer beleueth ꝑ Jesus is Christ, is borne of God. And euery one that loueth hym which begat, loueth him
John. viii. c. also which was begotten of him. * By this we knowe, ꝑ we loue the chyldren of God, when we loue God, and kepe his commaundementes. For this is the loue of God, that
* Mat. xii. b. We kepe his commaūdementes, and * his cōmaundementes are not greuous. ✠ For all that is borne of God, ouercommeth the
B worlde. And this is the * victory that ouer
1. Cor. xv. g. commeth the worlde, euē oure fayth. Who is it ꝑ ouercōmeth the worlde, but he which beleueth, that Jesus is the sonne of God?

This Jesus Christ is he that cam by water & bloud, not by water onely, but by water and bloud. And it is the spiete that bea
C reth wytnes, because the spiete is trueth.
(For ther are thre which beare recorde in heauen, ꝑ father, ꝑ worde & ꝑ holy goost, And these thre are one.) And ther
D are thre which beare recorde in earth, ꝑ spiete & water, and bloud: & these thre are one.
If we receaue the wytnes of mē, the witnes of God is greater. For this is the witnes of
E God (which is greater) which he testifyed of his sonne. He that beleueth on the sōne of God, hath the witnes in hym selfe. ✠ He that be
beleueth not God, hath made him a liar because he beleued not the recorde ꝑ God gaue of hys sonne. And this is ꝑ recorde, how
¶ that God hath geuē vnto vs eternall lyfe, & this lyfe is in hys sonne. He that hath the sonne hath lyfe: & he that hath not the sonne of God, hath not lyfe.

These thynges haue I wrytte vnto you that beleue on the name of the sōne of God, that ye maye knowe, how that ye haue eter
nall lyfe, & that ye maye beleue on the name of the sonne of God. And thys is ꝑ trust that we haue in hym: that * yf we aske eny
* Mat. vii. a. and. xxi. c. Mar. xi. b. Luke. xi. b. John. xiiii. b. xv. b. xvi. f. Jaco. i. c. 1. John. iii. b. D thynge accordynge to hys wyll, he heareth vs. And yf we knowe ꝑ he heare vs what soeuer we aske, we knowe, that we haue the petycyons, that we desyre of hym.

If eny man se hys brother synne a synne not vnto deeth, let him aske, & he shall geue him lyfe for the that synne not vnto deeth. Ther is a synne vnto deeth, for which saye I not ꝑ a mā shuld praye. All vnrygh te wel nes is synne, & ther is synne not vnto deeth.

We knowe, that whosoeuer is borne of God, synneth not: but he that is begottē of God, kepeth hym selfe, & that wycked toucheth hym not. We knowe, that we are of God, and the worlde is all together set on wyckednes. We knowe, that the sonne of God is come, and hath geuē vs a mynde to knowe hym which is true: & we are in hym that is true, through is sonne Jesu Christ. This same is very God, and eternall lyfe. Babes kepes youre selues from ymages.

Amen.

¶ The seconde epistle of Sayncte John.

¶ He wryteth vnto a certayne lady, reioyseth that her children walke in ꝑ trueth, exhorteth them vnto love, warneth them to beware of such deceauers as denye that Jesus Christ came in the flesh, prayeth them to continue in the doctrine of Christ, & to haue nothinge to do with them that bringe not this lernynge.

THe elder to the electe lady ād her A childrē, whom I loue in ꝑ trueth: and not I onely, but also all that haue knowē the trueth for ꝑ truthes sake whych dwelleth in vs, and shalbe in vs for euer.

With vs shall be grace, mercye, & peace from God the father & from the lord Jesus Christ ꝑ sonne of the father, i trueth & loue.

I reioysed greatly, that I founde of thy childrē walkinge in trueth, as we haue re
B reaued a cōmaundement of the father. And now beleche I ꝑ lady, not as though I wro
C te a newe cōmaundement vnto the, but that same which we haue had frō the beginynge, that we shuld * loue one another. And this
* Joh. xiiii. f. 1. John. v. d. is the loue, that we shulde walke after hys commaundement.

This commaundement is (that as ye ha
D ue hearde frō ꝑ beginnynge) ye shuld walke in it. For many deceauers are entred into the worlde, which confesse not that Jesus Christ is come in the flesshe. This is a decea
E uer and an Antichrist. Loke on your selues that we loose not that we haue wrought: but that we maye haue a full reward. Who
¶ soeuer

soeuer trāsgresseth & bydeth not i ꝓ doctryne of Christ, hath not God. He ꝓ endureth i ꝓ doctrine of Christ, hath both ꝓ father & ꝓ sonne. ¶ If ther come eny vnto you, & brige not this learnige, him receaue not to house: nether byd hi God spede. For he ꝓ byddeth hi God spede, is partaker of hys cuyl dedes
¶ (Beholde, I haue tolde you before, that ye shulde not be ashamed in daye of the lorde.) I had many thynges to wryte vnto you, neuertheles I wolde not wryte w̄ paper and ynke: but I trust to come vnto you, & speake w̄ you mouth to mouth, that oure ioye maye be full: the sonne of thy electe sister grete the. Amen.

¶ The thyrde epistle of sayncte John.

¶ He is glad of Gayus, that he walketh in the truth: exhorteth them to be loynge vnto the poore Christen in theyr persecucion, sheweth the vnkynde dealynge of Diotrephes, and the good reporte of Demetrius.

A

THe elder vnto ꝓ beloued Gayus whō I loue in the trueth. Beloued I wilshe in all thynges that thou prosperedest, and faredest well, euen as thy soule prospereth. For I reioyced greatly, whē ꝓ brethren came, and testifyed of the trueth that is in the, how thou walkest in the trueth. I
B haue no greater ioye, thē for to heare, how that my sonnes walke in veritye. Beloued thou doest faythfully, what soeuer ꝓ doest to ꝓ brethren, and to straūgers, which beare wytnes of thy loue before the congregacyon. Which brethren if thou bringe forwardes of theyr iorney (after a godly sorte) ꝓ shalt do well: because that for his names sake they wēt forth: and toke nothynge of the Gētyls. We therfore ought to receaue such, that we myght be helpers to the trueth. I wrote vnto the congregaciō: but
C Diotrephes which loueth to haue the preeminence amōge them, receaueth vs not.

Wherfore yf I come, I will declare hys dedes which he doeth, tellinge on vs w̄ malicious wordes, nether is therewith contēt. Not onely he him selfe receaueth not ꝓ brethren: but also he forbyddeth thē ꝓ wolde, and thrusteth them out of the congregaciō.
D Beloued, folowe not that which is cuyll, but that which is good. He that doeth well is of God: but he that doeth cuill, seyth not God. Demetrius hath good reporte of all men & of the trueth it selfe. yee, and we oure selues also beare recorde, & ye knowe, that oure recorde is true. I had many thiges to wryte: but I will not with ynke and penne wryte vnto the. I trust I shall shortly se ꝓ & we shall speake mouth to mouth. Peace be vnto the. The louers salute the. Grete the louers by name.

¶ The Epistle of Sayncte Jude.

¶ He rebuketh such as bringe dyuysed with their awne lustes, repugnāt the trueth. He exhorteth ye to edifye ayne another, to praye in ꝓ holy ghost to conclaue in loue to loke for the commynge of the Lorde.

IUdas the seruaūt of Jesus A
Christ ꝓ brother of James. To them which are called, and sanctifyed in God the father, and preserued in Jesu Christ. Mercy vnto you and peace and loue be multiplyed.

Beloued, when I gaue all dyligence to wryte vnto you of the commen saluacyon, it was nedeful for me to write vnto you, to exhorte you, that ye shuld contynually laboure in the fayth, which was once geuen vnto ꝓ sayncte. For ther are certayne vngodly mē crafftely crept in, of which it was writte afore tyme vnto such iudgement. They turne ꝓ grace of oure God vnto wantonnes, and denye God (which is the onely Lorde) and oure Lorde Jesus Christ.

My mynde is therfore to put you in remembraūce, for as moche as ye once knowe this, how that the Lorde (after that he had B
delyuered ꝓ people out of Egypt) destroyed them which after warde beleued not. The āgels also which kept not their fyrst estate, but lefte their awne habitacion, he hath reserued in euerlastynge chaynes vnder darcknes vnto ꝓ iudgemēt of the greate daye:
* euen as Sodome & Gomore, and the cy- * Gen. xix.
tyes aboute them (which in lyke maner defyled thē selues with fornicacyon, and folowed C
straūge flesche) are set forth for an
ensample, & suffre ꝓ payne of eternall fyre. Lykewyse, these beyng disceaued by dreames, defile ꝓ flesche, despise rulars & speake euyll of them that are in auctorite.

Yet Michael the archāgell when he stroue agaynst the deuyll, & disputed about the body of Moses, durst not geue raylinge sentence, but sayde, the Lorde rebuke the. But these speake euyll of those thynges whych they knowe not: and what thynges they knowe naturaly (as beastes which are wythout reasō) i those thiges they corrupte thē selues. Wo be vnto the, for they haue folowed ꝓ waye of * Cain, & are vtterly geuē to * Gen. iiii.b.
the errour of Bala for lukers sake * & perish * Num. xvi.c
she in ꝓ treason of Core. These are spottes D
which of your kindes feast together, w̄ out feare, lyuynge lawlesse, and after ther awne pleasure. Cloudes they are with out water, caryed about of windes, trees w̄ out frute at gatherynge

at geatherige time withered, twyse deed, & plucked vp by ꝑ rotes. They are ꝑ ragynge waues of ꝑ see, fompynge out their awne shame. They are wandrynge sterres, to whom is reserued the myst of darckenes for euer.

Enoch the seuenth from Adam prophesyed before of such, sayinge. * Beholde, the Lord shall come with thousandes of sayncters, to geue iudgement agaynst all men, & to rebuke all that are vngodly amonge the of all their vngodly dedes, which they haue vngodly committed, and of all their cruell speakynges, which vngodly synners haue spoken agaynst hym.

* Apoca.i.b. Iuda. iii.c.

E These are murmurers, cõplayners, walkyng after their awne lustes, whose mouthes speake proude thinges. They haue mẽ in greate reuerence because of aduantage. But ye beloued, remẽber the wordes which were spoken before of the Apostles of oure Lord Jesu Christ, how that they tolde you * that there shuld be begylers in the last tyme, which shuld walke after their awne vngodly lustes. These are makers of sectes, sensyle, hauynge no spyrite.

* Actua. xx.f. i. Tim. iiii.a. ii. Tim. iii.a. ii. Pe. ii.g Iuda. iii.a.

But ye derlye beloued, edifye youre selues in your most holy fayth, prayinge in ꝑ holy goost, and kepe your selues in the loue of God, lokynge for the mercy of oure Lord Jesus Christ, vnto eternall lyfe. And haue compassion of some, separatinge them, and other saue with feare, pullinge them out of the fyre: (and haue compassion on the other) and hate the fylthy vesture of the flesshe.

F

Vnto him that is able to kepe you fre frõ synne, & to present you fautelesse before the presence of his glory w̃ ioye (at the comynge of oure Lorde Jesus Christ) to God oure sauyour: (thorow Jesu Christ oure lorde) which onely is wyse be glory, maiesty, dominion, and power, (before all worldes) now and euer. Amen.

¶ The reuelacyon of Sayncte John the diuine.

¶ Happie are they that heare the wordes of God and kepe it. He writeth to the seuen congregacions in Asia, seeth seuen candelstickes, and in the myddes of them, one lyke vnto the sonne of man.

¶ The fyrst Chapter.

THe reuelacyon of Jesus Christ which God gaue vnto him, for to shewe vnto hys seruauntes, thynges whych muste shortely come to passe. ✠ And when he had sent, he shewed by hys Angell vnto his seruaũt John, which bare recorde of the worde of God, and of the testymony of Jesus Christ, and of all thynges that he sawe. happy is he that readith, and they that heare the wordes of the prophesy, and kepe those thynges which are writtẽ therin. For the tyme is at hande.

John to the seuen congregacions in Asia. Grace be vnto you and peace, frõ hi which is and which was, and which is to come, & from the seuen spretes which are before his trone, & frõ Jesus Christ, which is a fayth full wytnes, & fyrst begotten of the deed: & Lorde ouer the kynges of the erth. Vnto him that * loued vs, and washed vs from oure synnes in hys awne bloude, & made vs kynges ād prestes vnto God his father, be glory and dominion for euermore. Amen. * Beholde, he cometh with cloudes, & all eyes shall se hi, & they also which pearsed him. And all kynredes of the erth shall wayle. on (ouer hym) Euẽ so: Amen. I am Alpha and Omega, the begynnyng and ꝑ endynge, sayth the Lorde almyghty, which is and which was, and which is to come.

* Heb. ix.a. i. Pet. ii.b. i. John. i.b.

* At tyme and. xxb. c Dan. vii.b

I John youre brother, and companiõ in tribulaciõ, and in the kyngdome & pacience in Jesu Christ, was in the yle that is called Pathmos, for ꝑ worde of God, and for the witnessig of Jesu Christ: I was i the spyrite on a sondaye, & herde behynde me a great voyce, as it had bene of a trompe, sayinge: I am Alpha and Omega, the fyrst and the laste. That thou seyst, wryte in a boke, and sende it vnto the seuen cõgregaciõs which are in Asia, vnto Ephesus, & vnto Smyrna and vnto Pergamos, and vnto Thiatira, and vnto Sardis, & vnto Philadelphia, and vnto Laodicia.

And I turned backe to se the voyce that spake to me. And when I was turned: I sawe seuen golden candelstickes, & i the myddes of the candelstickes, one lyke vnto the sonne of man, clothed with a lynnẽ garmẽt downe to the fete, and gyrd about the papes w̃ a golden gyrdle. His heed, & his heares were whyte, as whyte woll, & as snowe and hys eyes were as a flame of fyre: & hys fete lyke vnto brasse, as though they brent in a fornace, and his voyce as the soũde of many waters. And he had i his ryghte hãde. vii. starres. And out of his mouthe wẽt a sharpe two edged swearde. * And his face shone, euen as the sonne in his strength.

* Mat. xvii.

And when I sawe him, I fell at his fete. euen as deed. And he layde his ryghte hãde vpõ me, saying vnto me: feare not. * I am ꝑ fyrst & the laste, & and am a lyue, and was deed. And beholde * I am a lyue for euermore & haue ꝑ keyes of hell & of deeth. Wryte therfore the thynges which thou hast sene, and the thynges which are, and the thinges which muste be fulfylled here after: ꝑ mistery of the. vii. starres which thou sawest in my ryghte hãde, and the. vii. golden candelstickes. The. vii. starres are the messẽgers of the. vii. cõgregaciõs, And the seuen candelstickes

* Esa. xlviii. * Roma. vi.

delstickes which thou sawest, are the seuen congregacyons.

¶ The.ii. Chapter.

¶ He exhorteth foure congregacyons to amende, & sheweth the rewarde of hym that ouercõmeth.

A VNto the messenger of ꝑ cõgregacyõ of Ephesus wryte: these thynges sayth he, that holdeth the seuen starres in hys ryght hande, and that walketh in the myddes of the seuen golden cãdelsticks. I knowe thy worckes, and thy labour, & thy patiẽce and how thou canneste not forbeare them whych are cupll: and hast examined them whych saye they are Apostles, and are not: & hast founde them lyars, & hast suffred. And hast patience: and for my names sake hast labored, and hast not faynted. Neuertheles, I haue sum what agaynst the, because thou hast lefte thy fyrst loue. B Remember therfore from whence thou art fallen, & repent, and do the fyrst worckes. Or elles I wyll come vnto the shortly, & wyll remoue thy cãdelsticke out of his place, except thou repent. But this thou hast, because thou hatest the dedes of the * Nycolaitans, which dedes I also hate. Lett hym that hath eares, heare what the spyrete sayth vnto ꝑ cõgregacyõs. To hym that ouercõmeth, wyll I geue to eate of the * tree of lyfe, which is in ꝑ myddes of the Paradyse of God. *Act.vi.b. *Gene.ii.b.

C And vnto the angell of the cõgregacyon of Smyrna wryte: These thynges sayth he that is fyrst, & the laste, which was deed, and is alyue. I know thy worckes & tribulacyon and powerte, but thou art ryche. And I knowe ꝑ blasphemy of them, whych call them selues Iewes & are not: but are the cõgregacyon of Sathan. Feare none of those thynges, which thou shalt suffre. Beholde, the deuyll shall caste some of you into preson, to tẽpte you, & ye shall haue tribulacyõ ten dayes. Be faythfull vnto ꝑ deeth, and I wyll geue the a croune of lyfe. Let hym that hath eares, heare, what ꝑ spyrete sayth to the cõgregacyons. He that ouercõmeth, shall not be hurt of the seconde deeth.

D And to the messenger of the cõgregacyon in Pergamos wryte: This sayth he, which hath the sharpe swearde with two edges: I knowe thy worckes, & where thou dwellest, euen where Sathanas seat is, and thou kepest my name, & hast not denyed my fayth. And in my dayes Antipas was a faythfull wytnes of myne, whych was slayne amonge you, where Sathan dwelleth. But I haue a fewe thynges agaynst ꝑ: because thou hast there, them that mayntayne ꝑ doctrine of Balam * which taught in Balake, to put occasyon of synne before the chyldren of Israel, ꝑ they shulde eate of meate dedycat vnto yboles, and commyt fornycacyon. *Nu.xxxi.d.

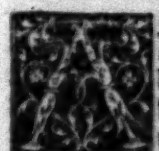
Euen so hast thou them that mayntayne ꝑ doctryne of the Nycolaitãs, which thynge I hate. But be cõuerted, or elles I wyll come vnto ꝑ shortly, and wyll fight agaynst the with ꝑ swearde of my mouth. Let hym E that hath eares, heare, what ꝑ spyrete sayth vnto ꝑ congregacyõs. To hym that ouercõmeth, wyll I geue to eate Manna that is hyd, & wyll geue hym a whyte stone, & i the stone a newe name wrytten, which no man knoweth, sauynge he that receaueth it.

And vnto ꝑ messenger of ꝑ cõgregacyon of Thyatira wryte. Thys sayth the sonne of God, which hath eyes lyke vnto a flãme of fyre, & hys fete are lyke brasse: I knowe thy worckes, & thy loue, servyce, and fayth, and thy pacience, & thy dedes, which are mo F at the last then at the fyrst. Notwithstandynge I haue a fewe thynges agaynst the, because thou sufferest that woman * Iesabell, which called her selfe a Prophetisse, to teache & to deceaue my seruauntes, to make them cõmyt fornycacyon, & to eate meates offered vp vnto yboles. And I gaue her space to repẽt of her fornycacyon, & she repẽted not. Beholde, I wyll caste her into a beed: & them that cõmyt fornycacyon with her, into great aduersytie, excepte they turne frõ their deades. And I wyll kyll her chyldren with deeth. And all the congregacyõs shall knowe, that * I am he which searcheth the reynes & hertes. And I wyll geue vnto euery one of you acordynge vnto hys worckes. *iii. Reg.xvi. *iiii. Reg.ix.b. Ierc.xvii.b.

Vnto you I saye, and vnto other of them G of Thyatira, as many as haue not this lernyng & which haue not knowen the depnes of Sathan (as they saye) I wyll put vpon you none other burthen, but ꝑ which ye haue alreadp. Holde fast tyll I come, & whosoeuer ouercõmeth & kepeth my worckes vnto the ende, to hym wyll I geue power ouer nacyõs, * & he shall rule them w a rodde of yron: & as ꝑ vesselis of a potter, shall they be broken to shyuers. Euen as I receaued of my father, so wyll I geue hym the mornyng starre. Let hym that hath eares, heare, what ꝑ spyrete sayth to the cõgregacyons. *Psal.ii.b.

¶ The iii. Chapter.

¶ He instructeth and exhorteth the Angels of the cõgregacyons, declarynge also the rewarde of hym that ouercommeth.



AND wryte vnto the messenger A of ꝑ congregacion ꝑ is at Sardis: this sayth he ꝑ hath ꝑ seuẽ spyretes of God & the seuen starres. I know thy worckes, thou hast a name that thou lyuest, and thou art deed. Be awake, and strengthe the thynges which remayne, ꝑ are redy to dye. For I haue not founde thy worckes perfayete before my God. Remẽber therfore, how thou hast receaued & heard, & hold fast, & repent. #o

An If thou

xvi. Thessa. b. 4. ii. Pet. iii. c.

* If thou shalt not watche, I wyll come on the as a theefe, & thou shalt not know what houre I wyll come vpon the. Thou hast a fewe names in Sardys, whych haue not defyled theyr garmentes, & they shall walke wyth me in whyte, for they are worthy. He that ouercōmeth, shalbe thus clothed in whyte araye, and I wyll not put out his name out of the boke of lyfe, and I wyll confesse hys name before my father, and before hys Angels. Let hym that hath eares, heare, what the spyrete sayth vnto the congregacyons.

And wryte vnto the angell of the congregacion of Philadelphia: this sayth he that is holy and true, which hath ỹ keye of David: * whych openeth and no man shutteth, and shutteth, & no man openeth. I knowe thy workes. Beholde, I haue set before the an open doze, and no man can shut it, for thou hast a lytell strength, & haste kept my sayinges: & hast not denyed my name. Beholde, I make them of the cōgregacyon of Sathan, whych call them selues Iewes, and are not, but do lye: Beholde, I wyll make them that they shall come, and worshyp before thy fete: and shall knowe, that I haue loued the.

* Esa. xxii. f. Iob. xii. c.

Because thou hast kept ỹ wordes of my pacyence, therfore I wyll kepe the from the houre of temptacyon, which wyll come vpon all the worlde, to tempte them that dwell vpon ỹ erth. Beholde, I come shortly. Holde that which thou hast, that no man take awaye thy crowne. Hym that ouercōmeth, wyll I make a pyllar in the temple of my God, & he shall go nomore out, And I wyll wryte vpon hym, the name of my God and the name of the cyrye of my God, new Ierusalem: whych cōmeth downe out of heauen from my God, and I wyll wryte vpon hym my new name. Let hym that hath eares, heare, what the spyrete sayth vnto the congregacyons.

And vnto ỹ messenger of ỹ cōgregacyon whych is in Laodicia, wryte: This sayth (Amen) the faythfull and true wytnes, the begynnyng of ỹ creatures of God. I know thy workes, that thou art nether colde nor hotte: I wolde ỹ were colde or hotte. So then because thou art betwene bothe, and nether colde ner hote, I wyll spewe the out of my mouth, because thou sayest: I am ryche & incresyd wyth goodes, and haue nede of nothyng, and knowest not, how thou art wretched & mysserable, and poore, & blynde and naked. I counsell the to bye of me, golde tryed in the fyre, that thou mayste be ryche: and whyte rayment, that thou mayste be * clothed, ỹ thy fylthy nakednes do not appeare, & anoynt thyne eyes wyth eye salue that thou mayste se.

* Reuel. iii. b. Heb. xii. b.

As many as I lone, I rebuke, & chasten, Be feruent therfore, and repent. Beholde, I stande at the doze, & knocke. If eny man heare my voyce, and open the doze, I wyll come in to hym, and wyll suppe with hym, and he with me. To hym that ouercōmeth wyll I graunte to syt with me in my seate, euen as I ouercame, & haue sytten with my father in his seate. Lett hym that hath eares heare, what the spyrete sayth vnto ỹ congregacyons.

¶ The. iiii. Chapter.

¶ He seeth the heauen open, and the seate, and one sytynge vpon it, and. xxiiii. seates about it with xxiiii. elders sytynge vpon them, and foure beastes praysing God daye and nyght.

AFter this I loked, and beholde a doze was open in heauē, and the fyrst voyce whych I hearde, was as it were of a trompett talkynge wyth me, whych sayde: come vp hyther, and I wyll shewe the thynges whych must be fulfylled hereafter. And immediatly I was in the spyrete: & beholde, a seate was sett in heauen, and one sate on the seate. And he that sat, was to loke vpon, lyke vnto a Iasper stone and a Sardyne stone. And ther was a rayne bowe aboute ỹ seate, in syght lyke to an Emeralde. And aboute ỹ seate were. xxiiii. seates. And vpō the seates. xxiiii. elders syttyng, clothed in whyte rayment, and had on theyr heades crownes of golde.

And out of the seate proceded lyghtynges, & thundrynges, & voyces, & ther were seuen lampes of fyre, burnynge before the seate, whych are the seuen spyrytes of God, And before ỹ seate ther was a see of glasse, lyke vnto Cristal, and in the myddes of the seate, & rounde about the seate were foure beastes full of eyes before & behynde. And the fyrst beast was lyke a lyon, & the secōde beaste lyke a calfe, & the thyrde beast had a face as a man, & the fourth beast was lyke a flyynge Egle. And ỹ foure beastes had eche one of them. vi. wynges about hym, & they were full of eyes wyth in. And they had no rest daye nether nyght saying. * Holy, holy, holy, Lord God almyghty, whych was, and is, and is to come.

* Esaie. vi. b.

And when those beastes gaue glory and honour & thankes to hym ỹ sate on ỹ seate, (which lyueth for euer & euer) the. xxiiii. elders fell downe before hym ỹ sat on ỹ trone & worshypped hym that lyueth for euer & cast theyr crownes before ỹ trone saying: thou arte worthy o Lord (our God) to receaue glory, & honoure, and power, for thou hast created all thynges, & for thy willes sake they are, & were created.

¶ The. v. Chapter.

¶ He seyth the lābe opēynge the boke, and ther for the foure beastes, the. xxiiii. elders, and the angels prayse the lambe, and do hym worshyppe.

A ND I sawe in ỳ ryght hande of
hym that sat in the trone, a bo-
ke wrytten with in & on the ba-
cksyde, sealed with seuē seales.
And I sawe a stronge angell,
which preached w̄ a lowde voyce: Who is
woꝛthy to open the boke, & to lose ỳ seales
therof. And no man in heauē ner in erth ne-
ther vnder ỳ erth, was able to open ỳ boke,
nether to loke theron. And I wepte moch
because no man was fou̇nde woꝛthy to open
& to reade the boke, nether to loke theron.
25 And one of the elders sayde vnto me We-
pe not: Beholde, a lyon of ỳ tribe of Juda,
the rote of Dauid, hath obtayned to open
the boke, and to lose the seuen seales therof.
And I behelde, and lo, in the myddes of the
seate, and of the foure beestes, and in ỳ myd-
des of the elders, stode a lambe as though
he had bene kylled, hauynge seuen hoꝛnes,
and seuen eyes, whych are the seuen spꝛetes
of God, sent into all the woꝛlde. And he ca-
me, and toke the boke out of the ryght han
de of him that sate vpon the seate.
C And when he had taken ỳ boke, the foure
beastes and .xxiiii. elders fell downe befoꝛe
ỳ lābe, hauyng (euery one of them) harpes
& golden vialles full of odoures, which are
the pꝛayers of sayncters, & they songe a new
songe, saying: thou art woꝛthy to take the
boke, & to open the seales therof: foꝛ ỳ wast
kylled, & hast redemed vs by thy bloud out
of all kynredes, & tōges, & people, & nacyōs,
and hast made vs vnto ourꝫ God, kynges,
and pꝛestes, & we shall raygne on the erth.
D And I behelde, and I hearde the voyce of
many angels about the trone, & about the
beaste & the elders, and I hearde thousand
thousandes, saying w̄ a lowde voyce: Woꝛ
thy is the lābe that was kylled to receaue
power, & ryches, & wysdome, and strength,
and honour, & glozy, & blessynge. And all ỳ
creatures whych are in heauen, & on ỳ erth,
& vnder the erth, & in the see, & all that are
in them, herde I sayinge, blessyng, honour,
glozy, & power be vnto hym that sytteth
vpon ỳ seate, & vnto the lābe foꝛ euermoꝛe.
And the foure beastes sayd: Amen. And the
xxiiii. elders fell vpon their faces, and woꝛ-
shypped hym that lyueth foꝛ euermoꝛe.

¶ The. vi. Chapter.

¶ The lambe openeth the. vi. seales, and many
thynges folowe the openynge therof.

A ND I sawe, when the lambe opened
one of ỳ seales, and I herde one of the
foure beastes saye, as it were ỳ noyse
of thonder: come & se: and I sawe. And be-
holde ther was a whyte horse: and he that
sat on hym, had a bowe, and a crowne was
geuen vnto hym, and he went foꝛth cōque-
ryng & foꝛ to ouer come. And when he had
opened the seconde seale, I herde the seconde
beaste, saye: come and se. And ther wēt out
another hoꝛse that was redd, & power was
geuen to hym that satt theron, to take pea-
ce from the erth, & that they shuld kyll one
another. * And ther was geuen vnto hym * Esa. xxvii. a.
a great swearde.
23 And when he had opened the thyꝛde seale
I herde ỳ thyꝛde beaste saye, come & se. And
I behelde, & lo, a black hoꝛse: & he that sate
on him, had a payꝛe of balāces in his hāde.
And I herde a voyce in ỳ myddes of ỳ foure
beastes, saye: a measure of whete foꝛ a pe-
ny, & thꝛe measures of barly foꝛ a peny and
oyle and wyne se thou hurte not. And when
he had opened the fourth seale, I herde the
voyce of ỳ fourth beaste saye, come and se:
& I looked. And behold a pale hoꝛse: & his
name that sate on him was deeth, & hell fo-
lowed after hym, & power was geuen vnto
them ouer ỳ fourth parte of ỳ erth, to kyll
wyth swearde, & wyth hōger, & wyth deeth
that cōmeth of vermen of the erth.
And when he had opened the fyft seale, C
I sawe vnder ỳ aultre * the soules of them Iob. xvii. b.
that were kylled foꝛ ỳ woꝛde of God, & foꝛ
ỳ testymony whych they had, & they cryed
with a lowde voyce, sayinge: How lōge ta-
ryest thou Lord, holy & true, to iudge & to
auēge oure bloud on them ỳ dwel on ỳ erth?
And lōge whyte garmētes were geuen vn-
to euery one of them. And it was sayde vn-
to them, that they shuld reste yet foꝛ a lytle
season vntyll the nomber of theyꝛ felowes,
and bꝛethꝛen, & of them ỳ shulde be kylled
as they were, were fulfylled.
And I behelde, when he had opened the
syxt seale: & lo, ther was a great erthquake
and the sunne was as blacke as sacke cloth
made of heere. And ỳ mone wexed all, euen
as bloud, and the starres of heauen fell vn-
to the erth, euen as a fygge tree casteth frō
her vntymely fygges, when she is shaken
of a myghty wynde. And heauen vanished
awaye, as a scroll when it is rolled to ge-
ther. And all mountaynes and yles, were
moued out of theyꝛ places. And ỳ kynges
of the erth, and the gret men, and the ryche
men, and ỳ chefe captaynes, & the myghty
men, & euery bondman, and euery free man,
hyd them selues in dennes, and in rockes of Oseę. x. b.
the hylles: * and sayde to the hylles and Luce. xxiii. b.
rockes: fall on vs, & hyde vs from the pꝛe-
sence of hym that sytteth on the seate, and
from the wꝛath of the lambe: foꝛ the grete
daye of his wꝛath is come, and who is able
to endure?

¶ The. vii. Chapter.

¶ He seeth the seruaunters of God sealed in their
foꝛ heades out of all nacyons and people, whych
though they suffer trouble, yet the lambe leadeth
them, ledeth them to the fountaynes of lyuynge
water, and God shall wype awaye all teares frō
their eyes.

A And after that, I sawe .iiii. ãgels stãde on the .iiii. corners of ꝑ erth holdynge ꝑ foure wyndes of the erth, ꝑ ꝑ wynde shuld not blowe on ꝑ erth nether on ꝑ see, nether on eny tree.
✠ And I sawe another angell ascẽde from the rysynge of the sunne, which had ꝑ seale of the lyuyng God, & he cryed wyth a loude voyce to ꝑ foure Angels (to whom power was geuẽ to hurte ꝑ erth & the see) sayng: hurt not the erth nether the see, nether the trees, tyll we haue sealed the seruauntes of ourr God in their forheades.

B And I hearde ꝑ nõbre of thẽ wbych were sealed, & ther were sealed an. C. & .xliiii. M. of all the trybes of the chyldren of Israel. Of the trybe of Juda were sealed. xii. M. Of the trybe of Ruben were sealed. xii. M. Of the trybe of Gad were sealed. xii. M. Of the trybe of Aser were sealed. xii. M. Of ꝑ trybe of Neptali were sealed. xii M. Of ꝑ tryb of Manasses were sealed. xii. M. Of ꝑ trybe of Symeõ were sealed. xii. M. Of the trybe of Leuy were sealed. xii. M. Of the trybe of Jsacar were sealed. xii. M. Of ꝑ trybe of Zabulon were sealed. xii. M. Of the trybe of Joseph were sealed. xii. M. Of ꝑ trybe of Bẽiamin were sealed. xii. M.

C After this I behelde, & lo, a gret multitude (which nomã coulde nõbre) of all nacyõs & people, & tõges, stode before ꝑ seate, & before ꝑ lãbe, clothed wyth lõge white garmẽtes, & palmes in their handes, & cryed with a lowde voyce, sayinge: Saluacyon be asscribed to him that sytteth vpon ꝑ seate of ourr God, & vnto ꝑ lambe. And all the angels stode in the cõpase of the seate, & of ꝑ elders & of ꝑ foure bestes, & fell before the seat on their faces, and worshypped God, sayinge, Amen: Blessinge & glory & wysdome & thãkes and honour, & power, & myght, be vnto ourr God for euermore. Amen. ✠

D And one of the elders answered, sayinge vnto me: what are these which are arayed i lõge whyte garmẽtes, & whẽce came they? And I sayde vnto him: Lord thou wotest. And he sayde to me: these are they, wbych came out of great tribulacyõ, & made their garmẽtes large, & made them white by the bloude of ꝑ lambe: therfore are they in the presence of ꝑ seate of God & serue hym daye & nyght in his tẽple, & he that sytteth in the seate wyll dwell amonge them. They shall hunger no more, nether thyrst, nether shall the sunne lyght on them, nether eny heate. For ꝑ lãbe wbych is in ꝑ myddes of ꝑ seate, shall fede them, & shall leade them vnto fountaynes of lyuynge water, & God shall wype awaye all teares from their eyes.

¶ The. viii. Chapter.

¶ The seuenth seale is opened, there is syleuce in heauen, the foure angels blowe their trompettes, & greate plages folowe vpon the earth.

A And when he had opened the seuenth seale, ther was sylẽce in heauen aboute the space of halfe an houre. And I sawe. vii. angelles standyng before God, & to them were geuen seuen trõpettes. And another ãgell came & stode before ꝑ aultre, hauynge a golden senser, & moch of odoures was geuẽ vnto him, that he shulde offre of the prayers of all saynctes vpon the golden aulter, wbych was before ꝑ seate. And the smoke of the odoures wbych cam of the prayers of all saynctes, ascended vp before God out of the Angelles hande. And ꝑ Angell toke the senser, and fylled it wyth fyre of the aulter, and caste it into the erth, and voyces were made, & thonderynges & lyghtnynges, and erthquake.

B And ꝑ seuen Angels wbych had ꝑ seuen trõpettes, prepared them selues to blowe.
The fyrst Angell blewe, & there was made hayle & fyre, which were myngled wt̃ bloud, & they were cast into ꝑ erth: & ꝑ thirde parte of (of the erth was set on fyre, and the thirde parte) of trees was burnt, and all grene grasse was wyth. And ꝑ secõde angell blewe: & as it were a gret mountayne burnyng wt̃ fyre was caste into the see, and ꝑ thyrde parte of the see tourned to bloude, and the thyrde parte of the creatures which had lyfe, dyed, & the thyrde part of shyppes were destroyed.

C And the thyrde Angell blew, & ther fell a gret starre from heauen, burnyng as it were a lãpe, & it fell into the thyrde parte of the ryuers, & into fountaynes of waters, & the name of ꝑ starre is called wormwod. And ꝑ thyrde parte was turned to wormwod. And many men dyed of the waters, because they were made bytter.

D And the fourth Angell blew, and ꝑ thyrde parte of the sunne was smytten, and ꝑ thirde parte of the mone, and the thyrde parte of starres: so that the thyrd part of them was darckned. And the daye was smytten, that the thyrde part of it shulde not shyne, & lykewyse the nyght. And I behelde and herde an Angell flynge thorow the myddes of heauen, sayinge with a lowde voyce: Woo, woo, to the inhabiters of the erth, because of ꝑ voyces to come of the trõpe of the thre Angels, wbych were yet to blowe.

¶ The. ix. Chapter.

¶ The fifth and syxt Angell blowe their trompets: so: the starre is fallen from heauen: the locustes come out of the smoke. The fyrst wo is past: the foure angels that were bounde are loosed, and the thyrde parte of men is slayne.

A And the fyrst Angell blewe, and I sawe a starre fall from heauen vnto the erth. And to him was geuen the kaye of the bottomlesse pytt: And he opened the bottomlesse pytt, and the smoke of the pytt arose as the smoke of a gret fornace. And the sunne, and the ayer

the ayer were darckned by the reason of the smoke of ꝑ pytt. And there came out of the smoke locustes vpon the erth, & vnto them was geuen power, as the scorpions of the erth haue power. And it was commaunded them, that they shuld not hurt the grasse of ꝑ erth: nether eny grene thynge: nether eny tree: but onely those men which haue not ꝑ seale in their forheades. And to them was cõmaũded, that they shulde not kyll them, but that they shulde be vexed .v. monethes, & their payne was as the payne ꝑ commeth of a scorpion, when he hath stonge a man.
* And in those dayes shall men seke deeth, and shall not finde it, & shall desyre to dye, and deeth shall flye from them.

And the symilitude of the locustes was lyke vnto horses prepared vnto battayll, & on their heades were as it were crounes, lyke vnto golde, and their faces were as it had bene ꝑ faces of men. And they had heere as the heere of wemen. And their teethe were as ꝑ teeth of lyõs. And they had habbergions, as it were habbergions of yron. And the soũde of their winges, was as the soũde of charrettes, when many horses rũne to gether to battayle. And they had tayles lyke vnto scorpiõs, and there were stynges i their tayles. And their power was to hurt mẽ .v. monethes. And they had a kyng ouer thẽ, which is ꝑ angell of ꝑ bottomlesse pytt, whose name in the Hebrewe tong, is Abadon: but in the Greke tonge, Apollion ꝑ is to saye: a destroyer. One wo is past, & beholde, two wooes come yet after this.

And the syxt Angell blewe, and I herde a voyce from the .iiii. corners of the golden aultre, which is before God, sayinge to the syxt Angell, which had the trõpe: Lose the foure Angelles, which are bounde in ꝑ grete ryuer Euphrates. And the foure Angelles were loosed, whych were prepared for an houre, for a daye, for a moneth, & for ayere, for to slee ꝑ .iii. part of men. And the nõbre of horsmen of warre were .xx. thousande tymes .x. M. And I herde the nõbre of them: & thus I sawe ꝑ horses in a vision, & them ꝑ sate on them, hauynge fyrye habbergiõs of a Jacincte couloure, & brymstone, & the heades of ꝑ horses were as ꝑ heades of lyons. And out of their mouthes went forth fyre and smoke, & brymstone. And of these thre was ꝑ thyrd part of men kylled: that is to saye, of fyre, smoke, and brymstone: whych proceded out of the mouthes of them: For their power was i their mouthes & in their tayles, for their tayles were lyke vnto serpentes, & had heades, & with them they dyd hurt: And ꝑ remanaũt of ꝑ men whych were not kylled by these plages, repẽted not of the dedes of their handes ꝑ they shulde not worshyppe deuyls, & ymages of golde and syluer, and brasse, and stone, and of wood, whych nether can se, nether heare, nether go. Also they repẽted not of their murther, and of their sorcery, nether of their fornycacyon, nether of their theefte.

¶ The.x. Chapter.

¶ The Angell hath the booke open: he sweareth ther shalbe noms ze tyme: he geueth the booke vnto John, which eateth it vp.

And I saw another myghtye angell come downe from heauen clothed w a cloude, & the rayne bowe vpon his heed. And his face as it were the sunne, & his fete as it were pyllars of fyre, and he had in his hãde a lytell boke open, and he put his ryght fote vpon ꝑ see, & his lyfe fote on the erth. And cryed wyth a lowde voyce, as when a lyon roreth. And when he had cryed, seuen thonders spake their voyces. And when ꝑ .vii. thõdres had spoken their voyces, I was about to wryte. And I herde a voyce from heauen, sayinge vnto me: seale vp those thynges whych the .vii. thondres spake, & wryte them not.

And ꝑ Angell which I sawe stõde vpon the see, & vpon the erth, lyfte vp his hande to heuen, and sware by him that lyueth for euer more, wich created heauen, & the thynges that therin are (and the erth and the thynges that therin are) and the see, & the thynges which therin are: ꝑ there shulde be no lenger tyme but in the dayes of the voyce of the seuenth Angell, when he shall begyn to blowe: euen the mystery of God shalbe fynysshed, as he preached by his seruauntes ꝑ prophetes.

And ꝑ voyce which I herde from heuen, spake vnto me agayne, & sayd: * go & take the lytle boke which is open in the hande of ꝑ angell which standeth vpon ꝑ see, & vpon ꝑ erth. And I wẽt vnto the angell, & sayde to him: geue me the lytle boke, and he sayde vnto me: take it, & eate it vp, & it shall make thy belly bytter, but it shalbe i thy mouthe as swete as hony. * And I toke ꝑ lytle boke out of his hande, & eate it vp, & it was in my mouth as swete as hony: and as sone as I had eatẽ it, my belly was bytter. And he sayde vnto me: ꝑ must prophesy agayne amonge the people, and nacyõs, and tõges, and to many kynges.

¶ The.xi. Chapter.

¶ The temple is measured. The seconde wo is past.

And then was geuen me a rede, lyke vnto a rodd, & it was sayde vnto me. Ryse & meate the temple of God, & ꝑ aulter, & them ꝑ worshippe therin, & the quere which is wtin ꝑ tẽple, cast out & meate it not for it is geuen vnto the Gẽtyles, & ꝑ holy cytye shall they trade vnder fote .xlii. monethes. And I wyll geue power vnto my two witnesses, & they shall prophesy a thousande, two hundred &

lx. dayes, clothed in sacke clothe. These are two olyue trees, & two candelstyckes, stan-
25 dynge before the God of the erth.

And yf eny man wyll hurt the, fyre shall procede out of their mouthes, and consume their enemyes. And yf eny man wyll hurt them, thys wyse must he be kylled. These haue power to shut heauē, that it rayne not in the dayes of their prophelying: and haue power ouer waters to turne them to blonde, and to smyte ꝑ erth with all maner plages, as often as they wyll.

And when they haue fynyshed their testimony, the beast that cam out of ꝑ bottomlesse pyt, shall make warre agaynst them, & shall ouercome them, & kyll the. And their bodyes shall lye in the stretes of the greate cytye, which spyritually is called Sodom and Egypte, where oure Lorde was crucyfyed. And they of the people & kynredes, & tōges, & they of ꝑ nacyōs, shall se their bodyes .iii. dayes and an halfe, & shall not suffre their bodyes to be put in graues. And they that dwell vpon ꝑ erth, shall reioyce ouer them, and be glad, & shall sende gyftes one to another, for these two prophetes vexed them that dwelt on the erth.

C And after .iii. dayes & an halfe, the spryte of lyfe from God, entred into them. And they stode vp vpon their fete, & greate feare came vpon them whych sawe them. And they herde a greate voyce frō heauen, sayinge vnto them. Come vp hyther. And they ascended vp into heauen in a cloude, & their enemyes sawe the. And ꝑ same houre was ther a great erthquake, and the tenth parte of the cytye fell, and in the erthquake were slayne names of men seuen. M. and ꝑ remnaūt were feared, and gaue glory to ꝑ God of heauen. The second woo is past, & behold, the thyrde woo wyll come anone.

D And ꝑ seuenth Angell blewe, & ther were made greate voyces in heauen, sayinge: the kyngdoms of this worlde are oure lordes, and his Christes, & he shall raygne for euer more (Amen.) And the .xxiiii. elders, whych syt before God on their seates, fell vpon their faces, & worshypped God, sayinge: we geue the thākes O Lord God almyghtye: whych arte & wast, & arte to come, for ꝑ haste receaued thy great myght, and hast raygned. And the nacyōs were angry, and thy wrath is come, & the tyme of ꝑ deed ꝑ they shuld be iudged and that ꝑ shuldest geue rewarde vnto thy seruauntes the Prophetes and Sayncters, & to them ꝑ feare thy name small & great & shuldest destroye the, which destroye ꝑ erth. And the tēple of God was opened in heauen, & ther was sene in his tēple, ꝑ arcke of his testamēt, & ther folowed lightnynges, and voyces, and thōdrynges and erthquake, and moch hayle.

C The .xii. Chapter.

C The seuenth Angell blowyth his trompet. There apeareth in heauen a woman clothed with the Sunne: Michael fyghteth with the dragon, which persecuteth the woman.

AND ther appered a gret wōder A
i heauen: A woman clothed vō
ꝑ sonne, & the mone vnder her
fete, & vpon her heed a croune
of .xii. starres. And she was vō
childe, & cryed trauaylinge in byrth, & payned redy to be delyuered. And ther appered another wōder i heauen, for beholde, a gret red dragon hauynge .vii. heddes, & ten hornes & seuen crounes vpon hys heades: and
25 hys tayle drue the thyrde parte of the starres (of heauen) and cast them to the erth.

And the dragon stode before the woman
30 whych was redy to be delyuered: for to deuoure her childe as sone as it were borne. And she brought forth a man childe, which shulde rule all nacyōs with a rodd of yron. And her sonne was taken vp vnto God, & to his seate. And ꝑ woman fled into wyldernes, where she had a place, prepared of God, ꝑ they shulde fede her there a. M. .ii. hundred and .lx. dayes.

C And ther was a great battayll in heauen, Michael & his angels fought with the dragon, & ꝑ dragon fought & his Angelles, and preuayled not, nether was their place founde eny more in heauen. And the great dragon, that olde serpēt, called the deuyll & Sathanas, was cast out. Which deceaueth all ꝑ worlde. And he was cast into the erth & his āgelles were cast out also (with hym)

And I herde a lowde voyce sayinge: in heauen is now made saluacyon and strēgth & the kyngdome of oure God, & the power of hys Christ. For (the accuser of our brethren) is cast doune, which accused the before (our) God daye and nyght. And they ouercame him by the blonde of the lambe, and by the worde of their testimony, & they loued not their lyues vnto ꝑ deeth. Therfore reioyce heuēs, & ye that dwell in them. Woo to the inhabiters of the erth, and of the see: for the deuyll is come downe vnto you, which hath great wrath, because he knoweth ꝑ he hath but a short tyme.

And when ꝑ dragon sawe ꝑ he was caste vnto ꝑ erth, he persecuted ꝑ woman, which brought forth ꝑ man childe. And to ꝑ woman were geuen two wynges of a great Egle, ꝑ she myght flye into the wyldernes into her place, where she is norysshed for a tyme, tymes, & halfe a tyme, frō ꝑ presence of ꝑ serpent. And ꝑ dragon cast oute of hys mouth water after ꝑ woman as it had bene a ryuer, because she shuld haue bene caught of the floud. And ꝑ erth holpe the woman, and ꝑ erth opened her mouth & swalowed vp ꝑ ryuer, which ꝑ dragon cast out of his mouth,

mouth. And the dragon was wroth wyth the woman: and went, & made warre wyth the remnaunt of hyr sede, which kepe the cō maundementes of God, and haue the testimony of Jesus Christe. And he stode on the see sande.

¶The.xiii.Chapter.

¶ A beast ryseth out of the see with seuen heades and ten hornes. Another beast cōmeth out of the earth with two hornes.

A AND I sawe a beaste ryse out of ꝑ see, hauyng seuen heddes, and ten hornes, and vpon his hornes ten crounes, & vpon his heed, ꝑ name of blasphemy. And ꝑ beast which I sawe, was lyke a catte of ꝑ mountayne, and hys fete were as ꝑ fete of a beare, & hys mouth as the mouth of a lyon. And ꝑ dragon gaue hym his power & his seate, & gret auctorite: and I sawe one of his heedes as it were wounded to deeth, & his deedly woūde was healed. And all the worlde wondred at the beast, & they worshypped ꝑ dragon, whych gaue power vnto the beast, and they worshypped ꝑ beast sayinge: who is lyke vnto the beast? who is able to warre with hym?

B And ther was geuen vnto hym a mouth, that spake great thynges & blasphemyes, & power was geuen vnto hym, to do.xlii. monethes. And he opened his mouth vnto blasphemy agaynst God, to blaspheme his name & his tabernacle, & them that dwell in heauen. And it was geuen vnto hym to make warre with the Saynctes, & to ouercome thē. And power was geuen him ouer all kynred, and people, and tonge, and nacion, and all ꝑ dwell vpon ꝑ erth worshypt hym: whose names are not written in the boke of lyfe of the lābe, which was kylled from the begynnynge of the worlde. If eny man haue an eare let hym heare. He ꝑ leadeth into captyuyte, shall go into captyuyte: * he that killeth with a swearde, must be kylled with a swearde. Heare is the pacyence, & the fayth of the saynctes.

*Mat.xxvi. Apoc.xi.a

And I behelde a nother beast cōmyge vp out of the erth, and he had two hornes lyke a lambe, & he spake as dyd the dragon. And he dyd all ꝑ the fyrste beast coulde do in his presence, & he cauled the erth, & them which dwel therin, to worshyppe the fyrst beast, whose deedly wounde was healed. And he dyd grett wonders, so ꝑ he made fyre come doune from heauen in ꝑ syght of men. And deceaued them that dwelt on the erth, by ꝑ meanes of those sygnes whyche he had power to do in the syght of the beast, sayinge to them that dwelt on ꝑ erth: ꝑ they shuld make an ymage vnto the beast, whych had the wounde of a swearde, and dyd lyue.

D And he had power to geue a spyrete vnto the ymage of the beast, & that the ymage of the beast shuld speake, and shuld cause, ꝑ as many as wolde not worshyppe the ymage of ꝑ beast, shuld be kylled. And he made all, both small & gret, ryche & poore, fre & bond, to receaue a marke in theyr ryght hādes or in theyr foreheddes. And ꝑ no man myght by or sell, saue he that had the marke or the name of the beast, other the nōbre of his name. Here is wysdome. Let hym that hath wytt, count the nōbre of the beast. For it is the nombre of a man, and his nōbre is syxe hondred, threscore and syxe.

¶The.xiiii.Chapter.

¶ The lambe standeth vpon the mount Syon, and the vndefyled congregacyon with hym. The angell exhorteth to the feare of God, and telleth of the fall of Babylon.

A AND I loked, and lo, a lambe stode on the mount Syon, & with hym an.C.&.xliii. thousande hauynge his (names his) fathers name writ- ten i theyr foreheddes. And I herde a voyce from heuen, as the sounde of many waters, and as the voyce of a gret thoundre. And I herde ꝑ voyce of harpers harpynge with theyr harpes. And they songe as it were a newe songe, before the seate, & before ꝑ foure beastes, & ꝑ elders, & no man coulde learne ꝑ songe, but ꝑ hondred &.xliiii.M. which were redemed from ꝑ erth. These are they, which were not defyled wt wemen, for they are virgyns. These folowe the lambe whyther soeuer he goeth. These were redemed from men, beynge ꝑ fyrste frutes vnto God and to the lambe, & in their mouthes was foūde no gyle. For they are with oute spot before the trone of God.

B

And I sawe, another angell flye in ꝑ mydes of heauen haynge the euerlastyng gospell, to preache vnto them ꝑ syt & dwell on the erth, & to all nacyōs, kynreds, & tonges & people, saying wt a lowde voyce: * Feare God, & geue honour to hym, for the houre of his iudgemēt is come: and worshyppe him, ꝑ made heauen & erth, & the see, & foutaines of water. And there folowed a nother angell, saying: * Babylon is fallen is fallen that greate cyte, for she made all nacyons drynche of the wyne of her fornycacyon.

*Act.xiiii.d

*Esaie.xxi.d Hier.li.a

C And ꝑ thyrd angell folowed them sayinge wt a loude voyce: If any man worshyppe ꝑ beast and his ymage, & receaue his marke in his forehed, or on his hāde, ꝑ same shall drincke the wyne of ꝑ wrath of God, which is powred in the cup of his wrath. And he shalbe punyshed in fyre & brymstone, before the holy angels, & before the lambe.

And the smoke of theyr torment ascendeth vpeuermore. And they haue no rest daye nor nyght, which worshyppe the beast & his ymage & whosoeuer receaueth the prynt of his name. Here is the pacyence of saynctes

heare are they that kepe the commaundementes and the fayth of Jesu.

And I hearde a voyce from heauen sayinge vnto me: wryte. Blessed are ꝑ dead, which here after dye in the Lorde, euen so sayth ꝑ spirete: that they rest from theyr labours, but theyr workes folowe them.

And I loked, and beholde a whyte clowde, and vpon the clowde one sytt̄ynge lyke vnto the sonne of man, hauyng on his heed a golden crowne, and in his hande a sharpe sykle. And another angell came out of the temple, cryeng with a lowde voyce to hym that sate on the clowde: * Thrust in thy sykle & repe, for thy tyme is come to repe, for the corne of ꝑ erth is rype. And he that sate on the cloude, thrust in hys sycle on the earth, and the erth was reped.

* Ioel. iii. c.

And another angell came out of the temple, whych is in heauen, hauyng also a sharpe sykle. And another angell came out frō the aultre, whych had power ouer fyre, and cryed with a lowde crye to hym that had ꝑ sharpe sykle, & sayde: thrust in thy sharpe sykle, & gaddre the clusters of the erth, for her grapes are rype. And the angell thrust in hys sharpe sykle on the erth, & cut downe the grapes of the vyneyarde of ꝑ erth: and cast them into the gret wynefat of ꝑ wrath of God, & ꝑ wynefat was troden with out the cytie, and bloud came out of ꝑ fat, euen vnto ꝑ horse bridles, by ꝑ space of a thousande, and. vi. C. furlonges.

¶ The. xv. Chapter.

¶ The seuth seuen Angels, hauyng seuen vyalles full of wrath.

AND I sawe another sygne in heuen gret and meruellous, seuen Angels, hauyng the seuen laste plages, for in them is fulfylled the wrath of God. And I sawe as it were a glassye see, myngled wt fyre, & them that had gotten victory of the beast, and of hys ymage, and of the nombre of hys name, stande on the glassye see, hauyng the harpes of God, and they songe the songe of Moses the seruaunt of God, & the songe of the lambe, sayinge: Gret and marueluous are thy workes: * Lorde God almyghtye, iuste & true are thy wayes, thou kyng of Saynctes. Who shall not feare o Lorde, & glorify thy name? For thou only arte holy, and all gentyls shall come and worshyppe before the, for thy iudgementes are made manyfeste.

Exa. xvi. c. Hierr. ii. a.

AND after that, I loked, and beholde, the temple of the tabernacle of testimony was open in heauen, and the seuen Angels came out of the temple whych had the seuen plages clothed in pure and bryght lynnen, and hauyng theyr brestes gyrded with golden gerdels. And one of the fowre beastes gaue vnto ꝑ seuen Angels seuen golden vyalles, full of the wrath of God, whych lyueth for euermore. And the temple was full of the smoke of the glory of God & of hys power, and no man was able to entre into the temple, tyll ꝑ seuen plages of the seuen Angels were fulfylled.

¶ The. xvi. Chapter.

¶ The Angels powre out theyr vyalles full of wrath.

AND I herde a great voyce out of the tẏple saying to the seuen ãgels: go poure vayes, powre out poure vyalles of wrath vpon the erth. And ꝑ fyrst Angell wēt, & powred out his vyall vpon the erth, & there fell a noysome, & a sore botche vpon the men whych had the marke of the beast, & vpon them whych worshypped hys ymage. And the secōd Angell shed out hys vyall vpon the see, and it turned as it were into the bloud of a dead man: and euery lyuyng thyng dyed in the see. And the thyrde Angell shed out his vyall vpon the ryuers and fountaynes of waters, & they turned to bloud. And I herde an Angell saye: Lorde, which arte and wast, thou arte ryghteous & holy, because thou hast geuen soche iudgementes, for they shed out ꝑ bloud of saintes, and prophetes, & therfore hast ꝑ geuen them bloud to drynke: for they are worthy. And I herde another saye: euen so Lorde God almyghty: true and ryghteous are thy iudgementes.

And the fourth Angell powred out hys vyall on ꝑ sunne, & power was geuen vnto him to vexe men with heat of fyre. And the men raged in gret heate: & spake euyll of ꝑ name of God, which hath power ouer those plages, & they repēted not of theyr euill dedis, to geue him glory. And the fyft Angell powred out his viall vpon ꝑ seate of ꝑ beaste, and his kyngdome wexed derke, & they gnewe theyr tōges for sorowe, and blaspheme ꝑ God of heauen for sorowe & payne of theyr sores, & repented not of theyr dedes.

And ꝑ syxt Angell powred out his vyall vpon ꝑ gret ryuer Euphrates, & the water dryed vp, ꝑ the wayes of the kynges of the east shulde be prepared. And I sawe thre vnclene spretes lyke frogges come out of ꝑ mouth of ꝑ dragon, & out of ꝑ mouth of the beast, & out of the mouth of ꝑ false Prophete. For they are the spretes of deuyls, worke kyng myracles, to go out vnto the kynges of the erth and of ꝑ whole world, to gather them to the battayle of that gret daye of God almyghty. * Beholde, I come as a theefe. Happy is he that watcheth, and keepeth hys garmentes, lest he walke naked, and men se hys fylthyness. And he gathered

* mat. xxiiii. b. ii. Pet. iii. c. i. Thessa. v.

red them together into a place called in the Hebrue tonge Armagedon.

And the seuenth Angell powred out hys vyall into the ayre. And ther cam a greate voyce out of heauen from ꝑ seate, saying, it is done. And ther folowed, voyces, thödringes, and lightenynges, & ther was a greate erthquake, suche as was not sence mẽ were vpon the erth, so mighty an erthquake & so great. And the great cytye was deuyded in to thre partes, and ꝑ cyties of all nacyons fell. And greate Babylon came in remembraunce before God, to geue vnto hyr ꝑ cup of the wyne of the fearcenes of his wrathe. Euery yle also fled awaye, and ꝑ mountaynes were not founde. And ther fell a greate hayle (as it had bene talentes) out of heauẽ vpon the men, and the mẽ blaspheмed God: because of the plage of the hayle, for it was great, and the plage of it sore.

¶ The. xvii. Chapter.

¶ The describeth the woman sittynge vpon the beast with ten hornes.

A ANd ther came one of the seuẽ Angels, whyche had the seuen vyalles: and talked wyth me, sayenge vnto me: come, I wyll shewe vnto the, the iudgemẽt of the great whore that sytteth vpon many waters, wyth whome haue cõmytted fornicacion the kynges of the erthe, and the inhabyters of the erth are droncken wyth the wyne of hir fornicaciõ. And ꝑ spirete caryed me awaye in to the wyldernes. And I sawe a woman syt vpon a rose colored beast, full of names of blaspheмye, whyche had seuen heades and ten hornes. And the womã was arayed in purple and rose coloure, and decked wyth golde, precious stone, and pearles, and had a cup of golde in her hande, full of abhominaciõs and fylthynes of her fornicacion. And in her forheade was a name writen, a mystery, gret Babylon the mother of whordom and abominacions of the erth. And I sawe the wyfe droncken wyth the bloude of saynctes, and with the bloude of the wytnesses of Jesu. And when I sawe her: I wondred with great meruayle.

And the Angell sayde vnto me: wherfore maruaylest thou? I wyll shewe the the mystery of the womã, and of the beast ꝑ beryth her, which hath seuẽ heades and ten hornes. The beast that thou sawest, was, and is not, and shall ascẽde out of the bottomlesse pyt, and shall go into perdiciõ, & they that dwel on the erth shall wondre (whose names are not writen in the boke of lyfe from the begynnynge of the worlde) when they behold the beast that was and is not. And here is a mynde that hath wysdome.

¶ The seuen heades are seuen moũtaynes, on which the woman sytteth, they are also seuẽ kynges. Fyue are fallẽ, and one is, and another is not yet come. And when he cometh, he must continew a shorte space. And the beast that was, & is not, is euen ꝑ eyght and is one of the seuen, and shall go into destrucciõ. And the ten hornes which ꝑ sawest are tẽ kynges which haue receaued no kingdom as yet, but shall receaue power as kynges at one houre wyth ꝑ beast. These haue one mynde, and shall geue their power and strength vnto the beast. These shall fyght with the lambe, & the lambe shall ouercome thẽ. * For he is Lorde of lordes, and kynge of kynges, and they that are on his side, are called, and chosen, and faythfull. * 1. Tim. vi. e

And he sayde vnto me: the waters whych D thou sawest, where ꝑ whore sitteth, are people, and folke, & nacions, and tonges. And the ten hornes, which thou sawest vpon the beast, are they that shall hate the whore, & shall make her desolate and naked, & shall eate her flesshe, & burne her wyth fyre. For God hath put in theyr hertes to fulfyll his wyll, & to do wyth one consent, for to geue their kyngdome vnto the beast, vntyll the wordes of God be fulfylled. And the womã which thou sawest, is ꝑ great cytye, whiche raygneth ouer the kynges of the erth.

¶ The. xviii. Chapter.

¶ The louers of the worlde are sory for the fall of Babylon, but they that be of God haue cause to reioyce for her destruction.

A ANd after that, I sawe another Angell come from heauen, hauyng gret power, and the erthe was lyghtened wyth hys bryghtnes. And he cryed myghtely with a stronge voyce, sayinge: * Great Babylon is fallen, is fallen, and is become the inhabitacion of deuyls, and the holde of all fowle spretes, and a cage of all vncleane and hatefull byrdes, for all nacyons haue dronkẽ of the wyne of the wrath of her fornicacion. And the kynges of the earth haue commytted fornicacion wyth her, and the merchaunters of the erth are wered ryche of the aboundaunce of her pleasures. * Esa. xxi. f Jeremie. l. a

And I herde another voyce from heauẽ, B saye, come awaye from her my people, ꝑ ye be not partakers of her synnes, and ꝑ ye receaue not of her plages. For her synnes are gone vp to heauẽ, & God hath remẽbred her wickednes. Reward her euẽ as she rewarded you, & geue her double accordyng to her workes. And powre in double to her in the same cuppe which she tilled vnto you. And as moche as she glorifyed her selfe and lined wãtonly, so moche powre ye in for her of punyshement and sorowe, for she sayde in her selfe: * I syt beynge a quene, & am no wyddowe, and shall se no sorowe. Therfore shal her plages come i one daye, deeth, & sorowe, and honger, & she shalbe brent with fyre: for stronge is ꝑ Lorde God which shal iudge her. * Esa. xlvii. b

C

And

And the kynges of the erth shall bewepe her and wayle ouer her, which haue cõmytted foznicaciõ with her, & haue lyued wantonly with her, whẽ they shall se the smoke of her burnyng, & shall stande a farre of, foz feare of her punithement, sayinge. * Alas, Alas, that gret cytie Babylon, ỹ myghtye citie: foz at one houre is thy iudgemẽt come. And the marchauntes of the erth shal wepe and wayle in them selues, foz no man wyll bye theyr ware eny moze, the ware of gold and siluer, & precious stones, nether of pearle, and raynes, and purple, and skarlet, and all thynne wodde, and all maner vessels of yuory, & all maner vessels of most precious wodde, & of bzalle & pzõ, and marble: & synamõ, and odours, & oyntmentes, and frãckin sence, & wyne, and oyle, and fyne floure, and wheate, beastes, and shepe, and hozses, and charetes, and bodyes, and soules of men.

And ỹ apples that thy soule lusted after, are departed frõ the. And all thinges which were deyntie, and had in pzice, are departed frõ the, & thou shalt synde thẽ nomoze. The marchaũtes of these thynges whyche were wexed ryche, shall stãde a farre of from bir, foz feare of ỹ punyshement of her, weppinge and waylynge, & saying: * Alas, Alas, that gret cytie, ỹ was clothed in raynes and purple, and scarlet, and decked with golde, and pzecious stones, & pearles: foz at one houre so great ryches is come to nought.

And euery shyppe gouerner, and all they that occupied shyppes, and shypmen which wozke in the see, stode a farre of, and cryed, when they sawe the smoke of her burnyng, saying: what cytie is lyke vnto this gret cytie? And they cast dust on theyr heddes, and cryed wepping, & waylyng, & sayde: * Alas, Alas, that great cytie, wherin were made riche all that had shippes in ỹ see, by the reasõn of her costlynes, foz at one houre is she made desolate.

Reioyce ouer her thou heauen, and ye holy Apostles and Pzophetes: foz God hath geuen your iudgemẽt on her. And a mighty angell tohe vp a stone lyke a gret mill stone and cast it into ỹ see, saying: with such vyolence shall that gret citie Babylõ be cast, & shalbe founde no moze. And ỹ voyce of harpers, and musycions, & of pypers, and trõpetters shalbe herde no moze in the: and no craftes mã, of whatsoeuer craft he be, shalbe founde eny moze in the. And the soũde of a mylle shalbe herde no moze in the, and candell lyght shalbe nomoze burnynge in the: and the voyce of the brydegrom and of the bryde, shalbe herd no moze in ỹ, foz thy marchaũtes were the gret mẽ of ỹ erth. And wt thyne inchaũtment were deceaued al naciõs: & in her was founde the bloude of the Pzophetes, & of the sayntes, & of all ỹ were slayne vpõ ỹ erth.

The.xix. Chapter.

Cỹ xix. is geuen vnto God foz iudgyng the whoze, and foz auengynge the bloude of his seruauntes. The Angell wyll not be worshypped. The foules and bzydes are called to the slaughter.

AND after that, I herde a greate voyce of moch people in heauen saying: Alleluia. Saluacion & glozy & honour & power be ascribed to ỹ Lozde our God, foz true and ryghteous are his iudgementes, foz he hath iudged the gret whoze which dyd cozrupt the erth wt her foznicaciõ, & hath auẽged the bloud of his seruaũtes of hyr hãde. And agayn they said: Alleluia. And smoke rose vp foz euermoze. And ỹ. xxiiii. elders, & ỹ. iiii. bestes fell downe, & worshipped God that sate on ỹ seate, saying: Amẽ, Alleluia. And a voyce came out of the seat, sayinge: pzaise our Lozd God all ye ỹ are his seruaũtes, & ye ỹ feare hym both small and great.

And I herde ỹ voyce of moche people euẽ as the voyce of many waters, & as the voyce of strong thõdzynges sayinge: Alleluia, foz the Lozd our God omnipotẽt raygneth. Let vs be glad and reioyce, & geue honoure to him, foz the mariage of the lãbe is come, and hys wyfe made her selfe ready. And to her was graunted, that she shuld be arayed with pure and goodly raynes. Foz the raynes is the righteweslnes of sainctes. And he sayd vnto me, wzyte, * happy are they whiche are called vnto ỹ supper of ỹ lãbes mariage. And he sayd vnto me: these are ỹ true sayinges of God. And I fell at his fete, to worshippe him. And he sayde vnto me: se ỹ do it not. Foz I am thy felow seruaũt, & one of thy bzethzẽ, euẽ of them ỹ haue the testimony of Jesus. Worshyppe God. Foz the testimony of Jesus is ỹ spzete of prophesy.

And I sawe heauẽ open, & behold a whyte hozse: & he ỹ sat vpon him was called fayth full & true, & in righteweslnes he doth iudge & make battayle. His eyes were as a flãme of fyze: & on his heed were many crownes: & he had a name wzytten, that no man knew but he him selfe. * And he was clothed wyth a vesture dypt in bloude, & his name is called ỹ wozde of God. And the warriers which were in heauen, folowed him vpon whyte hozses, clothed wyth whyte & pure raynes: and out of hys mouthe went a sharpe two edged swerde, that wyth it he shulde smyte the hethen. And he shall rule them wyth a rodde of yron, and he trode ỹ wynefat of fearsnes and wzath of almyghty God. And hath on hys vesture and on his thygh a name wzytten: Kyng of Kynges, and Lozde of Lozdes.

And I sawe an Angell stãde in the sonne, and he cryed with a loude voyce, sayinge: to all the fowles that flye by the middes of heauen: come and gather youre selues to gether vnto

vnto ꝓ supper of ꝓ great God, that ye maye eate flesshe of kynges, and the flesshe of hye captaynes, and the flesshe of myghty men, & the flesshe of hozses, and of them that syt on them, and the flesh of all free men and bonde men and of small and great. And I sawe the beast, and the kynges of the earth, and their warriers gathered together to make batayle agaynst hym that sat on the hozse, and agaynst his soudiers.

And the beast was take, & with hym that false prophet that wrought miracles before hym, with whych he deceaued them that receaued the beastes marke, & them that worshypped hys ymage. These both were cast quicke into a ponde of fyre burnynge wyth brymstone: & the remnaunt were slayne wt the swearde of hym ꝓ sat vpō the hozse, which swearde proceaded out of his mouth, & all ꝓ foules were fulfylled wyth theyr flesshe.

¶ The. xx. Chapter.

¶ The dragon is bounde for a. M. yeres. The deed aryse, and receaue iudgement.

A AND I sawe an Angel come downe frō heauen, hauyng the kaye of ꝓ bottomlesse pyt, and a greate chayne in hys hand. And he toke ꝓ dragon ꝓ olde serpente, which is the deuyll & Satanas, & he bounde hym a thousande yeres: and cast hym into ꝓ bottomlesse pyt, and he shutte hym vp, and set a seale on hym, that he shulde deceaue ꝓ people nomoze, tyll the thousande yeres were fulfylled. And after that he must be loosed foz a lytell season.

23 And I sawe seates, and they sat vpō thē, & iudgemēt was geue vnto thē: and I sawe the soules of them that were beheaded foz ꝓ wytnes of Iesu, and foz the wozde of God: & which had not worshipped the beast, nether his ymage, nether had take hys marke vpō their fozheades, oz in their handes: and they lyued, and raygned with Christ a. M. yere: but the other of the dead mē lyued not agayne, vntyll the thousand yere were finished. This is that first resurrection. Blessed and holy is he, that hath parte in the first resurrection. Foz on such shall the seconde deeth haue no power, but they shalbe the Priestes of God & of Christ, and shall raygne wyth hym a thousande yere.

Apoc. xix. and xxiii. And whē the thousand yeres are expyred, C Satan shalbe lowsed out of his prison and shall go out to deceaue ꝓ people, whych are in the foure quarters of the erth, Gog & Magog, to gather them together to battayle, whose nombze is as the sonde of the see: and they went vp in the playne of the erth: & cōpased the tētes of the sayntes about, & the beloued cytie. And fyre came downe frō God out of heauen, and deuoured them: and the deuyll that deceaued them, was cast into a lake of fyre and brymstone, where the beast and the false prophetes shalbe tormented daye and nyght foz euermoze.

And I sawe a great whyte seate, and him that sate on it, from whose face fled awaye both ꝓ erth and heauen, and their place was nomoze founde. And I sawe the dead, both D great and small stonde before God: And the bokes were opened, and another boke was opened, which is the boke of lyfe, & the dead were iudged of those thynges whych were written in the bokes accordyng to their dedes: and the see gaue vp her dead which were in her, and deeth and hell deliuered vp the dead, which were in them: & they were iudged euery man accordyng to his dedes. And deeth and hell were cast into the lake of fire. This is the seconde deeth. And whosoeuer was not founde wrytte in the boke of lyfe, was cast into the lake of fyre.

¶ The. xxi. Chapter.

¶ In thys chapter is described the new and spirituall Ierusalem.

AND I sawe a newe heauē and a new A earth. Foz the fyrst heauen, and the Esa. lxv. & and. xlvi. Apoc. xxi. fyrst earth were vanysshed awaye, and ther was nomoze See. ✠ And I John sawe that holy cytie, newe Ierusalē come downe from God out of heauen, prepared as a bryde garnished foz her husband. And I herde a greate voyce out of heauen sayinge: beholde, the tabernacle of God is with men, and he wyll dwell wyth them. And they shall be hys people, and God hym selfe shalbe wyth them, and be theyr God. * And 25 God shall wype awaye all teares frō theyr eyes. And there shalbe nomoze deeth, nether sozowe, nether crycnge, nether shall ther be eny maze payne, foz the olde thynges are gone. And he that sate vpō the seate, sayde: * Beholde, I make all thynges newe. ✠ * Esa. lxv. Apoc. xxi. And he sayde vnto me: wzyte, foz these wozdes are saythfull and true. 1. Cor. v. b

And he sayd vnto me: it is done, I am Alpha and Omega, the begynnyng & the ende I wyll geue to hym that is a thyrst, of the well of the water of lyfe, &c. He that ouercommeth shall enheret all thynges, and I wyll be hys God, and he shalbe my sonne. But the fearfull and vnbeleuynge, and the C abhominable, and murdzers, & whozmongers, and sozcerers, and ydolaters, and all lyars shall haue theyr parte in the lake which burnyth with fyre and brymstone, which is the seconde death.

And there cam vnto me one of ꝓ seuen Angels which had the seuen vyalles full of the seuē last plages: & talked with me sayinge: come hyther, I wyll shewe the ꝓ bryde, the lambes wyfe. And he caryed me awaye in ꝓ spyrite

spete to a great and an hye mountayne. and he shewed me the great cytie holy Jerusalē, descendyng out of heauen frō God: hauyng
D the brightnes of God. And her shynynge was lyke vnto a stone moste precious, euen lyke a Jasper cleare as Cristall: & had walles great & hye, & had .xii. gates & at ꝑ gates xii. Angels: and names written, which are the names of the .xii. trybes of Israell: on ꝑ East parte .iii. gates, & on the Northside .iii. gates, & towardes the South .iii. gates, & from the West thre gates, and the wall of the cytie had .xii. foundacyons: and in them ꝑ twelue names of ꝑ lambes .xii. apostles.

E And he that talked with me, had a golde reade to measure the cytie with all and the gates therof & the wall therof. And the cytie was bylt .iiii. square, and the lēgth was as large as the bredth, & he measured ꝑ cytie with the (golden) rede .xii. M. furlonges: and the length & the bredth, and the heyth of it, were equall. And he measured the wal therof .an. cxliiii. cubytes: the measure that the angell had, was after the measure that man vseth. And the byldynge of the wal of it was of Jasper. And the cytie was pure golde, lyke vnto cleare glasse, and the foūdacions of the wall of the cytie were garnished with al maner of precious stones. The
F fyrst foundacion was Jaspis, the seconde Saphyre, the thyrde a Calcedony, ꝑ fourth an Emeralde, the fyft Sardonix, the syxte Sardeos, the seuenth Crysolite, the eyght Berall, the .ix. a Topas, the tenth a Crisoprasos, the eleuenth a Jacynte, the twelueth an Amathist.

The twelue gates were twelue pearles, euery gate was of one pearle, and the strete of the cytie was pure golde, as thorow shynynge glasse. And I sawe no temple therin.
G For the Lorde God almighty and the lambe are the temple of it. *And the cytie hath *Esa. lx. b
no nede of ꝑ sonne, nether of ꝑ mone to lighten it. For the brightnes of God dyd lyght it, and the lambe was the lyght of it. And the people which are saued shall walke in the lyght of it. And the kinges of the earth shall bringe their glory (and honour) vnto it. * And ꝑ gates of it are not shut by daye. *Esa. lx. c
For there shalbe no nyght there. (And vnto it shal euery bringe ꝑ glory & honour of the nacions.) And there shall enter into it none vncleane thinge, nether whatsoeuer worketh abhominacion or maketh lyes: but they only which are wrytten in the lambes boke of lyfe.

¶ The .xxii. Chapter.

¶ The ryuer of the water of lyfe. The frutefulnes and lyght of the cytie of God. The Lorde geueth ouer his seruauntes warnynge of thinges to come. the angell will not be worshipped. To ꝑ worde of God maye nothyng be added nor mynished.

AND he shewed me a pure ryuer of A
watter of lyfe, clere as Crystall: proceadynge out of the seate of God, and the lambe. In the middes of the strete of it, and of either syde of the ryuer, was ther woode of lyfe: which bare twelue maner of frutes: & gaue frute euery moneth: & the leues of the wood serued to heale ꝑ people with all. And ther shalbe no more curse, but the seate of God and the lambe shalbe in it: and hys seruauntes shall serue hym. And they shall se hys face, and his name shalbe in their foreheddes B
*And there shall be no nyght there, & they *Esa. lx. b
nede no candle, nether light of the sunne: for the Lorde God geueth the lyght, and they shall raygne for euermore.

And he sayde vnto me: these sayinges are faythfull and true. And the Lorde God of ꝑ holy Prophetes sent hys Angell to shewe vnto hys seruauntes, the thynges whyche must shortly be fulfylled. Beholde, I come shortly. *Happy is he that kepeth ꝑ sayinge *Apoca. i. a
of the prophesy of thys boke. I am John, which sawe these thynges and herde them. And when I had herde & sene, *I fell doune C
to worshyppe before the fete of the Angell, *Apoca. vi. b
whyche shewed me these thynges. And he sayde vnto me: se thou do it not, for I am thy felowe seruaunt, & thy felowe seruaunt of thy brethren the Prophetes, and of them which kepe the sayinges of (the prophesye of) D
thys boke. But worshyppe God.

And he sayde vnto me: seale not the sayinges of the prophesy of this boke. For the tyme is at hande. He that doeth euyll, let him do euyll styll: and he which is filthy, let him be fylthy styll: and he that is ryghteous, let hym be more ryghteous: & he that is holy, let hym be more holy. And beholde, I come shortly, and my rewarde is with me, to geue euery man accordynge as his dedes shal be. I am Alpha and Omega, ꝑ begynninge and the ende: the fyrst and the last. Blessed are they that do his cōmaundementes, that their power maye be in the tree of lyfe, and maye entre in thorow the gates vnto the cytie. * For without shalbe dogges and in- *Gen. xliiii. Apoca. i. b
chaunters, and whoremongers, and murtherers, and ydolaters, & whosoeuer loueth or maketh leasynges.

I Jesus sent myne Angell, to testifye vn- D
to you these thynges in the congregacions. I am the rote and the generacion of Dauid and the bryght morninge starre. And the spirite and the bryde saye come. And let him that heareth, saye also: come. * And let him *Esay. lv. a
that is a thyrst: come. And let whosoeuer Joha. vii. f
wyll, take of the watter of lyfe, free.

I testifye vnto euery man that heareth ꝑ wordes of the prophesy of thys boke: * yf *Deut. xiii. a and. xii. b Prou. xxx. a
eny mā shall adde vnto these thynges, God shall

shall adde vnto hym the plages þ are wrytten in thys boke. And yf eny man shall mynusche of the wordes of the boke of this prophesy, God shall take away hys parte out of þ boke of lyfe, and out of þ holy cytie, and from the thynges which are written in this boke. He wyche testifyeth these thynges, sayeth: be it. I come quyckly. Amē.
Euen so come Lorde Jesu.
The grace of our Lorde Jesu Christ be wyth you all.
Amen.

¶ The ende of the newe Testament,

¶ A Table to fynde

the Epistles and Gospels vsually red in the church, after Salysbury vse, wherof þ first lyne is the Epistle, & the other the Gospell: Whose begynning thou shalt fynde in þ boke marked with a crosse ✠ and the ende wyth halfe a crosse, ✠ conteyned within the letters,
A.B.C.D. &c.

¶ On the fyrst Sondaye in Aduent.
Thys also we. Roma.xiii.c
And whan they drue nye. Matth.xxi.a
¶ On the wednisdaye
We pacyent therfore bzethren. Jacob.v.b
The begynnynge of Marc.i.a
¶ On the frydaye
Herken vnto me Esaie.li.a
In those dayes came John Matth.iii.a
¶ On the seconde sondaye in Aduent
Whatsoeuer thynges Roma.xv.a
And there shalbe sygnes Luke.xxi.c
¶ On the wednisdaye
Thus sayeth the Lorde zacha.viii.a
Uerely I saye vnto you Matth.xi.b
¶ On the frydaye
I haue set watchmen Esai.lxii.b
John beareth wytnesse John.i.b
¶ On the thyrde sondaye in Aduent
Let a mā thys wyse esteme vs 1.Cor.iiii.a
Whan John beynge Matth.xi.a
¶ On the wednisdaye
Thys is the worde Esaie.ii.a
And in the syxte monieth Luke.i.c
¶ On the frydaye
There shall come a rod Esaie.xi.a
And Mary arose in Luke.i.b
¶ On the.iiii. sondaye in Aduent.
Reioyce in the Lorde Philip.iiii.a
And this is the recorde John.i.b
¶ On the wednisdaye
Be glad than Joel.ii.f
And thys rumoure of Luke.vii.c
¶ On the frydaye
Be glad and reioyce zacha.ii.c
Take hede, beware Marc.viii.b
¶ On Christmasse euen
Paule the seruaunt Roma.i.a
When his mother Mary Matth.i.c
¶ On Christmasse nyght at the.i.masse
For the grace of God Titum.ii.b
And it chaunced in those Luke.ii.a
At the seconde masse
But after that the kyndnesse Titus.iii.a
The shepeherdes spake to Luke.ii.c
At the thyrde masse
God in tyme past Hebre.i.a
In the begynnynge was John.i.a
¶ On sayncte Steuens daye
Steuen full of fayth Actes.vi.c
Wherfore beholde I send Matth.xxiii.d
¶ On S. John the Euangelist daye
He that feareth God Eccle.xv.a
Folowe me. Peter turnyd John.xxi.f
¶ On Chyldermasse daye
And I loked and loo Apocalyp.xiiii.a
An angell of the Lorde Matth.ii.c
¶ On the sondaye after Christmasse
And I saye that the heyre Galat.iiii.a
And his father and mother Luke.ii.c
¶ On newyeares daye
For the grace of God Titus.ii.b
And whan the eyght daye Luke.ii.c
¶ On the twelfe euen.
For the grace of God Titus.ii.b
But whan Herode was Matth.ii.d
¶ On the twelfe daye
Get the vp by tymes Esaie.lx.a
Whan Jesus was borne Matth.ii.a
¶ On the fyrst sondaye after. xii. daye
O Lorde I wyll thanke the Esaie.lx.a
The next daye after John John.i.d
¶ On the.ii. sondaye after. xii. daye
And I beseche you therfore Roma.xii.a
Whan he was twelue Luke.ii.c
¶ On the.iii. sondaye after. xii. daye
Seynge that we haue Roma.xii.b
And the thyrde daye John.ii.a
¶ On the.iiii. sondaye after. xii. daye.
Be not wyse in youre Roma.xii.c
Whan Jesus came. Matth.viii.a

¶ On

¶On the .v. sondaye after .xii. daye
Owe nothynge to any man Roma. xiii. a
And whan he entred into Matth. viii. c
¶On the .vi. sondaye after .xii. daye
Put ye on therfore Coloss. iii. b
The kyngdome of heauen Matth. xiii. d
¶On septuagesima sondaye
Perceaue ye not how that they i. Cor. ix. d
The kyngdome of heauen Matth. xx. a
¶On Sexagesima sondaye
Ye suffre fooles gladly ii. Corin. xi. d
Whan moche people were Luke. viii. a
¶On Quinquagesima sondaye
Though I spake i. Corin. xiii. a
Jesus toke vnto hym the Luke. xviii. d
¶On Ashwednisdaye
Now therfore sayeth Joel. ii. c
Moreouer whan ye fast, be Matth. vi. a
¶On the frydaye
Crye now as loude Esaye. lviii. a
Ye haue hearde that it is Matth. v. g
¶On the fyrst sondaye in lent
We also as helpers ii. Corin. vi. a
Then was Jesus led of Matth, iiii. a
¶On the wednisdaye
And the Lorde sayde Exod. xxiii. c
Then certayne of ꝑ Scrybes Matth. xii. d
¶On the frydaye
The same soule that Ezech. xviii. c
After this was John. v. a
¶On the seconde sondaye in lent
Farthermore brethren i. Thessalo. iii. a
And Jesus went Matth. xv. c
¶On the wednisdaye
But Mardoch thought Hester. xiii. d
And Jesus goynge vp to Matth. xx. b
¶On the frydaye
Cursed be the man Jere. xvii. b
Jean of myne awne. John. v. c
¶On the thyrde sondaye in lent
Be ye therfore the Ephe. v. a
And he was castynge out Luke. xi. b
¶On the wednisdaye
Honoure thy father Exod. xx. b
Then came vnto Jesus Matth. xv. a
¶On the frydaye
And the congregacion had Nume. xx. a
Then came he m to John. iiii. a
¶On the fourth sondaye in lent
For it is wrytten that Gala. iiii. c
Jesus went John. vi. a
¶On the wednisdaye.
And Exe. xxxvi. e Esay. i. c
And Jesus goynge by John. ix. a
¶On the frydaye
And after these actes iii. Reg. xvii. c
A certayne mā was sycke called John. xi. a
¶On the .v. sondaye in lent
But Christ beynge Hebre. ix. e
Whych of you can rebuke John. viii. f
¶On the wednisdaye
And the Lorde spake Leuit. xix. a
And it was at Jerusalem John. x. e
¶On the frydaye.
Lorde, all they that for Jere. xvii. c
Then gathered the hygh John. xi. f
¶On Palme sondaye
Let the same mynde be Philip. ii. a
Ye knowe that after two Mat. xxvi. a
¶On the wednisdaye
Who hath geuen Esa. liii. a
The feast of swete breade Luke. xxii. a
¶On good frydaye.
The Lorde spake vnto Exo. xii. a
Whan Jesus had spoken John. xviii. a
¶On Easter euen
Yf ye be therfore rysen Col. iii. a
Upon an euenynge of the Mat. xxviii. a
¶On Easter daye.
Pourge therfore the olde i. Cor. v. b
And whan the sabboth was Mar. xvi. a
¶On the mondaye
But Peter openyd Actu. x. d
And beholde two of them Luke. xxiiii. b
¶On the tewsdaye.
Ye men, and brethren, ye chyl. Actu. xiii. d
Jesus stode in the myd Luke. xxiiii. d
¶On the wednisdaye
Ye men of Israell, why Actu. iii. c
Afterwarde dyd Jesus John. xxi. a
¶On the thursdaye
The angell of the Lorde Actu. viii. c
Mary stode without at John. xx. b
¶On the frydaye
For as moche as Christ i. Pet. ii. c
Then the eleuen disciples Mat. xxviii. d
¶On the saterdaye
Laye awaye therfore i. Pet. ii. a
On the fyrst daye of the John. xx. a
¶On the fyrst sondaye after Easter.
For all that is borne of i. John. v. a
The same daye at nyght John. xx. d
¶On the seconde sondaye after Easter
Christ also suffred for i. Pet. ii. d
I am the good shepeherde John. x. b
¶On the thyrde sondaye after Easter
Dearly beloued I i. Pet. ii. e
After a whyle, and John. xvi. c
¶On the fourth sondaye after Easter
Euery good gyfte Jaco. i. c
But now I go my waye John. xvi. b
¶On the .v. sondaye
And se that ye be doers Jaco. i. d
Verely, ye. whatsoeuer ye shall John. xvi. f
¶On the mondaye
Knowledge youre faultes Jaco. v. d
Yf eny of you shall Luke. xi. a
¶On the tewsdaye
Exhorte therfore i. Tim. ii. a
And when Jesus sat ouer Mar. xii. d
¶On the wednisdaye
The multitude of the Actu. iiii. g
These wordes spake Jesus John. xvii. a
¶On the Ascencion daye

The Table.

-phearyd Actu.i.a
War.xvi.c
¶ On the sondaye after the Ascencion.
Be ye therfore sobre and i.Pet.iiii.b
But whan the confortter John.xv.b
¶ On Wytsondaye euen
It fortuned, whyle apol. Actu.xix.a
Yf ye loue me, kepe my John.xiiii.b
¶ On wytsondaye
And whan the dayes Actu.ii.a
Yf a man loue me John.xiiii.c
¶ On the mondaye
And he commaunded vs Actu.x.f
For God so loued the John.iii.c
¶ On the tewsdaye
Whan the Apostles Actu.viii.c
Verely, verely, &c. he that John.x.a
¶ On the wednisdaye.
But Peter stepped vp Actu.ii.c
No man can come vnto John.vi.c
¶ On the thursdaye
Then came Philip into a cytie Actu.viii.a
Jesus called the twelue Luke.ix.a
¶ On the frydaye
Ye men of Israell, heare Actu.ii.b
And it happened vpon a daye Luke.v.b
¶ On the saterdaye
And the nexte Sabboth Actu.xiii.f
And when he was ryssen Luke.iiii.f
¶ On trinite Sondaye.
After thys I loked, and Actu.viii.a
Ther was a man of the John.iii.a
¶ On corpus Christi daye
That whyche I delyuered i.Cozin.xi.b
For my flesshe is meate John.vi.f
¶ On the fyrst sondaye after trinite.
God is loue, and he that i.John.iiii.b
Ther was a certayne Luke.xvi.c
¶ On the seconde sondaye after trinite
Marnayle not my brethren i.John.iii.c
A certayne man made Luke.xiii.d
¶ On the thyrde sondaye after trinite
Submyt your selues i.Pet.v.b
Then resorted vnto hym Luke.xv.a
¶ On the fourth sondaye after trinite
For I suppose that the Roma.viii.a
Be ye therfore mercy Luke.vi.f
On th. v. sondaye after trinite
In conclusion be ye i.Pet.iii.b
It came to passe that whan Luke.v.a
¶ On the. vi. sondaye after trinite
Knowe ye not, that Roma.vi.a
For I saye vnto you: Matth.v.c.
¶ On the. vii. sondaye.
I speake grossy be Roma.vi.d
In these dayes whan War.viii.a
¶ On the eyght sondaye
Therfore brethren Roma.viii.c
Beware of false Matth.vii.b
¶ On the.ix. sondaye
We shulde not lust after i.Cor.x.b
And he sayde also vnto Luke.xvi.a
¶ On the.x. sondaye
Ye knowe that ye were i.Cozin.xii.a
And as he was come Luke.xix.f
¶ On the eleuenth sondaye
Brethren as partaynynge i.Cozin.x.a
And he tolde thys Luke.xviii.b
¶ On the twelueth sondaye
Haue we suche trust ii.Cozin.iii.a
And he departed War.vii.b
¶ On the.xiii. sondaye
To Abram and hys Gala.iii.c
Happy are the eyes Luke.x.b
¶ On the.xiiii. sondaye
I saye walke in the spyrite Gala.v.c
And it chaunced as he Luke.xvii.c
¶ On the.xv. sondaye
Yf we lyue in the spyrite Gala.v.d
No man can serue two Matth.vi.d
¶ On the.xvi. sondaye
Wherfore I desyre Ephe.iii.b
And it fortuned after Luke.vii.b
¶ On the.xvii. sondaye
I therfore whyche Ephes.iiii.a
And it chaunsed Luke.xiiii.a
¶ On the.xviii. sondaye
I thanke my God i.Cozin.i.a
But when the Pharyses Matth.xxii.b
¶ On the.xix. sondaye
To be renewed Ephes.iiii.a
He entred also Matth.ix.a
¶ On the.xx. sondaye
Take heede therfore Ephe.v.d
And Jesus answered Matth.xxii.a
¶ On the.xxi. sondaye
Fynally my brethren be ye Ephesi.vi.b
And ther was a certayne John.iiii.f
¶ On the.xxii. sondaye
I thanke my God in Philip.i.a
Therfore is the kyngdome Matth.xviii.a
¶ On the.xxiii. sondaye
Brethren be followers Philip.iii.d
Then went the Pharises Matth.xxii.b
¶ On the.xxiiii. sondaye
For thys cause we also Collosse.i.b
Whyle he thus spake Matth.ix.e
¶ On the last sondaye after trinite
Beholde, the tyme come Hiere.xxiii.b
After these thynges John vi.a
¶ On the wednisdaye in the Ember weke afore Wighelmasse
Beholde the tyme come Amos.ix.b
And one of the company War.ix.b
¶ On the frydaye
O Israell turne the nowe Osee.xiiii.a
And one of the Pharyses Luke.vii.
¶ On the saterdaye
For there was afore tabern. Hebre.ix.
A certayne man had Luke.xiii.
¶ In the dedication of the churche.

And I John sawe the Apocal.xxi.a
And he turned in,and Luke.xix.a

¶ Here endeth the table of the Epistles and Gospels of the Sondayes.

¶ Here followeth the table of the Epistles & Gospels whych are vsed to be red on dyuers sayncters dayes in the yeare.

¶ On sayncte Andrewes daye
For to beleue with Roma.x.a
Jesus walkynge by Matth.iiii.c
¶ On the conception of our Lady
As the vyne haue I Eccle.xxiiii.c
The boke of the generacion Matth.i.a
¶ On S. Thomas the Apostle daye
Therfore are ye not Ephes.ii.b
But Thomas one of John.xx.f
¶ On candelmasse daye.
Beholde, I wyll sende Malach.iii.a
And whan the dayes Luke.ii.b
¶ On S. Mathias the Apostle
And in those dayes Peter Actu.i.c
In that tyme Jesus Matth.xi.b
¶ On the daye of the Annunciacio or gretynge of our Lady.
Moreouer God spake vnto Ach. Esa.vii.ii
And in the syxt moneth Luke.i.c
¶ On S. George daye
Counte it all maner ioye Jacob.i.a
I am the true vyne John.xv.a
¶ On S. Markes daye
But now euery one of Ephe.iii.a
I am the true vyne John.xv.a
¶ On S. Philippe and Jacobs daye
Then shall the ryghteous Sap.v.a
And he sayde vnto his John.xiiii.a
¶ On the xxv[illegible]
herken vnto m[illegible]
When Elisabeths tyme Luke.i.f
¶ On S. Peter & Paules daye
At the same tyme Actu.xii.a
Jesus came into the Matth.xvi.c
¶ On S. Mary Magdalene daye
Who so fyndeth Prouer.xxxi.b
And one of the Pharyses Luke.vii.f
¶ On S. James the Apostle daye
Now therfore ye are not Ephes.ii.d
Then came to hym Matth.xx.c
¶ On the Assumpcion of oure lady.
In all these thynges Eccle.xxiiii.b
It fortuned that as they Luke.x.g
¶ On S. Bartylmewes daye.
Now therfore ye are not Ephes.ii.d
And there was a stryfe Luke.xxii.c
¶ On the natiuite of oure lady
As the the vyne haue I Eccle.xxiiii.c
The boke of the generacion Matth.i.a
¶ On S. Mathues daye
The lykenes of foure Ezech.i.b
And as Jesus Matth.ix.a
¶ On S. Mighels daye
And he shewed it Apocalyp.i.a
In that houre came the Matth.xviii.a
¶ On S. Lukes daye
The lykenes of foure Ezechiel.i.b
After thys appoynted Luke.x.a
¶ On S. Simon and Jude daye
But we knowe that Roma.viii.c
This commaunde I you John.xv.c
¶ On all halowe daye
And I sawe another Apocalyp.vii.a
Jesus seynge the people Matth.v.a
¶ On all soules daye
I wolde not brethren i. Thessalo.iiii.d
Then sayde Martha John.xi.c

¶ The ende of the table.

The ende of the newe Testament:

and of the whole Byble, Fynyshed in Apryll, Anno M.CCCCC.xl.

Adño factū est istud.

And I John sawe the Apocal.xxi.a
And he turned in, and Luke.xix.a

¶ Here endeth the table of the Epistles and Gospels of the Sondayes.

¶ Here followeth the

table of the Epistles & Gospels wbych are vsed to be red on dyuers sayntes dayes in the yeare.

¶ On sayncte Andrewes daye
For to beleue with Roma.x.a
Jesus walkynge by Matth.iiii.c
¶ On the conception of our Lady
As the vyne haue I Eccle.xxiiii.e
The boke of the generacion Matth.i.a
¶ On S. Thomas the Apostle daye
Therfore are ye not Ephes.ii.d
But Thomas one of John.xx.f
¶ On candelmasse daye.
Beholde, I wyll sende Malach.iii.a
And whan the dayes Luke.ii.d
¶ On S. Mathias the Apostle
And in those dayes Peter Actu.i.c
In that tyme Jesus Matth.xi.d
¶ On the daye of the Annunciacio or gretynge of our Lady.
Moreouer God spake vnto Ach. Esa.vii.b
And in the syxt moneth Luke.i.c
¶ On S. George daye
Counte it all maner ioye Jacob.i.a
I am the true vyne John.xv.a
¶ On S. Markes daye
But now euery one of Ephe.iii.a
I am the true vyne John.xv.a
¶ On S. Philippe and Jacobs daye
Then shall the ryghteous Sap.v.a
And he sayde vnto his John.xiiii.a
¶ On the [illegible]
herken vnto m[illegible] pe
When Elisabeths tyme Lunc.i.f
¶ On S. Peter & Paules daye
At the same tyme Actu.xii.a
Jesus came into the Matth.xvi.c
¶ On S. Mary Magdalene daye
Who so fyndeth Prouer.xxxi.b
And one of the Pharyses Luke.vii.f
¶ On S. James the Apostle daye
Now therfore ye are not Ephes.ii.d
Then came to hym Matth.xx.c
¶ On the Assumpcion of oure lady.
In all these thynges Eccle.xxiiii.b
It fortuned that as they Luke.x.g
¶ On S. Bartylmews daye.
Now therfore ye are not Ephes.ii.d
And there was a stryfe Luke.xxii.c
¶ On the natiuite of oure lady
As the the vyne haue I Eccle.xxiiii.c
The boke of the generacion Matth.i.a
¶ On S. Mathues daye
The lykenes of foure Ezech.i.b
And as Jesus Matth.ix.a
¶ On S. Mighels daye
And he shewed it Apocalyp.i.a
In that houre came the Matth.xviii.a
¶ On S. Lukes daye
The lykenes of foure Ezechiel.i.b
After thys appoynted Luke.x.a
¶ On S. Simon and Jude daye
But we knowe that Roma.viii.e
This commaunde I you John.xv.e
¶ On all halowe daye
And I sawe another Apocalyp.vii.a
Jesus seynge the people Matth.v.a
¶ On all soules daye
I wolde not brethren i.Thessalo.iiii.d
Then sayde Martha John.xi.c

¶ The ende of the table,

The ende of the newe Testament:

and of the whole Byble, Fynyshed in Apryll, Anno. M.CCCCC.xL.

✠

A dño factū est istud.